

The Advent REVIEW AND HERALD And Sabbath

"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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LESSONS BY THE WAY.

BY MARY E. INMAN,
(Ewart, Mich.)

LESSONS sweet we may be learning
All life's toilsome journey through.
Some things God in mercy sends us,
We as great afflictions view.
Love and trust him, e'en though trials
Cast dark shadows on thy path;
Thou wilt see by looking heavenward,
They are sent in love, not wrath.
Whom God loveth, him he chastens;
Let his rod, then, comfort thee.
Bowing low, in sweet submission,
Thou shalt peace and gladness see.
Treading e'er the rugged pathway
That the precious Saviour trod,
Thou wilt find it leadeth upward,
Closer to the throne of God.

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.

CAMP-MEETING AT ROME, N. Y.

BY MRS. E. G. WHITE.

WE left Williamsport, Pa., June 12 for Rome, N. Y. We were glad to leave the flooded district. As I looked at the ruins from the car windows, and as I read the harrowing details of the destruction of human life at Johnstown, I could but think of the greater disasters that are yet to come upon the world. As the restraining power of the Holy Spirit shall be withdrawn, because of the impenitence and ingratitude of men, terrible things will be witnessed in the earth.

The diligent Bible student knows that the end of all things is at hand. Those who look to the word of God for instruction, have light to see the binding claims of the law of God. They see that the love of God underlies every precept, and that obedience to these precepts will keep man from working his own unhappiness and ruin. The paternal character of God is revealed in his holy law, proving him to be full of mercy, goodness, and truth. God has manifested unparalleled love in giving his beloved Son to die for fallen man; but men have not appreciated this love, and have refused the gift of salvation. How patiently God has borne with sinners, and will still bear with them till the measure of ingratitude and iniquity is full, and the world is ripe for judgment and wrath.

As I looked upon the destruction around me, I determined to be more earnest in warning the people, and in presenting the claims of God's law upon them. Have those who have had great

light and great privileges made corresponding improvement? Have they become pure, faithful, and humble before God? The Lord calls for the improvement of every talent he has given, and he will accept the efforts of his servants to become channels of light to others.

There were many delays on our journey, but we finally reached Rome Wednesday forenoon. We were heartily welcomed by our friends in New York, and were soon comfortably situated in a tent prepared for us. I felt worn and exhausted, but I esteemed it a privilege to speak to the people who were assembled. I was compelled to use crutches because of again turning my ankle. The pain was so severe that my heart was affected, and has not even yet fully recovered from the shock.

I was unable to attend the Sabbath services; but I was glad to learn that our brethren had an excellent meeting. The Spirit of the Lord moved upon the hearts of those assembled, and quite a number came forward for prayers. On Sunday afternoon I spoke from the words, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Man will have something with which to occupy his thoughts. The soul cannot be empty. We either love and serve God, or we love and serve mammon. The affections of men cannot be broken from earthly objects unless something of higher value is presented to attract the mind. The enduring treasure and glory of heavenly things must be opened before men, and love of the nobler things of God will win the love of men from the inferior things of earth.

As I spoke to the people, the Lord raised me above my infirmities. In my intense interest for souls, I forgot that I was lame and in need of support. On Monday I had special freedom in addressing the people.

I have felt anxious that the grace of Christ should come to our brethren in the New York Conference. Our people in this Conference have had much to discourage them; but the Lord sent them special messages of mercy and encouragement. If our brethren will let the light which they have received shine in the various churches of which they are members, it will be diffused, and their own hearts will be more decidedly enlightened; but if they neglect to communicate the light, they will be left in darkness. The Lord would have his church arise and shine; for the brightness of the light of God has shone upon his people in the message of present truth. If all will heed the precious words given them from the Great Teacher through his delegated servants, there will be an awakening throughout our ranks, and spiritual vigor will be imparted to the church. We should all desire to know the truth as it is in Jesus. There are good things in store for those who love God, and all who fervently desire his blessing, will receive light and truth as meat in due season.

I felt anxious that the light of heaven might shine upon the people of God in this Conference, that they might zealously repent of their sins,

and realize in themselves the fulfillment of the truth uttered by Christ: "The words that I speak unto you, they are spirit, and they are life." The affections of the heart must be changed by the life and power of the word of God, and those who profess the name of Christ must live by every word that proceedeth out of the mouth of God. We felt thankful to our Heavenly Father that his message of hope and courage and faith could come before our brethren and sisters in New York, and we deeply regretted that there were not many others present to share the important instruction that was given.

It was a pleasure to meet precious souls with whom we have been acquainted for thirty or forty years. Age is telling upon them; but we rejoice that they still hold aloft the banner of Prince Emmanuel. As the servants of the Lord brought forth things new and old from the treasure-house of his word, hope came to the hearts of these old soldiers in the truth. They knew that the message was what they needed, and felt that it came from God. The feeling of many hearts might be expressed in the words of the apostle: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness.

We are not safe if we neglect to search the Scriptures daily for light and knowledge. Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come without earnest effort on our part? The mines of truth are to be worked. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God must not be kept apart from our life. It must be entertained in the mind, welcomed in the heart, and be cherished, loved, and obeyed. We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. When light begins to shine forth to make clear the plan of redemption to the people, the enemy works with all diligence that the light may be shut away from the hearts of men. If we come to the word of God with a teachable, humble spirit, the rubbish of error will be swept away, and gems of truth, long hidden from our eyes, will be discovered.

There is great need that Christ should be

preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought.

The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. That simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not all will receive the light, forsake their sins, and believe the words of eternal life, and without drawing back, go on from one truth to another, until guided into all truth. Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ cleanseth me from all sin."

Many are in a lukewarm condition, because they do not live by faith, increasing in the knowledge of the truth, going on from light to greater light. Such have need to be greatly alarmed lest that which the Lord has placed within their reach at infinite cost, should be taken away, and given to others who will prize the gift and use it for his glory. There is need of fear and trembling, watchfulness and prayer, lest there be in any of us an evil heart of unbelief in departing from the living God. If the light that God has given us is held in indifference, if it is not appreciated, it will not increase, but will become darkness.

Our only safety is in continually looking to Jesus. By living faith we must appropriate the precious promises; for every promise and command, necessary for our salvation, must become a part of us, that we may become one with Christ.

In the days of Christ, there were many who beheld his mighty works, listened to his divine instruction, were impressed, and almost persuaded; but they did not profit by their privileges, for confession was not made unto salvation. The impressions did not last because they did not act out their convictions, and those who had been almost persuaded, were not reckoned on the side of Christ. It is perilous to the soul to hesitate, question, and criticise divine light. Satan will present his temptations until the light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls. Those who walk in its rays will find it growing brighter and brighter unto the perfect day.

Every ray of light that Heaven sends is essential for our salvation. We are living in the last days, and the Lord does not mean to leave us in darkness and uncertainty. There are great blessings in store for those who keep the commandments of God, not in name merely, but in sincerity and truth. It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the faith of Christ as our righteousness, a power from above is moving upon the hearts of those who are loyal to exalt the law, and to lift up Jesus as a complete Saviour. Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and his righteousness will be dropped out

of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart, and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God.

The Lord can do little for his people, because of their limited faith. The ministers have not presented Christ in his fullness to the people, either in the churches or in new fields, and the people have not an intelligent faith. They have not been instructed as they should have been, that Christ is unto them both salvation and righteousness. The love that Christ manifested in taking human nature, in bearing insult, reproach, and the rejection of men, in suffering crucifixion on the cross, should be presented in every discourse. It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is only efficacious in behalf of those who believe in its merit, and who present it before the Father as did Abel in his offering.

The offering of Cain was an offense to God, because it was a Christless offering. The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway to day, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment. Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest, and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly to be in harmony with it. Sins that were once sins of ignorance because of the blindness of the mind, can no more be indulged in without incurring guilt. When light, searched out carefully and prayerfully, is flashed upon the mind from the living oracles, individuals and churches are placed under greater responsibility than before. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came.

Our present position is interesting and perilous. The danger of refusing light from heaven should make us watchful unto prayer, lest we should any of us have an evil heart of unbelief. When the Lamb of God was crucified on Calvary, the death knell of Satan was sounded; and if the enemy of truth and righteousness can obliterate from the mind the thought that it is necessary to depend upon the righteousness of Christ for salvation, he will do it. If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey. Lift up Jesus before the people. Strike the door-posts with the blood of Calvary's Lamb, and you are safe.

THE SPIRIT OF ANTICHRIST.

BY ELD. E. R. JONES.
(Healdsburg, Cal.)

No plainer prophecy can be found in the New Testament than that concerning the appearing and work of antichrists in the closing work of the gospel. Indeed, they are to constitute a startling sign of the end at hand. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18. The source from whence they spring, and the kind of spirit by which they work, are clearly foretold, and set forth as being of terrible and unparalleled danger to the church. The apostle Paul told the elders of Ephesus that of their own selves should men arise speaking perverse things, to divide and scatter the flock. Likewise has the Spirit of God expressly spoken that the closing work of God shall witness the departure of some

from the faith, and they will fall under the power of deceiving spirits, and give heed to doctrines of devils; that they will be hypocrites and liars and without conscience. 1 Tim. 4:1, 2.

John, in describing these antichrists, says: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John 2:19. Peter gives a stirring prophecy of the same time and same events in these words: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 2 Pet. 2:1. He further describes them as those "which have forsaken the right way, and are gone astray;" as once having "escaped the pollutions of the world through the knowledge of the Lord and Saviour," and become "again entangled therein, and overcome;" as those who "have known the way of righteousness," and "after they have known it, . . . turn from the holy commandment delivered unto them." Verses 15, 20, 21. Jude was mightily impressed by the Spirit to write of the same. He speaks of them as having "crept in unawares" among the people of God, and being "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Verse 4. In verse 19, he says, "These be they who separate themselves, sensual, having not the Spirit." By this he means they have not the Spirit of God, but possess some other spirit or power to deceive and lead astray.

These prophecies most thrillingly portray that from the very midst of the church of Christ shall spring these agents of darkness, to deceive and corrupt. So deceptive will be their wiles, and mighty the power with which they work, that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2:2. How much the humble servant of Christ will need to understand every means by which to detect the insidious workings of this spirit of antichrist! No one need be led astray; no one need be deceived; for we are plainly told what they will do. Both Peter and Jude have said that they will deny the Lord Jesus Christ, and Jude further says that they will deny God also.

Let us hear the testimony of another apostle on this same point: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2:22, 23. What is it to deny the Son? Again he warns us not to believe every spirit (chap. 4:1), and says: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Verses 3, 4.

The incarnation of Christ is a mystery the human mind cannot solve; but the true believer who is led by the Spirit of God will frankly confess his faith in the declarations of his word. In that word we read, "God was manifest in the flesh" (1 Tim. 3:16); "And the Word was made flesh and dwelt among us" (John 1:14); "Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1:3. Man was made a little lower than the angels. This can refer to nothing else than the flesh-and-blood condition in which Adam was created. Of Christ it is said: "But we see Jesus, who was made a little lower than the angels for the suffering of death;" "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil;" "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things

it behooved him to be made like unto his brethren." Heb. 2:9, 14, 16, 17. In these Scriptures it is not only plainly and forcibly set forth that Christ partook of flesh and blood, and in *all things* was made *like* his brethren, but that he did this that he *might die*.

The death of Christ is a cardinal doctrine of the gospel: "Moreover, brethren, I declare unto you the gospel which I preached unto you; . . . for I delivered unto you first of all that which I also received, how that *Christ died* for our sins according to the Scriptures." 1 Cor. 15:1, 3. Now, any spirit that says that Christ did not die, confesses that Christ did not come in the flesh. Many have said, and recently we have heard it publicly affirmed and positively declared by some who beyond question had a spirit of power with them even to do miracles, that Christ did not die; it was only his body that died. Is this not the very confession of which John speaks in 1 John 4:3? and is it not the denial mentioned in chap. 2:22, 23? and is this not the sure mark of antichrist? Hear the word of God again on this point concerning the death of Christ: "*Being put to death in the flesh.*" 1 Pet. 3:18. Could anything be more emphatic and plain? And when it is so confidently affirmed that Jesus Christ did not die on the cross, that it was only his body that died, it is an open confession that Christ did *not* come in the flesh. It denies the fundamental doctrine of the gospel, and the positive statements of the word of God, and is that spirit of antichrist whereof ye have heard that it should come. They shall give heed to doctrines of devils. 1 Tim. 4:1. The Devil said, "Ye shall not surely die." Gen. 3:4. This is the doctrine of that old liar, the Devil. How far-reaching and mischievous in its influence and power it has been and is, till in our day and generation it is made, in the very bosom of the Church, the root and foundation of the last and most terrible deception of Satan through his ministers, who are transformed as the ministers of righteousness!

"Beloved, believe not every spirit, but try the spirits." 1 John 4:1. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Eph. 6:11.

A DEFERRED JUDGMENT DAY.

BY ELD. WM. C. GAGE.
(Battle Creek, Mich.)

The popular theory of a judgment at death is untenable in view of the fact that the good or evil of a man's life has by no means expended itself at the hour of his death. As the "bard of Avon" has it, "The evil that men do lives after them;" and this is equally true of good influences, which, like the eddying circles from a pebble dropped into the water, may extend to the outermost boundaries of the sea of time.

A writer in the *Watchman*, in describing his emotions at coming unexpectedly upon the house in Paris in which Voltaire died, gives expression to this idea, in language which we would be glad to believe his pulpit utterances do not contradict on funeral occasions. Referring to the noted infidel's death, he says:—

Would that his influence had died in that house, and that my eye here in Paris or somewhere else might rest upon some monumental edifice on which should be inscribed, "Died in this house;" but no, it will live to the end of time; and so, for Voltaire, as well as for all who have lived and wrought good or evil, the judgment day has been deferred till the whole of the world's work is done.

A better reason for a deferred judgment day could not well be given. While the ultimate doom of every man is fixed at the close of his probation, the enormity of his guilt or the beneficent influence of his goodness can never be measured until the light of eternity exhibits its full results. Hence a judgment the decisions of which shall render "to every man according to his work."

—He does much who does what he has to do well.

MEDITATION.

BY MRS. P. ALDERMAN.
(Windsor, Ohio.)

SWEET thoughts of heaven come o'er my soul—
Home with my Lord while ages roll!
Unmeasured time, unmeasured bliss!
When weary of a world like this,
To courage new these thoughts inspire,
And tensioned nerves more restful are.
Oh! we may well endure the pain,
Dear Lord, if we may live again,
That life of rest and endless peace,
Where comes no ill, and sorrows cease.
Then, as the surges o'er us roll,
Let every one refine the soul.
Not here we stay, our weary feet
Are tending toward the golden street!

We think of Israel mid the rain
Of manna on the tented plain,
And pray our Lord will lead the way,
A light by night, and shade by day.
We know he doeth all things well;
His love adjusts the crucible.
We only ask the raiment white,
To clothe us for that world of light.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.
(Mesopotamia, Ohio.)

(Continued from No. 33.)

Christ the Author and Finisher of Our Faith.

THE Bible plainly states that this is the position that Jesus Christ occupies. Heb. 12:2. Webster gives the following definition of the word "author": 1. The beginner, former, or first mover of anything; hence, the efficient cause of a thing; creator; originator. 2. Specifically one who composes or writes a book; the composer of a work as distinguished from a translator or compiler." We have seen that Christ with his Father created all things. As creator, it necessarily follows that he stands equal with his Father as author of *all* law, physical, organic, and moral. The material worlds have a plan, hence the laws of chemistry, astronomy, etc. Organized matter is constructed upon a plan, hence the laws of physiology, botany, etc. Man and angels were made for God's glory, hence the moral law. The organic law is higher than the physical. Man did not enact these. He cannot abrogate them; for they are higher than man. The moral law is higher than the physical or organic. Man did not enact these; they are higher than man or angels; hence the puny arm of man cannot change or abrogate the moral law. The Bible reveals the moral law, but it does not create it. It existed before the fall of man, before the Bible was given. The Bible is only a revelation of the moral law in its sanctions, applications, fulfillments, penalties, and rewards. *All* these laws, physical, organic, and moral, originated not with God only, but with Christ also, and are *maintained by his mighty power and love*: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and *by him all things consist.*" Col. 1:16, 17.

Physical and organic matter would go into chaos should the laws that govern the material world be abrogated. The moral government of God would suffer the same fate should one iota of the moral law lose its power to govern. Adam, the federal head of the race, violated the law. Death was the penalty. Rom. 5:12. Man lost his dominion, purity, and life. Then the question was settled by Christ, who honored the law and government of God, and revealed the infinite, boundless love of God, that man and the angels can never fathom. Mercy and truth met together, righteousness and peace kissed each other, in the gift of Christ to die for man. The government is maintained while mercy and sweet pardon are offered to a lost world. The plan of salvation is laid, and the promise is made that the seed of the woman shall bruise the serpent's head. Gen. 3:15. While God the

Father is equally interested in the redemption of man (John 3:16; Rom. 8:32), it seems plain from some texts that Christ *first offers* his own life a ransom for the lost world. Heb. 12:2; Rev. 1:8, 17. He is the Alpha and Omega, the first and the last, in *devising* and *executing* man's redemption.

When man had sinned and could no longer speak face to face with God, it became necessary that a revelation of God's will should be communicated to man by means of the Holy Scriptures. Christ no longer talks with man, but communicates the principles of the law and the means of salvation, through his angel, to chosen prophets. This is the manner in which the Bible has come to us. Christ ever recognizes that the source of all truth is back of him in God. It is generally believed that the New Testament was inspired by Christ. Notice how this is stated: "*The Revelation of Jesus Christ*, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1:1. The apostle Paul received what he wrote by the *revelation* of Jesus Christ: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Acts 9:3-5.

