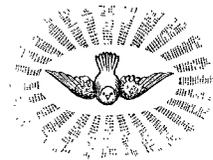
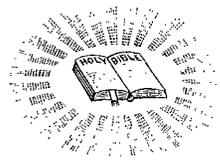


Advent Review

OUR FIELD
AND SABBATH HERALD.



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

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LIFE'S AIM.

LIFE has no higher aim where'er you go,
Than that thy daily life and works may show
Examples that some weaker man may feel
Thy life to him doth higher paths reveal.

Then don your armor, work with might and will,
The fight is hard, but God will give you skill,
A peace shall fill your heart unknown before.
'Tis strife to win the life that ne'er is o'er.

Speed onward to success, good friend, speed on,
Halt not nor faint, until the race is won;
God grant you blessings in your daily strife,
And wisdom that will gain that higher life.

—Cecil Hampden Howard.

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.

SERVING GOD FERVENTLY.*

BY MRS. E. G. WHITE.

"Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11.

There are many who will bring into their business much tact, and skill, and zeal, and talent, but they do not feel the necessity of bringing all this, and with greater intensity, into the service of God. While they should be fervent in spirit in the service of God, they should not be slothful in business; they should not permit temporal and earthly things to so absorb all the powers of mind which God has given them that they will not manifest diligence in his service. The reason why there is not more spiritual strength and power with the little companies of believers that compose our churches in different places, is because the business cares of life are made their first and highest object, and absorb their time and their thoughts.

Brethren and sisters, this should not be thus, because of the greatness of the subject of present truth. God speaks in his word to man. It is truth revealed, to be carried as a light that burneth into the darkened chambers of the mind, bringing order out of that which was to the mind confusion. It is truth revealing the darkness of error. The truth should be exalted in every mind. And where there are small companies in different places, who have accepted the truth, it is important that you who help compose their number should make their devotional services full of life and intensely interesting. There are many who do not seem to feel that spirituality must have food to give it sinew and muscle; that man must live "by every word that proceedeth out of the mouth of God." The word of God "liveth and abideth forever." It

must be brought into the life, and then earnestness will be brought into the religious service. Every one should feel that he is responsible to God for all the talent he has given him, and that he should use these entrusted talents to God's glory. Every true Christian is a missionary. While in this world, we are to consider ourselves in active service for the Master; and we should make this message of present truth which God has sent into our world of the highest importance. There are those who have an understanding of the Scriptures theoretically, and yet the religious meetings under their charge are spiritless and of no vital interest to the worshippers. God has given us tact; and if we have any power of influence, let us bring this power into active service for him. There are precious gems of truth revealed in the word of God which should awaken the deepest interest in the minds of all Bible believers. Then let him who opens the Scriptures cultivate fervency of spirit, that he may draw minds near to the Author of the word; and if there is a spirit of fervency encouraged in our hearts, we will not only have tact to interest others, but our own souls will be kept alive, our own hearts will feel the quickening influences of the life of his word. Every one who is brought into the service of Jesus Christ should seek to his very utmost to present the truth as it is in Jesus. There will be diligence to bring zeal and earnestness into his work. The Lord wants us to learn the trade of serving him in the most acceptable manner. The one who is engaged in the work of putting up buildings, has to learn the carpenter's trade; and if he is a faithful worker, not slothful in business, he will show continual increase of knowledge, and a perfection in his work. Will our Heavenly Father be pleased with work done in his service in a careless, indolent manner? We must educate ourselves to do the very best work for our Master.

When I first felt the burden for souls, I was a little past fourteen years of age; but, oh! how I pleaded with God to know what I could say to my young associates that they might be led in the right way! I felt that I must have success; that I must do the work for the Master, and God would give me wisdom. When I was sixteen years old I commenced active labor in public. I felt that I must meet my work in the Judgment, and that the manner in which I did this work would be registered in the books of heaven. I wrestled and agonized with God that he would give me wisdom, that his work might not be marred in my hands, but be acceptable. For more than forty years I have been engaged in active work for my Master, and to-day I feel in just as much need to seek God for wisdom to present the truth to others as I did when I was sixteen years old. And every time I attempt to speak to the people, I feel deeply that I have not done the work as perfectly as it should have been done. I am deeply humbled because I do not reflect more light, and I plead with God that he will give me more grace, more wisdom, that I may do his work with greater completeness.

And this should be the anxiety of every worker, to reach a higher standard. We shall never graduate in this life, but should keep every power upon the stretch for more knowledge. You do not want to labor in such a spiritless way that the people will go to sleep under your words, but you want to bring earnestness and fervency into your prayers, and into your Bible readings, and into your preach-

ing, that you may leave the impression that the sacred truths you are presenting to others are to you a living reality. Whatever you do for Jesus, seek with all your powers to do it with earnestness. Never feel that you have attained to the highest point, and can therefore rise no higher. I often feel agony of spirit as I look over the wide field, and see so few to do the missionary work and open the word of God to those who are in darkness. The very work that is essential for every one who receives the present truth, is to aim at perfection of character, and thoroughness in winning souls to Christ. Be determined that you will advance and improve in your work, and then you will be continually progressing; for those who have received this light feel that they must bring more of the Spirit of Christ into their own life and character as they advance, else they cannot bring it into the lives of others. And you can make the most of every opportunity while in conversation with your friends, to make your words a blessing to them. Set your mind to task, that you may present the truth in a manner to interest them. Seize the most interesting portions of Scripture that you can bring before them, come right to the point, and seek to fasten their attention, and instruct them in the ways of the Lord.

There was a general superintendent of Sabbath-schools, who, while addressing a Sabbath-school upon one occasion, was very dry, lengthy, and uninteresting. A mother asked her daughter of ten years if she enjoyed the exercise, and also What did the minister say? Said the little girl, "He said, and he said, and he said, and he did n't say anything." Now we do not want any such account of our labor as that. We want the very best of training for the work that we can possibly have ourselves, so that we can make a success in teaching others the things that we have learned. We see the world is spreading out its attractions and allurements in this city, and how difficult to engage the attention of lovers of pleasure! The mania for pleasure is taking nearly the whole world; and if we become careless, and say the most commonplace things in the most uninteresting manner, we cannot expect to succeed in interesting the people and winning souls to the truth.

It is the duty of every one who embraces the truth to be thoroughly converted and in earnest. Whether he is called to be a preacher or a colporteur, or in whatever branch he is to work, he should feel that he must bring into the work all the fervency, earnestness, and zeal he can command. It is your duty to prove yourselves true soldiers of Jesus Christ, that you may bring under the banner of Prince Immanuel many faithful soldiers who will be an honor to the cause of God. I hope that every one of us will feel that we are responsible to bring all our strength of intellect into the Master's service here, so that the religion of Jesus Christ will be exalted. We have the greatest truth and hope that were ever given to our world, and the greatest faith; and we want to represent this in its exalted character to the world. We do not want to assume the attitude as though we were passing through the world begging pardon of the world because we venture to believe this precious sacred truth; but we want to walk humbly with God, and conduct ourselves as though we were children of the Most High God, and, although feeble instruments, as though we were handling most important and interesting subjects, higher and more exalted than any temporal, worldly themes.

* Morning talk at Copenhagen, Denmark, July 22, 1886.

If Jesus is abiding in the heart, we will speak of him with tearful eyes and trembling lips. We are to carry the power of the Highest with us; show that we have a connection with God. Those who attempt to open the Scriptures to others, should make the most of their God-given abilities. They should grow continually in grace, and in the knowledge of our Lord and Saviour Jesus Christ. They should be in earnest, and seek to progress in all their work. They should have a sense of the responsibility resting upon them, and remember that their words and their works are a savor of life unto life or of death unto death. It is the very Spirit and life of Jesus that we should have with us continually. Says the Great Teacher: "I give unto them eternal life; . . . neither shall any man pluck them out of my hand." Nothing can separate the living Christian from the living God. Are we Christians?

Would that every one of you could have a view that was presented to me years ago. When in my very girlhood the Lord saw fit to open before me the glories of heaven—I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, "Look! ye." And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. And the angel said, These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law. I saw then these little jets of light growing brighter, shining forth from the east and from the west, and from the north and from the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time that this occurred there was sadness and weeping in heaven. And then some of these lights would grow brighter and brighter, and increase in brilliancy; and their light was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world.

If you once would get the understanding that you are the light of the world, you would feel that a great responsibility rested upon you. Every jot and tittle of this light in the world was reflected from heaven; and I entreat of you who have a part to act in the work of God, not to feel satisfied until you bring all the power God has given you in trust into the work. You may have discouraged feelings and be despondent, but that should not lead you to neglect God's work. Can you expect anything else when Satan is trying to bring all the darkness around you possible, to surround your soul every moment? It is for you to say every moment, The Lord lives, and because he lives I shall live also.

Brethren and sisters, are we Christians? Are we transformed by the grace of God? Do not let unbelief come into your minds because you do not feel at all times all that assurance that you are a child of God. If you have committed sins, repent of them, confess them, and then believe that God hears you, and come to his arms, and do not let your lips utter one word of unbelief. If we "sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have had my soul frequently weighed down like a cart beneath sheaves, but I have not allowed my lips to utter one word of discouragement, fearing I might cast a shadow upon the lives of others. I could bear the testimony of truth that Jesus has died for me. I will magnify him, and I will not dishonor God with my lips. I will trust him in the shadow as well as in the light.

May the Lord help every individual here to realize his accountability to God. I want to represent the religion of Jesus Christ as it is. Why, you are to feel that you are the most favored of all people upon the face of the earth. You are not to feel that you are the meanest of creation because you believe the truth. People may look upon you and despise you because you will not go with them

in the path of transgression; but you must feel that you are the children of God, highly honored of him. With divine light let his praise be in your heart and upon your lips, and God will look upon you with favor, and you can keep your soul lifted up, triumphing in God. You can say, I love Jesus because he first loved me. He will save me because he has bought me with an infinite price. Then let us move right forward and upward, in the path that is cast up for the ransomed of the Lord to walk in, rejoicing at every step.

IDLATRY.

BY ELD. I. E. KIMBALL.

IDLATRY seems to have been the first and almost universal sin of mankind. We are astonished to note the tendency to depart from God even among his professed people. The greater part of Bible history is marred by continued transgression in this respect, while four fifths of the world to-day are given up to the delusion. The inevitable result of idolatry has always been to leave "all the commandments of the Lord." 2 Kings 17:16. If it seems wonderful to us, it was no less astonishing to the ancient prophets. "Be astonished, O ye heavens, at this," said Jeremiah, who viewed them leaving the old paths, to walk in a way not cast up, rejecting the words and the law of God. But what seems quite as strange, although so terribly misled, is that they were so deluded and wound up in the mazes of Satan as to think their ways wholly right, and to feel perfectly justified in treading down with impunity the law of God.

A simple instance of this deception is found in the 44th chapter of Jeremiah. Immediately following the terrible desolations which God wrought in Judea,—such calamities as had perhaps never been visited upon a people before,—God said: "They are not humbled even unto this day, neither have they feared nor walked in my law." The truthfulness of this is shown in what follows. They answered the entreaty of the prophet, that they would not hearken, but would burn incense unto the queen of heaven, and pour out drink-offerings unto her as their fathers, princes, and kings had done; "for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine." By this we can see how completely things were turned about with them.

But now let us remember that this was all the Devil's work, to turn them away from serving the true God. He would disengage their attention from God by turning their devotions into another channel where he could step in to lead and deceive them. So we find Moses saying that their sacrifices were to devils after which they went a whoring. Lev. 17:7. And David also informs us (Ps. 106:37) that their sons and daughters were sacrificed unto devils.

There was much more devotion in the heart then than now. The Deity was recognized, and devotion tendered with almost superstitious credulity. Thoughts of God and recognitions of him are very noticeable as a part of their being thoroughly inwrought into all their lives. Infidelity was not thought of. But now because of so much indulgence in sin, the hearts of men are not so naturally devotional. We have become, to a great extent, alienated from God. Infidelity and semi-infidelity are spread over all the earth. God is considered such an one as ourselves, and is wholly lost sight of. Not so then.

The import of the first two commandments of the decalogue which were so transgressed, is given by our Saviour in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30. This is exactly what the Devil was trying to thwart in turning them to idols, and because they were so free to recognize God it seemed to have been the only way. But now a change in the condition and hearts of men makes it far more easy to decoy their heart, soul, mind, and strength away from God. The very purpose which the Devil accomplished in turning them to idols (that is, in some way to take away the heart and strength from God) can now be accomplished in a much easier way; but it is none

the less idolatrous to be thus turned away, and whatever the agency, the Bible recognizes it as idolatry.

Anything that steals the heart and strength from God, assumes the exact counterpart and fills the exact place of an idol, and subserves the purpose of the Devil exactly as well. "Little children, keep yourselves from idols." There is more universal idolatry in the truest sense of the term to-day, than in ancient times. One's heart and strength are taken from God by fleshly lust, which comes to fill the heart and cut off the strength which should be given to the Lord. St. Paul tells us of those whose god is their appetite. Precious strength, precious time and means, which should be employed to a better purpose, are all taken up to fill the bill of the appetite. What shall we eat? and What shall we drink? is all their thought; while the destiny of souls, for eternity or for quick destruction, is wholly secondary; and the means which might prove the salvation of many is expended to induce disease, pain, and death. How blind are such ones!

The desire for pleasures or for honors leads one to expend time, strength, and thought in these ways, and hence accomplishes the purpose of idols. "Covetousness is idolatry." A man sees an elegant mansion; desire seizes him to possess one like it. He covets it, and heart, soul, mind, and strength are employed to this purpose. His service is therefore lost to God, and in this way the covetous man becomes an idolater. Idolatrous love will lead the fond mother to use her time, and wear out her mind and strength, many times to the injury of her children, and in a work for which God will never render a recompense. What a thing it is to have God in all our thoughts, and his interests and work our chief concern!

All the forms of idolatry combined have dropped the human race so low down in the scale, that confusion, misery, and hard-heartedness fill up the world, while their ill effects are such that a very large class are so crippled, so weakened in mind and body, with senses so paralyzed and every God-given emotion so extinguished, that they cannot render any acceptable service to God. In the confused moils and toils of the world, extrication is not once thought of; and in a wholly aimless way, clutching only at present necessities, they live and die, never realizing the true aim of life. To all who have idols let me say, It is high time to drop them, and render that reasonable service which will answer God's claims in the impending Judgment.

Halifax, N. S.

"LOVE AND LAW."

BY ELD. J. W. SCOLES.

WHILE looking over some of my clippings recently, I came across an article with the above caption, taken from the *Methodist Recorder* of Aug. 9, 1884. In these days when the subverting doctrine of "love without law" is being so freely advocated, it is refreshing to see such sound principles expressed as we find herein contained. Believing the article to be worthy of the careful perusal of all, and thinking that our ministers especially might like to preserve some points in it for future reference, I give the article entire, as follows:—

"Love and law are not antagonistic to each other. The one is the complement of the other. Either one without the other is incomplete. Love without law is free love; and law without love is deadly. God has shown this to us both in his word and in his works. The plan of salvation is based upon both the law of love and the love of law; neither one is slighted nor discarded. And yet how common it is to hear law spoken of as an exacting, tyrannical, and hateful thing, while love is exalted to the highest degree as being a substitute for law, and a release from law's binding obligations!

"Christ tells us that he came to fulfill the law, and not to destroy it. If we apply these words to the completion of the ceremonial law under Moses, we are taught that God's laws, whether limited or lasting, are to be obeyed, fulfilled, and not to be loved out of existence by ignoring them. If we apply the words to the moral law, which it is doubtless intended we should, then the fact that

'God is love' does not change the fact that he is a God of law also.

"The law of God is the supreme law of right, and is neither oppressive nor painful. Whatever God has commanded to be done, or not to be done, if obeyed, will bring pleasure and profit; if disobeyed, will bring pain and dishonor. Therefore, if we love God, we will keep his commandments, and his commandments are not grievous, but always right. As God loves to do right, all who are truly godly will love to do right both toward God and their fellow-men; for 'love worketh no ill to his neighbor: therefore love is the fulfilling of the law.'

"The departure of many who affect to teach and preach the gospel in these days, from the old Bible standard of right and wrong, by unduly exalting the law of love above what is warranted by the Bible, has led many to believe that vice is not very far removed from virtue, and that sin is not very sinful, if the sinner can only avoid being discovered in the sin; and even if exposure come, it is regarded as only a slight matter in popular estimation. The result is, in many instances, that a minister who faithfully and conscientiously preaches the truth, and follows the manner of Christ and his apostles in exposing and rebuking the sins condemned by the word of God, is liable to be misunderstood and charged with being a scold and behind the times. And yet there stands the law of God, unaltered and unalterable; and when the final day shall come, and we shall stand before the judgment-seat of Christ, we shall all be judged by that law, which is the great standard of right and wrong, and not by any human standard.

"The true spirit of Christian love is to do right, and that, too, by the standard of God's word; for the decalogue is as much in force now as ever. God will no more excuse violations of his law now than at any former period; for Christ came to fulfill the law and not to destroy it. Salvation by faith does not remove the law of right, nor release us from its requirements. A Christian is as much under the moral law as a Jew or a sinner, and will suffer the same penalty for its violation. Why, then, should any one who professes to love God speak against the law? The law is a terror only to evil-doers. We are not surprised when murderers argue against capital punishment, and burglars protest against the usages of penitentiaries and jails, or that the morally guilty are uneasy and displeased whenever moral laxity is condemned. The photograph of moral character which Paul gives in the third chapter of his second letter to Timothy, in pointing out the perilous times to come in the last days, is in point here.

"The old Puritans may have been unnecessarily severe; and yet, for their times, perhaps not; but the times now demand a higher standard of moral and spiritual law to be taught and preached with earnestness and vigor in every pulpit and in every home. It may be at the expense of some popularity, but it must needs be done, or God will remove our candlestick out of its place, to make room for others to do the work we either neglect or refuse to do. But while we proclaim our love for law, let us not forget to learn fully and practice faithfully the law of love."

—Those who excel in strength are not most likely to show contempt of weakness. A man does not despise the weakness of a child.

—Never allow yourself to become discouraged even though the night seems dark. Hundreds of men died in the prisons of the South during the war because they became discouraged. When the night seems dark, always remember that the darkest time is just before day, and take on new courage. In this way only can victory over the drink evil be secured. Cheer up, brother!—*Lever*.