Unfortunately, there is a growing sentiment at the present day calculated to *divorce* the Old Testament from the New. Many look upon the Old Testament as a book written by Moses and other men, of but little importance; in fact, it is regarded by many as diametrically *adverse* to much of the teaching of Christ in the New Testament. This opinion is erroneous and without foundation. Christ Jesus is the author of the Old Testament just the same as he is of the New. The prophets of old were inspired to write by the Spirit of Jesus Christ. *Proof*: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time *the Spirit of Christ which was in them did signify*, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11. Moses, Daniel, David, Isaiah, and others were moved by the Holy Ghost to write, which was the Spirit of *Christ in them*. This is the way the entire Bible has come to us. *Christ is its author.*

Our faith must be built upon the Old, as well as upon the New Testament. Jesus Christ is the author and the central figure of all. Again we quote: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. 2:20); "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12. The prophets of the Old Testament preached that pardon and remission of sins were received *only* by faith in the name of the promised Redeemer: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. The apostles preached the same doctrine that we now do. The prophetic portion of the Bible, both of the Old and the New Testament, is an important part of the *revelation* of Jesus Christ to man. Whatever is revealed by Christ to his prophets, forms a part of "the testimony of Jesus: . . . for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

Much of the history of the world has been mapped out by Christ through the prophets long

prior to its fulfillment. The signal warning has been given, and the means of escape prepared, when danger was imminent to Christ's followers in all ages of the world. Especially is this true in this age, while we have the most reason of any people that has ever lived since Adam, to be grateful for the prophetic word of Christ, and to *walk in its light*. 2 Pet. 1:19; Rev. 1:3. There is a cloud of fog rising in every quarter, darkening the counsel of the True Witness. We have been warned even of this: "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4); "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3); "Stay yourselves, and wonder; cry ye out, and cry: they are *drunken, but not with wine: they stagger, but not with strong drink*. . . . And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people *draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men*." Isa. 29:9, 11-13. Not so with the true watchman. He will respond to the call. "Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye *will inquire, inquire ye: return, come*." Isa. 21:12. Yes, all that will inquire for light, will find abundance from the great lighthouse of Christ's prophetic word. Shame to the false watchmen who claim that the prophecies are an impenetrable mystery, never designed to be understood! Let the words of Christ *ring out on land and sea*. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, *let him understand*)." Matt. 24:15. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Rev. 22:10. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. All the great lines of prophecy point directly to the great climax—the redemption of a lost world through Christ. Why should we not rejoice in the light which makes this glorious event most prominent? Shine into my heart and upon my path more and more, will be the earnest desire of all those who are justified by faith in Christ. Prov. 4:18.

The Jews at Christ's first advent said, "Give us Moses and the law, but away with Christ and the New Testament." Had they believed Moses, they would have accepted of Christ and the New Testament. Says Christ to them, "For he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:46, 47. In rejecting the New Testament, they threw away the Old,—Christ, the law, and all. They were left without any hope or foundation upon which to build. Modern Israel are doing the same thing in a little different way. They say, "Give us Christ and the New Testament, but away with the law and the Old Testament." In doing this, they throw away God's rule of righteousness—the law. Where there is no law, sin cannot exist (Rom. 4:15; 5:13); hence there is no need of the remedy for sin. Therefore in the doing away of the law and Old Testament, we blindly throw away the gospel, Christ, and the New Testament! We are thus left without any foundation, the same as was the first house of Israel. We are warned of our danger, and are admonished of God: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense

to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. *Bind up the testimony*, seal the law among my disciples." Isa. 8:14-16.

The Old Testament stands on the other side of the cross, bearing witness of Christ, continually pointing to him as the Saviour. On this side of the cross the New Testament testifies of Christ as does the old. Our work is to bind up the testimony,—the Old and the New Testament,—and seal the law among the disciples. In this, the law is magnified and Christ honored. One has fittingly said, "The Old Testament has in it the New Testament concealed. The New Testament has in it the Old revealed." The Old and New Testaments are Christ's two witnesses (Rev. 11:3), exalting Christ as Creator, Lawgiver, the Author of redemption, Prophet, Priest, and King.

(To be continued.)

THE BOOK OF JOB—ITS CHARACTER.

BY ELD. GEO. B. STARR.
(Chicago, Ill.)

Is the book of Job inspired of God? Is it entirely inspired of God? or is it simply a novel—a finely arranged imagery—based wholly upon imagination, written by some learned man of Job's time, or later, as a moral dialogue? Was it by the design and direction of God that it became a part of the Old Testament Scriptures? or is it an unfortunate intrusion—permitted of God, but not directed by him? And this, you will see, involves the still greater question whether the Bible as a whole is entirely from God, or whether we (men of all nations, good and bad, ignorant and learned) unto whom the Bible comes, are left to be judges of its inspiration, and to decide for ourselves which books are inspired and which are not. In other words, has God appointed each individual man on earth a committee of one to compile a Bible to suit his judgment, out of all these books, said by some to be entirely inspired; by others, partially so? Is this the character of the book to which Christ refers all men, and which he commends when he says, "Search the Scriptures; for in them ye think ye have eternal life: and *they are they which testify of me*?" and was he not aware of the fact that the books of Job and Ecclesiastes, and the Song of Solomon, were parts of what the Jews held as the Scriptures, the Sacred Writings, and which Paul designates as the oracles of God? Rom. 3:2. Were these Scriptures the oracles of God? or were they only in part the oracles of God, containing erroneous books, teaching erroneous doctrines—*oracles of men*? If the latter view be the correct one, why did Jesus not except these books when referring to the Scriptures and urging upon us their careful, "searching" study? Did he not rather forbid such a view, when he quoted to the tempter the words of Moses, "It is written, That man shall not live by bread alone, but by every word of God"? Luke 4:4; Deut. 8:3. And again, "Is it not written in your law, I said, Ye are gods? . . . and the Scripture cannot be broken." John 10:34, 35; Ps. 82:6.

The book of Job was a part (doubtless one of the oldest parts) of these writings called "your law" and "the Scriptures," and Jesus knew it. In the face of this statement, can any part of the book of Job be broken? or the book as a whole be broken off from, or taken out of, the Scriptures? No people upon the earth, in any age of the world, ought to have given more careful and considerate thought to this book than that people should give who are waiting for the second advent of Christ. For in their time of waiting amid the apparent triumph of the wicked, they are directed to this book especially. James 5:7-11. And here, after exhorting them to patience, and giving them the example of the husbandman patiently waiting for the fruit of his labor, and cautioning them not to grudge against those who are more prosperous apparently, he exhorts them to "take, my brethren, the prophets, who have

spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job." Where had these latter-day Christians heard of the patience of Job, unless that book was recognized as coming down to them to the very last days, among the prophets to whom he refers? And how would we see the end, design, object, and pitiful, tender mercy of God in Job's case, unless God were really and truly connected with his experience and history? Does not this language indorse this book and that experience as among the things "written aforetime . . . for our learning, that we through patience and comfort of the Scriptures might have hope"? Rom. 15:4.

Job as a person, an individual righteous man and servant of God, is also recognized by God himself, outside and independent of the book of Job itself, just as truly as Noah or Daniel. In view of impending judgments, the Lord says by the mouth of the prophet Ezekiel, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Eze. 14:14. Shall we not, then, as Christians who are looking for the coming of the Lord, follow the advice of James, and learn from the books of Jeremiah, Job, and others, of the sufferings and patience and final victory of these men of God, and endeavor in a similar situation by the grace of God to follow their example?

We think a most critical and careful study of Job, verse by verse, chapter by chapter, and as a whole, will abundantly reward any one, and give him views of the matchless power and sovereignty of God, hardly to be found in other parts of the Bible. For there God speaks for himself upon these points, and reveals himself to Job, not through the reason simply, but through views of his unapproachable creative power and wisdom.

"ACCEPTABLE CONFESSION."

BY E. HILLIARD.
(Duluth, Minn.)

SUCH is the caption of an article in "Testimony No. 33," just published for the church. Every member should have it. This one article is worth many times the price of the little book. No better advice can be given of how, when, and to whom to confess our sins and faults, than is that given in this and subsequent articles. But perhaps a few words respecting the value of honest confession to the individual may be of service.

We all know that it is very hard to confess without mixing in an excuse for sin. But let us remember that God will accept of no excuse. Christ has paid the debt for every heart-felt confessed sin. Nothing is more pleasing to Heaven than deep, honest, thorough confession, which always means the forsaking of sin.

In the great judgment-day many will be inside of the walls of the city, who committed the same sins as some of those on the outside, and even worse ones; but some confessed and forsook their sins, while others denied and cherished them; the former were honest, the latter dishonest; the former have eternal life, the latter, eternal death. It will pay us to be honest with our own souls.

RELIGIOUS AMENDMENT.

BY ELD. R. F. COTTRELL.
(Ridgeway, N. Y.)

WHAT can be meant by "a religious amendment" of a Constitution which declares that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof," but the repeal of that clause, so that Congress shall have power to legislate on religious subjects, enforcing a religion, with its rites, upon the people? Can there be a religious amendment of any part of the Constitution which says nothing about religion? One of the greatest curses of the world has been religion enforced by laws of State. Must it be repeated in this fair Republic?

Choice Selections.

THE SCAR WILL REMAIN.

O thou who from crime and pollution art free,
Watch well the temptations that throng around thee!
A character tarnished ne'er loses the stain—
The wound may be healed, but the scar will remain.

'Tis true that the vilest forgiveness may earn—
The sorrowing lost to the fold may return;
But sad recollection will bring with it pain—
The wound may be healed, but the scar will remain.

The misty bloom brushed from the cheek of the plum,
No more to its delicate surface can come;
And the pure heart polluted ne'er freshens again:
The wound may be healed, but the scar will remain.

The slave of vile appetites, touched by remorse,
May weep o'er his follies and alter his course;
But still on life's tablet his record is plain—
The wound may be healed, but the scar will remain.

Then shun ye the tempter, and seek ye the goal
Which promises peace to the world-weary soul.
If ye sin, ye will strive to forget it in vain—
The wound may be healed, but the scar will remain.

"THE PRISONER OF THE LORD."

"REALLY, you must excuse me; I cannot do this work any longer."

"Please do not say so; we have so few to help, and the need of such work grows more and more evident."

"O, well; you must find some one else. I am too busy. Besides, I am tired of it."

Mrs. A. looked earnestly into the face of her friend. There were no weary lines there. It was a face full of good cheer; yes, and of kindness, too.

"I wish Satan could ever get tired," she said; and, with a sigh, added, "but he never does. When he gives up his cruel work of destroying souls, Margaret, then you may give up yours of helping to save them. O, yes; and another thing, too, Margaret, when the Lord Jesus grows weary of his care of you, then you may talk of giving up your service for him. But do you really believe you ought to leave this work when there are so few to do it? I lay it at the door of a truth-telling conscience, Margaret."

Margaret laughed. "O, dear, Mrs. A., I sometimes wish I had no truth-telling conscience; it is distressingly in the way of my comfort!"

A few days after this conversation, Mrs. A. invited Margaret to visit with her one of the many missions in the city which is doing quiet but genuine self-denying work for humanity. The matron of the house almost literally rests not day nor night in her labors, always on the alert with motherly care over the girls brought in from the street to the shelter of a truly Christ-like help. No opportunity is lost for a word or gesture of sympathy and encouragement. No one is passed in room or hall or stairway but her hand is laid upon the shoulder, and her kindly voice says some friendly word. The visit was a revelation to Margaret—a marvel of heavenly love on earth.

"You really love these people," said Mrs. A. to the house-mother.

"Indeed, I do," was the cordial answer. "The Lord fills me with love for them. Then with great enthusiasm she described the forlorn creature who had come in a few hours before, so wet and soiled and disfigured as to look scarcely human, and said she, "Why, you should see her now; you would not know her as the same person since we have washed her and given her clean garments;" and if the girl had been her own child she could scarcely have spoken of the change with more evident gratification. . . .

Margaret said but little during the visit. She was carefully observing the girls, the matron, and the work, and drinking in the spirit of Christ-like love which saw no difference between souls lost in the depths "down town" or on the heights "up town," and her "truth-telling conscience" was asking some very close and unpleasant questions. "Would a sense of duty

alone keep you in this work?" she inquired of the matron.

"O, no, never. It has to be something stronger than duty or money. Nothing but love will answer."

"Are you never tired?"

"Tired?—Yes, of course. I frequently do not retire till one or two o'clock in the morning; but I believe the Lord gives bodily strength, too," she said, with a cheerful laugh.

"Well, said Margaret, as they came away, I have learned something of what it means to be 'as the Master' this afternoon. Did you see that text over the matron's desk in her room? It gave me the secret of her unwearying love and service. 'Kept by the power of God.' Mrs. A., I must become the 'prisoner of the Lord,' like that woman, so that I will never again try to escape from any service he may ask of me. It is blessed to be 'kept' by the power of God."

"Yes, for his power is love."—*Religious Intelligencer.*

MIRRORS.

WE are mirrors. We cannot help being reflectors. We reflect in our character every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one and found the other one instead, you might talk to him on the same subject, and expect to receive the same answers that you would from the other.

I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to the secret: "Whom having not seen we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, from character to character. *How* this is, I cannot tell. Had Paul written in these times, he would probably have used the photograph instead of the mirror as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world.—*Professor Henry Drummond.*

AN EGG FOR EVOLUTIONISTS.

FRANK BUCKLAND, the naturalist, had very decided views in regard to the teachings of nature, as the following will show:—

"Birds that lay their eggs in holes have round eggs. There are, however, certain birds which incubate their eggs without any nest at all, upon the ledges of rocks. In this position it is very possible that danger would occur to the egg by being accidentally moved by the parent bird, or maybe by the wind. If the egg were round, it would very probably roll off the precipice, and, falling to the bottom, be smashed.

"Let us now see how the difficult problem of the preservation of this egg is managed by creative wisdom. The egg of the guillemot, to take a good example, is not round, but *elongated at one end*. The consequence is, that when it is touched, the egg will not roll away like a billiard ball, but it will simply turn round upon its axis.

"This peculiar structure can be seen, and the action of the force upon the egg illustrated by a very simple experiment. Take a common screw, and place it near the edge of the table; touch it gently so as to set it in motion. You will observe that the screw, instead of running off the edge of the table, will simply *turn round* on its small end—its own axis. I cannot conceive anything more beautiful than this arrangement of the eggs of birds which build on ledges of rocks, and which are very liable to destruction. This fact will, I think, afford excellent evidence, if more witnesses were required, to show creative skill even in such simple things as birds' eggs."

"WHILE THE EVIL DAYS COME NOT."

THE wise man's exhortation to the young is, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." There is much of evil in this world, and "evil days" are liable to come. Indeed, if life has not been rightly spent, evil days are very sure to come.

The early life of the patriarch Jacob was marked by deception, craft, and wrong-doing; and yet it did not bring prosperity or comfort. He was deceived by his own children, and saw many sorrows, so that in the presence of Pharaoh he was led to say, "Few and evil have the days of the years of my life been."

A life spent in vice and sin will usually end in evil days. A life spent in extravagance and luxury is very likely to terminate in want and poverty. If wealth and opportunity are made occasions for vicious and sensual indulgence, then the evil days are sure to come, when disappointment, pain, disease, and death show most clearly that "whatsoever a man soweth, that shall he also reap." On the other hand, if we spend the days rightly, if the moments are filled up with useful and faithful service, if we remember our Creator in the days of our youth, the sorrows may not come in later life, and evil days may never come; or if they do come, we shall be able to meet them with courage, strength, and good cheer.

"Where days of youth are wisely spent,
And days of strength and prime,
We have no reason to repent
Of ours as misspent time;
No 'evil days' can enter here,
Repentant for the past,
But joy and pleasure ever near
And triumph to the last."

—*The Christian.*

PUSH.

IF there was more push in the world, there would be fewer hungry, half-clothed, homeless, suffering children; fewer broken-down, dissipated men and women; less need of alms-houses, houses of correction, and homes for the friendless.

Push means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of despondency and shiftlessness,—out of trouble, real and fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push uphill—few people need a push downhill. Do n't be afraid of your muscles and sinews; they were given you to use. Do n't be afraid of your hands; they were meant for service. Do n't be afraid of what your companion may say. Do n't be afraid of your conscience; it will never reproach you for a good deed. Push with all your heart, might, and soul, whenever you see anything or anybody that will be better for a good, long, strong, determined push.

Push! It is just the word for the grand, clear morning of life; it is just the word for strong arms and young hearts; it is just the word for a world that is full of work, as this is. If anybody is in trouble, and you see it, do n't stand back, push!

If there is anything good being done in any place where you happen to be, push!

—Nothing is so infectious as example.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

LOVE'S DUTY.

SOUND, sound the truth abroad,
Bear ye the word of God
Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurled.

Far over sea and land,
It is our Lord's command,
Bear ye his name.
Bear it to every shore;
Regions unknown explore;
Enter at every door;
Silence is shame.

Speed on the wings of love;
Jesus, who reigns above,
Bids us to fly.
They who his message bear
Should neither doubt nor fear;
He will their friend appear;
He will be nigh.

—Sel.

THE RESULTS OF A SINGLE EFFORT.

SEVENTY-FIVE years ago there lived in London a young man by the name of John Williams. Very little is known of his early life, save that he was apprenticed to an iron-monger. One evening as he was standing on the corner of a street waiting for some wild companions, no less wild than himself, perhaps, his master's wife observed him, and with difficulty persuaded him to accompany her to church. Here he heard that which led to his conversion. Four years later he sailed as a missionary, with his wife, for the South Sea Islands, a voyage which at that time occupied a year. Ten months after his arrival he was preaching to the natives in their own tongue. His first efforts were made on the Society Islands, and from thence they were extended to the Hervey and Samoan groups.

The work that has been accomplished in Christianizing the natives of the South Sea Islands within the last seventy-five or eighty years, is indeed miraculous. At the beginning of this period they were wild savages, sunk in idolatry, superstition, and nameless pollutions, practicing polygamy and infanticide, sluggish in intellect, and living in indolence when not at war. Persons who from shipwreck or any other cause were so unfortunate as to come under their power, were almost sure to be killed and eaten. It is said that whole districts were sometimes depopulated simply to furnish flesh to their stronger neighbors. At the present time neatly-built churches, schools, and dwelling-houses adorn these fair islands, and the people are kind and hospitable to strangers, living in comparative peace and happiness, many of them intelligently rejoicing in the hope of the gospel. That the blessing of God has most signally attended the efforts of God-fearing, self-sacrificing men who have given their lives to this work, there can be no doubt.

Among these men Mr. Williams occupies a prominent place. With respect to both the extent and permanency of his work, he was one of the most successful of the early missionaries to these islands. Of the difficulties which he encountered, we can form but little idea. A single incident will, in a measure, illustrate these difficulties and also the determination with which he met them. In visiting among the islands, he found that a ship at his own disposal was indispensable; and although ignorant of ship-building, he set about making one with his own hands and what help the natives could give him. Not only had he to make the ship, but also the machinery needed in its construction. In order to melt iron a pair of bellows was necessary, to make which he sacrificed three of his four goats. When completed, what was his dismay, one morning, to find that every particle of the goat-

skin had been eaten off by rats during the night.

Discouraged by no hinderances or difficulties, in less than four months Mr. Williams completed his ship, the "Messenger of Peace," which afterward, in visiting from one island to another, bore him thousands of miles. This ship did good service for about seventeen years, when it was replaced by a larger one, purchased by subscriptions secured in England by Mr. Williams's personal exertions.