—There is a great deal of spurious modesty in the world which is simply cowardice. When a man shrinks from accepting a well-merited honor, that is modesty; when he shirks the performance of a recognized duty, that is cowardice, though he may call it a modest distrust of his own powers. True modesty shrinks from the reward of work well done; false modesty shrinks from the work itself. This affords an excellent test of true and false modesty in ourselves and others. Is it honor that we shrink from? or is it the responsibility?—*S. S. Times*.

WE'RE GOING HOME.

BY M. L. DEAN.

We're going home to heaven above:
Will you go? will you go?
Where all is peace, and joy, and love:
Will you go? will you go?
The way is narrow, and is strait,
And few there are that find the gate,
Come now, for soon 't will be too late:
Will you go? will you go?

Come, sinner, come without delay:
Will you go? will you go?
The Saviour calls, his voice obey:
Will you go? will you go?
If you repent and turn from sin,
The gate you'll find, and enter in,
Eternal life and glory win:
Will you go? will you go?

The city there is built of gold:
Will you go? will you go?
Its beauty never can be told:
Will you go? will you go?
The tree of life within it stands,
Planted by God our Father's hand;
Saints will be there from every land:
Will you go? will you go?

No scorching sun or dark of night:
Will you go? will you go?
God and the Lamb will be its light:
Will you go? will you go?
Sickness or sorrow, pain or death,
Will never reach that happy place;
There we shall see our Saviour's face:
Will you go? will you go?

Spencer Creek, Mich.

THE BIBLE.—NO. 10.

HISTORY OF VARIOUS TRANSLATIONS.

BY ELD. J. P. HENDERSON.

THE SEPTUAGINT.

This is the oldest version of the Old Testament in any but the Hebrew language. It is so named because it was approved and sanctioned by the Sanhedrim, or perhaps from the Jewish account, which states that so many individuals (seventy-two in number) were employed in making it. It was a Greek translation, which, according to Rollin, was made to please Ptolemy Philadelphus, of Egypt, who was at that time (282 B. C.) collecting the great library founded in Alexandria.

This prince, being informed that the Jews possessed a work which contained the law of Moses and the history of that people, formed the design of having it translated from the Hebrew language into the Greek, in order to enrich his library.—*Rollin's Ancient History*, vol. 2, p. 179.

In order to effect this, that prince made many concessions to the Jews, liberating many thousands of them held in slavery, and many presents were sent to the Jewish monarchs. The Bible being held in such sacredness, it was only after these concessions that the Jews gave their consent.

Seventy elders were finally sent to the king, who consigned them to an island called Pharos, where they were plentifully supplied with accommodations. They applied themselves to work, and, according to some writers, in seventy-two days the work was finished. For many years the Jews prized this translation very highly, until Christians began after Christ's time to criticize its incorrectness. Then they gradually lost confidence in it as a book of much authority.

THE VULGATE.

This is the name of the Latin translation received as authority by the Roman Catholic Church. It was the work of Jerome, accomplished between the years 385 and 405 A. D. A still earlier translation, known as the Italic version, seems to have fallen into the hands of Jerome; and while engaged in correcting many errors in it, he conceived the idea of making an entirely new translation from the Hebrew text itself. About two hundred years after Jerome's death, it became the universally received version of the Roman Church. *Chamber's Encyclopedia*, art. "Vulgate," says:—

Not long, however, did it exist in its pure and unadulterated form. [It had become so corrupted] that in 802 Charlemagne commissioned Alcuin to revise it, . . . and to compare it with the original texts.

This revision was so much changed in the course of time by transcribers, that in the 12th century it had lost its original character. The Tridentine Council in 1546 first declared the Vulgate the authorized version of the Catholic Church, and de-

creed the preparation of an authentic edition. This appeared in 1592-3, and has been reprinted unchanged ever since.

THE DOUAY BIBLE.

This is the English version of the Vulgate. The English Catholic refugees at Rheims undertook the translation of the New Testament which was published in 1582. They adhered strictly to "the authentic text of the Vulgate." To this was added the translation of the Old Testament, which was printed at Douay, in France, 1609.

LUTHER'S TRANSLATION.

The New Testament was first translated by Luther into the German language, and appeared in 1522. The following year the five books of Moses appeared, and in 1534 the remainder of the Old Testament was completed, with the apocrypha.

It is universally esteemed by the best German scholars as a masterpiece of interpretation. It displays qualities far superior to those ordinarily expected. Some have boldly asserted that it is rather a re-writing than a mere translation of the Bible; a transfusion of the original spirit into a new language. It circulated with wonderful rapidity. In the course of forty years, one bookseller in Wittenburg sold 100,000 copies, an astonishing number when we consider the cost of books at that time. Numerous other translations in Dutch, Swedish, etc., were based upon the work of Luther.—*Chamber's Encyclopedia*, art. "Bible."

Wycliffe, who is called the "rising sun" of the Reformation, translated the New Testament into the English language, 1380-3; but as it was written wholly with the pen, only a few copies were issued. These brought fabulous prices, being sold for sums ranging from \$125 to \$500 per copy, so hungry were the English-speaking people for a Bible in their own language.

WILLIAM TYNDALE'S VERSION.

This reformer is quoted as saying that "if God spared his life, ere many years he would cause the boy who drove the plow to know more of the Scriptures than did all the priests." His first edition of the New Testament was completed while a refugee in Belgium, he being compelled by the Romish hierarchy to flee from England. It was printed in 1526, but was soon discovered by Tunstall, Bishop of London, under King Henry VIII, and the entire edition bought up and burned in the public square of that city. This, however, only stimulated Tyndale to greater energy, and seeking other refuge in Germany he soon issued a second edition with better success.

An act of parliament under Henry VIII., forbade the use of Tyndale's "false translations;" but this only served to increase the circulation, and several editions were afterward printed, the last one appearing just before his death, in 1536. Tyndale is considered by some as the "patriarch" of the present authorized version of King James, as much of it is copied almost *verbatim* from his work.

THE FIRST ENTIRE ENGLISH BIBLE.

It was printed in 1535, by Miles Coverdale. He was a friend of Tyndale, but much inferior to him in ability. His translation is pronounced as very defective, yet it received the support of the English court; in fact, it seems that the translation was probably due to the support of Cromwell. Smith, in his Bible Dictionary, art. "Versions," thus speaks of it:—

Tyndale's controversial treatises and the polemic character of his prefaces and notes had irritated the leading ecclesiastics, and embittered the mind of the king himself against him. There was no hope of obtaining the king's sanction for anything that bore his name. But the idea of an English translation had begun to find favor.

To Coverdale was entrusted this work, though, to use his own words, he "sought it not, neither desired its task." He accepted it as a task assigned him. His version was made from Luther's German version and the Latin. In spite of many rivals springing up, four other editions of this Bible were printed, the last being in 1553.

THE CRANMER BIBLE.

This was printed in 1539, by Cranmer, with a preface containing the initials F. C., which implied the archbishop's sanction; hence its success. This version presented some points of interest not found in the others, and gave a more complete idea of what a translation ought to be. Words not in the original were to be printed in different type, etc. It was reprinted several times, and was the authorized version of the English Church

till 1568, the interval of bloody Mary's reign excepted.

THE GENEVA BIBLE.

This translation, heretofore mentioned, superseded Cranmer's, and for sixty or more years was the most popular of all Bibles. It was sometimes called the "breeches" Bible from the rendering of Gen. 3:7, where it says they made unto themselves "breeches" instead of "aprons." It was translated by the exiles who fled from England during the reign of Mary, and was printed in Geneva in 1560.

THE BISHOPS' BIBLE.

The success of the Geneva Bible brought out a rival version, known as the Bishops' Bible. Eight bishops, under the dictation of Archbishop Parker, with the assistance of others, brought out this work in 1568, under ostentatious preparations. It did not meet the approval of scholars, but met with success, because authorized by the court of England.

THE AUTHORIZED VERSION.

This is known as King James's translation. It was printed in 1607-11, and has for years superseded all other versions among Protestants. At the time it was called for (1604), the Bishops' Bible was sanctioned by authority. But the Geneva Bible had the strongest hold on the affections of the people. Hebrew and Greek scholars found grave fault with both. The Puritans at the Hampton Court Conference, in 1604, demanded a new or revised translation. This was congenial to King James, and in 1606 the task was begun. It was intrusted to fifty-four scholars. Elaborate instructions were given as to rules to be followed in the work. The Bishops' Bible was to be followed, but references could be had to Tyndale's, Coverdale's, Matthew's, Cranmer's, and the Geneva translation, when they agreed more with the original. This proved to be the best of all translations; and while it did not immediately supersede the other versions, the fact that five editions came out in three years after its final issue, showed that it was even then in good demand. For nearly three centuries the Authorized Version has held sway, and its language and peculiarities have so interwoven themselves into the hearts of the Protestant world that any attempt to supersede it will be met with years of opposition.

THE NEW VERSION.

This version, so recently issued, while it may correct some grammatical and typographical errors, will require many years before it can find a sacred lodging-place in the hearts of the people. With us the King James Version is the most free from those sectarian principles known to be combined against God's sacred truths, and it will probably be our standard work until the Lord comes.

OTHER TRANSLATIONS.

Several curious editions have in time been issued, among them the "Gutenberg Bible," the earliest book known to have been printed from movable type. It was printed by Gutenberg, at Mentz, in 1450. The "Bug Bible," so called from its rendering of Ps. 91:5: "Afraid of bugs by night," instead of "Afraid for the terror," etc. It was printed in 1551. The "Place-makers' Bible," in which Matt. 5:9 is made to read, "Blessed are the place-makers." It was printed in 1562. The "Wicked Bible," issued in 1652, so called because of the negative being left out of the seventh commandment. Ex. 20:14. The printer was fined £300 for this omission. The "Vinegar Bible" was published in 1717. By a ludicrous misprint, the title of the twentieth chapter of Luke was made to read "Parable of the vinegar," instead of "Parable of the vineyard," hence the name. The Printers' Bible, which, according to Cotton Mather, was printed in 1702, and in which a typographical error made King David exclaim that "printers," instead of "princes," had "persecuted him." See Ps. 119:161.

Translations too numerous to mention have appeared from time to time, not one of which is free from error. But let the reader find the principle taught, and adhere to its sacredness, and the Holy Spirit will guide him into all truth.

"Give me the Bible, holy message shining,
Thy light shall guide me in the narrow way,
Precept and promise, law and love combining,
Till night shall vanish in eternal day."

SUNDAY IN THE "SUNDAY NEWS."

BY A. SMITH.

THE Detroit *Sunday News* of June 19 contains an editorial on the Sunday lesson of the day, in which the following points of interest on the question of the Sabbath are made:—

Under the Christian dispensation we have the authority of the Saviour himself for the declaration that man is not to be a slave to the Sabbath, but that the Sabbath is made for his benefit. Paul, in Col. 2:16, seems to teach that the Sabbath is abrogated under the new dispensation. He says: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come."

On this point the editor takes a position contrary to that of some eminent writers who observed the first day of the week as the Sabbath. Dr. Adam Clarke has the following on the above text:—

The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away; viz., the distinction of meats and drinks, what was clean and what unclean according to the law; and the necessity of observing certain holidays or festivals, such as the new moons, and particular sabbaths, or those which should be observed with more than ordinary solemnity. All these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity.

The following on this text is from the "New Testament with Notes," by the American Tract Society:—

The days referred to are those required to be observed in the ceremonial law—days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law.

But the *News* draws the following conclusion from this text:—

The Jewish Sabbath, therefore, was neither enjoined by the apostles nor observed by the early church.

The apostles did virtually enjoin the observance of the Sabbath by teaching the perpetuity of the law of which the fourth commandment is an integral part. See James 2:10, 11; Rom. 7:7, 12; 3:31. The *Sun* calls the seventh-day Sabbath, "Jewish," but it is not so called in the Bible. God calls the Sabbath his. See Ex. 20:10; 31:13; Isa. 58:13. The early Christians did keep the Sabbath. The day following the crucifixion day was the first Sabbath of the Christian dispensation, the new covenant having been ratified at the cross (see Matt. 26:27, 28; Heb. 9:15-17); and this day is called the Sabbath day in the New Testament, and holy Christian women are said to have observed it according to the commandment. See Luke 23:55, 56. For further examples of Sabbath-keeping, see Acts 13:14, 42, 44; 16:13; 18:4, 11 (seventy-eight Sabbaths). If the seventh day was not then, as it always had been, the Sabbath of the Lord, why is it called "the Sabbath day?" and if the Sabbath had been changed to the first day of the week, why is not that day called the Sabbath, and the original seventh-day Sabbath termed Jewish, as certain feasts were (John 7:2), and as modern D. D.'s term it? Lyman Coleman, a candid first-day writer, thus testifies:—

During the early ages of the church, it [Sunday] was never entitled "the Sabbath," this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity.—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

Concerning the keeping of the first-day Sabbath, the *News* has the following:—

The Lord's day, the first day of the week, which took its place, could not be observed, like the Sabbath, by abstinence from all occupations, as it would at once have given away the religion of the subject and, under the Pagan tyranny of the first three centuries, have insured his speedy persecution and death.

We had no idea that those early Christians were so pusillanimous. If the *News* is right about them, they could not have been worthy of their illustrious ancestors. See Dan. 3:16-18; 6:10-17; Heb. 11:32-38. We are inclined to the belief that the *News* is mistaken, it having judged from the standpoint of modern milk-and-water Christianity. We hope that the *News* mentally excepts Stephen (Acts 7:51-60), Paul (Acts 11:23-28), and other martyrs (Rev. 6:9) from its list of "little faith" Christians.

Concerning the keeping of Sunday from and after the decree of Constantine, the *News* makes some excellent assertions and admissions, as follows:—

When Constantine the Great made Christianity the religion of the empire, he decreed, as a matter of honor to the Christian festival day, that the courts should suspend their business on that day, and certain grosser forms of amuse-

ment be prohibited. From that time the observance of the Lord's day became more or less intimately associated in the Christian mind with the obligations of the Jewish Sabbath.

The Scotch Presbyterians and the English Puritans at the Reformation, taking their theology and code of morals largely from the Old Testament, revived the term *Sabbath*, and applied it to the Lord's day—the only instances in Christian history where Sunday has ever been called the "Sabbath." With the name they revived also the strictest Jewish standard of observation of the day. Instead of a day of joyousness and feasting, they made it a day of severe repression, and the puritanical idea has very largely permeated the whole English-speaking branch of the Protestant faith of the present day. Few of us who have been brought up in pious families fail to remember with what dread the coming of Sunday was looked upon. While we were free all the rest of the week, on Sunday we entered upon a galling bondage. All amusements must be sacrificed, all entertaining books laid aside, all laughter and merriment studiously repressed. How glad we were . . . when the dawn of Monday set us free from the unnatural restraint! And still this restraint may be a good moral discipline for us, just as fasting and afflictions are; so the puritan idea may be, and probably is, promotive of piety, though not enjoined by Holy Writ or known to the primitive church.

Even John Calvin does not seem to have held the Sabbathical views of Sunday that his Scotch followers adopted, for only eighty years after his death, Evelyn tells us, in connection with his visit to Geneva, that "a little out of the town is a spacious field, which they call Campus Martius; for here on every Sunday, after the evening devotions, the precise people permit their youths to exercise arms and shoot in guns, and in the long and cross bows in which they are exceedingly expert."

With all this difference of construction, therefore, even among the Christians, as to the precise obligations of the Lord's day (Sabbath is a misnomer, there is no such thing as a "Christian Sabbath," and the term "Sabbath-school" ought never to be used), the functions of the secular government in regard to it may well be considered an open and debatable question. On its face it would seem that, so long as no annoyance was occasioned to any considerable part of the community, under the correct principles of government the law should be very chary of interference with individual freedom of action.

On the point of political interference with the Sabbath question, the *News* takes a tenable position, and we hope that it is in receipt of the *American Sentinel* as an exchange, a paper devoted exclusively to this question, and that it will be in the near severe religio-political contest, what it has foreshadowed in the above brief statement, an able advocate of political and religious freedom.

PREACHING DOCTRINE.

BY WILLIAM BRICKEY.

I HAVE often been invited to preach, with the gentle caution, "Don't preach any doctrine." One minister was particularly solicitous one Sunday to have me fill his appointment, but said he, "Don't preach any doctrine." Another gentleman once wrote me to come and deliver a course of lectures, in a place about twenty miles distant, but did not forget the advice, "Don't come to propagate any particular doctrine."

To hear some people talk, one would think that doctrine was as dangerous as the diphtheria, and twice as contagious. Christ taught doctrine, and I have never known any one to be injured by what he taught. A few quotations from the Bible on this point will serve to enlighten those whose minds are thus beclouded. In Mark 4:2 we read that Christ "said unto them in his doctrine;" "the people were astonished at his doctrine" (Matt. 7:28); "they were astonished at his doctrine" (Luke 4:32); and in Rom. 6:17; Titus 1:9; 2:1, we find that the apostles taught doctrine.

"All Scripture is given by inspiration of God, and is profitable," for what?—"For doctrine." Then we see that the very first thing for which the Scripture is good, is doctrine. But there seems to be a particular portion that is especially good for doctrine.

We know that the law is good. It was made for the lawless, the disobedient, for murderers, liars, and every other person who is walking contrary to sound doctrine. 1 Tim. 1:8-10. Ah! this is what troubles them. Were it not for the fact that the law is sound doctrine, and condemns everything that is contrary to it, there would be no trouble. But if all Scripture is profitable for doctrine (2 Tim. 3:16), how can we preach the Scripture without preaching doctrine?—We cannot; therefore Paul says, "Preach the word" (of God). Why?—"For the time will come when they will not endure sound doctrine." 2 Tim. 4:2, 3. Surely we have reached that time. It is more agreeable to have the ear tickled, than it is to have the hard heart broken.

Dassel, Minn.

Choice Selections.

THE PERFECTION OF THE DECALOGUE.