It is said that this man carried the gospel to over 300,000 souls. He accomplished much in the way of educating and developing native workers. One illustration of his method of labor and its results is on record. In 1821 he went to the island of Aituaki, where he left two native preachers. The natives of this island were wild, noisy cannibals, often killing and eating those of their own number. Eighteen months later he again visited this island, and as he approached, canoes met his boat with Christian salutations—"The good word has taken root! it is now well at Aituaki!" The chief and his people had embraced the gospel, and they had built a large church in which he preached to about 2,000 people. In addition to his other labor, he translated the New Testament into the native language. At the age of forty-three, while endeavoring to carry the gospel into new territory, he fell a martyr to the cause to which he had consecrated his life.

Little did the good woman in London realize how far the influence of her simple, earnest, efforts for her husband's apprentice would reach. It will never cease to exist, for in the kingdom of God doubtless she will meet many souls saved largely as the result of this simple effort. Had she thoughtlessly passed by the lad, as he stood waiting for those who would help him on in his downward course, as many would have done, God might have used other means for his conversion. Respecting this, we do not know, but she would not have been the honored instrument for setting in motion a train of circumstances, bringing with them such glorious results. Without doubt her sphere of action was as much circumscribed, apparently, as that of any one who reads these lines; yet no one can measure the influence for good of that one act. It would well repay a life-time of toil and suffering. In itself it was nothing great or grand, and an opportunity for similar efforts is often presented to every one of us. By the simplest act, prompted by love to God, it is possible that we, like this woman, shall kindle a light that shall extend even to the islands of the sea. It may be that God has chosen instruments to carry forward his work at the present time, in the persons of those with whom we are brought in contact, and upon whom our influence is telling either for or against the truth. Perhaps it is a child, a servant, a neighbor, the very individual whom we would least expect, whom the providence of God has brought within our reach to be directed and led by us in the right direction for a specific purpose. It is a time of great opportunities and possibilities. God has a great work to do in the earth, in the accomplishment of which he will use human instrumentality. The truths of the third angel's message must go to these very islands and to other remote portions of the earth. Some of our readers may be among the number who will carry it to them personally; but however this may be, there are ways by which we may all labor in these countries through representatives. The means which we donate to foreign missions, the reading-matter which we send to individuals, are working in this capacity for us; and if the missionary spirit is burning brightly in our hearts, we shall inspire others, perhaps unconsciously, with the same. Thus through our influence some may be led to give their lives to this great work. M. L. H.

CHINA AND JAPAN.

To every nation, and kindred, and tongue, and people, the angel said the message must be preached. As we look over the vast fields of our

own land, we see that much has been already done; that thousands have heard the truth, and that thousands more have had an opportunity to hear it, if they only would. And yet each year shows by the reports of labor, that more harvesters have been employed in the vineyard, and that a greater amount of work has been done than during the preceding year.

But are the souls of those in foreign lands less precious in the sight of God than those around us?—No, no. The blood of Jesus Christ was shed for all, and to us on whose paths the glorious light has already shone, giving us a fresh experience and a peace and hope in Jesus, such as only truth and a faith and confidence in the efficacy of the sacrifice of the world's Redeemer can give, the words apply, "Go ye into all the world, and preach the gospel to every creature."

As yet, in China and Japan, Bro. La Rue is our only laborer, and what an extent of country these empires cover! China has an area of 4,000,000 square miles, or one-tenth of the habitable portion of the globe, and a population of 400,000,000 or 500,000,000 souls; and yet there is only one man to tell them of the judgments that are so soon to be visited upon the earth, and of the second advent of the Lord! China is divided into three great valleys. These valleys are divided by two chains of mountains, the northern one being the Thin Ling Range, or the Blue Mountains. They run from west to east, and separate the valley of Hoang-Ho, on the north, from that of Yang-tse-Kiang on the south. South of the valley of the latter river, runs the great Yan-Ling Chain, which extends northeast from the Himalayas to the Pacific Ocean.

From the class of Chinese who emigrate to our shores, we are inclined to think that they are an illiterate, degraded race; but such is not the case. Although they are held in the bonds of heathenism and superstition, there are many among them capable of appreciating the third angel's message.

They are naturally a very industrious people. Almost all the tea consumed in the United States and in Europe is produced by China. Silk is manufactured in large quantities; and so thickly populated is the country that it has become necessary to carry on agriculture with great care, in order to produce sufficient food. Every year the emperor, accompanied by the dignitaries of the state, repairs to the sacred field, and plows a furrow, by way of example to the nation. The steepest hill-sides are terraced to increase the soil, the lakes have numerous floating gardens, and the bottoms of the streams are planted with aquatic vegetables, the seeds and roots of which are used as food.

Here is an opportunity for faithful missionaries to labor among these homes. Here are honest hearts, and some of them, no doubt, in that glad day when the Son of man shall take his scepter, will help swell the chorus of immortal voices whose songs will render praise to Him who sitteth upon the throne, and to the Lamb forever and ever.

For many years the ports of China were closed to foreign powers, but now the Lord has removed that difficulty out of our way. In twenty-two ports American ships are now admitted, and in all these the people are becoming molded to the habits and customs of Americans and Europeans. This makes the way more accessible to our missionaries; and if the work were started in these sea-port towns, there might be raised up in them those who would love and honor the truth, and who, in turn, would take it to their friends in the interior. There are many Europeans and Americans in China, and other denominations have made some attempts to propagate their doctrines. The Catholic converts there are estimated at 1,094,000, and the Protestants have 18,707 communicants. The people, as a rule, are well educated, and education is always awarded with lucrative positions under the government.

Japan is a large island surrounded by 3,000 smaller ones, having a total area of 10,000 miles.

The land is very fertile, and is abundantly watered by numerous small rivers and lakes. The cities are numerous and magnificent. Tokio, the capital of Eastern Japan, is said to extend over as much ground as London, and its population is thickly interspersed with Americans and Europeans. The port of Tokio is Yokohama. Eighteen miles distant, on the Bay of Yedo, there are located 2,000 Europeans. Bro. La Rue visited this place, and in about eight days sold over forty-one dollars' worth of publications.

The third angel's message has already been carried to Europe, and beyond to Siberia, and its rays have gladdened the hearts of many in the islands of the seas. But the message must be pushed farther; these countries must be reached. The Macedonian cry comes from them as well as from others. The fields are white, ready for the harvest. It is high time that some were fitting themselves to enter these fields. The Lord in his mercy has gone before, and opened the way. Will we follow after, or, like Meroz of old, will we be cursed for not coming up to the help of the Lord? PERCY T. MAGAN.

Special Attention.

THE LAW AND THE GOSPEL.

[The daily *Alta Californian* of Aug. 4, published the following telling facts, and sensible opinions concerning all Sunday laws:—]

"California has no 'Sunday law,' and therein is, we believe, singular among the States.

"Of course, by 'Sunday law' is meant prescription by the State that leads toward a particular observance of the day, and inflicts penalties for its violation. There are Sundays and Sabbaths, and people of equal sincerity and religious sensibilities differ upon the question of which day shall be kept to fulfill the commandment, 'Remember the Sabbath day to keep it holy.' Perhaps, derived from the intense theocratic tendencies of our Puritan ancestors, we have been rather prone to give a 'Thus saith the Lord' tone to our legislation upon the Sunday question. But powerful Christian bodies have risen in the country, which dispute the authority of the first day of the week, and plant their faith in the seventh day, which they keep holy, and on the first day they resume their ordinary occupations.

"A Sunday law which inflicts penalties for plowing or planting, reaping or sowing, or ripping and sewing, on the first day, compels one set of Christians to smite another set, while both are sincere in their belief, of good report in their conduct, and equally serviceable to the State as good citizens.

"California did not hesitate when the issue was made. She abandoned that sort of Sunday laws, and now every man does as he pleases, and, being left to himself, with his moral sense as a guide, we are happy to say that nearly every man chooses to do well on Sunday and on the Sabbath. No man is in danger of arrest because, having kept his own Sabbath, he does not also keep another man's Sunday. The Israelites are freed from a sort of legal bondage, and California is peculiarly a land of religious liberty and toleration.

"A great many good people were appalled when the Sunday law was repealed in 1883. They predicted all sorts of dire results that have not followed.

"We find in one of the religious newspapers of the State that a comprehensive inquiry has been made in nearly all the civilized countries of the world, to get a view of the condition of Sabbath observance that shall include them all. The question addressed in each case by the reverend gentleman who prosecuted the inquiry was, 'Where have you seen the best Sabbath observance?' A San Francisco pastor answered, 'Among the Christian people of California.' The inquiries and answers were wrought into a book published

in 1885, in which the investigator records this conclusion: 'Both laymen and ministers say that even in California the Sabbath is better observed, and Christian services are better attended than five years ago.' And this was after two years' experience of no Sunday law!

"The appearance of the word 'even' in the verdict is slightly offensive. It is like saying, 'Cold water can be had even in hell, if you tip the right wink to the person who has charge of the scalding soda fountain.'

"'Even in California,' as if from such sons of Belial but little is to be expected.

"California is the only State in the Union where the law and the gospel are independent of each other, and where the day of rest, and the day to be kept holy, needs no law to enforce its observance. Instead of being a sign of retrogression and impiety, it is a sign of progress up to that pitch of respect for the day and toleration of the convictions of those who lay by the garments of worldliness on different days, that [they] need no spur of the law, no detective espionage, no judge nor jail to vitalize them. Instead of being the odium of the State, it is its special glory and greatest credit.

"There is no room for compulsion in matters of religion. The Mohammedans believe in it. When they conquered Persia, and converted it by force to the doctrines of the prophet, they made merry at seeing the Parsees, whom they had circumcised by force, continue their prayers to the sun. It seemed a great joke to them that the fire-worshiper should not know that he had changed his supernatural allegiance, and was wasting his time asking protection of a power from which he had been surgically alienated. Really, Sunday laws have no higher origin than had this Mohammedan idea of conversion by duress. California has shown that such laws are unnecessary to the observance of one day of the week as a season of testimony to faith in things unseen. More faithful testify now than before. The State no longer beats the bush for the Church, but the Church gets more game than ever.

"We commend these facts and this example to the other States, hoping that their people will become as we are, devout and devotional, without being driven by the club of the law."

AN ECHO OF THE REFORMATION.

THAT the spirit of the Reformation still has some representation and living power in Paris, may be evidenced by the fact that a statue to the martyred Coligny has just been unveiled. We were invited to the ceremonies, and they were of a most interesting and significant character. The monument stands in the rear of the church of the Oratoire, and looks out directly on the crowded thoroughfare of Rue Rivoli. It is a famous spot. The church, originally built as a school for oratory, became in the days of the highest pulpit power of France the scene of memorable preaching. Here is the pulpit from which Massillon and Bossuet thundered, and directly in front of the pulpit is the royal box from which Louis XIV. took and disregarded the messages of the gospel. A stone's throw distant is the tower of St. Germain l'Auxerrois, from which the signal for St. Bartholomew massacre was given. There, too, across the street is the palace where that night the guilty Charles, unable to rest because the ghosts of St. Bartholomew haunted him prematurely, wandered from room to room; there stands the pillar, from behind which, it is said, he fired down upon his subjects. Out upon this scene of terror the majestic marble face of the most illustrious victim of that bloody persecution now looks with the dignity of the judgment day. In one of the side streets near by he was murdered, down to the old pavement there his pierced body was flung; now, as if he had risen from the dead, he stands there the witness of the vitality of that truth for which he and thousands of other Huguenots suffered.

The services were invested with becoming dignity. The Coligny committee in the person

of their chairman presented the statue to the city. The minister of fine arts accepted it for his department, and the president of the city council accepted it for the city in an address of outspoken admiration for the heroism of Coligny. Pastor Bercier, who by his unwearied labors has been chiefly instrumental in the erection of the noble statue, closed the exercises with an address of chaste and admirable eloquence. It was a memorable day for the Protestants of Paris.—*The Interior*.

VITALITY OF MORMONISM.

IN spite of many and serious reverses of late, let it by no means, or for a moment, be supposed that the Mormon leaders have lost heart or harbor in the least the thought of giving up the fight for theocratic rule. Of such fluctuating and flimsy stuff, be it known, the priesthood is not made. So far the plot only deepens, and the struggle is more resolute to hold their own against the whole world, and even to conquer success for their "Church and kingdom." In witness thereof these three news items passed over the wires during a single day: "A party of Mormon immigrants landed at Castle Garden and started at once for the Great Basin;" "Last Sunday a troop of Saints, with ten four-horse teams, 300 cows, and lots of women and children, passed through Beaver Canon, Idaho, on their way to found a colony upon British soil in the Northwest Territory;" "Leading Mormons report that 3,000 males are ordered to remove from Northern Utah, and open farms in the Upper Snake Valley, Idaho (and of course to help hold the balance of political power)." And further, since Ogden went heavily against the theocracy last spring, and Salt Lake itself is in imminent danger, the recent intelligence becomes more than credible that 600 voters from the southern settlements have been drafted to transfer themselves at once to the capital city for the double purpose of hindering the coming of as many Gentile laborers, and of increasing by so much the Church vote at the approaching election. It may always safely be assumed that of the wisdom of the serpent there is no lack in those parts.—*The Independent*.

CAPITAL AND LABOR.

THE following is from the pen of the well-known editor, Henry W. Grady, of the *Atlanta Constitution*:—

The fact that a man ten years from poverty has an income of \$20,000,000—and his two associates nearly as much—from the control and arbitrary pricing of an article of universal use, falls strangely on the ears of those who hear it as they sit empty-handed while children cry for bread. Economists have held that wheat, grown everywhere, could never be cornered by capital. And yet one man in Chicago tied the wheat crop in his handkerchief, and held it until a sewing woman in my city, working for ninety cents a week, had to pay him twenty cents tax on the sack of flour she bore home in her famished hands. Three men held the cotton crop until the English spindles were stopped, and the lights went out in 3,000,000 English homes. Last summer one man cornered pork until he had levied a tax of three dollars per barrel on every consumer, and pocketed a profit of millions. The czar of Russia would not have dared to do these things, and yet they are no secrets in this free Government of ours!

—Mr. Scott, in his volume on the Catacombs, estimates that the Christian graves lining the 587 miles of passages beneath the old city, sum up nearly *four millions*. Over 70,000 had engraved inscriptions. Here the Christians, old and young, in and about Rome, were buried for a period of three centuries. Millions of these were martyrs.

—It will surprise most people to learn that the Icelanders are numerous enough in this country and Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of twenty-two congregations, and has just held its fifth annual conference at Argyle in Manitoba.—*New York Sun*.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 3, 1889.

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RESURRECTION VS. ASCENSION.

UNFORTUNATELY for the advocates of Sunday-keeping, the day which the Lord chose for that stupendous event, his ascension into glory, after his work on earth was completed, was not the first day of the week. Had the ascension of Christ taken place on the first day of the week, we can easily imagine what use would have been made of that fact. It would have been held aloft on the top wave of rhetoric, as another strong evidence of the honor which the Lord designed to put upon that day—as a demonstration even, that he designed it to be held by the church in supreme regard, and observed as the Sabbath of this dispensation.

As the event, however, took place on Thursday, all this is spoiled; but that logic is very shortsighted which supposes that the significance of this fact can be suppressed by quietly ignoring it.

The resurrection of Christ did occur on the first day of the week; hence that is the event which must be made to do duty in the Sunday argument; and all know what stress is laid upon that, and the weight of argument it is made to sustain, to the neglect of equally significant events which took place on other days.

But the fact we wish to call attention to here, is, that so far as the testimony of the Scriptures is concerned, more attention is given to the ascension of Christ than to his resurrection. The resurrection was not witnessed by the disciples; the ascension was. The manner of the resurrection is not described; that of the ascension is. The resurrection is not so often used to bound the apostles' arguments as the ascension. Thus Luke, in Acts 1:1, 2, says: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up," etc., the ground covered being from the beginning of his ministry to his ascension. Peter's argument on the day of Pentecost culminates in the ascension of Christ to the right hand of God. Acts 2:33. And Paul to Timothy summarizes the visit of Christ to this world in these words: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

Now, all the weight which would have been given to the ascension had it occurred on the first day of the week, the Sunday advocate is logically bound to give to Thursday, the day on which it did occur. And the comparative standing of the two days is such, that he would risk nothing who should undertake to make a better argument for Thursday as the Sabbath, on account of the ascension, than can be made for Sunday on account of the resurrection.

"WHOSE HEART STIRRED HIM UP."

It was an interesting and important occasion in the history of the Israelites, when, reaching Mt. Sinai, on their way from Egypt to the land of promise, they received directions from God to erect the tabernacle and sanctuary. When we consider the important position these occupied in the history of that people as the central point of all their worship of the true God,—the place for all their offerings and sacrifices; the point where all the tribes assembled on all national occasions; the capitol of the government, where the laws were administered, also where religious interests and reformatations were considered and proclaimed; where the prophets gave special instruction; and, most important of all, where on the great day of atonement, the tenth

of the seventh month, annually, every true Israelite was to come and mourn for his sins and receive in figure their forgiveness,—we cannot wonder that the erection of the sanctuary was a matter of great moment. It was to be a costly structure, made of enduring materials, and much of it overlaid with gold, and the whole of it constructed in the most careful manner according to the pattern shown in the mount by the Lord himself. Men were selected by God, and specially endowed by him with wisdom and skill to superintend its construction. They were to be "cunning workmen," in metals, tapestry, ornamentation, embroidery, in jewels, and all branches of such work.

God honored his people by permitting them to have a part in building his own sanctuary. They were to contribute of their substance for this purpose. And how could he better honor them than by granting them this privilege? God would accept these gifts when freely bestowed, and their means would thus be consecrated to God's service forever. His accepting these gifts at their hands would be indicative of the fact that he accepted themselves also.

In Exodus, chapters 35, 36, we have an interesting account of these transactions. Chap. 35, verse 20, and onward reads: "And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man with whom was found shittim wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."

There is something refreshing in such an account of religious offerings and sacrifices as this scripture and its connection bring to view. The result as stated in chap. 36, verse 5, is also of interest: "And they spake unto Moses saying, The people bring much more than enough for the service of the work, which the Lord commanded to make." So Moses had to command them to stop bringing material for his work. We doubt if another such instance can be found readily. It is almost always the other way. The work of God went forward. The glorious tabernacle was soon completed, in a style suitable for the dwelling-place of the Most High. If any one will notice these gifts, they will observe that the bestowal of them must have seemed quite a sacrifice to the givers. They were very precious and costly, many of them, and were used by the people as ornaments and kept as precious treasures. But the secret of this generous giving was the fact that their hearts "stirred them up" to it. God's Spirit had "made them willing." The preceding connection shows some of the causes which had brought about this condition of mind. They had backslidden, and made a golden calf, and worshiped it, while Moses was in the mount. When he came down, and with horror discovered their idol worship, he took vigorous measures to

correct this evil. The idol was ground to powder and mixed with water, and the people were made to drink it. Thousands of the worst offenders were slain. They were most forcibly taught the enormity of their conduct. The tent allotted to God's worship was set afar off outside the camp, and those who wished to show their interest in it separated themselves from the rest. These and other measures taken to impress their minds, doubtless produced their effects. There was a turning to God, a true repentance, a humbling of soul, and a greater realizing sense of the importance of God's worship. They realized God's goodness in sparing them after their great sin. They were now in a condition to appreciate the importance of divine things.