WE read in the nineteenth psalm, "The law of Jehovah is perfect," and this is exactly and literally true. It is therefore an exception to what generally obtains in this world. All men acquiesce in the couplet of Pope,—

"Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be,"

which simply reiterates what was said two thousand years before in Holy Writ, "I have seen an end of all perfection." But the same writer proceeds immediately to say, "Thy commandment is exceeding broad." Incompleteness belongs to all the works of man, but the work of God is like himself, perfect, and that not in the sense conveyed in the well-known verse of the poet-laureate,—

"Faultily faultless, icily regular, splendidly null!"

but in the higher sense of being in substance, form, expression, and tone, exactly adapted to its purpose. This has been denied, not only by avowed enemies of our holy religion, but even by some who minister acceptably at its altar. The subject, therefore, is worthy of consideration. The purpose of the ten commandments was to reveal a rule of duty for men, and this we insist was accomplished in a way that leaves nothing to desire. The truth may be shown,—

1. *By the nature of the law itself.* Its contents are just what they ought to be. They enjoin only what is right; they forbid only what is wrong. They err neither in excess nor in defect. No error or incongruity can be detected from beginning to end. The ground that is covered takes in all the relations and interests of man, the recognition, the worship, the reverence, and the proportion of time he owes to God, all relative duties arising from the family, the household, and the State, the regard due to the life, the domestic circle, the property, and the good name of one's neighbor; and then the whole winds up with a precept that shows that thought, as well as speech and act, is included in the obligation. No modern theory of practical ethics discloses any duty which is not contained in the Sinaitic summary. That summary is suited to all lands, all races, all times, all states of society. It contains nothing that is sectional, or national, or fortuitous, or temporary. The fifth commandment may seem an exception, because the promise attached to it mentions "the land which the Lord thy God giveth thee," whence some have rashly inferred that the whole decalogue was simply a Jewish statute, and destitute of universal significance and applicability. But the impropriety of this inference is shown by the language of the apostle Paul in the opening of the sixth chapter of his Epistle to the Ephesians. Writing to a Gentile church nearly all of whose members were of heathen origin (chap 2 : 11-13 ; 4 : 17-19), he enforces the duty of children to their parents by citing this precept, altering the last clause so that it reads, "and thou mayest live long upon the earth," thus clearly teaching that the reference to the Holy Land in the original statute was a provisional feature which in no degree limited or impaired the world wide and perpetual scope of the obligation. It is clear, therefore, that the code is addressed to man as man everywhere and always. It lays hold of Jew and Greek, Barbarian and Scythian, male and female, bond and free, high and low, all nations, all classes without exception; for whatever other differences obtain, all stand upon the same footing as rational, responsible beings, and alike need some authoritative directory of conduct.

But, while the code is thus comprehensive and far-reaching, it is also succinct and brief, as a manual always should be. It resolves human duty into its constituent elements, and then sums up these elements into a decade of precepts whose force is not to be mistaken. Obedience to parents, the very earliest of earthly obligations, stands for the whole series of relative duties. And rightly, for the good child will naturally be the good husband, and master, and citizen. Nor is it conceivable that one relation should be defined and cared for, while others, equally natural and permanent and general, should be neglected. In like manner

when the code takes up the rights of man in society, the leading overt act of gross transgression is selected and specified, because the prohibition of it means the prohibition of all lesser forms of the same sin. And the last precept lays particular stress upon the heart, out of which are the issues of life. Thus there is provided a *vade mecum* of the most satisfactory kind. A little summary having no more parts than can be counted on the fingers of both hands contains the whole substance of the moral law. It realizes the proverbial saying, "The Iliad in a nutshell." A child can easily learn it by heart. A man can recall its precepts anywhere. It is a portable manual always available. As a summation of ethics it has never been surpassed save once, and then it was by its divine Author—when our Lord, in answer to the question of a lawyer (Matt. 22 : 37-40), compressed the ten commandments into two. Apart from this most felicitous condensation, the decalogue remains the briefest, clearest, and most complete statement of human duty the world has ever seen.

But the order in which its precepts are arranged is as remarkable as their nature. The two tables treat first of what belongs to God, then of what is due to man, with the clear implication not only that the former is superior to the latter, but also that it is the basis upon which it rests. Ethics, so far from being a substitute for religion, is its offspring and dependent. The first table begins with the ultimate fact of the divine existence, then prescribes the way in which God is to be worshiped, next the reverence with which every manifestation of his nature is to be regarded, after which comes the period of time to be consecrated to his service, and the duty which is due to those who are God's representatives on earth, whether parents or other superiors. The second table begins with life, because the dead have no more to do with earth, and then, after this most necessary provision, guards personal purity and the integrity of the domestic circle, after which comes the right of property, a right so nearly connected in all lands and ages with the preservation of social order. This is followed by a guaranty for the maintenance of truth and charity of speech, and the whole concludes with a precept that shows that in all cases it is not so much external obedience as the state of the heart that is required. Now this arrangement of the divine commands is the best conceivable. It could hardly be altered in the least without injury. It puts first what is first in reality. The claims of God transcend those of all his creatures, and attention to these is a condition precedent to the discharge of all other duties. If experience teaches anything, it is that a divine sanction is indispensable to a proper and permanent restraint upon human conduct. To love God is the first and great commandment. In like manner the second table proceeds, taking up in turn the chief social obligations of mankind, and riveting them all by a final precept which lays its firm grasp upon the inner man of the heart.

Once more, the perfection of the decalogue may be argued from its manifest reasonableness. If there be no God, then religion does not exist, and it is folly to talk of sacred precepts; but if there be a God, the maker of heaven and earth, and sole ruler of the children of men, the one in whom we live and move and have our being, then the duties prescribed in the first table are due unto him. Nothing less can meet his exalted claims. Every feeling of propriety and gratitude summons us to render to him love, honor, reverence, worship, and obedience. And so with the other part of the "ten words." If men be a race, if they have sprung from a common ancestor, if they are of one blood, if they are linked together, not casually or temporarily, but by a bond of nature, then beyond question they owe to each other all that the second table enjoins. They are members one of another, and as such must be governed invariably by the law of love. There is nothing arbitrary or capricious in any precept. All spring from a common source, and are self-commended by their bearing upon human welfare. And as far as the decalogue is obeyed in its spirit, just so far is earth made to resemble heaven.

But the decalogue is no exception to the rule that in this world nothing human or divine escapes criticism, and accordingly fault has been found with it, and sometimes even by those who are within the Christian pale. People have tried to identify it with the moral character of the peo-

ple to whom it was first given, just as if it were a natural development of the human faculties instead of being a descent from above just as really as the "great sheet let down from heaven by four corners," which Peter saw at Joppa. Its constant claim is that it came to man, not from him. It expresses, therefore, not the moral ideas which he has attained, but those which are held by his Maker and by him put into the form of a statute.

(1.) Of the older class of objections the most common is that no provision has anywhere been made for friendship or the love of country. But the former is not properly a subject of legislation, nor could its terms or degrees be intelligently prescribed. In itself it is a felicity rather than a duty, and it is more properly to be placed among the rewards of moral excellence than among its obligations. Indeed, the moment it is made a duty, the fine aroma of the relation exhales, and its chief charm disappears. Its whole value lies in its spontaneous character. As for the duty of patriotism, that may be safely left to the action of natural causes. Experience shows that the great danger here is, not that men will fail in love of their country, but that they will become so absorbed in it as to forget the rights of individuals and the immutable claims of humanity and justice. And when patriotism is pampered to excess, it ceases to be a virtue, and is rather "the bond and cement of a guilty confederation." Nor if the relative duties (of rulers and ruled), fairly implied in the fifth commandment, are faithfully discharged by each party, is there any reason to fear that men will fall short of the attachment to their country which is universally recognized as appropriate and becoming. The law, therefore, without enjoining the duty, lays the basis for its rational and consistent exercise.

(2.) The Rev. R. W. Dale, in his excellent little work on the ten commandments, says that they "were not intended to constitute a complete code of morals. There are many sins which they do not condemn, and there are many virtues which they do not enforce. The symmetrical completeness of human systems of ethics is not to be found either in the Old Testament or the New; and certainly we have no right to expect that these laws, given to a race which must have suffered the gravest moral injury from protracted slavery to a heathen nation, should cover the whole ground of moral duty." If this be so, it is very singular that, while almost everything else in Judaism has become obsolete, this code has kept, and still keeps, its place in the theology, the catechisms, and the ritual, of the Christian world. The whole church cannot have been mistaken for eighteen centuries. The omissions which some detect are seeming rather than real. It is true that the second table contains only a series of naked prohibitions, but the principle underlying these negations sweeps the whole field of human duty. The inward and spiritual character of the morality here enjoined is made abundantly plain by the closing precept, which casts its piercing light upon all that precedes. It does not annex any additional province of obligation, but affirms that the law covers every movement of the mind, as well as the actions of the body, and brings the whole man, inner and outer, under the sway of duty. It was this tenth commandment that wrought a spiritual revolution in the soul of the great apostle (Rom. 7 : 7), and led him to the true experimental knowledge of his natural condition and character. Nor was this due to any strained application of the words, but rather to the strict and natural interpretation of their meaning. Moreover, when the rich young ruler came to our Lord with the weighty question, "What good thing shall I do, that I may have eternal life?" the plain categorical answer was, "If thou wilt enter into life, keep the commandments." Now, it is impossible to explain or justify this answer save on the principle that the commandments comprehend all human duty. It is true that the subsequent words of the Saviour show that he intended to convince the amiable ruler of his self-ignorance, and bring him to a proper sense of sin; but this fact in no way lessens the intrinsic force of his declaration as to the weight and significance of the decalogue.

(Concluded next week.)

—He who does no good gets none. He who cares not for others will soon find that others will not care for him.

The Home.

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

CONSIDER THE LILIES.

THEY have no care;
They bend their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gaily as the birds that sing.

They do not toil;
Content with their allotted task
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear
And grow and smile, and do their best,
And unto God they leave the rest.

They have no sin;
Their pure sweet faces they upraise,
And shrink not from the sun's bright gaze;
And if the earth should soil, the rain
Comes down to make them clean again;
And, scented, beautiful, and white,
They live their lives in God's dear sight.

They weep no tears;
No shadow dims their happiness,
They do but live the world to bless;
Enough have they of cloth of gold,
They lift the cups the dew to hold;
About them are the light and song,
And they are glad the whole day long.

God cares for them;
His love is over every one,
He wills their good—his will be done!
He does neglect no single flower,
He makes them rich with sun and shower;
Their song of trust is sweet and clear—
And he that hath an ear may hear.
—Marianne Farningham.

HOW THE STORY GREW.

As Kitty Coleman and Maggie Weir were going to school one morning, Kitty said: "I was over at Uncle Fred's last Saturday, and came near staying too late. We had such fun that I did not notice how near the sun was to setting, and I was very much afraid I might meet a tramp."

"Did you meet one?" inquired Maggie.

"No one but Johnnie Gates; he was coming down the hill, whistling, and with a big water-melon under his arm. I was scared at first, but when I saw who it was I got over it."

At recess Maggie said to Mary Ford: "Kitty told me that she saw Johnnie Gates carrying a great big water-melon home Saturday evening. Wonder where he got it, and what he is going to do with it?"

Before school Mary whispered to Sallie Bates: "Johnnie Gates was seen carrying a great big water-melon on Saturday evening. I wonder if he got it honestly?"

"Mr. Hart's melon-patch was robbed about that time; maybe that's where it came from," answered Sallie.

At noon Sallie told Susan and Jennie: "I know something, and I'll tell you if you won't breathe it to a soul."

"Oh, no we won't," cried both girls in one breath. "What is it?"

"Why, Johnnie Gates robbed Mr. Hart's melon-patch one night last week."

"Oh, dear, isn't that awful!" exclaimed Susie.

"I always thought that Johnnie was not so much better than the rest of us, for all he made believe he was so honest," said Jennie.

"He could n't have done it alone," Sallie said.

Whereupon Jennie hastened to a group of school-girls who were in the house, and told them, "Johnnie Gates and a lot of other boys robbed Mr. Hart's melon-patch, and destroyed all they could not carry away."

Just at this moment Johnnie himself came in, whistling and looking like anything but a thief.

"Oh, girls, get together quick; I've got something for you, and it's most school time."

The girls looked at each other, and with a little movement of disgust turned away.

"Why, what's the matter with you all? Hurry up, for the bell will ring," cried Johnnie.

"We know what you've got, Johnnie Gates," spoke up Sallie, "and we don't want any of your

stolen melons, and I should think you would be ashamed of yourself."

"Who says I stole a melon?" cried Johnnie, in an excited tone; "I guess he'd better not tell me so. I was over at Uncle Henry's Saturday night, and he gave me a splendid one, and I saved it on purpose to give you all some; but if that is the way you are talking about me, you may do without."

"Well," said one of the girls, "that is what I heard, anyway."

"Who told you? I'd like to know."

Then all began to talk at once, and became so excited that they did not notice that their teacher was in the room until she spoke to Johnnie, asking him to explain the cause of the confusion. Then she carefully examined into the matter until she found that it all came from Kitty Coleman's saying that she had met Johnnie with a melon.

The children that had taken part in the story felt somewhat ashamed of themselves when they saw how much the story had grown in their hands.

The teacher said: "I hope every one of you will learn a lesson from this incident, and just now before the habit becomes fixed, resolve that you will tell nothing but what you know to be true, and that what you do tell, you will tell exactly as you heard it; and not tell anything to injure another, even if it is true. I hope Johnnie will forgive you, and that you will never forget the lesson you have learned to-day."

Johnnie did forgive them, and gave them a piece of the melon all around; and we hope that neither they nor any of our little readers will grow up to be tattling, gossiping men and women.—*Morning Star.*

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you,—that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening, and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Sel.*

THE HEATED TERM.

ONE WAY OF SPENDING IT.

1. ADOPT an unrestricted diet of whatever suits the fancy, and take copious draughts of ice water at frequent intervals during the warmest days.
2. Become possessed of the idea that it is hurtful to do any real work in very warm weather, and put into practice by carefully avoiding any physical exercise.
3. Persuade yourself that you are dying for want of recreation, and allow your mind to dwell constantly upon the picnics and excursions which other people take, and which you would like to take, to the various sea-side and summer resorts, but cannot because of limited means.

A BETTER WAY.

1. Restrict the diet to such foods as are simple and easily digested, boycott ice-cream and carbonic-acid-water resorts, and imbibe of iced drinks only sparingly.
2. Take enough physical exercise to keep the fluids of the body in active circulation, and set out with the purpose of accomplishing some useful work every day.
3. Persuade yourself that you do not need quite as much recreation as you think you do, and that it can be taken at home as well as at some "resort"; remember that paradise has long since taken its flight from earth; and resolve to be contented with as much of the blessings of life as are within your reach.

4. Remember that the cause of God was never in greater need of active workers; also that the Devil takes no summer vacation, and can just as easily find "work for idle hands to do" now as at any other time of the year.

AVOID DANGER.

A THOUGHTFUL gentleman, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give \$500 to-day if I could erase from my mind the recollection of that poem."

A young gentleman was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with the pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot." "Then," the young gentleman said, "I think you should know every rock and every sand bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh no, I don't; but I know where the deep water is."

It is not necessary for young men to have intimate and experimental knowledge of every sand bank of moral danger and every rock where character and hopes may be shattered. It is enough to know where the deep waters are, the waters of purity, health, noble-mindedness, and righteousness; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters.

"The thief on the cross was saved at the eleventh hour, you know." This is often said to us by those who are "putting off." It is quite true that one thief was saved at the eleventh hour; but it is equally true that the other thief was lost at the same hour. People do not take account of this. But even keeping the lost thief out of sight, we see nothing in the case of the one who was saved, to encourage procrastination. He was late, certainly; but there is no evidence to show that he had ever put off salvation. On the other hand, the probability is, from the circumstance of his wild life, that he had never before had the chance of rejecting Christ. That makes a mighty difference between him and so many in our very midst who are from day to day shutting the Son of God out of their hearts.—*Sel.*

DRINKING WINE.

ONE of the greatest privileges of the present age is liberty of opinion; and if you are disinclined to drink wine, you can courteously decline it. A gentleman once responded thus, when his health was drank: "Gentlemen, you have been pleased to drink my health with wine; for the former I thank you; to the latter you are welcome. Your drinking *me* will do me no harm; drinking *it* will do you no good. I do not like to take wine, because I am determined wine shall not take me. You have courage to tamper with and flatter a dangerous enemy; I have courage to let it alone. We are both brave, but our valor hath opposite qualities. I do not drink your healths; my doing so would be no more generous than giving change for a shilling. I would rather drink your diseases; would rather root out from you whatever is wrong and prejudicial to your happiness. Suppose when I lift bread or water to my lips, I exclaim, "Here's luck to you!" All the luck attending the action would come to me, in the mouthful of bread or water I should take. But if in partial adoption of society's customs, I take opportunity to scatter a few good ideas which may govern your lives hereafter, then there *is* luck to you, and to all of us. In that way I thank you for your cordiality."

It is not so hard a thing to say "no" after all; and when with the Romans, we need *not* do as the Romans do.—*Sel.*

—The Saviour is ready to be a guest in all our homes. Honestly say, "Abide with us!" and he will not fail to enter; and in his felt presence there is rich blessing. It would be a restraint upon selfishness and sin. It would deepen and purify love. It would sweeten our bread. It would always uplift and often thrill. It would lighten sorrows and multiply joys.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	877
" reports returned.....	512
" members added.....	53
" " dismissed.....	13
" letters written.....	618
" " received.....	136
" missionary visits.....	1,421
" Bible readings held.....	437
" attendance at readings.....	2,312
" subscriptions obtained.....	541
" pp. tracts, etc., distributed.....	389,723
" periodicals.....	18,011

Cash received on tract fund, \$1,238.35; on periodicals, \$514.74; on depository, \$124.65; on \$25,000 fund, \$200.; on O. H. T. D. fund, \$310.; on English Mission, \$30.; on European Mission, \$1.; on Australian Mission, \$25.; on New England School, \$60.; on canvassing fund, \$2.; on tent fund, \$10.

MARY F. WESTPHAL, Sec.

UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.

The seventh annual session of the Upper Columbia Tract and Missionary Society was held in connection with the camp-meeting at Milton, Oregon, May 25-31, 1887.

FIRST MEETING, AT 10 A. M., MAY 26.—President in the chair. Prayer was offered by Eld. E. W. Farnsworth. Minutes of the last yearly meeting read and approved.