So when the call was made to build the sanctuary, they were all ready to enter upon the good work with alacrity and deep interest. Their hearts being in union with God, stirred them up to give. The Spirit made them willing. They entered upon the work with love and zeal. It is such a spirit that God loves, and blesses greatly. It is a question of some interest whether God will accept gifts bestowed with a grudging spirit. The Lord "loveth a cheerful giver." Gifts to his cause may be used for good objects, and may accomplish a useful purpose in supplying urgent wants, even if bestowed unwillingly. But it is very doubtful whether God blesses the donor if given in such a spirit. It is not unlikely that too great a pressure has sometimes been brought upon the people, and they have given what they afterward regretted, and what they would not have given but for the heavy pressure. We have come to believe that this hardly pays in the long run. It may satisfy present needs, but does it not work injury after awhile, and react upon the giver so that he falls into greater darkness, and becomes harder to reach? After much reflection, we can but believe that God will accept only those gifts which are freely bestowed, because the heart is stirred up to love God for all his goodness toward us, and we desire in our hearts to advance his cause. Could we all have a sense of what great things he has done for us, and of the infinite love of our Saviour who died for us, and the worth of souls about to perish if not reached by the truth, and the worth of eternal salvation, and the worthlessness of temporal good compared with it, would we not feel as did the builders of the sanctuary anciently? Should such a spirit permeate our entire body, would there not soon be an abundance of means, sacrifices, and efforts for the good of others? Would not the debts on our colleges be paid, and our missionary enterprises be greatly extended, and multitudes now in darkness reached, and love fill our souls? God's blessing would richly fall upon us as a people. It is the effort from within, prompted by the love of God shed abroad in our own hearts, rather than external influences brought to bear upon us, that will accomplish anything. The heart is the great central fountain from which all motives, words, and actions flow. When that is thoroughly imbued with God's love, then we shall serve him with alacrity and full devotion.

G. I. B.

KALAMAZOO CAMP-MEETING.

WE arrived on the ground Tuesday morning, but as the meeting was not to commence till Tuesday evening, there were as yet but very few present. There being no workers' meeting, only those brethren were present who had come to pitch the tents and build the camp. Quite a number came in during the day. The brethren and sisters continued to come from that time till Sabbath morning. The weather was good—could not have been better. The blessing of the Lord was present in the meetings from the first, and the speakers enjoyed much freedom in preaching the word.

The lack of a workers' meeting preparatory to the camp-meeting was felt throughout the entire meeting. These workers' meetings are of great importance to the best interest of the camp-meetings. It

is possible to build the camp and get the large tents pitched and seated without the workers' meeting, but it is not possible to make the preparations necessary to do justice to the large congregation that is expected at such a meeting, without the workers' meeting to precede it. Something more is necessary in the line of preparation, than merely the manual labor of building the camp; somebody must be fitted to labor for those who come to the meeting. When we take into consideration that many of our churches and isolated Sabbath-keepers have not even the benefit of one visit from a minister all the year, and such come to the camp-meeting with the expectation of there being instructed, revived, and encouraged in the work, all must see the great importance of such a gathering. It is too often the case that we rest all the responsibility of the labor in such a meeting, with a few of the leading ministers. It must be evident to every one who will consider the matter, that those few laborers, be they ever so able or earnest, cannot do all the work that is necessary to be done at a camp-meeting; therefore all can see the importance of educating others to help bear the responsibility and do the work that must be accomplished, and this is just what should be done during the workers' meeting. Younger ministers, Bible workers, and church elders, with others, should be instructed to take hold and labor in a camp-meeting. The camp-ground presents a great field for missionary labor. Here are gathered some of all classes of people. Those who are fervent and earnest in the work come to the camp-meeting. They bring with them friends and children, some unconverted and some who may be discouraged. They come praying and hoping that the Spirit of the Lord may touch the hearts of these. Earnest and judicious labor should be put forth in behalf of all such; but unless there is some opportunity to give instruction in how to labor and how to take hold for the benefit of the different classes, they are, in a large measure, left to themselves, and no special interest is manifested in their behalf; and often they go home not benefited by the effort and sacrifice that have been made to bring them to the meeting, and this just for the want of proper labor.

Church elders and officers need help, and the workers' meeting affords special opportunities for considering their wants, by availing themselves of which they can be helped to do their work in their several churches to much better advantage.

The work at Kalamazoo was organized just as soon as possible under the circumstances, and many took hold of the work with devoted and earnest zeal, and labored with faithfulness for those who especially needed help. This was not in vain, as was manifest from the many reports of those benefited. Those engaged in the work also felt themselves greatly blessed. As the meeting progressed, the interest increased, and when the time came to close, many expressed a desire that it might continue a week longer. Many lost much by not remaining till the close. It does seem too bad that while we do make the effort to come, we should not come at the beginning and stay till the close, the time being so short at the longest. The benefit and the blessing would be much greater, and our home affairs would get along just as well.

The laborers present from abroad were, sister White, Elds. E. J. Waggoner, W. C. White, and the writer. Sister White spoke with great freedom, and with her usual earnestness and energy, both in the public congregation and in the ministers' meetings. Eld. E. J. Waggoner presented the subject of justification by faith, with much clearness and to the rejoicing of many; and the truths of the third angel's message seemed even more precious and powerful than ever before. Eld. Uriah Smith spoke at the beginning of the Sabbath, on the subject of Christ standing at the door, ready to enter if we only open to him. On Sunday Prof. Prescott spoke on the subject of education, and we could but wish that all our people were present to have their minds stirred up afresh on this important sub-

ject. Dr. Kellogg spoke twice on the subject of health and temperance. On Sabbath afternoon, after a discourse by sister White, a call was made for the unconverted and backslidden to seek God. A large number responded. The greater part of these were children of Sabbath-keepers. It was a goodly sight to see these dear youth seeking the Lord and dedicating their lives to the service of the heavenly Master. On Monday afternoon twenty-one were baptized. Tuesday morning the parting meeting was held. Many left this meeting with renewed determination to seek the Lord with all their heart, and fight the battle to the end. May God bless them in keeping the promise that they have made. May they learn what it is to live a life of faith, trusting in the mighty God of Israel.

The tents and camp fixtures were shipped directly from Kalamazoo to Saginaw, where we are now preparing for the camp-meeting, which is to open Tuesday evening, the 27th inst. Last Sabbath over fifty were present, and we can already report much of the blessing of God. The people are beginning to come in, and the prospect is that we shall have a most excellent meeting. May God work for us, and may his name be glorified.

O. A. OLSEN.

A CURIOSITY.

THE reports of the Tennessee shooting affair which occurred at Lane, a place situated near the line dividing Dyer and Obion counties of that State, a few months ago, at the instigation of religious bigots, has evidently caught the breezes and become altogether too notorious to exactly suit the æsthetic taste of some Tennesseans, and hence they are seeking to palliate the matter, but *variously*. The following will illustrate:—

A writer to the *Weekly American* (Nashville, Tenn.) of July 30, 1889, under heading, "That Yarn about Outrages on the Seventh-day Adventists," disposes of the matter thus:—

After diligent inquiry, I have failed to find out anything concerning any trouble in Dyer County, in which any Seventh-day Adventists are connected, as mentioned in the *St. Louis Globe-Democrat* of July 17. The whole thing is a fabrication, nothing of the kind having ever happened in Dyer County. There was, however, a report current that some trouble existed in Obion County, in which the Seventh-day Adventists were connected, but that report is discredited, and no credence given to it whatever. It is believed to be simply a Mulhatton yarn. Our grand jury is now in session, and the attorney-general informs me that nothing of the kind has been called to either his or the grand jury's attention. In fact, nothing of the kind or character has ever been heard of here, or within the borders of Dyer County.

Upon the opposite page of the same paper another writer, under caption, "Another *Chicago Inter Ocean* Slander Refuted. True Facts in Regard to the Seventh-day Adventists' Troubles in Obion County," attempts to smooth the matter over, but in doing so completely upsets the testimony of the first writer. After referring to Prof. Mc Kee's article which appeared in the *Inter Ocean* of July 20, in which the neighborhood in Tennessee under consideration was referred to as "Texas," he says:—

For the last few years the Seventh-day Adventists have been visiting "Texas," preaching and distributing tracts, etc., and in this way have succeeded in making quite a number of converts, principally among the illiterate and poorer class of people. The more cultured part of the neighborhood bore with it for some time, hoping that it would not result in an open violation of the recognized laws of the State; but, alas! this was not the case, for Sunday in "Texas" was fast losing its dignity and solemnity, and was being debauched and usurped into a common day for labor and general farm work. Alarmed at this state of things, some of Obion's best and most worthy citizens entered into an agreement to prosecute any person found violating or desecrating the Sabbath. . . . Mr. R. M. King was arrested, and tried before Justice Barker for plowing on Sunday. King was fined three dollars and cost, which he refused to pay, saying he would plow again the next Sunday. King was released, and an execution was raised, and the fine and costs made out of his effects. He was also indicted at the last term of the circuit court at Troy, for the same offense. As for the shooting referred to in Mc Kee's *Inter Ocean* article, your correspondent has it from a thoroughly reliable source that not a shot was fired with the intention of hitting any one.

Here one writer states that no such thing ever happened in that part of Tennessee, that there had been no such case in court, discredits all reports, and styles the whole thing a "Mulhatton yarn." The other writer admits there had been just what the reports claimed,—a case in court, and shots fired into a religious assembly. He tries to pour oil on the affair by assuring the reader that the shots were fired with no intention of hitting any one, and that the more cultured part of the neighborhood who had "borne" with the teaching and success of the Adventists, had "hoped" that it would not result in an open violation of the law. But it did. The most open violation of law, however, was the intentional and willful disturbance of a religious meeting, for which these same "cultured" people were largely responsible.

The foregoing shows that those who have had any connection with the disgraceful affair are evidently ashamed of themselves. They are chagrined to have the public learn the facts in the case. But in attempting to discredit the reports that have gone all over the country, as must be the case from their being published in such large dailies as the *Chicago Inter Ocean* and *St. Louis Globe-Democrat*, they have evidently failed to consult together; for the story of one destroys that of the other. The reports will doubtless still be credited.

W. A. C.

ILLOGICAL.

REV. J. M. FOSTER, of Cincinnati, Ohio, in the *Christian Statesman* of April 18, 1889, says:—

Man has an inalienable right to the seventh part of time for rest. The Government as the institution of human rights should secure this right. That would prohibit all common labor on the Sabbath.

Not exactly. The conclusion is by no means a logical deduction from the premises laid down. That man has a right not only to a part of his time but to *all* of it, to use as he sees fit, is undoubtedly true. This being the case, he of course has a right to a seventh part of it, or any other part of it, for rest. (Most men usually take about a third of it—eight hours sleep a day—for this purpose.) The Government should and does secure this right. But it does not follow that all common labor is prohibited on the Sabbath therefore.

Reasoning conversely, men have an inalienable right to work six-sevenths of their time. Should the Government secure this right, there would be no resting except on the Sabbath,—no vacations, no holidays, simply work! Will Mr. Foster accept of his logic, or tell us where our reasoning is defective and not at the same time demolish his own?

Mr. Foster evidently has a very erroneous idea of what it is for the Government to "secure" to men their rights, or at least uses the term in a grossly perverted sense. To him it appears to have the meaning of *enforcing* on men their rights. Herein lies the germ of all the monstrous evils growing out of the National Reform idea of government. By hook or crook they manage to form a plausible argument which involves compulsory religious legislation. But all should remember that the argument is faulty at its very foundation.

Mr. Foster's logic would lead to many other erroneous conclusions. Man has an inalienable right to attend church. The Government should secure to him his inalienable rights. If it should do this, it would prohibit any one from remaining away from church!

Man has an inalienable right to pray. The Government should secure to man his inalienable rights. That would prohibit men from being prayerless!

These conclusions are unavoidable if Mr. Foster's reasoning in the above quotation is correct. But if his reasoning is incorrect and illogical, so is also the whole system of National Reformism; for that is founded on the very theory involved in his reasoning. Their idea of securing to men their rights is destructive of those rights.

W. A. C.

Progress of the Cause.

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

THE CHRISTIAN'S PRAYER.

LET me not die before I've done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled.

Impress this truth upon me, that not one
Can do my portion that I leave undone;
For each one in Thy vineyard hath a spot
To labor in for life—and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.

I long to be an instrument of Thine,
To gather worshippers unto Thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.

Yet most I want a spirit of content,
To work where'er Thou'lt wish my labor spent,
Whether at home or in a stranger clime,
In days of joy, or sorrow's sterner time.

I want a spirit passive, to be still,
And by Thy power to do Thy holy will;
And when the prayer unto my lips doth rise,—
Before a new home doth my soul surprise,—
"Let me accomplish some great work for thee,"
Subdue it, Lord; let my petition be,
"O, make me useful in this world of Thine,
In ways according to Thy will, not mine.
Call me not hence with mission unfulfilled—
Let me not leave my space of ground untilled;
Let me not die until I've done for Thee
My earthly work, whatever it may be." —Sel.

SCANDINAVIA.

It is now quite a while since I reported through the REVIEW, but I will say that the Lord has been very good to us here in these Scandinavian countries. We began a tent-meeting, or camp-meeting, near Hvalsö, Sjöland, the last of May, and have held three besides here in Jylland. We have tried at meetings to help both the brethren and others, but as they are held in small country places, where people are very busy at this time of the year, working from sixteen to eighteen hours a day, it has been very difficult for them to attend meetings; yet we hope some good has been accomplished. After the first meeting on Sjöland, I left for Sweden to attend the camp-meeting at Grythytted, while Brn. Hansen and Brorsen labored on in Denmark.

Our meeting at Grythytted was also a profitable one. Eld. Haskell's presence and labors were much appreciated. A lively interest was taken in the tract and missionary work and the Sabbath-school work, and we trust that the instruction given, will be of much benefit to these branches of the work through that kingdom. After that meeting Eld. Haskell and I went up to the northern part of Norway. I stopped several days at Bodö, and held some meetings with the brethren, while Eld. Haskell went up to Tromsö. We had the privilege of seeing the midnight sun, which was truly an interesting sight, as were also the almost innumerable lofty stone cliffs. We found no difficulty in keeping the Sabbath there, the position of the sun showing very plainly when it was night, to which Eld. Haskell has already referred in a previous number of the REVIEW.

After we returned, we held quarterly meeting at Christiana, and I was also at Frederikshald one night, where we have pitched our new tent. It was full of people, and the interest was good. All the laborers were of good courage. In Sweden, the tent is pitched in Norrköping, and it was well filled the first evening. We trust the Lord will bless these efforts to the enlightenment and salvation of many souls.

The 11th of July I returned to Denmark, and Bro. Hansen and I have the tent pitched at Vogn. The interest is good, considering the fact that the people labor so hard and so many hours a day. We cannot begin meetings till after nine o'clock in the evening. About the 15th of next month we expect to begin meetings at Alstrup. Bro. Brorsen has left for Nordland, Norway, where he has labored before.

The colporters in Sweden and Norway are doing well, and Bro. C. C. Hansen here in Denmark also. We desire the prayers of God's children, that we may be humble instruments in his hands, and labor

to his glory. For my own part I feel to praise the Lord for the influence of his Spirit and truth on my heart. I have been greatly benefited by reading the last "Testimony." It has been strengthening food for my soul.

L. JOHNSON.

July 30.

CANADA.

PROVINCE OF QUEBEC.—I am still having an excellent time in visiting my old friends and talking the truth to them. This is a privilege that I have long desired, and I enjoy it much. I am greatly encouraged by the good reception with which I have met at every point. My old schoolmates and professors all seem to rejoice in the prosperity of the work in which we are engaged, though they differ with us on a few points. I thank God that not a few are embracing the scriptural views on the coming of Christ, and the doctrine of immortality through Christ. Since last reporting, I have visited at four other points, and on one occasion I had the privilege of addressing a large audience on the signs of the coming of Christ.

A minister writes me, among other things, as follows: "As to the question, Which is the true Sabbath? there can be no doubt that if we are to go by the word of God and history, it is the seventh day; and Baptists ought all to be Seventh-day Baptists, in order to be faithful to all God's commandments." Thank God for such a frank admission! Remember the French cause in your prayers.

Aug. 15.

D. T. BOURDEAU.

MICHIGAN.

SAGINAW.—The work here has seemed to progress slowly, but we are constantly gaining ground. We are beginning to meet with quite severe opposition, but it will work for the advancement of the truth. About 100 attended our last Sabbath meeting. Some have been baptized; others will be soon. We hope yet for a rich blessing and a greater ingathering of souls.

A. O. BURRILL.

D. H. LAMSON.

INDIANA.

FAIRMOUNT AND UPLAND.—We came to Fairmount June 18, and began meetings the 21st, continuing with varying interest until July 30th. The opposition was very bitter. We found friends, and our wants were all supplied, and five precious souls embraced the truth. Others are investigating, and we hope they will soon obey. Donations amounted to \$17.51; expenses, \$12.08; book sales, \$3.20. We obtained about 200 names to the petitions.

We are now at Upland, with a fair interest thus far. We hope to see some souls brought to a saving knowledge of the truth here.

F. M. ROBERTS.

W. P. B. GRAY.

CANVASSING WORK IN WISCONSIN.

WHILE at Racine and vicinity, Bro. Dell and his company of canvassers labored twenty-one days. They took 183 orders, delivered 123 books, and received \$254.25 for them. They also sold copies of the pamphlet "Matthew Twenty-four," to the amount of \$50.75. The German canvassing work is indeed prosperous. These brethren are of good courage, faith, and zeal. I hope that we will remember them in our prayers, that as they enter a new field the Lord may bless them much, and that this precious book, "The Life of Christ," may find a place in many homes. The influence of this work is being felt in the city of Milwaukee, as the following experience will prove: While one brother was canvassing, so many evil reports were circulated in regard to the book, that when he came to deliver them, many orders were lost. At one place quite a number even surrounded the house where he was delivering, to punish him for selling such a false book. He succeeded in getting away uninjured, but delivered only a few books in the neighborhood. During his absence of a few months, those who had ordered the book but did not take it, examined it, and found it to be most excellent. Those persons were visited by the same canvasser to-day, and they were very glad he had returned so they could take the book. An article appeared in the city paper since the company left this place, speaking very highly of the book. Who wrote it, we do not know, and we shall never know until we reach the kingdom of God how much good has been accomplished by the canvasser.