It was voted that the Chair appoint the usual committees, and the following were subsequently named: On Nominations, J. Bartlett, C. L. Ford, Moses Hunt; on Resolutions, Prof. E. M. Morrison, Eld. E. W. Farnsworth, L. A. Fero.

Adjourned to call of Chair.

SECOND MEETING, AT 3:45 P. M., MAY 27.—The yearly report of labor was read, as follows:—

REPORT OF LABOR.

No. of members.....	141
" missionary visits.....	920
" letters written.....	827
" pp. tracts and pamphlets dist. and sold.....	159,515
" periodicals distributed.....	10,743
" Signs taken in clubs.....	113
" Sickles taken in clubs.....	100
" Sentinels taken in clubs.....	100
" subscribers obtained.....	590

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

Resolved, That we re-affirm the resolution of last year in reference to the canvassing work, which reads as follows:—

"Resolved, That we recommend that the officers of the T. and M. society in this Conference urge such persons as in their judgment would make it a success, to enter upon the work of canvassing for such books as 'Thoughts on Daniel and the Revelation,' 'Great Controversy, Vol. IV.,' 'Marvel of Nations,' and other of our publications."

Resolved, That we adopt the resolutions passed by the International T. and M. Society at the last General Conference, with reference to canvassing.

These resolutions are found in the S. D. A. Year Book, 1887, pp. 51, 52, 55.

Resolved, That this Society adopt the recommendations of the International T. and M. Society in reference to fourth-Sabbath donations.

Whereas, The credit system among our local societies has been the source of much annoyance and perplexity, and is detrimental to the best interests of such societies; therefore—

Resolved, That we recommend all local societies hereafter to give no credit except by vote of the societies in each case.

Eld. Farnsworth spoke very earnestly to the first resolution, presenting before us the importance of the canvassing work, and the necessity of getting it organized on a good, solid foundation, after which the resolution was adopted. The second, third, and fourth resolutions were discussed by Eld. Farnsworth, Prof. Morrison, and others, and was adopted.

THIRD MEETING, AT 5:20 P. M., MAY 29.—The Committee on Nominations presented the following: For president, Eld. H. W. Decker; Secretary and Treasurer, Mrs. L. A. Fero; Directors: For Idaho, L. D. Cargill; Oregon, B. F. Winkler; Washington Territory, Eld. J. W. Scoles. These names were considered separately, and the nominees were elected to their respective offices. After further consultation by the committee, the name of Eld. D. T. Fero was offered for Vice-President, and he was elected.

TREASURER'S REPORT.

Cash on hand April 1, 1886,	\$ 74 89
Received during year,	1,414 59
Total,	\$1,490 41
Paid out during the year,	1,402 85

Cash on hand April 1, 1887,	\$ 87 56
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FINANCIAL STANDING.

Due from various sources,	\$ 670 56
Value book-cases, stock on hand, etc.,	571 40
Cash on hand,	87 56
Total,	\$1,329 52
Debts unpaid,	1,313 92

Balance in favor of Society,	\$ 15 60
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Eld. Underwood gave words of admonition and instruction relative to taking hold of the work with a determination to do something as we have never done before.

It was voted that the Chair appoint an auditor to examine the Treasurer's books. Sr. Morrison was selected, and subsequently reported that she found the books correctly and neatly kept.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., MAY 30.—The Committee on Resolutions presented a further report, as follows:—

Whereas, It is impossible for any organization to do business successfully without a capital stock; and—

Whereas, Our own Society is in great need of funds to transact its business; therefore—

Resolved, That we raise the sum of \$1,600, to be kept as a reserve mission and tent fund.

Elds. Decker, Farnsworth, and Underwood spoke very earnestly to this resolution, after which it was adopted, and opportunity was given to those who desired to help in this work to do so; and the sum of \$2,312.75 was pledged.

Eld. Farnsworth presented the following:—

Resolved, That the district and local societies receive the same discount on tracts that the State society receives from the offices of publication, and that the actual legitimate expense of the librarians and State secretaries for stationery, postage, freight, etc., be brought into a general expense account by the State secretary, and presented every year to the Board, and that these be apportioned and charged to the several districts, according to the ratio established by the Board of Directors, said ratio being according to the numerical and financial strength of each district.

After considerable discussion this resolution was adopted. Eld. Fero presented a resolution as follows:—

Whereas, Experience has shown that the plan of furnishing tracts for gratuitous distribution in our tent-meetings and other meetings is a financial drain upon our Society, and detrimental to the interest of the meetings; therefore—

Resolved, That we recommend that the ministers be charged with tracts and books used in meetings, and that as a rule they sell instead of donate reading matter in connection with preaching.—Adopted.

Adjourned sine die. H. W. DECKER, Pres.

MRS. L. A. FERRO, Sec.

IOWA TRACT SOCIETY.

THE Iowa Tract and Missionary Society held its last annual session in connection with the camp-meeting at Des Moines, June 8-14. Five meetings were held. Canvassing for our books and periodicals received a large share of attention. Two addresses were given by Bro. C. Eldridge, of the REVIEW AND HERALD. His words were well received, and calculated in every way to create new and enlarged ideas of our missionary work, and also to inspire hope and courage in the minds of all. We also remember with gratitude the aid rendered by Elds. Farnsworth, Underwood, and Kilgore. The following resolutions were adopted:—

Resolved, That we will awake to the canvassing work, and do all we can to encourage men and women to enter the canvassing field, that thus the seeds of present truth bound up in our books and periodicals may reach the many peoples and nations and tongues of our earth.

Resolved, That this Society request the appointment of a State agent, whose duty it shall be to select suitable persons to devote their time and attention to this work; and to give them proper instruction and encouragement in the same.

Resolved, That it is the duty of directors and all tract society officers to co-operate with the State agent in his plans and operations, that the hitherto neglected work may be established upon a permanent basis.

Resolved, That canvassers be formed into companies wherever it is practicable to do so, and that all others work under the direct supervision of the State agent.

Resolved, That each company have a leader, who shall direct all its movements, subject to the direction of the general agent.

Resolved, That the general agent, with the approval of the Conference committee and tract society officers appoint the leader, and for sufficient cause remove the same.

Resolved, That the leaders order all books for their respective companies, and be responsible for them.

Resolved, That we respectfully ask the Iowa Conference to loan to worthy canvassers who are unable to enter the work on account of financial embarrassment, money to aid them to engage in the work, and in such amounts as in the judgment of the general agent may be deemed necessary.

Resolved, That the leaders of companies to which such persons receiving such aid belong, be held responsible for the disbursement, collection, and remittance of such loans.

Officers were elected as follows: President, J. H. Morrison, Knoxville, Iowa; Vice-President, L. Mc Coy, Sigourney, Iowa; Secretary and Treasurer, L. T. Nicola, Des Moines, Iowa; Assistant Secretary and Treasurer, Miss Jessie Bosworth, Des Moines, Iowa; Directors: Dist. No. 1, E. Chapman; No. 2, J. T. Mitchell; No. 3, J. W. Adams; No. 4, C. A. Washburn; No. 5, C. F. Stevens; No. 6, C. W. Neal; No. 7, A. J. Stiffler; No. 8, L. P. Jacobson; No. 9, W. B. Everhart; No. 10, J. S. Hart; No. 11, Geo. Watson; No. 12, James Johnson; No. 13, A. C. Hardy.

The business proceedings passed off quite harmoniously. The reports for the past year were of an encouraging nature. The session adjourned with its members feeling more deeply the importance of the work, and with a manifest determination to press the work more than ever before.

L. T. NICOLA, Sec. J. H. MORRISON, Pres.

MONTEREY RIVULET MISSIONARY SOCIETY.

THIS society of youth and children was organized at Monterey, Allegan Co., Mich., in March, 1887, with a membership of seven, and placed under the watch-care of the V. M. society of that church. April 1 their membership had increased to twelve. Such was their ardor and zeal that in the brief space of four weeks, up to April 2, the summary of their work far exceeded the amount of work done by the T. and M. society during any one quarter for some time. Many thought that this enthusiasm would soon die away; but I am pleased to know that it is not surface work, as the quarterly report clearly indicates. More than one letter was received for every two written. Perhaps a few extracts from some of these letters will be interesting and encouraging to the youth.

One little girl writes from Alabama that she likes the papers sent her, and wishes for more. Her father is a minister, and he likes the tract, "Sufferings of Christ." She says that a teacher in their Sunday-school would like some of these papers for her class, and if it did not cost too much, would subscribe for some.

Another little girl writes that her father likes to read the Gospel Sickle, and she wishes to hear from this unknown friend again soon.

A little boy writes from N. Y., that the temperance piece sent him was read in their society, and as the result one more name was added to their temperance club. He says, "If you have any more of those old papers [meaning the Signs] with temperance pieces in them, we shall be glad to get them."

One letter contained a list of names and addresses of playmates who would like some of the papers. Nearly all the replies were favorable, expressing thanks for the papers sent, and the interest manifested in them.

It does seem the blessing of the Lord has attended the efforts of this youthful band. May they untiringly persevere in the good work, that when the Master comes the "Well done" may be said to each of them. The secretary reports as follows, for quarter ending June 30:—

No. of members.....	20
" reports returned.....	20
" members added during quarter.....	9
" " dismissed.....	1
" missionary visits.....	19
" letters written.....	46
" " received.....	25
" pp. reading loaned and given away.....	2,464
" " sold.....	80
" periodicals distributed.....	588

Cash received on donations, \$3.70; paid out, \$2.52; amount paid V. M. society \$1.18.

M. C. KENYON.

—It is better to have wisdom than gold, as gold can only shine of itself, but wisdom makes its possessor to shine.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 26, 1887.

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

"MARY'S OFFERING."

THIS is the heading of one of the chapters in "Spirit of Prophecy," vol. 2, occupying pages 372-383. The chapter records the leading incidents of a supper made in Bethany by Simon the leper, in honor of Christ, to which were invited Lazarus, whom Christ had raised from the dead, and his sisters, Martha and Mary. It represents that Mary, with a precious alabaster box of ointment, anointed his head and his feet, and wiped his feet with her long, flowing hair, as a token of her gratitude because, first, Christ had rebuked the demons who had controlled her, forgiven her sins, which had been many, and restored her to health and peace and the divine favor; and, secondly, because he had raised her brother Lazarus from the corruption of the tomb to the vigor and bloom of health, as she beheld him before her. Judas hypocritically protested against the extravagance of Mary's offering, and Simon sympathized with him in his feelings. A conversation then follows between Christ and Simon, in regard to those loving much who are forgiven much, in which he draws a sharp contrast between his own gratitude and that of Mary, and mildly rebukes him for not feeling more grateful for the forgiveness of his own sins, which were many, and the restoration from the loathsome leprosy of which Christ had healed him.

A most striking and instructive picture is presented by this chapter; but it seems to some to be out of harmony with the New Testament record, and hence not true. Has not the writer, it is asked, here confounded different occasions, and different individuals? The difficulties claimed to exist are these: 1. That the conversation recorded took place between Christ and Simon, a Pharisee (Luke 7:36, 40), not Simon the leper (Matt. 26:6); 2. That this was at Nain, not Bethany (see last references); 3. That the woman introduced in Luke 7:37, who anointed Christ's feet, was a sinner in the city, not Mary of Magdala, nor Mary the sister of Lazarus, as represented in chapter 32 of "Spirit of Prophecy." As thus presented, it involves, as compared with the New Testament record, a mistake in the time, a mistake in the place, a mistake in the identity of the Simon who made the feast, and a mistake in the identity of the woman who anointed Christ.

In examining this question, let us look carefully at what the New Testament says concerning it. There are four passages which speak of the anointing of the Saviour: the first is Matt. 26:6-12, and reads as follows:—

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial."

This took place in Bethany; it was at the house of Simon the leper; and it was two days before the passover. Verse 2. The next record is in Mark 14:3, 4, etc., and reads as follows:—

"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?" etc.

The narrative then proceeds substantially as in Matthew, and refers to the same time and occasion. It was in Bethany at the house of Simon the leper; and this was also two days before the passover. Verse 1. The next mention is Luke 7:36-50, a portion of which we quote, as follows:—

"And one of the Pharisees desired him that he

would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment," etc.

This record goes on to state that the Pharisee was surprised that Jesus did not know that the woman was a sinner, or knowing it, should permit her to thus approach him, and then introduces the conversation between him and the Pharisee, substantially as given in "Spirit of Prophecy." But this says nothing about the place where, nor the time when, it occurred. It calls the host a Pharisee, not a leper, and speaks of the anointing of the Saviour's feet only, and not of his head; and the natural inference is that it occurred quite a length of time before the close of his ministry. The fourth mention is found in John 12:1-8, the record of which runs as follows:—

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

In view of these records, it has been a great question with the harmonists and synoptists, how many times Jesus was anointed. Was there only one occasion? or were there two? or three? Some claim three, holding that the occasion John mentions is different from that of Matthew and Mark; for (1.) the latter say that "a woman" came and anointed him, whereas it is claimed that they would have named Mary as John does if they had referred to the same occasion; (2.) they speak of the woman as anointing his head, while John says Mary anointed his feet and wiped them with her flowing hair; (3.) they say certain disciples were indignant, and John says it was Judas; (4.) they give us to understand that Simon made the feast, while we may infer from John that it was Martha and Mary; and (5.) they say "two days" before the passover, but John says "six days" before the passover. According to this view, on two separate occasions the same complaint by the disciples is made, and Christ makes the same answer; which those who hold this view think is nothing improbable, considering the similarity of the circumstances.

But others hold that these differences can easily be harmonized with the idea that they all refer to one and the same occasion. 1. Matthew and Mark wrote while the family of Lazarus was still living; hence they avoid all names to save making them objects of attention to the malicious Jews; John wrote after the destruction of Jerusalem, and the probable death of all parties, and hence does not hesitate to deal in names. 2. Matthew and Mark speak of anointing the head, and John the feet; which may both be true. 3. They say certain disciples were indignant; John mentions Judas as the ringleader in those feelings. 4. Martha and Mary and Lazarus, being such special friends of Jesus, may have occupied the prominent place they did, even though the supper made in his honor were at some other house than their own. 5. Jesus may have come to Bethany six days before the passover, as John says, and the supper not have taken place till two days before, as Matthew and Mark state. Hence the general conclusion is, that Matthew, Mark, and John all refer to one and the same occasion, at the house of Simon the leper, in Bethany, when Mary anointed both the head and feet of Jesus with the precious ointment, and Judas stirred up his brethren with feelings of resentment against the supposed extravagance.

We have now to consider the record of Luke 7. Does that refer to the same occasion described by the other evangelists? If it does, then there was but one anointing of the Lord, Simon the Pharisee was the same as Simon the leper, the sinful woman there mentioned was Mary, the sister of Lazarus, and Luke

has introduced the narrative without reference to its chronological order. According to the statements above referred to in the "Spirit of Prophecy," one of two conclusions would follow: either Luke's record refers to the same occasion as that of the others, or Christ administered to Simon the leper at Bethany the same reproof, and in the same language, that he had administered on another occasion to Simon the Pharisee. If either one of these suppositions is correct, it relieves the statement in the "Spirit of Prophecy" of all difficulty, as compared with any record found in the New Testament.

One of the first things which strikes the mind in the examination of this subject, is the unanimity with which all critics and commentators state that it has always been a question whether or not all the records of the New Testament refer to the same occasion.

On Luke 7:36, Dr. Clarke says:—

"This account is considered by many critics and commentators to be the same with that in Matt. 26:6, etc.; Mark 14:3, and John 12:3."

Lange on Luke 7:36-39, says: "It is a question whether this anointing is the same which the three other evangelists mention at the beginning of the history of the passion. Although distinguished men have given an affirmative answer to this question (Schleiermacher, Strauss, De Wette, Ewald), we have no scruple, nevertheless, to attach ourselves to those who declare for the original diversity of the two narratives."

Bloomfield on Luke 7:37, says: "It has been a much-disputed question whether this story be the same with that narrated at Matt. 26:6; Mark 14:3; John 12:3, or not. The former is maintained by some ancient, and most early modern commentators, especially Lightfoot and Grotius. The latter, by Theophil. and Enthym. (from Chrysost.), and by many of the best modern commentators."

We present these quotations to show that the idea even that the occasion of Luke 7 is the same as the others, is not so strange an idea that it has not been believed and advocated by thoughtful men, not to prove that it is now entertained; for such commentators as Scott, Clarke, Barnes, Lange, Smith's Bible Dictionary, etc., are strongly against it. And, indeed, the points of dissimilarity between the scene that Luke describes and that written of by Matthew, Mark, and John, are not to be easily reconciled. Hence it seems quite evident that there were two occasions on which Christ was anointed.

Another question now arises; namely, Do we meet with one woman or two on these two different occasions? Here, also, there is a difference of opinion, some claiming that there were two different women, and others that the woman was the same. And here it seems to us that those who claim but one, and that it was Mary who anointed her Lord on both occasions, have the weight of the argument. There is one passage which appears quite conclusive in this direction. It is John 11:1, 2, which reads:—

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)"

Here seems beyond question to be an allusion to what was already an accomplished fact before Lazarus was taken sick; namely, Mary his sister had anointed the feet of the Saviour and wiped them with the hair of her head; and this act had become so well known that an allusion to it was sufficient to identify the Mary of whom he speaks. Those who oppose this view claim that this is spoken by anticipation, in reference to an anointing which he was about to mention. But this sounds like a wholly arbitrary conclusion, adopted merely to make out a case. But if this does refer to some anointing which had already taken place, the reference must be to the occasion of Luke 7, as that is the only one mentioned, and the act there recorded was an act of Mary's before she had located in Bethany, and when she was first turning from an irregular life to find the favor and pardon of her Saviour.

In Lange's Commentary on John 11:2, Philip Schaff, the editor, remarks:—

"Hengstenberg devotes twenty-six pages of his Commentary on John (vol. 2, pp. 198-224) to prove that Lazarus, of Bethany, whom the Lord raised from the dead, is none other than the poor Lazarus of the parable, and that the Mary of Bethany is the same with the unnamed sinner who washed the Saviour's feet with her tears of repentance (Luke 7:36), and with Mary Magdalene. Luke 8:2. In the former he is original; in the latter he follows the tradition of the Latin Church, which identifies the two or three Marys, down to recent times, when it was rightly op-

posed by several Roman Catholic as well as Protestant divines."