Some of our brethren in this city are taking hold of the English canvassing work. We know success will crown their efforts if they, in the fear of God, engage in this great work. Two sisters who have engaged in this work the past few weeks are really successful and of good courage.

Aug. 14.

F. H. WESTPHAL.

THE VIRGINIA CAMP-MEETING.

IN company with Eld. J. E. Robinson, I reached Luray Wednesday evening, Aug. 7, to attend the workers' meeting, which had been appointed to precede the camp-meeting. We found several of the brethren on the ground, and the large tent and several smaller ones pitched; but as the excessive rains had prevented some from reaching the ground, it was thought best for us to go on eight miles to Marksville, and hold some meetings with the church at that place until Sabbath, which we did. The first service in the tent was held Sunday afternoon, when we were agreeably surprised to see about 200 outsiders in attendance. The attendance increased at each service till I left Wednesday. We spent all the time we could in consultation and giving instruction to the workers who were there. Eld. Robinson remained to attend the camp-meeting, and Elds. Kilgore and Bagby were expected yesterday.

I left the ground Wednesday evening for West Virginia, where I find a goodly number of canvassers and other workers ready to take up the various lines of instruction, and try to fit themselves for more efficient labor in the precious cause of truth. The brethren in Virginia have labored under some discouragements the past year, but as we talked with them, they seemed to take new courage, and we hope steps will be taken at the camp-meeting now in progress, to push the work forward with more vigor.

L. C. CHADWICK.

Aug. 16.

OHIO CAMP-MEETING.

THE Ohio meeting was held from Aug. 2 to 13, on the Knox County Fair Grounds, just in the rear of the Mt. Vernon Sanitarium. The location was a very pleasant one, and all the surroundings were unexceptionable. The meeting, however, was not as large as had been hoped, on account of the lateness of the oat harvest, which kept many at their homes. The preliminary workers' meeting, with a good corps of workers and the presence of a number of ministering brethren, both from home and abroad, served to bring the camp in all particulars to a complete readiness for the work of the camp-meeting proper on opening day.

Eld. R. S. Owen came on the ground about the middle of the workers' meeting, and began immediately the youths' and children's meetings, which were an interesting and exceedingly profitable feature of the camp. The burden of the preaching fell upon Elds. Olsen, Farnsworth, and Owen. Dr. G. A. Hare, of the Sanitarium, spoke twice, upon the subjects, "Health" and "The Religion of the Body." Eld. Farnsworth gave a discourse Sunday afternoon, on the question, "Why we oppose Religious Legislation," to a large audience, many being present from the city. The day following, the claims of the "National Religious Liberty Association" were presented to the people, and the most of those present took membership.

The children's and young people's meetings throughout were marked by an earnest, devotional spirit. In the general meetings of the last two days, such a heart-felt feeling of penitence for past errors, and such a spirit of confession to one another of all that had been amiss in their relations as brethren in the church, came in, that the camp-meeting closed with the wish in the hearts of all that it had just begun.

W. H. MCKEE.

THE GEORGIA CAMP-MEETING.

BARNESVILLE is a town of about 2,000 inhabitants, sixty miles south of Atlanta. The camp was nearly a mile east of the town, in a strip of second-growth oaks. The meeting was attended almost wholly by the few brethren present, the people of the town not feeling generally disposed toward walking so far to religious services. The brethren all worked hard to make the meeting a success, and so far as they themselves were concerned, did not labor in vain. It must be that the camp-meeting just closed will be the commencement of better times in the work in that section.

The laborers from abroad did nearly all the preaching. Bro. Eldridge had daily drills in canvassing work, which were attended by nearly all the campers, and which seemed to be highly appreciated. Several discourses were given in behalf of religious liberty. What made these efforts particularly interesting was the presence of Bro. Conkling, who is to be tried the last of this month in Forsyth County, for chopping wood on Sunday. The law against this is very severe in Georgia. If convicted for such offense, a person may be fined \$1,000, or be sentenced to labor on the public works, in the chain-gang, for twelve months, or both, according to the discretion of the judge.

To labor in the chain-gang means to be worked from early morning till late at night, generally in digging on the public roads, with the legs chained together, and watched over by blood-hounds, and guards with loaded rifles. When the day's work is done, the men are chained by the waist in pairs, to a long heavy chain, and marched to the "barracks" to get their scanty rations, and stretch their weary limbs, still chained, on pallets of straw, or on boards, as the case may be. It seems hard treatment for one who has done nothing but what God's law permits; but the laws of Georgia pronounce otherwise, and as a citizen of the State, he must submit to authority. Bro. Conkling seems singularly trustful in the matter, and only quietly says, when the matter is referred to, that he shall do right and leave the result with God. His case is a reminder of what many others will soon be called to pass through. Our brethren in those States which are favored with exemption clauses for those who observe the Sabbath, can hardly appreciate the situation in Georgia and the few other States that refuse equality of religious rights to their citizens. But more hereafter on this subject.

Bro. Kilgore gave some excellent discourses on justification by faith, which were meat in due season. The relation of church members toward each other, and the duties of church officers were quite fully considered, to the satisfaction of the brethren. But that which seemed to arouse as much enthusiasm as anything was the announcement that a National Religious Liberty Association is in existence among our people. The speaker had hardly set forth to his meager audience the principles of the association as revealed in its Constitution, when one brother arose and said they were anxious to have opportunity to become members. In a few moments thirty-five had signed the Declaration of Principles, and paid one dollar each as entrance fee. Considering the size of the audience, and the circumstances attending the work in that State, this was a surprising result.

The Sabbath-school work was specially considered, and efficient officers were chosen to look after its interests the coming year. That being a mission field under the General Conference, there was no Conference business to attend to, but a meeting was held to consider the wants of the field, when many facts were brought out which cannot fail to be of value in the next session of the General Conference, when the work in that field shall be under consideration.

On Monday, after a solemn discourse setting forth the duties and obligations of a gospel minister, Bro. L. H. Crisler, of Orlando, Florida, was duly set apart to the work of the ministry. It was an affecting occasion. The Lord came specially near, and gave evidence of his acceptance of the consecration. At the close of the Georgia meeting Bro. Crisler accompanied Bro. Kilgore to the North Carolina camp-meeting.

Matters in Georgia will detain me in that State through the month of August. I may be addressed Cor. S. Boulevard and Byran Streets, Atlanta, Ga.

J. O. CORLISS.

SOUTH DAKOTA CONFERENCE PROCEEDINGS.

THE tenth annual session of the South Dakota Conference of S. D. Adventists was held on the camp-ground at Madison, Dak., June 26 to July 2, 1889.

FIRST MEETING, JUNE 26, AT 9 A. M.—Prayer was offered by the President, Eld. W. B. White. The roll of churches was called, and about forty delegates were present, representing nineteen churches.

The reading of the minutes of the last annual session was waived until the next meeting. It was voted that the Chair appoint the usual committees, which were named as follows: On Nominations, E. O. Burgess, A. D. Smith, Conrad Reischwig; on Resolutions, S. B. Whitney, E. W. Farnsworth, G. H. Smith; on Credentials and Licenses, C. N. Ransom, O. A. Olsen, Wm. Johnston.

Adjourned to call of Chair.

SECOND MEETING, JUNE 27, AT 9:30 A. M.—All the churches but one were represented by delegates. The minutes of the last annual session were read and accepted. A request was made that the church at Plano, a new church of nine members, lately organized, be received into the Conference. Some questions were asked concerning the church, and remarks were made by Elds. Farnsworth and Olsen in regard to organizing and admitting new churches, after which it was admitted to the Conference.

The Committee on Resolutions then made a partial report, as follows:—

Resolved, That we express our gratitude to God for his goodness and love in giving us another "Testimony" (No. 33), and that we endeavor to show our appreciation of the same by purchasing it and reading it carefully, and practicing its teachings.

Whereas, The following resolution was passed at the last annual session of our Conference; viz:—

"*Resolved*, That this Conference heartily indorse the recommendation of the General Conference, in reference to laying aside on each first-day, an offering for the purpose of sustaining our foreign mission work;" and,—

Whereas, The report of the first-day offerings shows that this resolution has not been fully adopted in the practice of our people; therefore,—

Resolved, That we express our sorrow for our neglect of duty in this direction, and hereby appeal to our brethren to consider their responsibility in view of the above resolution.

These resolutions were considered separately. The first resolution was spoken to at quite a length by Elds. Farnsworth and White, and while it was pending the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 28, AT 9 A. M.—Unfinished business was called for, and the discussion of resolution one was again resumed by Eld. Farnsworth, followed by Eld. O. A. Olsen, and it was unanimously adopted. Resolution two was spoken to by Elds. Farnsworth, Olsen, and White, and was adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 30, AT 9 A. M.—The Committee on Resolutions again reported, as follows:—

Whereas, Confusion and unnecessary labor in connection with the business of our Conference and other societies arises from the fact of our camp-meeting being held before the close of our Conference year; therefore,—

Resolved, That we arrange our Conference year so as to close with the 31st of March, and that the accounts of all ministers and laborers in the Conference be made to close at that time.

Resolved, That we earnestly invite our brethren everywhere to use their best endeavors to secure the subscription of every Sabbath-keeping household in the State for the REVIEW AND HERALD.

After a few remarks resolution three was adopted. Resolution four was spoken to at some length by Eld. Farnsworth. He remarked that though Dakota rather took the lead of her sister Conferences in subscribing for our good paper, yet all should take it. After several questions and answers the resolution was adopted.

Resolution five was then presented, as follows:—

Whereas, The International Sabbath-school Association in view of the large amount of Sabbath-school work which should be done, has recommended that a competent State secretary, when secured, be encouraged to devote his or her entire time to the work; and since few, if any, could do so without compensation; therefore,—

Resolved, That we recognize the State secretary of the Sabbath-school Association as in the employ of the Conference.

This was spoken to by Eld. R. S. Owen, and was adopted.

Whereas, It is evident that when a proper degree of interest is taken in the subject of education of the youth among us, the Battle Creek College will not be able to meet the demands upon it, and that further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school in each Conference is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are so situated as to make such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three, to act in behalf of the Conference, with the educational secretary, in bringing about such results.

These resolutions were spoken to by Eld. E. W. Farnsworth and others, and were adopted.

Adjourned to call of Chair.

FIFTH MEETING, JULY 1, AT 8 A. M.—The Committee on Resolutions submitted the following:—

Whereas, The Lord has shown us that the work represented by the *American Sentinel* is a phase of the third angel's message, of special importance at this time, and one which has not been fully appreciated by our people; and,—

Whereas, The cause of so-called National Reform is being pushed with zeal and vigor by its advocates and friends, thereby threatening the destruction of the distinctive principles and features of our American Government, and endangering the liberties of the American people; and,—

Whereas, We have witnessed with gratitude, the good influence being extended by counter-petitions to religious legislation, upon the cause of religious liberty and our missionary work; therefore,—

Resolved, That we confess with shame our backwardness on this point, and hereby declare our determination to walk in the light given us, and prepare ourselves to act promptly and understandingly in defense of our American institutions and religious liberties.

Resolved, That we hereby express our appreciation of the work being done by the *American Sentinel*, and pledge ourselves to its support by our personal subscriptions.

Resolved, That we extend to Bro. A. D. Olsen and his family our sympathy in his sickness, and that we assure him of our prayers that God may strengthen his hope, sustain his faith, and especially restore him to health.

This resolution was adopted by a rising vote of the whole congregation.

The Committee on Credentials and Licenses made the following report: For Credentials, W. B. White, G. H. Smith; Ordination and Credentials, Valentine Leer, Marcus Streman; Ministerial License, C. P. Fredericksen, N. P. Nelson, J. J. Devereaux, Conrad Reischwig, Abraham Voth.

It was moved that the names be considered separately. The report was adopted.

It was moved that the Conference Committee be elected as a committee to act with the Educational Secretary, as set forth in the sixth resolution, in regard to our educational interests. The Conference Committee were elected as delegates to the next General Conference.

The Committee on Nominations made the following report: For President, W. B. White; Secretary, G. H. Smith; Treasurer, A. H. Beaumont; Conference Committee, W. B. White, W. W. Sharp, N. P. Nelson; Camp-meeting Committee, Marcus Streman, J. J. Devereaux, Conrad Reimche. The names were considered separately, and all were unanimously elected.

It was moved that W. W. Sharp, of Wisconsin, who is to labor in this Conference, receive credentials.

The Treasurer's report was then read and accepted. The report showed a balance of \$884.28 cash in the treasury. Several interesting items were read in regard to the tithes and offerings. The Treasurer's report was accepted.

Adjourned *sine die*.

W. B. WHITE, Pres.

G. H. SMITH, Sec.

ORGANIZATION OF THE NEW ZEALAND TRACT AND MISSIONARY SOCIETY.

A MEETING in the interests of the tract society work, and to consider the advisability of organizing a New Zealand Tract and Missionary Society, was held in the S. D. A. church, Macelvie St., Auckland, May 27, 1889. There were present Elds. A. G. Daniells and R. Hare; Eld. M. C. Israel, from Tasmania, and Bro. E. M. Morrison, who had just arrived from America; also members from local societies at Auckland, Kaeo, and Napier. It was voted that A. G. Daniells occupy the chair, and that Charles Clayton act as Secretary of the meeting.

The Spirit of God rested upon the congregation as different ones spoke of the importance of missionary work. Bro. Morrison stated that societies are organized in nearly all the States and Territories of America; that more earnest and systematic efforts are now being made than ever before, to place our reading-matter in the hands of the people. All present were of the opinion that the organization of such a society in New Zealand should not be delayed, and a vote to organize was passed.

The Chair being empowered by vote to appoint the usual committees, announced them as follows: On Nominations, J. Glass, S. Rout, W. H. Hardy; on Constitution and By-laws, R. Hare, C. Clayton, and G. Masters; on Resolutions, M. C. Israel, E. M. Morrison, and E. Hare.

At the second meeting, held May 29, the Committee on Constitution and By-laws presented the constitution recommended by the International Tract and Missionary Society, and which is adopted by the State societies. With a few changes to suit this Society, it was adopted as the constitution of this Society. As the work has not yet been started in the South Island, it was thought best to district only the North Island at present. It was voted that Dist. No. 1 should extend from the North Cape to the 36th degree of latitude; No. 2, from the 36th to the 38th latitude; No. 3, from the 38th south, including the Hawke's Bay Province; No. 4, from the 38th south including the Taranaki Province; and No. 5, the Wellington Province.

The Committee on Nominations submitted the following report: For President, A. G. Daniells; Vice-President, R. Hare; Secretary and Treasurer, Mrs. M. H. Tuxford; Directors, Dist. No. 1, Joseph Hare, Jr.; No. 2, W. H. Hardy; No. 3, John Glass; Nos. 4 and 5, not assigned. These nominations were adopted, the nominees being considered separately.

At the third session, held May 31, the Committee on Resolutions submitted their report as follows:—

Whereas, The missionary efforts put forth in the past for the advancement of the third angel's message in New Zealand, have been blessed by the Lord; therefore,—

Resolved, That we express our gratitude and thankfulness to God for the prosperity that has attended this branch of the work.

Whereas, The New Zealand Tract and Missionary Society has now been organized, and may be made a more efficient means in extending the present truth to all parts of the colony and adjacent islands; therefore,—

Resolved, That we give it our prayerful and hearty support.

Whereas, The *Bible Echo* has been established, and in the providence of God is being used to carry the truth into new fields, and in instructing and building up those who have already received it; therefore,—

Resolved, That it is the duty of our Society to recommend to the local societies that they take as large clubs as they can use to advantage, and that the members of these societies make constant and strenuous efforts to place the paper in the homes of the people; that it is the duty of every family of Seventh-day Adventists to take the *Bible Echo*, and pay the subscription price, and to make efforts to get it into the families of their neighbors.

Whereas, We realize the benefit of health and temperance as advocated by Seventh-day Adventists, and that health and temperance literature can be successfully used as an entering wedge for our religious views; and,—

Whereas, The *Good Health* journal has done a great work in this direction; therefore,—

Resolved, That we urge the importance of making persistent efforts to get it into families by obtaining subscriptions, and also by placing it in public libraries.

Whereas, It is recognized that the canvassing work is one of the most important branches connected with the cause, and that the time has come that it should receive special attention, and that systematic plans should be adopted for carrying it forward; therefore,—

Resolved, That we acknowledge the wisdom of the plans that were adopted by the General Conference in 1887, pertaining to the canvassing work, and that we will endeavor to carry this important branch forward according to those plans.

Whereas, Bro. E. M. Morrison, who has had a large experience in America in this work, and has been sent by the General Conference to assist in any way that he can in the colonies of Australasia; therefore,—

Resolved, That we invite him to remain in this colony for a time, to counsel and assist in establishing this branch of the work on a firm working basis, by instructing the Colonial Secretary of this Society, and a suitable person to act as an agent to manage the canvassing work, and by instructing canvassers, etc.

Resolved, That in order to carry forward the book business, the Society should raise a reserve fund to enable them to keep a small stock on hand.

Resolved, That it is the mind of the Society that the depository and head-quarters of this Society be established in Wellington (this place being centrally located in the colony) as soon as it can be conveniently brought about.

After considering each resolution carefully, the report was adopted. A. G. DANIELLS, *Chairman*.

CHARLES CLAYTON, *Sec. pro tem*.

DAKOTA TRACT SOCIETY PROCEEDINGS.

THE eleventh annual session of the Dakota Tract Society was held in connection with the camp-meeting at Lake Herman, three miles southwest of Madison, Dakota, June 25 to July 2, 1889.

FIRST MEETING, JUNE 26, AT 9 A. M.—The President occupied the chair. Prayer was offered by Eld. M. M. Olsen. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, M. Streman, L. H. Ellis, Geo. A. Wheeler; on Resolutions, J. J. Devereaux, Alice H. Beaumont, N. P. Nelson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 27, AT 4:30 P. M.—On motion, the reading of the report of the last annual session was omitted. The report of labor for the past year, also the Treasurer's report, were then read, the summary of each being as follows:—

REPORT OF LABOR.

No. of members	514
“ reports returned	256
“ members added	75
“ “ dismissed	84
“ letters written	1,848
“ “ received	373
“ missionary visits	4,702
“ Bible readings held	1,280
“ persons attending readings	4,460
“ subscriptions obtained	408
“ periodicals distributed	30,605
“ pp. books and tracts distributed	1,500,186

TREASURER'S REPORT.

Cash on hand June 20, '88,	\$ 102 49
Received during the year,	7,871 65
Total,	\$7,974 14

Paid out during the year,	\$7,657 57
Cash on hand June 26, '89,	316 57
Total,	\$7,974 14

FINANCIAL STANDING.