On this question, Andrews ("Life of Our Lord," p. 402) bears the following testimony:—

"How often the Lord was anointed, and by whom, has been much discussed by harmonists and commentators from the earliest times. Some have affirmed that Luke (7:37) mentions one anointing, Matthew (26:7) and Mark (14:3) another, and John (12:3) a third. But most have affirmed two anointings; some identifying the narratives of Luke and John, but more identifying that of John with those of Matthew and Mark. A few, as Grotius, affirm that he was but once anointed, making the narratives of the evangelists all refer to the same event. It is now generally held that there were two anointings, that mentioned by Luke and that mentioned by the other evangelists. In regard to the persons by whom the Lord was anointed, there has been like difference of opinion. It is plain from John (11:2) that Mary the sister of Lazarus anointed him once; and we cannot doubt that she is the person alluded to by John (12:3), and by Matthew and Mark. By whom was he anointed upon the occasion mentioned by Luke? Many affirm that this was also done by the same Mary. This opinion is the ruling one in the Romish Church, being sanctioned in her ritual. The Greek Church, on the other hand, holds them to be different persons."

To the words, "Many affirm that this was also done by the same Mary," there is a foot-note appended, reading as follows: "So Augustine, who refers to John 11:2 as showing that Mary would not be thus spoken of, had there been another person who had done a like act."

This remark of Augustine's on John 11:2, is certainly conclusive. That preceding anointing recorded in Luke 7 must have been done by Mary; for if it had been done by some other person, then a reference to such an anointing would not identify Mary as John evidently intends to do.

M'Clintock and Strong quote at length the discussion of this question from Smith's Unabridged Dictionary; and after stating the views that have been held and defended *pro* and *con*, and the views that came to prevail at length in the Western Church in reference to Mary, they say:—

"2. It remains to give the substance of the legend formed out of these combinations. At some time before the commencement of our Lord's ministry a great sorrow fell upon the household of Bethany. The younger of the two sisters fell from her purity, and sank into the depths of shame. Her life was that of one possessed by the 'seven devils' of uncleanness. From the city to which she then went, or from her harlot-like adornments, she was known by the new name of Magdalene. Then she hears of the Deliverer, and repents, and loves, and is forgiven. Then she is received at once into the fellowship of the holy women, and ministers to the Lord, and is received back again by her sister, and dwells with her, and shows that she has chosen the good part. The death of Lazarus and his return to life are new motives to her gratitude and love; and she shows them as she had shown them before, anointing no longer the feet only, but the head also, of her Lord. She watches by the cross, and is present at the sepulcher, and witnesses the resurrection."

If we set this down as but a "legend," it is certainly a very beautiful one; and however much it may be thought to lack direct proof from the New Testament record, there is nothing impossible nor even improbable in it; and it seems to us to harmonize all the conditions and circumstances better than any other view. It is hardly supposable that the devoted Mary, the sister of Lazarus, would not be present at the crucifixion and burial and resurrection of the Lord, which events occurred so near her home, and so near the time of her precious offering; but she was not there unless she was there in the person of Mary Magdalene.

But, it may be said, There are two difficulties connected with the record in "Spirit of Prophecy" yet unsolved; for sister White confounds the two Simons, and makes Christ say to Simon the leper, in Bethany, what he said to Simon the Pharisee on a previous occasion, and in some other place? But, as already stated, there is not necessarily any difficulty here, unless it can be shown that Christ did not give the same instruction and reproof to the two men under the same circumstances. Consider the situation at Bethany. It was the same as on the other occasion, only the conditions were much more intensified. There was Mary, under a new impulse for gratitude, through the restoration of Lazarus, repeating her offering, only enlarging her act of ministry, and anointing the head as well as the feet of her Saviour. There was Simon, who also may have been a Pharisee, healed of his leprosy. This must have been the

case; for a leper while suffering from the disease was shut out from society. But here was Simon giving a public supper in his own house; and commentators all agree that it was Christ who had wrought this good work for him; and hence he also had special reasons for gratitude, and ought to have felt some of the spirit which actuated the heart of Mary. Did he fall under the influence of Judas, and entertain a feeling of resentment toward the offering of Mary? It would be strange if he did not, seeing that some of Christ's immediate followers were carried away by that spirit. Then would not Christ's very words, and the same illustration which he had used on a like occasion be intensely applicable to this?—Most assuredly. Now, when Luke says that Christ reasoned thus on one occasion, and sister White that he used like words on another, which we can see was a still more fitting occasion, it does not seem to us to require any great stretch of faith to believe them both.

The sum of the evidence on this question, then, is this:—

1. Many critics take the ground that all the records of the New Testament refer to one and the same anointing, on which supposition there is not even any apparent discrepancy in the statements of the "Spirit of Prophecy," now under consideration. But as this is generally opposed by modern writers, and no difficulty is involved in the admission of two anointings, the latter position is preferable.

2. More writers still agree in assigning to Mary the same standing and position that are set forth in the "Spirit of Prophecy;" and for this there seems to be a necessary inference in the Scriptures themselves.

3. The only objection, then, to the statements of the "Spirit of Prophecy" respecting the discourse between Christ and Simon, is, that Christ here having every occasion to use these words could not possibly have done so; because he had already spoken in the same way on another occasion.

But this seems to us hardly strong enough to stand alone, much less to bear the weight it would have to sustain as an objection to the work in question.

A REMARKABLE FRAUD.

EVER since the day when our first parents learned hypocrisy and deceit by taking of the forbidden fruit, the world has been full to the brim of fraud and imposture of every magnitude and description; and it is safe to say that never has there been more of this in the world than at the present time. Being familiar with this fact, men are constantly on the lookout for it, and ready to label anything "Fraud" which cannot give the most indubitable proofs of its genuineness. But as human judgment is erring and short-sighted, it very often happens that what is genuine is labeled fraud, and *vice versa*. If, however, they would avail themselves of all the resources at their command, they would make fewer mistakes in this direction than they do.

A committee of learned men from the University of Pennsylvania, after several years of careful study and investigation, have applied this label to the phenomena of modern Spiritualism, and their verdict has gone before the public. They secured the services of a professional juggler, and attended séances conducted by a large number of mediums, professional and non-professional, many of whom, however, they found to be averse to giving exhibitions for such a purpose as the commission had in view. "As soon," say the commission, "as investigation worthy of the name begun, all manifestations of spiritualistic power ceased. The juggler in their employ performed all the feats witnessed at any of the séances, and with greater skill than the "spirit," and the commission therefore reported that Spiritualism "presented the melancholy spectacle of gross fraud imposed upon an uncritical portion of the community."

If this report be correct, it strikes us that there is not only a melancholy spectacle presented here, but a very singular one as well. We have the spectacle of something which is a mere sham, a piece of mere human trickery, rising in the United States and spreading with unparalleled rapidity to all parts of the world, and in a few years numbering its converts by millions, not of the "uncritical" and credulous, but of the learned and great men of the earth. We see this flimsy fraud going before kings and potentates, such as Queen Victoria, Napoleon III.,

Pius IX., Alexander II., and others, and making them believers in its claims. We see several learned journals published in the interests of this imposture, and we see it to-day, after forty years of existence, stronger than ever before, although it has not shunned publicity, and rapidly working its way up to the position of a recognized form of the Christian religion. Is not this one of the most wonderful and long-lived examples of mere fraud which has ever been palmed off upon the inhabitants of this fallen world? We should say that it was. History furnishes no record of its parallel.

And further, if we are to accept the testimony of science upon this subject, we must accept a testimony which contradicts itself. Only a few years before an equally reliable commission of professors from Heidelberg University, Germany, after as thorough a canvass of the subject, rendered a verdict which, while not in harmony with the claims of Spiritualism, was wholly contrary to the report of the Pennsylvania commission. Which one of these reports shall we believe? For there is no evidence that one is not just as reliable as the other. The safer way in such cases is to be very slow about accepting either.

There is a better source than science to which we may appeal for information on this question. In the word of God are revealed things which science cannot fathom. Had either of these commissions carefully studied the teachings of this word, instead of appealing to science, they would have obtained far greater light on the subject, and would not have returned reports which were contradictory.

They would have found first that the phenomena of modern Spiritualism are not by any means peculiar to the nineteenth century, but have been known from very early times. They would have found that persons who consulted familiar spirits, which is exactly what modern Spiritualists claim to do, were common in the days of the children of Israel, and that God gave strict directions to the rulers of Israel that all such persons should be put to death; that the heathen nations driven out before the children of Israel were largely given over to these practices; that King Saul just before his death went to consult a woman who claimed to hold communion with the dead, as did also some of the subsequent kings of Israel, and that there were persons of like character in the days of the apostles, who exercised their supernatural power in seeking to resist the truth; and further, that the Bible never speaks of these manifestations as a fraud, but always ascribes to them a genuine character. Are we then to believe that these things which flourished in past ages of the world, have suddenly gone out of existence,—that in this age of the world there are no wizards, witches, necromancers, and consultants with familiar spirits? Can any one tell why such persons should not exist now as well as formerly? Perhaps some of our orthodox friends who are so positive that the manifestations of Spiritualism are mere humbug, will be willing to explain to us how this is.

The Scriptures also tell us that "by their fruits ye shall know them;" and there is nothing which in its character and teachings so plainly bears the imprint of cloven hoofs as does modern Spiritualism. Why should a mere humbug have this feature connected with it? In what way is that which is mere human trickery aided by denying the atonement, the Bible, the divinity of Christ, the sacredness of marriage, and giving license to almost every evil? These are some things which the commission failed to investigate. Certainly from the nature of Spiritualism, if not from its manifestations, we may know there is something more behind it than humbug and jugglery.

Altogether, if Spiritualism be a fraud such as the commission from Pennsylvania have reported, it is a most singular and remarkable fraud indeed.

L. A. S.

—A fool may be known by six things: Anger without cause, speech without profit, change without motive, inquiry without object, putting trust in a stranger, and not knowing his friends from his foes. —*Baptist Weekly*.

—High on the desert mountain, full desecrated, still sits enthroned the tempter, with his old promise—"the kingdoms of this world and the glory of them." He still calls you to your labor, as Christ to your rest; labor and sorrow, base desires and evil hope.—*Ruskin*.

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.

GATHERING SHEAVES.

BY ELD. L. D. SANTEE.

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

Hard is the life of duty that gathers the golden grain,
And oft from the grapes of beauty is pressed the wine of pain.
Treading the weary distance, climbing the mountain steep,
Bearing to those assistance that turn aside and weep;
Cheering the bowed with sorrow, whence the light of hope
had fled,

Telling of that glad morrow when Christ shall awake the
dead;

Cheering the lone and dreary, comforting those that grieve,
We oftentimes grow weary gathering in the sheaves.

Many the lives that are dreary as the drip of November rain,
Lives that of sin are weary, hearts that are dead with pain,
Hands that are heavenward reaching, eyes that watch and
wait,

Ours, by our earnest preaching, to open the pearly gate;
Ours to toll in the highway, in weariness and pain,
To glean in the hedge and byway the heads of golden grain;
To toll with the strength that is given, till the dim and
shadowy eye,

When we'll enter the bliss of heaven, laden with gathered
sheaves.

But, oh! I grow a-weary, for hot is the day and long,
And the way is rough and dreary as I toil with the reaper
throng,

And the burdens of care have bound me, and the dust of
the way is deep,

And brothers are falling around me, they weary and fall
asleep.

Their burdens serve for a pillow, they rest till the day is
done,

'Neath the cypress and the willow they wait for their Lord
to come.

While I'm toiling I am yearning for the coming of the eve
When the harvest Lord returning, garners the gathered
sheaves.

Princeton, Ill.

NORTHERN EUROPE.

OUR Conferences in Northern Europe have been of greater interest, and have brought greater blessings, this year than any previous year. The camp-meetings held in Norway and Sweden have also added greatly to the interest. It was a great privilege for me to attend the Conference in Denmark. I had been sick, and it was only through the great mercy of God and the earnest prayers of my brethren that I received strength to attend. Contrary to my expectations, I was enabled to labor in these meetings as usual.

Sr. White and brethren O. A. and E. G. Olsen were present, and took an active part in the meetings. The Lord blessed our efforts greatly. Hearts were strengthened and encouraged, and the influence of this meeting will long be a blessing to our souls. At Moss our brethren in Norway met for the first time in Conference. The European Council, also, met there. We have never before in any council been so much encouraged, nor seen so many fields open before us. Truly, the fields are white for the harvest.

In Sweden a large tent had also been secured, and in no place have people manifested a greater willingness to attend meetings than there. Many brethren were prejudiced against tent meetings, but their prejudice has all gone. The tent was crowded with people four times a day, and they listened attentively to the word spoken.

The colporters were all present, and are now again on their way to their respective fields. They are of good courage. There are seventeen of them, and they have all sustained themselves by the percentage allowed on their sales. The prospect is that we will get sixteen or seventeen more to attend our mission school next winter. We are continuing the tent meetings in Stockholm, and thus far they have been well attended.

J. G. MATTESON.

July 1.

NEBRASKA.

CORNELL.—Since Eld. L. A. Hoopes was here with us in April, one has signed the covenant, and I think others will do so soon. We held our quarterly meeting, and all seemed of good courage. The Lord came very near, and many were melted to tears. We hope that we may hold out faithful to the end. Nine more have put their names to our Sabbath-school roll.

OSCAR I. COX.

July 11.

KANSAS.

WINDOM AND MARION.—After the camp-meeting in May, we spent Sabbath and Sunday with the church at Windom. There were four additions to the church. Three were baptized.

We next pitched our tent in Marion, and commenced meetings June 10, and continued them until July 4. The town had been quite thoroughly canvassed for our publications, and the people seemed to have made their decision, and used the stay-away argument freely. As a result of our meetings, we left a small company of earnest souls in the country, under a leader, and organized a Sabbath-school. We felt our labors had not been entirely fruitless.

JOHN GIBBS.
E. M. KALLOCH.

NORTH DAKOTA.

LISBON.—July 5 we came to this place, and after getting the free use of a nice shady grove, pitched our tent and commenced meetings July 9. Thus far we have given six discourses. The interest has increased from the beginning. The people are very friendly, and supply our temporal wants. Bro. D. W. Reed is with us canvassing for "Thoughts on Daniel and the Revelation." The Lord is blessing his labors and efforts to place this valuable book before the people. We do not know at present how the people will stand the testing truths of the message, but we hope that God has a people here who will separate themselves from the world, and keep his commandments. Pray for the work here.

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

TENNESSEE.

GLEASON, WEAKLY CO.—We came to this place July 6, and began meetings the 7th. Although the M. E. minister warned the people to remain away from our meetings, they have come in large crowds to hear the truth. We have been here but twelve days, and some have already signified their intention to keep the Sabbath. We have given fifteen discourses, and held one public Bible reading, besides numerous other readings with families. Nearly all acknowledge the truth. We tried the plan of presenting the Sabbath question as soon as we had introduced the papacy, and by so doing we were enabled to get the Sabbath before large crowds. We are now explaining the prophecies, and still the attendance is good. We like the plan. Our courage is good.

E. E. MARVIN.
J. L. FINCH.

TEXAS.

WILSON'S CHAPEL.—Our meeting at this place closed last evening. We had a most excellent meeting last Sabbath, and at several other times during our stay here. The moistened eyes and flowing tears showed the presence of God's Spirit. I think every adult present came forward and expressed their determination to lead better lives than in the past. Seventeen have signed the covenant, and we are satisfied that others who are keeping the Sabbath would have done so had they not been kept away by sickness. We know of twenty-four in this section keeping the Sabbath who did not when we came here in the spring. They will have regular Sabbath meetings. Some will attend the camp-meeting. Book sales approximate \$20. Have obtained four subscriptions for the REVIEW. May God help these dear ones to be faithful.

W. A. MC CUTCHEN.

PENNSYLVANIA.

ROUND TOP, TOGA CO.—We commenced meetings here in the tent Friday evening, July 8. Our congregations so far range from fifty to 150. Good attention is paid to the word spoken. We feel that the Lord is with us, and we hope souls may be reached and brought to a knowledge of the present truth.

F. PEABODY.
K. C. RUSSELL.

WILLIAMSPORT.—We have now held ten meetings in this city. Our tent is well filled at each service, and there seems to be a healthy, growing interest. We have as many invitations to visit the people at their homes as we can find time to accept. Our cash donations are \$6.58, together with plenty of provisions. We pray God that some seed may fall upon soil that will bring forth fruit.

July 19.

J. W. RAYMOND.
J. E. ROBINSON.

AMONG THE CHURCHES.—Since my last report, I have spent most of the time in Erie and Crawford counties, laboring among the churches and scattered ones. Seven were baptized. I organized a Sabbath-school of about twenty members. Bro. J. L. Baker labored with me. On account of sickness in my family, I was called home. This kept me out of the field some four weeks. Since the camp-meeting at Salamanca, N. Y., I have held three quarterly meetings, at Bear Lake, Waterford, and Edinborough. These meetings were refreshing seasons to all, and I trust that much good was done. Many received a fresh baptism of the Spirit, and many dark clouds were driven away, new courage taking their place in their hearts.

July 7 the tent was pitched in the village of Albion, and our first meeting was held the evening of

the 9th, with a good attendance. Six meetings have already been held, and the interest is increasing. This village consists of 550 inhabitants. People attend from the surrounding villages. All seem very friendly toward us, and are anxious to hear. We pray for a harvest of souls here.

July 14.

J. G. SAUNDERS.

MINNESOTA.

WINONA.—About two months ago Allen Moon, with eight Bible workers and canvassers, opened a temporary mission in this place. At first the people seemed afraid of the workers, and but little could be done; but after a short acquaintance the work opened up quite favorably, several families sending for workers to hold readings at their homes. Immediately after camp-meeting the work was resumed, with no abatement of interest. Readings were held with about sixty persons. July 11 we pitched a 60-ft. tent, and began meetings the 13th. Two meetings have been held, with an attendance of 100 or more. About the only apparently reliable attendants are those interested by the Bible work. There are some here who seem ripe for the message. We hope for good results.