Value of property owned by Society,	\$3,209 13
“ merchandise,	2,524 40
Due from various sources,	2,994 76
Cash on hand June 26, '89,	316 57

Total,	\$9,044 86
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Debts unpaid,	\$2,150 61
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Balance in favor of Society,	\$6,894 25
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Interesting remarks were made by Eld. O. A. Olsen, calling attention to several items of interest in the report of labor. He stated that the introducing of new and efficient methods of labor, such as Bible work and canvassing, does not lessen the importance of other branches of our work, such as personal labor by visiting, and the mailing of periodicals and tracts, also the loaning of books. He said that the object of organization is to bring every talent into service, and this is especially true of the tract society. He also stated that the work of holding Bible readings should not be confined to the Bible workers alone, but that individual members, when

visiting their neighbors, could often hold readings to good advantage with them.

The report showed that several of the districts were quite deeply in debt. The importance of having stirring directors to look after this matter, was spoken of at some length. After some questions in regard to different phases of the work had been asked, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 30, AT 6 P. M.—The Committee on Resolutions presented the following report:—

Resolved, That we earnestly recommend the church elders, directors, and librarians to do all they can to raise the interest in the missionary meetings, and keep up the fourth-Sabbath donations.

Whereas, The canvassers are continually finding individuals who become interested in points of the truth by the reading of books which they sell to them; and,—

Whereas, It is best to keep this interest growing; therefore,—

Resolved, That, if possible, we will follow the recommendation of the last General Conference, and appoint a secretary, whose duty it shall be to follow up this interest by correspondence, and also correspond with, and encourage scattered Sabbath-keepers.

Resolved, That the canvassers adopt one of the following rules in paying for books:—

1. Send cash with order.
2. Keep a deposit with us, as some do, large enough to cover all the books you will need.
3. Give us an approved note, well indorsed, at ninety days.
4. Have books sent C. O. D.
5. Order thirty-five per cent on time, in box marked “A”; twenty-five per cent in box marked “B,” in which is included bill for box marked “A,” to be sent C. O. D.; the remaining forty per cent, or balance of order, to be sent C. O. D.

Resolved, That the Tract Society year end with the quarter ending March 31.

It was moved and supported to adopt this report, considering each resolution separately. Resolutions one and two called out many interesting remarks from several of the brethren, and were adopted. Resolution three drew forth stirring remarks from Bro. Olsen, Farnsworth, Devereaux, White, and others, who urged the importance of taking immediate steps in the direction indicated by it. It was voted to amend this resolution so as to include agents as well as canvassers. Bro. Olsen stated that the credit system has been a source of embarrassment to the Tract Society, and the indebtedness which has thus accumulated has had a crippling effect on the State Society and on the cause at large. It was voted to amend by striking out the third rule from the resolution. As amended, the resolution was heartily adopted. Resolution four was adopted without discussion.

Adjourned to call of Chair.

FOURTH MEETING, JULY 1, AT 6:30 P. M.—The Committee on Nominations presented the following report: For President, W. B. White; Vice-President, N. P. Nelson; Secretary and Treasurer, Alice H. Beaumont; Directors: Dist. No. 1, N. P. Nelson; Nos. 2, 3, W. B. White; Nos. 4, 5, W. W. Sharp; Nos. 6, 7, E. O. Burgess. These names were considered separately, and the nominees were elected to their respective offices.

On motion, the meeting adjourned *sine die*.

W. B. WHITE, *Pres*.

ALICE H. BEAUMONT, *Sec*.

Special Notices.

FARE TO THE DENVER CAMP-MEETING.

PAY full fare to Denver, and call for a receipt for your money when you pay for your ticket. Tell the agent that you are going to the Seventh-day Adventist camp-meeting, and that you wish a receipt that will entitle you to return at one-fifth the regular rates. Present this receipt to J. W. Horner, on the camp-ground, who will sign it, which, on presentation at the ticket office in Denver, will entitle you to return at one-fifth the regular rates, provided that it is not used later than Sept. 18. Good meals will be provided on the camp-grounds, at reasonable rates. Let all come to the meeting to get the blessing of God. E. H. GATES.

IMPORTANT MEETING AT WASHINGTON, D. C.

IN harmony with the advice of the General Conference Committee, it has been decided to hold in Washington, D. C., Sept. 25-30, a meeting for the purpose of securing a permanent organization of the proposed “Atlantic Conference,” embracing New York City and adjoining counties, Long Island, New Jersey, Delaware, Maryland, and the District of Columbia.

In order that this may be properly done, it will be necessary for the churches within the bounds of this territory to appoint and send to this meeting delegates. Each church is entitled to one delegate for each fifteen members. We expect at this meeting to permanently organize a State tract and missionary society, Sabbath-school, and health and temperance associations. It will be necessary for our churches to act promptly in the matter of ap-

pointing delegates to represent them in the Conference, as the time is near when the meeting will be held.

It is expected that Elds. O. A. Olsen and R. A. Underwood will attend the meeting. Come praying that the blessing of God may be with those who meet to make plans for the advancement of the cause of truth in this important field.

J. E. ROBINSON,
Chairman Atlantic Com.

HOW TO REACH THE NASHVILLE, TENN., CAMP-MEETING.

THOSE coming from the North over the L. & N. Railway can get off at College St. crossing, and walk about three squares up College St. to the court-house square. The cars on the dummy line start from the east side of the square, and run south on Front St. The camp-ground is five miles from the court-house, on this line. The fare is five cents. Those coming from the south over the L. & N., and those coming over the Nashville, Chattanooga, and St. Louis Railway should get off at the Union station. They can then walk up Church St. to the electric street-cars, and ride about six squares to the court-house, or walk, if they prefer, and there get on the dummy line for the camp-ground.

All checked baggage should be put off at the Union station. Some one will be appointed to see that baggage is delivered on the camp-ground.

The L. & N. ticket agents will sell tickets to Nashville at full fare, and give a certificate to each purchaser. This certificate will be signed on the ground by the secretary, and the agent at Nashville will sell return tickets for one-third fare. Be sure to secure a certificate of the agent when you purchase your ticket, otherwise you cannot get the reduction. Tickets on these lines can be purchased as early as Sept. 17, to return as late as Oct. 8. The Nashville, Chattanooga, and St. Louis Railway Company has promised to sell round-trip tickets at one and one-third fare on given dates yet to be agreed upon. I will give definite information concerning this point soon. WM. COVERT.

CAMP-MEETING FOR TENNESSEE AND KENTUCKY.

It has been decided to change the place of this meeting from Guthrie, Ky., to Nashville, Tenn. The General Conference has arranged to hold an institute for most of the Southern States, in connection with our camp-meeting. They desired us to hold our meeting as far south as we could, in order to accommodate those who would come from the States south of us. If we consider the work in this Conference aside from Kentucky, Nashville is as near central as we could pitch our camp. If we consider both States together, Guthrie would be most central.

Nashville is only twenty miles farther than Guthrie from Bowling Green and all points north of that point in Kentucky. Those at Bowling Green expressed a preference for Nashville. There are many advantages to be had at Nashville that cannot be had at Guthrie. The latter place has a population of only a few hundred. The water there is not good, milk sells at ten cents per quart, and there is no bakery in the place. At Nashville we have secured a nice lawn, with a good well of water, and situated on the dummy car line just out of the city, all free of charge. The fare is only five cents from the court-house. Extra trains will be run, if necessary, to accommodate those who come. The location is a healthful one, and there are many other advantages not necessary to mention here, which make it a desirable place for the meeting and the institute. Every one of our people in all the adjoining States should come, if possible. The usual reduction will be secured over the railroads entering the city. Explicit directions will be given soon in REVIEW. WM. COVERT.

MICHIGAN STATE CONFERENCE.

THE Michigan Conference Committee has decided to hold this meeting at Greenville, Montcalm Co., Mich. We have definitely fixed the date, Oct. 1-7. The first meeting of the Conference will be a devotional service, at 7 p. m., Oct. 1. The first business meeting of the Conference will be at 9 a. m., Wednesday, Oct. 2, when all delegates are requested to be present. As far as possible, the churches should send their officers as delegates. They should bring straw-ticks and bedding sufficient for their comfort during the meeting. Rooms

will be provided for lodging, and a large dining-hall will be prepared, where delegates can be cared for at actual cost. Every church should be represented by a full delegation, and, if necessary, should help bear the expense of its delegates. In this way the burden will fall lightly upon all, and no one, not even the church where the meeting is held, will be overburdened. This is as it should be, and we think it will appear reasonable to all our people.

The Conference year will close Sept. 15, 1889. The reports of all our ministers and other laborers should be made up to this date, and immediately sent to the secretary of the Conference, Hiland Butler, REVIEW AND HERALD, Battle Creek, Michigan; or to the president, I. D. Van Horn, Charlotte, Eaton Co., Mich. There must be promptness in this particular, that the auditing committee may have all the reports at the beginning of their work. These reports must be particularly itemized, both in respect to time spent in labor, and in receipts and expenses, in order to insure attention by the auditing committee. You can save this committee much time and perplexity by adhering strictly to this request. The auditing committee will begin their work on Wednesday, Sept. 25, and all reports should be in their hands at that date.

The ministers, being delegates at large, will all be expected to attend the Conference; and the licentiates should be present as far as practicable. A special effort will be made to give instruction in the duties of ministers and church officers. As we draw nearer to the end, and the message advances to many nations, tongues, and people, these councils of God's people become more and more important. The present movement in our country to take away religious liberty, and the rapidity with which this power is gaining ground, demand of us increasing energy in our work. None of our churches should excuse themselves from sending their delegates. Plans must be laid to meet the emergency of our time, both in the line of the advancing work of God, and against the great adversary, who is doing so much to hinder that work.

May God inspire all with that zeal, energy, courage, and faith that the time demands, and may all be ready as minute-men to do duty.

MICH. CONF. COM.

IMPORTANT CAMP-MEETING NOTICE FOR INDIANA.

We have finally succeeded in getting reduced rates on the railroads for our camp-meeting at Kokomo, so that the entire period of both workers' meeting and camp-meeting proper are covered. It has required some effort to do this, but we have finally succeeded. Those who come to the workers' meeting will get certificates for the camp-meeting, at the stations where they take the cars, showing that they have paid full fare going to the meeting. These certificates can be procured from Sept. 7 to 13 inclusive. Those who do not come till later, should call for certificates for the Conference of Seventh-day Adventists, at Kokomo, Ind. These certificates can be procured from Sept. 14 to 20 inclusive. We are very thankful that the Central Traffic Association has granted us this second set of certificates, and now let all avail themselves of the advantage thus afforded. It is now arranged so that all can return from the meeting for one-third fare, provided that they procure the certificates, which all can do.

Those who come on the Lake Erie and Western R. R. should get tickets, and have baggage checked, to Kokomo Junction. That depot and the Pan Handle depot are only about half a mile from the camp-ground. The Toledo, St. Louis, and Kansas City depot is but little farther. The camp-ground is in the northeastern part of the city, on a very desirable piece of ground, containing both open space and groves. A good street runs past it, and we expect the grounds to be lighted with natural gas, which will be a great convenience. Baggage will be carried to the grounds at very reasonable rates, and we will endeavor to have some one at the depots to meet those who come.

Eld. Olsen, the President of the General Conference, is to be with us. This will be a great favor. Eld. E. J. Waggoner, Editor of the *American Sentinel*, will be present to give instruction on National Reform and other important topics. Eld. R. M. Kilgore, who has been with us at two of our State meetings, thus enabling him to become acquainted with the work in this State, and whose labors have been so acceptable in the past, will also be with us.

The lectures on National Reform will be reported in the *Indianapolis Daily Sentinel*. Those who wish, can obtain this paper for the camp-meeting week at the rate of thirteen cents per copy, by sending to the publishers. Let all come prepared, as far as possible, to pay the pledges they have made to the mission. The Conference funds should all be collected and brought in. There are some pledges that were made to the Conference as long ago as the Wabash camp-meeting, that still remain unpaid. If possible, we would like to have these pledges paid at the coming meeting. It may be best not to hold the church quarterly meetings till after the camp-meeting, as there will doubtless be matters of importance planned at the camp-meeting which should be brought before the churches at their quarterly meetings. Above all, seek God's blessing, that all may come with hearts ready for an out-pouring of his Spirit.

And now just a few words in regard to our workers' meeting. We do hope that all our canvassers, Bible-workers, church officers, and delegates, and as many others as can come, will endeavor to be present at the workers' meeting. The workers' meeting is as important as the camp-meeting itself, to those who desire to learn to work more efficiently in the cause of God.

F. D. STARR.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

TITHES AND OFFERINGS.

LESSON 11.—TITHING. (Sabbath, Sept. 14.)

Questions, with Scripture Texts, and Note.

1. Under what circumstances was the first tithe paid, as recorded in the Scriptures?

"And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14: 16-20.

2. What was the office of Melchisedec?

"And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God." Verse 18.

3. Who was the greater, Abraham or Melchisedec?

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him." Heb. 7: 1. (See also verse 7.)

4. Of how much did Abraham give the tithe?

"And he gave him tithes of all." Gen. 14: 20, last clause. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7: 4.

5. What proposition did the king of Sodom make?

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." Gen. 14: 21.

6. What response did Abraham make?

"And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Verses 22, 23.

7. Did Abraham make any exception, and for whom was the exception made?

"Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." Verse 24.

8. Was the tithe before or after the young men had eaten? (See note.)

9. By giving a tithe of all, whom did Abraham acknowledge as the only rightful owner of the tithe?

"How many years was this before the law respecting the tithe was given to the Israelites? (Compare margin of Genesis 14 and Exodus 20.)

11. Then to what priesthood did the tithing system properly belong?

12. What solemn vow did Jacob make 150 years after Abraham paid tithes to Melchisedec?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 20-22.

13. How can we account for the fact that Jacob knew God's claim to the tenth?

"For I know him that he will command his children and his

household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19.

14. Who is our high priest?

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3: 1.

15. After what order is Christ a priest?

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec." Heb. 5: 5, 6.

16. Then as tithing originated under the Melchisedec priesthood, and as Christ is a priest after the order of Melchisedec, what would we conclude in relation to the payment of tithes in this dispensation?

17. Did Christ teach the paying of tithes?

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

NOTE.

In the fourteenth chapter of Genesis, every principle of the tithing system is given. Abraham gave a tithe of all he possessed to Melchisedec, after which the king of Sodom proposed that he should have the persons, and Abraham might keep the substance. That which he had taken from the kings was his by right of conquest, therefore it was his privilege to dispose of it as he thought best. He first gave to God his portion, the tithe of all; he then assured the king of Sodom that he would himself not take anything, even to a shoe-latchet; but certain individuals who went with him were to receive their portion, and the young men were to have what they had eaten, and their portion.

News of the Week.

FOR WEEK ENDING AUGUST 31.

DOMESTIC.

—The visible supply of wheat and corn is respectively 14,291,270 and 9,476,150 bushels.

—"Granny" Boston died on Tuesday, at Murphy, N. C., aged 121. She remembered the battle of King's Mountain.

—A beautiful monument in honor of the Pilgrim Fathers, which has cost \$200,000, was recently dedicated at Plymouth.

—The proposed ocean cable connecting San Francisco with the Sandwich Islands, will be 2,080 miles long, and cost \$1,500,000.

—Carlisle D. Graham made a successful trip through the Niagara whirlpool rapids, on the afternoon of Aug. 25, in a barrel-shaped boat.

—The gross earnings of the Union Pacific Railway for July were \$2,716,577, an increase over the same month last year of \$172,514.

—Two shocks of earthquake were felt Saturday morning at Washington, N. C., the disturbance being accompanied by a rumbling sound.

—Manufacturers of window-glass have formed a trust, to be known as the "United Glass Company." A trust is also contemplated by the makers of table-glass.

—The Dominion Government will not recede from its original contention that the United States has no jurisdiction over Canadian vessels in Behring Sea outside the three-mile limit.

—On the 17th, the revision and phraseology committees in the Montana Constitutional Convention having completed their work, and the constitution being finished, the convention adjourned *sine die*.

—A bill to provide for the extension of the White House, with a view to giving the family of the President more room for domestic purposes, will probably be introduced by Senator Cameron this winter.

—Low water in the river at Johnstown, Pa., has resulted in the exposure of a large amount of malodorous decomposing matter, the stench in the vicinity of the stone bridge being extremely nauseating. On Monday, the body of a child was taken out of the sand near the bridge.

—A large force of workmen are still engaged clearing out the debris from the cellars at Johnstown, Pa., and as a consequence, more bodies are being found. Four corpses were recovered recently—two women and two children. It is expected that many ghastly finds will yet be made.

—An explosion set fire to Harlan Bros.' drug store at Des Moines, Iowa, Sunday night, which caused the death by suffocation of Philemon Gobiet, a clerk, who slept in an adjoining room. His Bible was open at this passage: "Lord, make me to know mine end, and the measure of my days." Ps. 39: 4.

—Irving Latimer was placed in a dungeon Monday, for being an accomplice in a scheme to blow up the Jackson (Mich.) prison. Hercules powder and a quantity of other explosives have been found within the prison walls.

—Forest fires are raging on all sides of Hobart, Mich. Pine, hard-wood timber, bark, and stove wood are burning. The people were fighting the fire all day Thursday. If it does not rain soon, many will be homeless.

FOREIGN.

—The czar of Russia and the czarina have started for Copenhagen.

—In consequence of pressure from the Central European powers, the Greek Government has countermanded the orders for Greek war-ships to proceed to Crete.

—The St. Petersburg *Novoe Vremya*, in an inspired article, says: "The outside powers will make themselves sorely felt when the triple alliance attains its real object, namely, 'war.'"

—It is stated that M. Alphand, the French engineer, intends to organize in Paris, in October, a grand American festival in honor of the 397th anniversary of the discovery of America.

—The earthquake that was felt throughout Greece Aug. 27, originated in the Gulf of Corinth. The cable is broken. A number of houses of Acarnania and Etolicon were wrecked. No loss of life is reported.

—The Russian Government has ordered the construction of two more iron-clads of the first class, made after the pattern of the most powerful vessels of the English fleet, and several torpedo boats, all of which are to be completed as soon as possible.

—A terrific hurricane swept over the southern part of Spain on the 17th, causing immense damage to property. A number of houses and churches in Granada were wrecked, and part of the dome of the famous church of San Felipe was blown down. The Alhambra, also, was damaged.

—The strike situation in London is unchanged. It is rumored that the printers intend joining it. The strikers now number 150,000. The coal porters at important centers are joining the strikers. Two hundred and fifty steamers are lying in the docks awaiting cargoes. Riverside factories employing thousands of hands, are closing for lack of coal. One hundred thousand striking dock laborers marched in procession the 27th.

RELIGIOUS.

—There are forty-nine Jewish synagogues in New York City.

—The Metropolitan Methodist Church, Washington, D. C., has adopted the vesper service for Sunday evenings.

—The gospel is spreading rapidly in Japan. In Tokio it is estimated that the new converts average 500 a month.

—The smallest church in North America is at the mouth of the Saguenay River in Lower Canada. It has room for only twelve persons.

—Father Wendelin has succeeded Father Damien at the leper settlement at Molokai. It is feared that his assistant, Father Conrardy, has taken the disease.

—The Mussulmans in Crete are threatening to attack the consulates and cathedrals where Christians have taken refuge against their aggressions. Outrages continue to occur.

—A royal order which has just been issued in Berlin, sanctions the creation in Jerusalem of an evangelical establishment with corporate rights. The object of the new body is to preserve existing evangelical institutions, and to add to their number.

—A Mormon missionary, known as Rev. James Irving, has been driven out of the Crystal Hill neighborhood, in Polk County, Ark. He was rotten-egged and driven out of the meeting-house. It is not believed that he was killed, although he has not been seen since.

Appointments.

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

THE ninth annual session of the Tennessee Tract and Missionary Society of Seventh-day Adventists will be held on the camp-ground at Nashville, in connection with the annual Conference, Sept. 17 to Oct. 1. All tract society members of the State may be delegates to this meeting. WM. COVERT, Pres. Tenn. T. and M. Soc.

THE twenty-ninth annual session of the Michigan Conference of Seventh-day Adventists will be held at Greenville, Mich., Oct. 1-7, 1889, for the election of officers, and the transaction of such other business as may properly come before the meeting. The first meeting for business will be Wednesday Oct. 2, at 9 A. M.

For further particulars see article in Special Notice department. MICH. CONF. COM.

THE twelfth annual session of the Michigan State Sabbath-school Association will be held at Greenville, Mich., Oct. 1-7, 1889, in connection with the Michigan State Conference. Officers for the ensuing year will be elected, and such other business transacted as will further the interests of the Sabbath-school work in the State. First meeting Oct. 2, at 2:30. P. M. M. B. MILLER, Pres.

THE tenth annual Conference of the Seventh-day Adventists of Tennessee will be held at Nashville, in connection with the workers' meeting and camp-meeting, Sept. 17 to Oct. 1, 1889. Churches will please send certified delegates as follows: one for the organization, and one for each ten members belonging. The Conference officers are to be elected for the ensuing year, and such other business transacted as may properly come before this body. WM. COVERT, Pres. Tenn. Conf.

THE eighteenth annual session of the Michigan Tract and Missionary Society will be held at Greenville, Mich., Oct. 1-7, in connection with the State Conference, for the purpose of electing officers, and transacting such other business as may properly come before the meeting. We want to see a full attendance of district officers, and hope that many of the local societies will send representatives. H. W. MILLER, Pres. Mich. T. and M. Soc.

Obituary Notices.

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

DEATH OF ELD. J. H. WAGGONER.

IN the notice of Bro. Waggoner's death in the REVIEW of May 7, we referred to the fact that a more extended notice had been promised. We have now received such notice from Bro. A. Kunz, together with a copy of the sermon he delivered on the occasion of the funeral, which we herewith present:—

OBITUARY NOTICE.

Scarcely a year has passed, since we lost, through death, our beloved Bro. B. L. Whitney, the former director of our mission in Basel, and editor of the *Herold der Wahrheit*, and now we are called to sustain a second severe blow, and this time without the least previous warning or admonition, through the sudden decease of our beloved and esteemed brother and editor-in-chief. No blow could fall upon us, the consequences of which would be more keenly felt, or come closer to our hearts, as workers in the Master's vineyard, than when the pioneers, who have battled in the foremost ranks, wielding the sword of the Spirit, skilled through a long and rich experience, fall suddenly as victims of relentless death. While we mourn the loss of our dear editor, we feel that not only has the work here in Central Europe, but in general, lost a most able, gifted, and indefatigable laborer. In their fullest sense we may apply the words of Rev. 14:13 to his case: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Joseph Harvey Waggoner was born in Pittston, Penn., June 29, 1820, and began from earliest childhood, to lay the foundation, under God, of a noble and useful character. Raised in needy circumstances, it was not his privilege to attend school more than six months in all his life. But his thirst for knowledge, and his active mind found an ample compensation in private study, to atone for his loss from the lack of school advantages. In his private studies he was indefatigable. When a boy, he learned the printer's trade, and through industry, perseverance, and economy he came in time to be a partner in a printing-house. His literary pursuits and his activity as a public speaker were closely interwoven with his religious experience, to which we now turn.

In his early years he was inclined to infidelity, but was convinced of the truthfulness of the Bible through reading Nelson's celebrated work on "Infidelity," after which he accepted the Protestant faith, and soon joined the Baptist Church. He now made the Bible his chief study, and learned many portions of Scripture by heart. In later years, after he had embraced the S. D. Adventist faith, he learned the prophecies of Daniel and Revelation by heart, chapter by chapter; to which end he copied a chapter at a time, and laid it in his hat, so that he might be learning it whenever he had a spare moment, be it on the street, or in society, or alone at work, early or late. After he had joined the Baptist Church he began to accept the doctrine of the near coming of our Lord. In the winter of 1851 some S. D. Adventist preachers came to his town, and from them he learned of the binding obligation of the seventh-day Sabbath, and began to keep that day. Convinced that this was the right day to keep, he not only kept it, but spread the doctrine abroad through preaching and with his pen. In consequence of this he soon came in connection with the leading men of the denomination at that time, some of whom still survive. Although Bro. Waggoner at that time followed his profession as a printer, nevertheless he availed himself of every opportunity to spread abroad these doctrines which had become so dear to him. He also became a regular contributor to the only periodical the denomination sustained at the time, and wrote various small tracts. After he had been ordained to the ministry, his field of activity extended from the Atlantic to the Pacific Ocean. In the year 1878 he was sent to California to take charge of the *Signs of the Times*, a religious weekly which a few years previous had been started. The influence which this paper soon came to exercise was, under God, mainly due to his able efforts. In 1885 there appeared, mostly from his pen, the first number of *The American Sentinel*, a journal which has now come to fill a very important place in our work. In 1886, mainly through his endeavors, appeared the first number of

the *Pacific Health Journal*, of which he was the sole editor until other competent laborers could be found to continue it. Its columns are chiefly devoted to the consideration of health and temperance. It has had from that time to the present, the favor of a steadily increasing patronage. A number of larger and smaller works, of sterling worth, appeared from time to time, along with his regular work for the papers, as fruits of his untiring industry.

Two years ago Eld. Waggoner came to Europe, in order to help in the work here, with his varied and extensive knowledge and superior gifts, where since that time he has occupied the chair of editor-in-chief of our German and French semi-monthlies. Besides the regular and constant work which this position laid upon him, he was able to make frequent contributions to some five or six other periodicals, and prepare various other works, chief of which is his latest and ripest effort, "From Eden to Eden," which has recently been translated into the German and French, and with the enlargement of which, for the English, he was busied up to the night before he died. We mourn the loss of this valuable man with no common grief; and while we feel the deepest sympathy with his bereaved family, we can yet thank God, amid our tears, that we need not mourn for him as those who have no hope. But how much we lose, those know best who have seen him in his full activity, and been most intimately acquainted with him. In his associations with others being most sociable, and at his desk, a man of iron will and extraordinary industry, endowed with a very rare degree of patience, he had involuntarily won old and young who knew him. The sorrow for his loss extends beyond his immediate circle of associates, to all parts of the field, wherever his name was known. May the Lord console those whom he left behind, in their great bereavement, and grant that the work of God may not suffer a lasting loss through his death.

THE SERMON.

Text: 1 Thess. 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

After death is not the time, nor the funeral occasion the place to bestow honor or flowers upon the dead. If they have lived in disobedience to the commandments of God, and in sin, we cannot change their condition then. Neither will it be of any use to say unfavorable things about the dead or their character; for the dead know not anything. What is to be said ought, therefore, to be said to the living, and of them. And hence we find that Paul consoles the living, in the words of our text, showing them how they can secure the consolation they need.

Death is universal. It takes away old and young, rich and poor, sick and healthy—all are taken sooner or later. We may try to keep our loved ones from death; but death is cruel and merciless, and all men are liable to become his victims at any time.

Our dear sister, the companion of the deceased, who has spent her days and nights in tears since her husband's death, thinks if she had only had one half-hour to speak with him before he was taken from her, she might have borne her lot easier; but death is merciless; he waits for no man. Ecclesiastes tells us that we cannot keep his victims from him; and this fact our bereaved sister had to experience as she awoke last Wednesday morning. What is the cause of all this? Why does death cause such deep and painful wounds? Do the Scriptures give us a solution?—Yes; in Gen. 3:6, we find the cause why death came into the world. In the beginning it was not so. But after man sinned against God, death came into the world, and men fell as its victims, without regard to age or station.

If Adam and Eve and their posterity had remained faithful to God, death never would have come into the world. But through sin, and in consequence of disobedience against God's law, death came. Hence each case of death calls to mind this disobedience. Gen. 3:17-19.

The sentence passed that man must die. The cause of this, as we see, lies in his disobedience, his transgression of God's law. Had man always remained righteous, there would have been neither sorrow nor sin. His disobedience is the cause of all the misery and unhappiness, the sorrow and suffering and death, that are in the world. But is there no hope? If we lose our dear ones through death, is there no hope that we shall ever see them again? Is there to be no communication with them any more after the heart ceases to beat, after the lungs cease their work, after the blood ceases to flow, and the general action of the system has come to an end? If it is true, as some say, that "what is dead, is dead," we might as well eat and drink and make merry as long as life lasts, and then die and be no more forever.

We will hear, however, what St. Paul says about this matter: "It is sown in corruption, it is raised in incorruption." 1 Cor. 15:42, etc. Paul looks here beyond death and the grave, into the future, and sees the dead rise from the grave, though they may have been lying there hundreds or even thousands of years; and those who have been faithful to God, and have followed their Lord, will come up clad in immortality—they will be incorruptible. "It was sown in corruption, it is raised in incorruption."

There may be those who even say it from the pulpits, that when man is dead, he is forever dead; but God's truth teaches differently. Those who sleep in Jesus will rise again. As proof of this we cite the case of the Son of God. He died but rose again on the third day; and this is the ground of our hope with regard to those sleeping in Christ, who will arise to eternal life. The wicked will arise to natural life, to be destroyed forever in the second death. How important, therefore, is the resurrection! Let us read what Paul says about it: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. Friends and brethren, think of this! If the dead rise not, then are they also lost who die in Christ. Then, too, our dear brother who so recently fell asleep, will never rise again, and neither his widow nor his children nor we have any hope, or ground to hope, that we shall ever see him again; he

is lost to us forever. But the apostle plainly points to the resurrection, and says that the dead come back to life; they return, if they have been true to God to the end, to a happy union that will never be broken to all eternity; they will live and shine in the everlasting kingdom of God, world without end.

In verses 22, 23, Paul tells us when this will be: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Brethren and sympathizing friends, I ask you, Did Christ rise? Was ever such a being as Christ crucified? did he ever die? and was he buried? and did he rise again the third day? Even the Jews confess this. How much less can we deny it! If they must acknowledge it, we surely must all the more. But if Christ is risen, when will also those arise who are his, and have served him faithfully? They will rise to immortality at his coming.

This brings us to the comfort of God's children. Our deeply afflicted sister mourns, and with her mourn the brethren and sisters both here and in America, who will sympathize with her. But we have a sure consolation. Those who have been useful in the Master's cause may be buried, but their friends are consoled through God's word. Job speaks of this consolation in chap. 19: 25, 26. He relied on the hope of the resurrection. Though deserted by all his friends, afflicted by the loss of all things, and grievously tried by a most loathsome disease, and expecting death to result inevitably, yet he knew that though it should come, his Redeemer lived, and would raise him to life again in the latter day. This was his consolation before his death, and it is the consolation of all of God's children, and has been in all ages of the world. It was Paul's consolation, and therefore he labored earnestly to save precious souls. Isa. 26: 19, gives the same consolation.

Thus we see, the resurrection is the consolation of the believer. It serves to strengthen him in the hour of trial. And will the dead really rise to a more glorious life than this present one? If so, who gives this life? Paul tells us, it is Christ our Lord "who hath brought life and immortality to light through the gospel." 2 Tim. 1: 10. And how much did this cost? It was by no means easily done. Christ himself had to leave heaven, take upon himself human nature, become subject to temptations—be tempted as we are by the enemy of our souls, but without sin. What Adam and Eve ought to have done in Eden, but failed to do,—this he did. After he had led a sinless life in obedience to the Father's commandments, he gave his own life for sinful man, to reconcile him to God, and procure for him a lively hope of eternal life through the resurrection. It cost our Lord's life, and through the gospel he brought our life to light, in him; i. e., through his death and resurrection.

The main consideration in all this is, that if there is a resurrection, there is also a retribution, when Jesus comes. What man sows he will also reap. He who sows to the Spirit will reap of the Spirit life everlasting; but he who sows to the flesh will reap of the flesh destruction. He who sows wheat will not reap thistles; for what a man sows he will also reap. Whatever wrongs we have done to-day, or in the past, we must sometime reap, unless we repent, and confess and forsake these wrongs. How have we lived? What stands recorded of us in the records on high? Unless our sins are confessed and forgiven, we must on that great day, instead of realizing the blessed hope of the righteous, experience the lot of the ungodly—everlasting destruction. But he who has sown light and truth, who has sought to walk in the footsteps of Christ, our Saviour, will reap a most glorious reward: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

With what ardor and zeal did our beloved brother labor in the Master's service! He toiled for the salvation of his fellow-men up to the very last. He has now gone to his last rest, but we thank God for the grace he had given him to labor so earnestly in his cause. May we ourselves be aroused to similar zeal. Let us see to it, dear friends, that we are active for the Lord. Life is very uncertain. Our dear brother had thought to go to England, for some time, to work there, and then return here; but all his plans were suddenly brought to an end. It may be so also in our cases, so far as we know. If we neglect to repent of our sins and turn to God, who will assure us that we shall have another opportunity to-morrow?

My brethren and sisters, let us consider to-day what is needful for our peace. If this were our last day, what would become of us? May God's grace help our dear youth, and likewise those whose heads are already sprinkled with gray,—young, old, and middle-aged,—to see the uncertainty of life. Let us improve the moments as they fly, to work out our own salvation, with fear and trembling. Let us not fail to improve the day of salvation. 2 Cor. 6: 1, 2.

What we have shown toward the dead that was not right, we cannot take back; what we have done that was good and commendable, we do not want to take back. What was done in love, we need never regret. Let us, then, be greatly in earnest, dear brethren and sisters. Let us labor, and labor in love, that if we should suddenly be called away, we may have the sure hope of the resurrection of the just.

LONG.—Died at Sigourney, Iowa, March 17, 1889, Susie Long, daughter of A. D. and Sarah Long, aged 2 years, 5 months, and 5 days. Again a link of our Sabbath-school is broken. Although so young, little Susie loved the Sabbath-school. "Behold, how sweet, how calm, how fair, the broken bud that slumbers!" Funeral services at the family residence.

J. A. AND RILLA RENTFRO.

NICHOLS.—Died at Ottawa, Kan., Aug. 4, 1889, our daughter, Marcia Nichols, aged 15 years and 8 months. She was born in Wisconsin, and removed to this State last fall. She had a bright hope, and did not fear to die. Less than a year ago our son passed away at the Sanitarium, and our daughter is the seventh one we have laid to rest. We cherish the blessed hope.

S. A. NICHOLS.

MARTIN.—Died at Otsego, Mich., July 12, 1889, John Martin, in the seventieth year of his age. Bro. Martin was born in Vermont, Jan. 29, 1820; after a time he removed to the State of New York, then to Canada, and lastly to this State. He was connected with the first angel's message in 1843-44, which was ever afterward to him a theme of delight. He was also among the first to embrace the light on the Sabbath ques-

tion. He died very suddenly, passing away only a few hours after closing a hard day's work. But we trust he died in hope, and that he sleeps in Jesus. Funeral services by the writer.

W. A. COLCORD.

MILLER.—Died of tumor in the stomach, May 9, 1889, at her home in Sigourney, Iowa, sister Elizabeth Miller, wife of C. E. Miller, aged fifty-six years. Sister Miller was a great sufferer during her last sickness, but she bore her suffering with patience, and often found comfort and consolation in reading the 116th psalm. She accepted the truth, and was baptized by Bro. R. M. Kilgore, June, 1875. She was beloved by her many friends and neighbors, and was ever ready to help and comfort the poor and needy. She leaves a husband and son to mourn their loss. Funeral services at the S. D. A. church, conducted by J. W. Hackley (Methodist).

J. A. AND RILLA RENTFRO.

(Signs of the Times, please copy.)

STARKEY.—Died at her home near Greenwich, Ohio, June 24, 1889, of dropsy, sister Theodocia Starkey, aged 70 years, 2 months, and 4 days. Theodocia Hull was born in Cortland County, N. Y., April 20, 1819. She removed with her parents to Ohio in 1828, and in 1835 was married to William Arthur. Father and mother Arthur accepted the truth of the third angel's message in 1862, and both were firm believers in the faith until death. In 1887, mother was again married, father having died in 1882, since which time she has been alone in the faith. She was a great sufferer during her last illness, but she bore it all with Christian resignation. She leaves a husband and four children, and many other relatives and friends to mourn their loss; but they mourn not as those who have no hope. In the absence of a minister of our faith, the funeral services were conducted by the Rev. Mr. Palmer, of the M. E. church.

J. A. HORNER.

GROUT.—Died of heart failure, July 10, 1889, in Danvers, Mass., Bro. John S. Grout, in the eighty-second year of his age. Bro. Grout attended the course of lectures given in the tent in Danvers twelve years since, and soon began the observance of the Sabbath of the fourth commandment, in which he continued till his death. About eight years since, while attending the camp-meeting, he was baptized. He has been very constant in attendance at the Sabbath-school, prayer, and social meetings, his seat, when health would permit, scarcely ever being vacant. He leaves a son and daughter, and several grandchildren and relatives to mourn their loss. Funeral services were held at the S. D. A. church, Sabbath, July 13, where six days previous he was in attendance at the prayer-meeting. Words of instruction and comfort were spoken from 1 Sam. 20: 3, last clause.

WM. J. BOYNTON.