H. P. HOLSER.

KASOTA.—From June 23 to July 12 I was with this church. They are located in a farming community, about two and one half miles from the village. I came here directly from our good camp-meeting, and found them in a discouraged condition. Removals, trials, and departures from the faith had weakened their numbers. They had held no social meetings for a long time, but the Sabbath-school work had kept them alive. They had also, of late at least, been holding Sunday evening Bible readings.

I spoke seventeen times to them, part of the discourses being on practical subjects. I cannot confine myself altogether to teaching the principles of health, nor does it seem best to do so, especially when there seems to be a need of a deeper Christian experience, and also of instruction and encouragement in the practical duties of Christian life. I held five other meetings, besides making over thirty visits. I obtained eight orders for *Good Health* and one for the REVIEW. A health and temperance society of twenty-eight members was organized, several joining who were not of our faith. Twenty-six signed the teetotal pledge. One aged sister of over seventy-six years signed this pledge, giving up her tea. Reader, if you use the article, go, and do likewise. Three of the young people made a good start, and signed the covenant. The Sabbath-school received its share of attention. These brethren voted to commence and maintain Sabbath worship. So far the temperance societies have decided to hold monthly meetings, the Bible health reading in *Good Health* being a very important part of the exercises. I spoke twice in the village, on the subject of temperance, occupying the Presbyterian house of worship. At the close, one of the trustees offered me the use of the house at any time I might desire it. I leave these brethren much encouraged. I now go to Mankato, and earnestly hope the blessing of God may go with me.

July 12.

H. F. PHELPS.

ILLINOIS.

WATSEKA.—The quarterly meeting for Dist. No. 9, Ill., was held at this place. There were present brethren and sisters from Gibson, Onarga, Pittwood, and St. Anne. Our State agent, also, was with us, and aided much by preaching, and in giving instruction in canvassing. Although the attendance was small, a good spirit and an earnest desire to have the blessing of God prevailed throughout, and we truly felt the presence of God near.

A sister and a brother who received the light through missionary labor, were present, the latter deciding to keep the Sabbath during the meeting. A T. and M. meeting, to be held every two weeks, was appointed for the Watseka society. A young lady and a young man decided to devote their whole time to the cause of God. The nearness of the end, the urgent necessity of being zealous and of improving the short time remaining, spiritual gifts, missionary work for every one, tithing, the *Sentinel*, and Christian temperance were the subjects considered during the meeting. This was one of the best meetings held in the district.

CHARLES E. STURDEVANT.
PAUL E. GROS.

CHICAGO AND SHERIDAN.—Since returning to the State from the camp-meetings, I have attended the quarterly meetings with these churches. Sabbath, July 2, I spoke to the Scandinavian brethren on the West Side, and Prof. W. W. Prescott spoke in the afternoon, at the same place, to the American church. The ordinances were celebrated in the evening. The Spirit of the Lord was present, and it was indeed good to be there. "How good and how pleasant it is for brethren to dwell together in unity!"

The work here in this city is advancing, and there is a crying need of more room and better facilities, in order to carry on our work successfully. What shall we do? is the cry. Who will come to our help? The two days spent at Sheridan were not without

profit. It was restful to labor in this quiet country church. The ordinances were celebrated, and we enjoyed the presence of the good and sweet Spirit at this meeting also. Where love is, union and harmony prevail. Where selfishness lies beneath the surface, there arise hatred, variance, strife, emulations, and every evil work. One is from heaven; the other is of the earth, and is sensual, devilish. The converted soul hates the one and loves the other.
R. M. KILGORE.

WISCONSIN.

CATARACT AND LA GRANGE.—I have held a number of very interesting meetings near Cataract, Monroe Co. I baptized six persons, mostly the result of a sister's missionary work in loaning her books, tracts, and papers to her neighbors to read. There is still a good interest in the community to hear the word. I expect to continue to meet with them from time to time in the future, and have more meetings with them, until all the interest is developed.

I attended a good quarterly meeting at La Grange. Six were baptized and received into the church, which was mostly the result of Bible readings held by two brethren. We all earnestly pray that they may do more just such good work, and that many others may engage in similar labor. It is a work that many can take part in with the blessing of God. Some can hold Bible readings, some can lend tracts and papers, and all can earnestly pray for God's blessing upon their labor and also the labor of others. How thankful we ought to be that the Lord has so arranged that we can all work in his vineyard if we desire to do so!

I have always noticed that those who are busy with labor to save the perishing, are never in trouble with their brethren or sisters; because they do not have time to spend in that way. And besides, they are always ready to do just what the Lord tells them to do. If they come to the altar with their gift, and there remember that their brother or sister has aught against them, they leave their gift, and go and become reconciled to their brother or sister, and then they come and offer their gift. But by faithful living they do not have much of that work to do. I hope all will remember that a failure to do these things will deprive us at last of a home in the kingdom of God. May the Lord help us all to be faithful to do all we can to obey him.
I. SANBORN.

OHIO.

BELLEFONTAINE, O., AND KANAWHA, W. VA.—July 8-11 I was with the first named church. This church, although not very large, is in a prosperous condition. I was much pleased with the interest manifested in the Sabbath-school work. Gave several discourses while there, baptized five, and received four into the church. They seemed much encouraged by the meetings. July 16, 17 I had the privilege of again visiting the church at Kanawha Station, West Va. The quarterly meeting was held at this time. I spoke twice. One young man was baptized and received into the church.

I am now at Parkersburgh, W. Va., making arrangements for the tent meeting and camp-meeting to be held here.
W. J. STONE.
July 18.

MR. VERNON.—We commenced a series of meetings in this place June 29, with about 200 people present. The attendance has continued about the same. One encouraging feature is that we have about the same audience every evening. The best of attention is given to the word spoken. We are now in the midst of the Sabbath question, and many are deeply interested, for whom we have great hope. We pray that the Lord will impress them with the importance of obedience. One brother kept last Sabbath for the first. His companion also is very much interested, and we trust that she will soon take her stand with him. Our tent is situated in a beautiful grove on the leading avenue of the city. Everything seems favorable for a good work to be accomplished here.
GEO. W. ANGLEBARGER,
July 8. V. H. LUCAS.

COLUMBUS AND TOLEDO.—According to the advice of the Conference committee, I made Columbus my head quarters during the past winter, where I labored the most of the time until a few weeks ago. When I went there, I found a few new Sabbath-keepers and a large number interested, as a result of the labors of some of the members of the church. Part of the time I held three meetings a week, in the hall where their regular services are held, and spent a great deal of time in holding Bible readings with families, and making missionary visits. With the blessing of God upon our united labors, six have taken a firm stand for the truth, and were baptized, five of whom united with the church. Four or five others who are now keeping the Sabbath expect to unite with the church soon.

The members have long felt the need of a house of their own, where they could worship God unmolested;

and after advising with the leading brethren in the Conference, they have decided to purchase a 30 x 60-ft. brick church building, situated in the central part of the city, and owned by the Welsh Methodist society. The cost is \$3,500, including a good chapel organ, furnace to heat the building, clock, marble-top stand, upholstered sofa, and chairs, and a few other articles of furniture. This is a bargain; for the lot without the building would sell for almost that amount. The building will hold a congregation of about four hundred. The membership at present is fifty-two. All are poor, very few owning houses of their own, yet they are giving liberally of their hard-earned money to help pay this debt; but this, with what aid they can get from persons in the city who are friendly to the cause, will not much more than half pay for the property. It will be necessary, therefore, to call upon members throughout the State who have means, to help in this matter. We trust this will be done cheerfully.

I came to Toledo June 30, and found three sisters in the mission who are laboring hard at holding Bible readings, and a good many of the best families of the town are very much interested. As a result of their labor, one faithful sister had embraced the truth before I came, and three have done so since. Three others have promised to keep all the commandments from this time forward. I am holding meetings every evening at the mission rooms, with a small outside attendance; but those who come are deeply interested. It is a pleasure to present the truth to such persons. I believe that with the help of God a large church will be raised up here. We would be glad to have provisions sent us occasionally.
July 18. O. J. MASON.

NEW YORK.

AMONG THE CHURCHES.—Since our June meeting at Watertown, I have visited the company of Sabbath-keepers at Lincklaen Center and the churches at Brookfield, Rome, Roosevelt, and Adams Center. Our meetings at Lincklaen Center were well attended. A deep interest was manifested in the truth spoken, and solemn impressions were made. There are precious souls there that hunger for the bread of life. At Brookfield, Rome, and Roosevelt baptism was administered, and precious seasons were enjoyed by those in attendance.

I found the church at Roosevelt still advancing in the good work so well begun in our protracted meetings in March and April. The straight testimony then borne and the labor put forth, met a response in many hearts, and a general reviving of the church commenced. This has continued till the present time, and we trust it will not stop until every heart is revived, and those now in darkness are set free from the bondage of sin and Satan, and once more rejoice in the liberty of God's dear children. This is the privilege of every one; but Satan has laid his snares very successfully for the feet of some, and a failure to walk in the light has left them in a condition of spiritual blindness where they cannot discern spiritual things. How much we all need the eye-salve, that we may see! May the Lord help us to seek him as never before.

We have appointed a season of fasting and prayer for our people in New York, for Aug. 20, that God's mercy and help may be implored, and that heavenly wisdom may be given to us in carrying forward his work. The Lord has been giving us some tokens of his love, by granting us many and varied blessings. A spirit of love and harmony prevails among the workers. The plan recently proposed to our churches for the support of our home missions, meets with general and hearty approval; and a willingness to cooperate in carrying out plans for prosecuting the work, seems to be manifested throughout the Conference. These things, together with quite a reduction of the indebtedness of our Conference, are reasons for gratitude and thanksgiving to the Lord which we should acknowledge and not overlook; but at the same time we must recognize the fact, that we greatly need to humble our hearts and seek God for help and guidance in these days of peril, and especially in this important crisis. The reasons for such an appointment were found in a previous article in last issue of the REVIEW. Please read it with care. They will be set forth more fully also in a circular letter which we now design to send out to all our churches, to be read on the day appointed for the fast, Aug. 20.
July 18. M. H. BROWN.

THE CONFERENCE IN SWEDEN.

THE sixth annual session of this Conference convened in Stockholm, June 23-27. After the usual opening exercises the Chairman spoke of the importance of the canvassing work as a branch of the work in the mission field, showing that this is the most efficient means of circulating our books and papers extensively. The Conference cannot send out canvassers because it has no books. Under the present circumstances the printing-office alone can do this. Yet the instruction and work of canvassers are of the greatest interest for the Conference; not only because the knowledge of the truth by this

means is spread within the limits of the Conference, but also because those who work faithfully and become efficient in this branch of the work, may afterward make good Bible workers, and some of them may become preachers. They gain a valuable experience which is necessary in order to become good preachers. Bro. O. A. Olsen expressed his thankfulness for the good results already reached by the canvassing work.

Four churches were represented by thirteen delegates. Sixty brethren and sisters were present. The Conference has now ten churches, with 288 members, which shows an addition of thirty-eight members during the year. Besides these, there are ninety-seven scattered Sabbath-keepers, making in all 385 Sabbath-keepers in Sweden.

For Conference Committee, Brn. J. G. Matteson, O. A. Olsen, and O. Johnsson were chosen; Treasurer, Scandinavian Publishing Association; Secretary, K. Sandberg, Upplandsgatan 52, Stockholm. Credentials were given to O. Johnsson and C. Norlin; licenses for Bible workers, to Brn. Svensson, Jönsson, Lundberg, Carlsson, and Andersson, and to Srs. Forsen, Andersson, Olsson, and Johansson.

The following resolutions were adopted unanimously:—

Resolved, That we invite Bro. Norlin to work in Sweden, and Brn. Norlin and O. Johnsson to attend the mission school in the fall.

Resolved, That we invite the Bible workers to work in Stockholm during the school.

Whereas, Brn. Matteson and Olsen and Sr. White have bought a tent for Kr. 1,108, and paid on this 700; and—

Whereas, They offer to give their share to the Conference; therefore,—

Resolved, That we thankfully accept this offer.

The brethren then pledged and afterward paid the sum that was lacking.

Resolved, That the Conference express their deep interest in the mission school held by Bro. Matteson last winter, and their appreciation of his painstaking and sacrificing labor for the school.

Whereas, We see clearly from the word of God and the signs of the times that the coming of Christ is at hand; therefore,—

Resolved, That we charge every brother and sister to take part in the work of bringing the truth to our fellow-men, and that we lay ourselves and our means fully upon the altar of God.

Many earnest requests were presented to supply the calls for labor in different places. We were exhorted to give heed to the words of Christ: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The time and place for the next meeting were left with the committee to appoint.

J. G. MATTESON, Chairman.

K. SANDBERG, Sec. pro tem.

IOWA CONFERENCE PROCEEDINGS.

THE Iowa Conference of Seventh-day Adventists held its twenty-fourth annual session in connection with the camp-meeting, at Des Moines, Iowa, June 8-14, 1887.

FIRST MEETING, AT 2 P. M., JUNE 7.—Called to order by the President. Prayer by Eld. Underwood. At this and subsequent meetings, fifty-five churches were found to be represented. Ministers from abroad were invited to participate in the deliberations of the Conference. The President made the following appointments of committees: On Nominations, J. T. Mitchell, Noah Hodges, Jacob Shively; on Licenses and Credentials, L. McCoy, H. Nicola, C. A. Washburn; on Resolutions, I. J. Hankins, R. A. Underwood, and Bro. Jones; on Auditing, L. B. Vandorn, George Marshall, Jacob Shively, P. A. Holly, S. M. Jacobs, L. P. Jacobson.

Committee on Nominations made the following report: For President, J. H. Morrison; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Executive Committee, J. H. Morrison, L. McCoy, H. Nicola; Camp-meeting Committee, S. M. Jacobs, P. W. Baker, S. M. Holly, James Bowls, L. P. Jacobson.

Each of the candidates was duly elected.

The Committee on Credentials and Licenses made the following report: For credentials: J. H. Morrison, Henry Nicola, C. A. Washburn, J. T. Mitchell, J. S. Hart, R. C. Porter, Amos Heacock, L. McCoy, Ira Hankins, John Wilson, L. T. Nicola; for ordination and credentials, James Willoughby; for license, Judson Washburn, J. O. Beard, J. J. Ellyson, W. A. Colcord, Matthew Larson, W. H. Wakeham, Elmer Gardner.

The Committee on Resolutions made the following report:—

Resolved, That newly organized churches desiring to be admitted into the Conference, should present to the Conference a written statement of their organization, their membership how many pay tithes, and names of officers; and also send delegates with proper credentials.

Resolved, That we will do all that is reasonable to encourage and assist worthy young men and women to spend one year or more at the Battle Creek College, in view of fitting themselves for some department of the work of God.

Earnest and feeling remarks were made by Prof. Prescott, Elds. Underwood, Farnsworth, and Kilgore, and others, concerning the adoption of the above resolution, and the importance of educating men and women for the work of carrying forward this message to the world. The resolutions were acted upon separately, and adopted unanimously.

Resolved, That we express our regrets that Eld. Butler cannot be with us in this meeting, and that we extend to him our sympathy in his affliction, and our prayers for the Spirit and blessing of God to abide with him and sustain him in his arduous labors.

This resolution was adopted.

Resolved, That \$200 be set aside to assist canvassers in their work, and that it be controlled by the Executive Committee, and loaned out as recommended by the State agent.

The resolution was adopted.

Treasurer's report was as follows:—

CASH RECEIVED.	
Cash on hand and rec'd during year ending June 14, 1887,	\$12,427 45
CASH PAID OUT.	
On T. and M. account,	\$ 13 87
" tent and C. M. fund,	482 09
Tithe to General Conference,	1,198 15
Orders from President,	10,777 22
Cash on hand,	6 12
Total,	\$12,427 45
C. F. STEVENS, Treas.	

It was voted that all tent and camp-meeting funds should hereafter be sent direct to the T. and M. secretary.

Resolved, That the thanks of this State Conference of S. D. Adventists be tendered to the City Water-works for favors granted during this camp-meeting.

Resolved, That the Iowa State Conference of S. D. Adventists tender their sincere and hearty thanks to R. L. Tidrick, for the special favor conferred in the free use of the grounds for their annual meeting and Conference.

Resolved, That the Iowa State Conference of S. D. Adventists tender the different railroads centering in Des Moines, their sincere and hearty thanks for reduction of fare granted during their annual meeting and Conference.

These resolutions were adopted.

The attendance at this meeting was the largest ever secured in the State by our people, about 1,000 being present. The religious exercises were conducted mostly by Elds. Farnsworth, Underwood, and Kilgore. The instruction given was timely, and was well received. There was an earnest seeking for truth. Some fifty-eight persons were buried in baptism in the Des Moines River. There were about 100 of our Scandinavian brethren present, and they were favored with meetings held in their own tongue each day, Elds. Wilson, Johnson, and Olsen officiating.

At the closing meeting, Bro. James Willoughby was ordained to the ministry.

On motion, the meeting adjourned *sine die*.
S. M. JACOBS, Sec. J. H. MORRISON, Pres.

ORGANIZATION OF A CONFERENCE IN NORWAY.

In connection with the camp-meeting in Norway steps were taken to organize a Conference in that country. The first meeting for this purpose was held June 10, 1887. O. A. Olsen was chosen Chairman of the meeting, and N. Clausen Secretary. After a few introductory remarks by the Chairman, others expressed their gratitude that the time had come for steps to be taken to organize a Conference in Norway.

It was then moved and adopted that a Conference be organized in Norway.

The Chairman was empowered to appoint the usual committees.

Meeting adjourned.

SECOND MEETING, JUNE 13.—The committee previously appointed to work out a constitution for the Conference presented one very similar to the constitution for State Conferences in America. It was adopted.

The Committee on Nominations presented the following names: For President, O. A. Olsen; Secretary, N. Clausen; Conference Committee, O. A. Olsen, K. Brorsen, H. Steen. All these were elected to their respective offices.

The Committee on Resolutions presented the following:—

Resolved, That we express our gratitude to God for the progress the present truth has made in Norway, and for the privilege we now enjoy of having the first camp-meeting ever held by S. D. Adventists in Europe held among us.

Resolved, That we express our gratitude to the General Conference and to our brethren in America at large, for the interest they have manifested in the Scandinavian people by sending missionaries to these countries, bringing us the Third Angel's Message, and by supporting them in their labors.