RUSSELL.—Died at Bridgewater, Dak., July 27, 1889, sister Sarah Russell, aged thirty-five years. Sister R. had been a great sufferer for years from inflammatory rheumatism, the last two or three years being almost entirely helpless; but the immediate cause of her death was decided to be cancer of the stomach. She was converted at the age of eighteen, and has kept the Sabbath ever since, having been a member of the S. D. A. church nearly fifteen years. Her sufferings were borne with remarkable patience and resignation, and her afflictions seemed to bring her near to God, ripening her for the tomb, and enabling her to leave satisfactory evidence of a hope in the first resurrection. She leaves a husband and a little daughter and other friends to mourn her loss. As the Dakota camp-meeting was in session at the time of her death, the funeral services were conducted by the pastor of the M. E. church.

S. B. WHITNEY.

SMITH.—Died near Hemingford, Neb., of diphtheria, July 17, 1889, Lydia E., daughter of J. A. and M. E. Smith, aged 4 years and 1 month. Also their son, James Hiram, died of the same disease (it resulting in blood-poisoning), July 22, 1889, aged 6 years, 10 months, and 22 days. Lydia was a bright, active child, and her sweet face will be sadly missed by parents and sisters. Hiram was their only son, and this second bereavement seemed doubly hard to bear. He was a child of unusual perceptive faculties, and his earnest questions and thoughtful remarks about what he had heard in his class at the camp-meeting at Chadron the week previous, showed that he was apt to learn and retain the good and reject the evil. Owing to the contagious nature of the disease, no funeral services were held. A few friends accompanied them, and hymns and prayer were conducted by the Congregational minister at the grave. May God help these bereaved friends to bear their loss with true Christian fortitude, and strive to meet their children in the resurrection.

Mrs. J. K. GREEN.

HARRIS.—Maria, wife of Thomas Harris, was born at Aven-tongifford, England, Sept. 28, 1817. Her maiden name was Weeks. She was united in marriage at about the age of eighteen. With her husband, she immigrated to America in the year 1851, stopping first in the State of Illinois, from whence they came to Minnesota. Sister Harris embraced present truth some twenty-five years ago, and during all those years had been an exemplary Christian. The writer has been personally acquainted with her and her family for nearly twelve years, and can say that she was a mother in Israel. Faithful in her home as a wife, devoted and affectionate as a mother, her husband and six surviving children cherish her memory with deepest love. In her church relationship she was loyal and pure. Her testimonies were among the best. Always ready with words of encouragement and hope, she carried peace and sunshine wherever she went. She was a liberal donor of her means to the cause she loved, and a woman of deep principle and sterling worth. I visited and conversed with her a few weeks before her death, and her trust was wholly in Christ. She loved her Saviour. She was willing and ready to be laid away till the Lifegiver comes to call her to life immortal. Her death was caused by an internal cancer. She peacefully fell asleep Aug. 7, 1889, in her seventy-second year, and was laid beside her three children, one son and two daughters, who are also fallen asleep in Christ. Although living in the country, and it being harvest time, there was a large procession and a full house at her funeral, parties coming from homes ten miles distant. Remarks by the writer, from 1 Pet. 1: 3-5. The church at Pleasant Grove, Minn., of which Sr. H. was a member, has lost one

whom all regarded with feelings of respect and fellowship. Thus one by one the faithful are passing away; but with the seer of old we feel to say, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

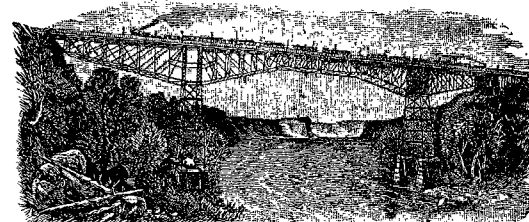
J. M. HOPKINS.

FINCH.—Died at Springville, Tenn., Eliza and John Q. Finch (mother and son), both of typhoid fever. Eliza was born March 7, 1827, and died Aug. 2, 1889, aged 62 years, 4 months, and 26 days. She was converted to God over forty years ago, and united with the Methodist Church, in which she lived a consistent member till the time of her death. She leaves an aged husband, two sons, and three daughters to mourn her loss.

Bro. John Finch was born Jan. 13, 1850, and died Aug. 2, 1889, aged 39 years, 6 months, and 19 days. He was converted when about twenty-six years of age, and united with the M. E. Church. About twelve years ago, while in Texas, he embraced the present truth, to which he was very devoted to the time of his death. At the organization of the Tennessee Conference, in 1879, Bro. Finch received license to preach, which gift he exercised from time to time to the close of his life. His time has been occupied this summer in canvassing for "Bible Readings for the Home Circle," his efforts being crowned with marked success. Only July 5 the writer parted with him at Jackson, where he had been aiding for awhile in the tent work. He seemed to be in usual health and spirits, and was on his way to visit his family for a few days, expecting then to go to Crockett County to hold a course of lectures. But he was soon taken sick with the fever which terminated so fatally. Just three weeks before his burial he preached to the Springville church, of which he was elder. He was beloved by all, being a man of even disposition, a devoted, self-sacrificing laborer in whatever branch of the cause he was placed. He was a member of the Tennessee Conference Committee, and a valuable helper in the work. His labor and counsel will be sadly missed by us all. He leaves a wife and a little daughter to mourn his sudden departure. But they have a bright hope. Even in his unconscious moments he was heard to sing praise to God, to pray, and to talk of the indifference of the world to the precious truths he loved. The sad coincidence of the death and burial of mother and son on the same day, drew a large crowd of sympathizing friends, to whom the writer spoke words of comfort in a grove, from 2 Sam. 14: 14. May the Lord of comfort heal the broken hearts now bleeding from their irreparable loss, and may they look to the glorious resurrection as a balm for every wound.

E. E. MARVIN.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.		Mail.	Day Express.	N. Y. Express.	Ad. Int'l Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.								
Chicago.....	am	7.55	am 10.35	pm 8.10	pm 10.10	pm 12.10	pm 4.50	
Michigan City.....	pm	10.08	12.28	4.54	am 12.23	11.27	6.58	
Niles.....			11.40	1.30	5.49	1.50	am 12.55	pm 10.00
Kalamazoo.....		1.12	2.45	6.58	3.55	2.27	pm 1.10	pm 5.30
Battle Creek.....		1.55	3.20	7.38	4.25	3.15	7.55	6.25
Jackson.....		3.35	4.39	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....		5.04	5.43	9.41	7.50	6.00	10.45	
Detroit.....		6.30	6.50	10.45	9.20	7.30	11.50	
Buffalo.....	3.30	am	4.25	am 7.15	pm 5.55	9.05	pm 8.05	
Rochester.....			6.50	9.15	8.00		11.45	
Syracuse.....			9.30	11.35	10.15		am 2.15	
New York.....			pm 7.00	pm 8.50	am 7.20		11.15	
Boston.....			10.00	10.50	9.35		pm 2.50	
WEST.								
STATIONS.								
Boston.....			am 8.30	pm 8.00	pm 9.15			
New York.....			10.03	6.00	11.30			
Syracuse.....			pm 7.40	am 2.10	am 9.05			
Buffalo.....			9.55	4.20	11.30			
Rochester.....			12.15	5.15	pm 1.30			
Detroit.....	am	9.00	am 12.15	pm 12.20	pm 1.15	pm 4.00		
Ann Arbor.....		10.27	9.02	2.24	11.35	9.15		
Jackson.....		pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25
Battle Creek.....		1.55	11.36	4.38	2.15	am 12.27	8.52	7.55
Kalamazoo.....		2.45	pm 12.13	5.15	3.07	1.20	pm 9.45	8.40
Niles.....		4.20	1.30	6.27	4.32	3.06	7.37	
Michigan City.....		5.42	2.35	7.32	5.43	4.32	9.00	
Chicago.....		7.55	4.35	9.30	7.45	7.00	11.20	

* Daily. † Daily except Sunday. ‡ Daily except Saturday.

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 23, 1889.

GOING WEST.		GOING EAST.	
Lmd. Exp.	Mail.	Lmd. Exp.	Mail.
pm 12.45	7.15	pm 10.20	7.35
7.45	8.40	7.45	8.10
8.40	9.05	8.10	8.35
9.05	9.30	8.35	8.60
9.30	9.55	8.60	8.85
9.55	10.20	8.85	9.10
10.20	10.45	9.10	9.35
10.45	11.10	9.35	9.60
11.10	11.35	9.60	9.85
11.35	12.00	9.85	10.10
12.00	12.25	10.10	10.35
12.25	12.50	10.35	10.60
12.50	1.15	10.60	10.85
1.15	1.40	10.85	11.10
1.40	2.05	11.10	11.35
2.05	2.30	11.35	11.60
2.30	2.55	11.60	11.85
2.55	3.20	11.85	12.10
3.20	3.45	12.10	12.35
3.45	4.10	12.35	12.60
4.10	4.35	12.60	12.85
4.35	5.00	12.85	1.10
5.00	5.25	1.10	1.35
5.25	5.50	1.35	1.60
5.50	6.15	1.60	1.85
6.15	6.40	1.85	2.10
6.40	7.05	2.10	2.35
7.05	7.30	2.35	2.60
7.30	7.55	2.60	2.85
7.55	8.20	2.85	3.10
8.20	8.45	3.10	3.35
8.45	9.10	3.35	3.60
9.10	9.35	3.60	3.85
9.35	10.00	3.85	4.10
10.00	10.25	4.10	4.35
10.25	10.50	4.35	4.60
10.50	11.15	4.60	4.85
11.15	11.40	4.85	5.10
11.40	12.05	5.10	5.35
12.05	12.30	5.35	5.60
12.30	12.55	5.60	5.85
12.55	1.20	5.85	6.10
1.20	1.45	6.10	6.35
1.45	2.10	6.35	6.60
2.10	2.35	6.60	6.85
2.35	3.00	6.85	7.10
3.00	3.25	7.10	7.35
3.25	3.50	7.35	7.60
3.50	4.15	7.60	7.85
4.15	4.40	7.85	8.10
4.40	5.05	8.10	8.35
5.05	5.30	8.35	8.60
5.30	5.55	8.60	8.85
5.55	6.20	8.85	9.10
6.20	6.45	9.10	9.35
6.45	7.10	9.35	9.60
7.10	7.35	9.60	9.85
7.35	8.00	9.85	10.10
8.00	8.25	10.10	10.35
8.25	8.50	10.35	10.60
8.50	9.15	10.60	10.85
9.15	9.40	10.85	11.10
9.40	10.05	11.10	11.35
10.05	10.30	11.35	11.60
10.30	10.55	11.60	11.85
10.55	11.20	11.85	12.10
11.20	11.45	12.10	12.35
11.45	12.10	12.35	12.60
12.10	12.35	12.60	12.85
12.35	1.00	12.85	1.10
1.00	1.25	1.10	1.35
1.25	1.50	1.35	1.60
1.50	2.15	1.60	1.85
2.15	2.40	1.85	2.10
2.40	3.05	2.10	2.35
3.05	3.30	2.35	2.60
3.30	3.55	2.60	2.85
3.55	4.20	2.85	3.10
4.20	4.45	3.10	3.35
4.45	5.10	3.35	3.60
5.10	5.35	3.60	3.85
5.35	6.00	3.85	4.10
6.00	6.25	4.10	4.35
6.25	6.50	4.35	4.60
6.50	7.15	4.60	4.85
7.15	7.40	4.85	5.10
7.40	8.05	5.10	5.35
8.05	8.30	5.35	5.60
8.30	8.55	5.60	5.85
8.55	9.20	5.85	6.10
9.20	9.45	6.10	6.35
9.45	10.10	6.35	6.60
10.10	10.35	6.60	6.85
10.35	11.00	6.85	7.10
11.00	11.25	7.10	7.35
11.25	11.50	7.35	7.60
11.50	12.15	7.60	7.85
12.15	12.40	7.85	8.10
12.40	1.05	8.10	8.35
1.05	1.30	8.35	8.6

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 3, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

EASTERN.			
Canada, Fitch Bay, P. Q.,	Sept.	3-10	
CENTRAL.			
*Illinois, Bloomington,	Sept.	3-10	
Iowa, Storm Lake,	"	11-17	
*Indiana, Kokomo,	"	17-24	
Iowa, Davis City,	"	25 to Oct. 1	
Iowa, West Liberty,	Oct.	2-8	
SOUTHWESTERN.			
Kansas, Severy,	Sept.	5-15	
*Colorado, Denver,	"	10-17	
*Nebraska, Fremont,	"	17-24	
SOUTHEASTERN.			
*Tennessee, Nashville,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
*California (general) Oakland,	Sept.	25 to Oct. 7	
" Arroyo Grande,	Oct.	22-29	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

We have received from Eld. W. B. White, of South Dakota, an earnest appeal to the brethren in that State to be prepared to vote for the prohibition clause of the new constitution to be adopted in October next. It will appear next week.

W. H. Saxby has been appointed State agent for the new Atlantic Conference. His permanent address is 703 Jackson St., Wilmington, Del.

A private note from L. A. S., from the Saginaw, Mich., camp-ground, states that the meeting opened well, with a large attendance, bidding fair to exceed in numbers the other Michigan meetings.

Two new Conferences will apply for admission into the sisterhood of Conferences, at the next session of the General Conference—the New Zealand Conference and the Atlantic Conference.

The Denver News says: "A bill to promote Sunday observance under the Federal jurisdiction

is to come before the next Congress under the pressure of probably ten million petitioners.

Eld. L. McCoy baptized three new candidates last Sabbath afternoon, at the close of the social meeting. There are others to go forward soon.

WHERE TO STOP.

"Our pastor is a very good man, but"—Now, dear brother, please stop right there. Let that "but" end what you are going to say. Many a pastor has been ruined by these qualified commendations such as you were just about to give to your pastor. The good man does not profess to be perfect. He is trying to do his best. It may be that he does not suit your ideas in some respects, but you are not the only person he has to benefit and please, and the things which are objectionable to you may make him attractive to some other people. Now, if you love your church, and want to help your pastor, talk of his virtues and pray over those things which you regard as his defects.

The foregoing we clip from an exchange. The trouble with it is, it does not recommend the grumbler to stop soon enough into one word. After the mischievous little word "but," is uttered, then it says, "Stop." We say, Stop, before that little thief is set at liberty. "Our pastor is a very good man, —but!" But what?—Oh! everything that an innuendo may suggest; everything that envy, surmising, jealousy, and ill-will may conjure up. Why open this flood-gate through which may pour a troop of intangible suspicions as numerous and as black as any evil heart may determine. None but good men—very good men—ought to be pastors; and if yours is a "very good man," say so, and stop right there. Don't lift off the cover of a bottomless pit, labeled "but," and leave it open for his reputation and influence to tumble in. But if he is not a good man, don't try to bolster him up and give his wrong influence strength, by saying that he is.

SPECIAL NOTICE TO STUDENTS.

ALL who expect to attend Battle Creek College the coming year are notified that they should send in their application at once, as the school is rapidly filling up. Special attention is called to the fact that there are stated times of admission, and students are not expected at other times. Catalogues furnished on application.

Address, BATTLE CREEK COLLEGE,
Battle Creek, Mich.

NOTICE!

WILL those having clean copies of our publications to spare, please bring them to the campground at Fremont, Neb? We will try to make good use of them in missionary work.

D. A. FITCH.

THAT SPECIAL "SENTINEL."

THIS number bears date of Aug. 7, 1889, Second Edition, and contains the "Georgia Sunday Law," "Best Sunday Observance," "Sunday Law Movement and the Gospel," "A Misleading Petition—Which One Is It?" "Christianity Means Honesty," "Are Sunday Laws for the Good of Society?" "To Whom is the Sabbath Due?" "Cardinal Gibbons Spoke only for Himself," "That Counterpetition Again," Hon. Thomas McDougall's Speech at the Ohio Interdenominational Sabbath Convention, etc.

This is an excellent number of the *American Sentinel*. It should be circulated everywhere, especially among professional and business men. Price \$1.50 per hundred, or ten dollars per thousand copies, pre-paid by mail or express. Now is the time to order.

The regular *American Sentinel*, No. 32, contains the following interesting articles: "Mr. Crafts and His Oath," with fac-simile of the original letters, postals, etc., in the challenge of Rev. W. F. Crafts; and the correspondence concerning the debate, including the resolution of the Illinois Sab-

bath Association; "Teach Them to be Men," "That Gracious Change," The *Oakland Morning Times* on "Sunday Laws," "Tennessee Follows Suit," "The Declaration Denounced," etc. This issue of the *Sentinel* can be furnished at same price as the special already mentioned.

Five hundred assorted back numbers of the *American Sentinel* for missionary work and general distribution, sent in one bale, post-paid, for five dollars. Address *American Sentinel*, 1059 Castro Street, Oakland, Cal.

NOTICE TO GENERAL CONFERENCE LABORERS.

It has been recommended by the General Conference Committee that the accounts of laborers in the employ of the General Conference be audited to September 30, making that the end of the year. All the reports for the Auditing Committee should be made out to, and including that date, and should close there.

Those interested will please make a note of this. All who have reports for the Auditing Committee should forward them to the Secretary promptly October 1.

By order of Committee,
DAN T. JONES, Sec. Gen. Conf.

THE SOUTH LANCASTER ACADEMY.

WE learn that the fall term of this school is to open Sept. 4, 1889. Our attention has been called to some circular letters from Prof. G. W. Caviness, which he has sent to the churches in New England and some of the Eastern Conferences, including New York and Pennsylvania. We hope that these letters will receive the proper attention, and that parents and guardians will consider their duty toward their children in regard to sending them to this school. We believe that the South Lancaster Academy is worthy of the confidence and sympathy of our people, and that it ought to be well patronized the coming school year.

There is no one matter that we should feel more anxious over than that in reference to our youth and children. As parents, we carry a great responsibility. Not only should we be anxious to see them converted, and take upon themselves the responsibility of religion, but we should also be interested in their education, that they may be fitted to act a part in the work of God, to the honor of Christ and the advancement of his cause on earth. We are in the greatest need of educated and consecrated laborers in every branch of the work and in every field. Our schools have been established for the purpose of affording our children and youth the opportunity of school advantages under the influence of the present truth. There are many good schools in the country, where a knowledge of the sciences can be acquired; but there are no schools, except our own, where the principles of present truth are taught in connection with the sciences, nor where true piety and religious principles are so carefully nourished and guarded. Therefore our schools hold out the best inducements for our children. We believe that time is short, and for this very reason we have no time to lose; and we would urge upon our people everywhere to fully awake to this important matter.

We hope that our brethren in the East will appreciate the privilege of having a school located so near at hand, and that they will patronize it to the full extent of its capacity. Such a move would certainly be a good omen of the advancement of the best interests of the cause. This school ought to be filled to its utmost capacity, and so ought all our schools. May our people in the East second the efforts of those who are trying to make the South Lancaster Academy what it ought to be, to meet the present want. When we as a people come to the point where we fully appreciate the extent and the importance of the message of God for this generation, our schools will be crowded, and more schools will be called for. May we at this time sense these things as we ought.

O. A. OLSEN.