Resolved, That we feel grateful that the time has now come when a Conference can be organized in Norway, and that we will try to enter into the spirit of the message, so that we can work in harmony with our brethren in America;

and that we promise to comply with the Scripture requirements in giving of our means to support the cause, and to spread the truth among our fellow-men.

Resolved, That we express our appreciation of the efforts made last winter in educating colporters and Bible workers, and that it is our conviction that all who desire to work either as colporters or Bible workers should first take a course in such a mission school.

Resolved, That we fully believe that the spirit of prophecy exists among the people of God, that the testimonies of sister E. G. White are from the Lord, and that we will seek to take to heart the admonitions and warnings they contain.

Resolved, That we express our gratitude for the help and encouragement we have received from our brethren from other countries during these meetings.

Resolved, That we as a Conference present a request to the General Conference to be received and acknowledged as a Conference.

These resolutions were spoken to by several of the members, and were adopted.

Meeting adjourned *sine die*.

REMARKS.—The Conference in Norway consists of four churches, which have a membership as follows: Christiana, 144 members; Laurvig, 21; Drammen, 21; Moss, 19, making a total membership of 205, besides about 40 scattered Sabbath-keepers.

N. CLAUSEN, Sec. pro tem.

MINNESOTA H. AND T. SOCIETY PROCEEDINGS.

DURING our good camp-meeting, held June 16-22, Dr. J. H. Kellogg, President of the American Health and Temperance Association, occupied Friday, June 17. The day was devoted almost entirely to the health and temperance work; and Dr. Kellogg gave much earnest instruction upon this very important branch of the cause. His remarks were illustrated by reference to the charts of hygiene and temperance, and were clinched by copious extracts from the "Testimonies." He made very earnest appeals to those present, urging the necessity of a reorganization of the State health and temperance society. Several persons were appointed to circulate the teetotal pledge, and solicit signers to the same. As a result, over 140 persons signed, and paid their membership fee. Earnest remarks were also made by Elds. E. W. Farnsworth and R. A. Underwood.

The Committee on Nominations submitted the following report: For President, G. C. Tenney; Secretary and Treasurer, H. F. Phelps. The report was adopted and the nominees were elected. Thus again has the Minnesota branch of the American Health and Temperance Society unfurled its banners to the breeze. Long may it live, and may it accomplish much in the good work. H. F. PHELPS, Sec.

ILLINOIS ITEMS.

OUR ANNUAL MEETINGS.

THE next annual sessions of the Illinois Conference and Illinois Tract and Missionary Society will be held in connection with the camp-meeting at Springfield, Ill., Aug. 23-30. The Conference will convene at 10 o'clock A. M., Tuesday, Aug. 23, at which time we most earnestly desire that all the delegates who have been elected may be present, that the important business committed to them may be done with dispatch, and not be delayed. Brethren and sisters, it is God's work which has been placed in your hands. Please read, remember, and avoid the consequences of Jer. 48: 10, margin.

The Illinois Tract Society will convene at 11 o'clock of the same day, for the transaction of such business as may be brought before the meeting.

OUR FINANCES.

The call this year will be for the payment of all the old pledges possible, and for cash donations to the foreign work. We hope that a very great effort will be put forth on the part of all those who have made pledges, either to foreign or home missions, which are yet unpaid, to come prepared to redeem them at the meeting; and those who have none to redeem should come with a willing mind and heart to help bear the burden.

The work is moving very rapidly to completion, and the last call will soon have been made, the last opportunity presented, to lend a helping hand in sending the truth to others.

Something must be done for Chicago. The work here is retarded because our facilities are so meager. We are unable to meet the demands upon us. Our mission rooms are too small, and our State tract society depository is too insignificant for the work we have to do. We greatly need a better place in which to hold our Sabbath meetings. Will not our brethren of means consider this matter in its true light, and take some action that will bring relief to the cause in this great city? The longer we delay, the more difficult will be the prospect of gaining a foot-hold where we need it.

THE SCANDINAVIAN WORK.

Our Scandinavian friends will be glad to learn that Eld. O. A. Olsen, of Christiana, Norway, will be with us at our camp-meeting; also Sr. White, who will

have returned from the Old World. Eld. Lewis Johnson will also be present, and a tent will be prepared especially for meetings in this language. We hope there will be a good representation of our Scandinavian friends on the ground, to receive the benefits to be derived from the instruction which these servants of God are able to impart.

R. M. KILGORE.

HEALTH AND TEMPERANCE.

THIS important work was not forgotten at the Alma camp meeting, although we were not favored with Dr. Kellogg's presence and instruction as we had anticipated. Sunday morning Eld. Burrill spoke from the chart upon the subject of tobacco and the many evils attending its use, before a large audience, after which solicitors were appointed who went through the tent to secure names to the pledges, while the choir favored us with spirited temperance songs. Ninety-six names were obtained. Fifty-two of these were to the teetotal pledge,—which was exceedingly well considering that only a passing remark had been made upon the evil effects of tea and coffee,—thirty-five to the anti-rum and tobacco pledge, and nine to the anti-whisky pledge. Other temperance societies would rejoice greatly over such results against liquor alone; then surely we have reason to praise God that other pernicious habits are discarded, as well as every one of these names being pledged against the rum traffic.

One gentleman remarked at the close of the lecture, that he had never dreamed that tobacco was so injurious a habit, and so annoying to others. Being invited to sign the pledge, he said: "I will, and will never touch it again." As the people become enlightened upon the topics of health and temperance, we can appeal to their better judgment, and receive a response from every one who is not living for self alone. MRS. E. S. LANE.

TO THE SABBATH-SCHOOLS OF MINNESOTA.

THE annual meeting of our association, for 1887, is in the past. Through the earnest efforts of the officers of this association, and the active and devoted interest of superintendents and teachers, the schools of our State have been greatly prospered during the year past. But past blessings have gone with past necessities, and we ought not to slacken our efforts in this direction, but renew them with greater zeal. The work of our Sabbath-schools is very important, and only the Judgment will reveal the good that is being done. Doubtless all are sorry that the time at our late camp-meeting was so fully occupied that the Sabbath-school work received little attention, and the important resolutions were, of necessity, passed over briefly.

As officers of the association for the ensuing year, we earnestly solicit the hearty co-operation of every worker, and all the officers and members of the different schools, in forwarding the work. It is hoped that several conventions can be held in both the northern and the southern part of the State during the next year. The good that will be accomplished, will depend upon the interest that our brethren and sisters take in the matter. We hope our ministering brethren will take a special interest in visiting and helping the schools, urging promptness in reporting, and liberality in giving to the South African Mission.

A resolution was passed at our last meeting, recommending that two thirds of our collections be given for this worthy and benevolent object, tithing the remainder, and using the balance for school expenses. Let us be willing to make this sacrifice,—"an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Sr. S. L. Strong, of 336, Lake St., Minneapolis, is the present secretary. Please aid her by sending prompt and accurate reports. Any questions in regard to Sabbath-school matters will be gladly received. Address F. A. Lashier, vice-president of the association, at Sauk Centre, or myself, at Eagle Lake, Minn. E. A. MERRELL, Pres.

TO S. D. ADVENTISTS OF ARKANSAS.

DEAR BRETHREN: The Lord has graciously heard the prayers of his people in regard to the persecution which was upon us one year ago in this State. He stirred up the minds of men of talent and influence, that were not of our faith, who pleaded earnestly before the law-making power of the State, in behalf of God's truth, and his down-trodden people. That body was moved to sympathy and tears. The Sunday law was repealed, and the winds of persecution are stayed for a brief period. Darker clouds are looming up in every direction, muttering thunders are drawing nearer and nearer every day, and what is done must be done quickly.

An earnest effort is now being put forth in this State in tent labor, at much expense, to get these solemn truths of the last message of mercy before the people, and Arkansas is pledged to meet this expense. Send in your pledges and free-will offerings for this purpose, to Wm. Evans, Conference Treasurer, 2339 Chestnut St., St. Louis, Mo. God has blessed us re-

markedly in freedom, and in giving us bountiful crops of almost all kinds. Let us remember the work in a substantial manner, and let our prayers go up to God that he will prosper the work here in our own State as well as elsewhere.

July 20.

J. A. ARMSTRONG,
WM. MARTIN,
P. M. OWENBY, } Com.

Special Notices.

OHIO AND WEST VIRGINIA S. S. ASSOCIATION.

THE Ohio and West Virginia S. S. Association will hold its next session in connection with the Ohio camp-meeting, Aug. 16-23, at Cleveland, Ohio. We greatly desire that every Sabbath-school in the association be represented. Let the officers and teachers make a special effort to be present. We expect experienced help from abroad, to assist in giving instruction. Children's meetings will be held every day, and none should fail to improve this opportunity to learn how to do better work in their schools at home.

Let the children come. We hope to have the most profitable session of our association ever yet held. May a new impetus be given to the S. S. work in our midst, by the united efforts of all.

V. H. LUCAS,
Pres. O. and W. Va. S. S. Assn.

THE NEW ENGLAND CAMP-MEETING.

THE time for the New England camp-meeting will soon be upon us, and we are desirous of saying a few words to our brethren in reference to it. Eld. Haskell and others upon whom we have depended in the past to take the burden of such meetings in our Conference, will not be with us this year. Eld. Butler has promised to be present, if it is possible for him to do so, and we greatly hope that it will be; but the condition of his health is such as to make it somewhat doubtful. We have stated these facts, and now we ask the question, Will any of our brethren look at these circumstances, and say, Well, I guess I will not go to camp-meeting this year. Perhaps next year Eld. Haskell will be back, and then I will go? Brethren, somebody must take the burdens and responsibilities that have been borne by these faithful servants of God. Do you think any will feel of very good courage to do so if many of our brethren remain away from the camp-meeting?

There are far weightier reasons than these why all should attend the camp-meeting this year. We are assured that we shall be provided with valuable help by the General Conference. Eld. Farnsworth and others from the West will doubtless be present. It is confidently expected that Sr. White will arrive from England in time to attend our camp-meeting, before going West. We do not know when another such opportunity will be presented to our people in this Conference, of hearing the testimony of Sr. White.

Brethren and sisters, the time has come when we ought to have God with us at our camp meetings. Shall we not, as a Conference, be among those who "ask of the Lord rain in the time of the latter rain?" "So the Lord shall make bright clouds, and give showers of rain." Shall we not humble our hearts before the Lord, and see why it is that "the showers have been withholden, and there hath been no latter rain?" "Also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city; and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered." "And I will cause the shower to come down in his season; there shall be showers of blessing." "Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you."

It has been decided to devote Sabbath and first-day, Aug. 6, 7, to fasting and prayer, for God's blessing upon our camp-meeting. We earnestly hope that our brethren will all be united in this effort to seek God. "Seek ye the Lord while he may be found, call ye upon him while he is near." Particulars concerning the location of the meeting, etc., may be found in another column. N. E. CONF. COM.

WEST VIRGINIA CAMP-MEETING.

THE time is rapidly approaching for our camp-meeting. It has now been fully decided that we will hold this meeting Sept. 6-13, at Parkersburgh. This being the first camp-meeting ever held in the State, it will be quite an undertaking for these inexperienced brethren. Therefore every Seventh-day Adventist in West Virginia should feel the importance of this meeting, and do all in his power to attend and help make it a success.

It is expected that two of our Ohio ministers will come to Parkersburgh two weeks before the camp-meeting, and pitch a tent and commence a series of meetings, after which the camp-meeting will be held for one week, which will be followed by the tent effort as long as the interest may demand. Elds. Underwood and Farnsworth and several of the Ohio ministers are expected to attend this gathering. We also hope to have the president of the Ohio Sabbath-school Association with us, to give instructions in the Sabbath-school work.

Parkersburgh is one of the leading cities of West Virginia, and we hope to see a large church established there. But this will depend largely upon the influence of the camp-meeting. Hence the importance of our brethren attending *en masse*, and making the most of this opportunity. This is not the only reason why you should be present. You need the spiritual help to be derived from a meeting like this. In some respects this meeting will have advantages over larger camp-meetings; for at such meetings there is usually so much business to transact that the spiritual interests cannot always receive that attention which is so much desired. This will all be avoided; and we hope our brethren and sisters will see the importance of attending, and realize that they cannot afford to lose this great privilege. Come, praying for God's blessing upon the meeting. Bring your children, and also try to persuade your neighbors to come.

We expect to see a number of brethren from Ohio at this gathering. We hope to have forty or fifty family tents pitched upon the ground. There will be a supply of tents on hand to rent as reasonably as they can be furnished. Those who can, should purchase family tents. All those wishing to buy or rent tents should write me as soon as convenient, at 1103 Case Ave., Cleveland, Ohio. You will need to bring straw-ticks and bedding, a few dishes, etc. These can be packed in your trunks, or in boxes with handles, and checked as baggage. There will be straw on the ground to fill beds. We hope to secure a reduction of fare on the railroads. There will be teams on the ground to carry the baggage from the cars and boats *free of charge*.

It will cost several hundred dollars to hold this meeting. Considerable has been pledged for this purpose, which we hope will be paid in immediately, if possible, or brought to the camp-meeting. Bro. John F. Meade, of Parkersburgh, holds these pledges, and will receive the money. All others who have not pledged, and can assist, now have the opportunity to do so, and thus receive the blessing promised to the liberal soul, as well as assist at a time when the cause is in much need of help. The Ohio Conference has many burdens to bear, but will do all that could be asked to make this meeting a success.

The large pavilion used for camp-meeting purposes in Ohio will be shipped to Parkersburgh for this meeting. It will be necessary to have a camp-meeting committee, and the following-named persons have been chosen as said committee: B. B. Johnson, J. F. Meade, and John Lowman. It is earnestly desired to have D. K. Mitchel, of Ohio, come and act as chairman of this committee, as these brethren are all inexperienced. Remember that the meeting commences Tuesday, Sept. 6, and our brethren as far as possible should be on the ground Monday, the 5th, to pitch their tents. The camp-meeting committee should be on the ground two or three days earlier than this. The tents should all be pitched and ready for the first meeting Tuesday night. Will not all begin to plan at once for this meeting? Further instructions may be given in the future.

W. J. STONE.

AN APPEAL.

To the Ohio and West Virginia Conference:—

DEAR BRETHREN AND SISTERS: Are you coming to the camp-meeting, to be held at Cleveland, Aug. 9-23? These meetings are becoming a prominent means of reaching many with the last message of truth. The influence of such meetings is lasting. Eternity alone will reveal how many souls have been led to decide in favor of the truth at such meetings. The heavenly record will show that many have been saved from discouragement and niter shipwreck of faith by the influence of the labor bestowed by God's servants and his people at these gatherings. Thousands of young men and women will be saved to the cause of God, their lives will prove a blessing to the world, and they will become honored jewels in the kingdom of Christ, who made the happy decision at these seasons of God's especial presence, to give themselves to the blessed Saviour, to be used in his cause. These meetings are not only a means of bringing the light to thousands, but they have a molding influence on the Conference, the church, and the individual homes of our people.

From every church, from every home, and from every individual there is an influence radiating constantly, which reaches out in every direction. This bears the stamp of Christ and his work, or it bears the stamp of another, upon all over whom it is exerted. From the instruction of God to Israel, we learn that he is very particular about the order, cleanliness, and general arrangement of the camp. The

Lord has made an appointment to meet with his people on such occasions. That appointment stands good for all people in all ages, who meet in his name. "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." Deut. 23:14. Christ will turn away from our midst, and the angels will weep because of our loss, if we fail to appreciate the golden opportunities presented at our annual camp-meetings to extend the Third Angel's Message.

A lawyer who is interested said to us, after we had secured the ground, "I did not suppose you could get the ground; the Lord must be on your side." We believe that God has especially helped in making the arrangements thus far. And shall our meeting be one that will properly represent the cause in this great city? That will depend, dear brethren and sisters, upon the individual effort we unitedly make to co-operate with the angels of God in making this the best meeting ever held in the State. If it is not, who will be responsible? The Judgment is drawing to a close. The closing probationary hours are of infinite value. Soon many will wander from sea to sea, and from the north to the south, to find such an opportunity as is given to us now to hear the truth, and to obtain forgiveness of sins; but then it will be too late. Some of our own dear brethren who think they cannot now afford to invest their means to attend these meetings and to take their children there, would then gladly give a thousand worlds like this, if they were theirs to give, to *redeem* the present opportunities they are unwisely neglecting, to help their children and neighbors to riches which are enduring and incorruptible. Some of our older brethren are being drowned with cares and perplexities, and are losing their hold on God; their children are drifting toward the world and its allurements, and what are they doing to save them?

Bring your children to the camp-meeting. God will help you and them. No pains will be spared to do all that can be done to help all who attend. Prof. Prescott, of Battle Creek College, will be present to labor for the young people. Those who fail to attend will suffer a loss that can never be regained.

WORKERS' MEETING.

The workers' meeting will commence Aug. 9. We hope to see the larger portion of our brethren and sisters at this meeting. Those who attended the workers' meeting last year felt that it was the best part of the meeting. This year we hope to make it more instructive and more valuable. Instructions will be given to our church clerks, treasurers, librarians, etc., in book-keeping as well as in many other branches of the work. Our preaching services will commence Friday evening of the first week. Eld. E. W. Farnsworth will be with us the first week of the meeting, besides other valuable help.

A CALL FOR SUBSCRIBERS.

The providence of God in a special manner has gone out before us. The Cleveland *Leader*, which has the second largest circulation of any paper in the State, will devote from two to four columns of space each day to our meeting for seven days. The Cleveland *Plain Dealer*, having the next largest circulation of any paper in the city, offers to be very liberal, and give good reports. What can we say to get our brethren to realize the importance of assisting in this work of circulating these papers? The value of this opportunity can hardly be estimated. Thousands can be led to read these reports who would not read our papers, and by this means prejudice may be removed. Cannot every Seventh-day Adventist procure at least one subscription, and from that up to ten or fifteen, for one or the other of these papers? You may never have another so favorable an opportunity to place the precious truth before your friends and neighbors. These papers, seven in number, will be mailed, postage prepaid, for twenty-five cents. We believe that it is better to procure paying subscriptions than to send the papers free. People value more highly that which costs them something. Yet we would favor our brethren's sending scores of them to their friends who will read, paying for them themselves. How many will respond to this call? The time is short, and the work must begin *at once*. Let our brethren and sisters everywhere commence to procure a list. At such a time as this, God expects every man and woman to be faithful to duty. There were some last winter who pledged to canvass, to secure a large list. We appeal to these, and to every Seventh-day Adventist in the State, to do something in this good work. Eternity will reveal that your labor was not in vain.

We ought to obtain from 1,500 to 2,000 subscriptions. It would be well to secure a copy of these papers to show to the people. These are wide-awake political newspapers, and many would gladly pay twenty-five cents for the paper, if solicited. State that the editors propose to give full reports of our meetings. The people generally are anxious to know what the "reporters" will say of our meetings. The *Leader* is a republican, and the *Plain Dealer*, a democratic paper; some may have a preference. The *Leader* will undoubtedly give the fullest reports, and we think the stronger effort should be made upon this paper. The list should be made up by Aug. 9.

Bring your lists with you to the workers' meeting, which will begin on that date, or send them to Eld. E. H. Gates, 1103 Case Ave., Cleveland, O. Every one should interest all his brethren and sisters in this matter. Send money to the camp-meeting, or bring it with you when you present your list. If you wish sample copies of the above papers, send to the publishers.

REDUCTION OF R. R. FARE.

The plan is the same as last year. Each one must purchase a first-class ticket to the place of meeting, paying full fare, and upon request the ticket agent will issue to him a certificate of such purchase. If through tickets cannot be procured at starting-point, purchase at the most convenient point where through tickets can be obtained, and repurchase through to Cleveland, requesting a certificate from the ticket agent at the point where through purchase is made. Tickets for return will be sold by the ticket agent at Cleveland, at one-third fare, only to those holding certificates signed by the ticket agent at the point where through tickets to the place of meeting were purchased, and countersigned by the Conference secretary at the camp-meeting. Tickets for return will be furnished only on certificates procured not more than three days before the meeting, and will be available for continuous-trip tickets only, no stop-over privileges being allowed on tickets sold at less than full fare. Certificates must be presented within three days after the date of adjournment of the meeting.

Elders and other officers in the church should see that all understand this arrangement. Do not wait till the last moment before the train starts, to get your ticket; for it takes considerable time to fill out these certificates. Be there in good time, or purchase your ticket the day before starting. If at any small station you find that agents have not these "Central Traffic Association" certificate blanks to fill out, buy a local ticket to the first point where you can secure them. If you will take as much pains to be sure to get them as you should, I think no one will fail. Do not be put off by any flimsy excuse upon the part of the ticket agent. It would be well to see about these several days before you want to start; but you should not buy your tickets before Monday morning, Aug. 8.

HOW TO REACH THE CAMP-GROUND.

On arriving at the city, all who wish to pay only one fare to reach the camp-ground should walk to the public square, and take Superior St. or Payne Ave. street-cars; both of these lines run directly past the ground. All checks for baggage should be brought directly to the camp-ground, where a man will be located to take them and see that your baggage is transferred to the camp-ground for ten cents per package. Do not give hack lines and other parties twenty-five cents for transferring your baggage, when we will see that it is done for ten cents per package, trunks or tents.

BOARD ON CAMP-GROUND.

Provisions will be secured to supply those desiring them, and board can be had at the boarding hall for twenty-five cents per meal or five tickets for \$1.00.

TENTS.

Tents can be rented at from \$2.50 to \$3.50, according to size. Those who desire to rent tents should write to R. A. Underwood, 1103 Case Ave., Cleveland, O.

DELEGATES.

Each church should elect delegates and make out credentials for them. If any new churches desire admission into the Conference, they should elect their delegates and send by them a written request for admission to the Conference.

The treasurers should see that all tithes are collected and sent to the State treasurer. This is very important. The number of our workers has increased the past year, and unless our tithes are greatly increased the present year, we shall be short of funds to meet our obligations. Those who made pledges to our tent fund and camp-meeting fund, we hope will pay them; for we are nearly \$500 in debt on this fund, owing to the purchase of several new large tents this season. There are in the State a good many unpaid pledges of three or four years' standing, to our city mission fund. We are in debt nearly \$400 on this fund, and there is a constant demand upon us all the time. We recommend that the elders or leaders of our churches or companies take special pains to stir up our brethren to attend the camp-meeting, and that this article be read in your Sabbath meeting at the first opportunity. Let there be a committee appointed to stir up the interest in the camp-meeting, in each church and company, that the plans herein suggested may be executed.

Furthermore, we suggest that Sabbath, July 30, be observed as a day of humiliation before God by all who feel the special need of his help. Let this be voluntary on the part of all who feel the need of God's blessing. As special subjects of prayer on this occasion, we suggest, 1. That God will give our people a burden for themselves and their children, and that he will help them in opening the way for them to attend the coming camp-meeting; 2. That we may see the converting power of God in our churches among old and young, especially among those who

profess to be living epistles of Christ and of the truth we hold; 3. That the Lord will help those of means among us, who have made pledges upon the strength of selling their property, by opening the way before them to make sales of the same, that they may assist in this our time of need; 4. That God in an especial manner will work for our own dear people and honest hearts in the city of Cleveland at the time of our camp-meeting. If any feel that there is no necessity for such a season of seeking God, they should be alarmed. We do not urge this matter, but we trust that all will act from their own choice.

R. A. UNDERWOOD,
E. H. GATES,
W. J. STONE, } Conf. Com.

TO CHURCHES IN NEW ENGLAND.

DEAR BRETHREN AND SISTERS: I wish to say a few words concerning the camp-meeting soon to be held at New Bedford, Mass. We consider this meeting one of great importance in connection with the work in this Conference; and we feel very anxious that all of our people, as far as practicable, should attend. We all need the instruction and encouragement which can be derived from attending such a meeting, especially as sister White and other able speakers expect to be present during the entire convocation. We cannot afford to be deprived of the valuable instruction that will be imparted to us on that occasion. Our people ought to make a special effort to be present at the beginning of the meeting, and then stay until its close.

We are drawing near to the closing scenes of this world's history. The Third Angel's Message will soon complete its work, and a company will be gathered who will keep all the commandments of God and the faith of Jesus. We all want a part in this work, so that when the message bears off the victory we may be found among those who have gotten the victory over the beast, and over the number of his name, and be crowned in the kingdom of God.

Begin at once to lay plans and make the necessary preparations to attend our camp-meeting without fail.

J. B. GOODRICH.

REDUCED R. R. RATES FOR ILLINOIS.

In the REVIEW, and also in the circulars we have sent out, it was stated, "Purchase through tickets to Springfield, if possible." This applies *only* to those roads which run into Springfield; on all others it will not do. If you want to receive the benefit of the one-third return fare, you must buy tickets at every point where you change railroads, and get a certificate from every agent of whom you purchase tickets.

THE BEST ROUTE.

It will be to the interest of those living north and west of Chicago and east of the I. C. R. R., to write to F. T. Poole, 3652 Vincennes Ave., Chicago, Ill., who will be able to help them. We find that the direct route is not the best, nor is it any cheaper than via Chicago; and by coming on the Milwaukee & St. Paul R. R. we can make it cheaper for you than by any other route, as it will save all transfer of baggage and passengers, you can make better connections, and we can secure special arrangements for palace reclining-chair cars, free of extra charge, on all the trains of the Chicago and Alton R. R., to accommodate all who wish to attend the camp-meeting.

If you will write at once for instruction, Bro. Poole will send you a circular giving full information. This must be done immediately; for these matters must be all settled before he leaves for the camp-meeting on Aug. 15.

At the ticket office referred to in Chicago, one person can procure tickets for as many others as he may have certificates to present showing that fare has been paid from Rockford, etc., to Chicago. If those east and north of Rockford can save, in fare, more than the transfer (50 cts.), on any other route than the St. Paul R. R., they can do so. But remember the certificates and follow the instructions. Those on the line of the C. B. & Q. R. R. can be returned from Mendota, Beardstown, Peoria, and Streator; those on the P. D. & E. R. R., from Decatur or Mt. Pulaski; those on the Illinois Midland R. R., from Decatur and Atlanta; those on the I. C. R. R. line, south of Pana, from Pana or Decatur; and all will be returned from Springfield to all these points, thus providing for one-third return fare to starting-point. No arrangements are perfected with the I. B. & W. and L. E. & W. Roads, and some others not pointing to Springfield. But ask for certificates, and we will help you all, if possible.

R. M. KILGORE.

A DAY OF FASTING FOR ILLINOIS.

WE would appoint Sabbath, Aug. 13, as a day of fasting and humiliation of heart before God, for all our brethren and sisters of the Illinois Conference. In view of the great need we have of God's blessing, to enable us to prosecute the work he has committed to us, and the importance of a more thorough consecration to his service, we hope there will be a general response.

Brethren, let us seek God with all the heart for his blessing upon our coming camp-meeting and all the important interests of the Conference.

R. M. KILGORE,
L. JOHNSON,
A. O. TAIT, } Com.

News of the Week.

FOR WEEK ENDING JULY 22.

DOMESTIC.

—Eleven children, victims of the excessive heat, were buried Monday at Rockford, Ill.

—A cyclone destroyed the opera-house, a church, and several buildings at Waupaca, Wis.

—The Washington police say there are more cranks now in Washington than at any previous time.

—Diphtheria is epidemic in Edgington township, Rock Island county, Ill. A number of children have fallen victims.

—Reports from Key West, Fla., show a record of yellow fever cases to date to be 119; deaths, 32; now sick, 57; discharged cured, 30.

—A new insect that works on potato vines in harmony with the Colorado beetle, is devastating that crop in the vicinity of Ellsworth, Wis.

—Since June 1, 1,137 children under five years of age have died at Pittsburg and Allegheny City, of whom 75 per cent were under two years.

—A hailstorm passed over Wabash, Ind., late Monday night, destroying all the vegetation on which it fell. The damage will amount to \$30,000.

—The new Hudson River steamboat, *New York*, with 1,000 passengers aboard, made twenty-four miles an hour. Her trial trip was at the rate of twenty-six.

—The business men of Buffalo, N. Y., are about to subscribe \$100,000 which will be offered as a prize for the best invention for utilizing the water-power of Niagara Falls.

—A tornado in Cheboygan and Presque Isle counties, Mich., is reported to have leveled vast quantities of pine. The roads in all directions, it is stated, are blockaded by fallen trees.

—Baltimore, Md., was swept by a tornado Tuesday morning. Many structures were unroofed, and trees in the parks leveled. The rain-fall in twelve hours was nearly one and one half inches.

—The St. Anthony Elevator, near Minneapolis, Minn., the largest in the Northwest, was burned Tuesday evening, together with 1,100,000 bushels of wheat. The loss is placed at \$1,075,000.

—The Chamber of Commerce of San Francisco petitions Congress, at its next session, to take such steps as will encourage the laying of a telegraph cable to the Hawaiian Islands and Australia.

—The United States Marshal and a large posse, heavily armed, left Louisville Wednesday, for Taylor county, Kentucky, to levy upon and sell the property of citizens who have refused to pay railroad taxes.

—It is stated that plans for the organization of women and girls in trade unions are being quietly perfected at Boston, which city expects to be pioneer in a movement that, it is hoped, will spread to other cities.

—Fire in the Standard Oil Works at Constable Hook, N. J., Wednesday morning, destroyed two large warehouses, three huge tanks, four docks, and 10,000 barrels of oil. The loss is placed at \$1,000,000, with no insurance.

—The great coke strike at Scottdale, Pa., is ended, so far as any official action can end it, and 8,000 or 9,000 men will go back to work this week. The strike began May 3. The loss to employers and workmen foots up \$2,000,000.

—The Rev. Miss Marian Murdock, pastor of the Unitarian Church, of Humboldt, Kan., has received the degree of Bachelor of Divinity from the Meadville (Pa.) Theological Seminary. She is thirty-six years of age, and preaches eloquently.

—Reports received by Messrs. Glover & Durrett, of Louisville, show that the aggregate acreage of tobacco in Kentucky, Indiana, Tennessee, Missouri, and Illinois is but 36 per cent of that of 1886; which is just 36 per cent in excess of what it should be.

—A fierce rainstorm at Pittsburg, Pa., Wednesday night, caused a loss of \$100,000. Streets and cellars were flooded, and in the Butchers' Run District many houses were washed from their foundations. For a time a panic prevailed, but no person was injured.

—Two very severe storms of short duration passed over New York and vicinity Sunday, the 17th, one about noon, and the other in the evening. Great damage was done to trees and buildings, and a score or more of lives were lost from the capsizing of numerous pleasure boats in the bay.

—It is reported from Albany, Wis., that the employees of the Illinois Central Railroad were involved in a plot to blow up plate-layers and operatives of the Chicago, Milwaukee, and St. Paul Railroad, by sinking a mine containing 480 pounds of dynamite near Monticello. The mine was discovered and the dynamite removed.

—It is reported from Idaho Territory that a number of Chinese camps along Snake River have been raided by Indians or whites, and that fifty or sixty Chinamen have been killed. Many mutilated bodies of Chinamen have recently

been seen floating down the river; four or five were found together. The motive of the raids is said to have been robbery.

The New York Commercial Advertiser claims to have official figures showing that the membership of the Knights of Labor has fallen off from 1,000,000 to less than 600,000 in the last fourteen months.

Some statistics of the casualties resulting from the excessive heat on Saturday, Sunday, and Monday, July 16, 17, 18, are as follows: at Rockford, Ill., twenty-one deaths; at Chicago one hundred and thirty deaths, besides two hundred and sixty-three infants less than one year old; at Cincinnati, Monday, sixteen prostrations and six deaths; at Pittsburg, about fifty prostrations and seventeen deaths; at Louisville, fourteen prostrations and eight deaths; at Philadelphia, sixty-three prostrations and forty-two deaths, besides eighteen deaths on Sunday and five on Saturday.

FOREIGN.

The czar intends to be crowned Emperor of Central Asia this year.

The amount of money spent in London alone during jubilee week figures up £7,000,000.

Russia is erecting a tower on Mt. Olivet a hundred metres high. It will be the highest building in the East.

Lord Salisbury's cabinet finds itself on the verge of a ministerial crisis that may result in the early dissolution of Parliament.

Canon Wilberforce declares that the Irish question is a whisky question, the latter bill exceeding Ireland's yearly rent-bill by £2,250,000.

The town of Bacariac, Mexico, has been reduced to ruins by a succession of earthquake shocks. It is twenty miles from Bavispe, the destruction of which from the same cause was recently reported.

Forty two cases of cholera and twenty-five deaths from the disease were reported at Catania, Sicily, Monday. Of 117 soldiers already attacked sixty-two have died. An exodus of the inhabitants has begun.

Rev. Frank W. Colley, missionary at Labrador, writes a letter giving a graphic account of heart-rending destitution prevailing there. He has traveled the whole coast, and declares that words cannot describe the sufferings of the poor.

It is said that Cook & Sons, of London, have undertaken to conduct personally a religious pilgrimage of Mohammedans from India to Mecca. The government is understood to make the arrangement with these agents, who, doubtless, are just as willing to take charge of religious excursions as any others.

An extensive agriculturist in the south of Ireland writes: The present summer as regards extreme heat and complete absence of rain is the most exceptional that has ever been recorded. The result is a complete absence of growth in the cereal and green crops and the possibility, if no rain comes in the immediate future, of there being no harvest.

The West African Company has received reports of the death of Henry M. Stanley, the African explorer. The reports are conflicting as to the manner of his death, one alleging that he was shot by a native, the other that he was drowned. The message was not received directly from the expedition, and is utterly discredited in London.

A dispatch from Berlin, dated July 21, says: Much military activity is reported at Metz. The enlarging of forts and evolutions of troops are proceeding constantly. Work is conducted at night by the aid of the electric light. The balloon department is experimenting with a view to trying the destructive effect of dynamite hurled down upon forts from a balloon.

The "Lebel" rifle is the name of a new arm which the French government is now manufacturing for the use of the French army, and for which wonderful things are claimed in regard to range and penetrating power. It is smaller and lighter than the rifles now in use, discharges a smaller cartridge, which enables the soldier to carry nearly twice as many rounds of ammunition as formerly.

Obituary Notices.

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

FAULKNERSON.—Died at her home in Coffeyville, Kansas, July 3, 1887, Sarah E. Faulkerson; aged 30 years and 3 months. Sister Faulkerson was converted in Dunkirk, Ind., in 1833, under the labors of Bro. Henderson. She removed to Coffeyville, Kansas, in 1884, where by a consistent Christian walk she won a large circle of friends, and exerted a good influence in favor of the truth. She died in triumphant faith, with a bright hope of a part in the first resurrection. Funeral discourse by the writer, July 4, from Rev. 22:3. C. Mc REYNOLDS.

EMERY.—Died of dropsy, at Bordoville, Vt., June 8, 1887, Sr. Lucinda Emery, wife of Bro. N. W. Emery, in the 64th year of her age. Deceased was born in Cambridge, Vt. She had kept the Sabbath since 1804, and for many years had been a faithful member of the church at Bordoville. Her illness was long, and her sufferings at times most intense; yet she bore them all with Christian calmness. Her faith was of the kind that does not murmur beneath the chastening rod, but in the hour of affliction or grief looks trustfully to Jesus. Funeral at the house of worship at Bordoville, Vt., June 9. Discourse by the writer, from Rev. 14:13. M. E. KELLOGG.

MAWHOR.—Died at Axtell, Kansas, June 26, 1887, of apoplexy, Sr. Martha Mawhor, in the 44th year of her age. Sr. Mawhor embraced present truth under the labors of Elds. H. Nicola and R. C. Porter, in the summer of 1883, since which time her life has been characterized by earnest devotion to the cause of God. About four weeks before her death she removed with her husband from Riverton, Iowa, to Axtell, Kansas, the place of her death. The little church at Riverton feel that they have sustained a great loss; but, if faithful, they hope to meet her again in the morning of the first resurrection. SARAH E. MEANS.

SWAN.—Drowned, in Lake Goguae, near Battle Creek, Mich., July 1, 1887, Lucia M., daughter of Sr. Sarah Swan, aged 28 years. In company with her sister Ella, she went to the lake for a bath, but entered the water alone, her sister rowing away from her in a boat. Returning shortly, and missing her sister, she went to the shore and gave the alarm. The body was soon found, and vigorous efforts at resuscitation were made, but were unavailing. Lucia was connected with the educational work in Battle Creek, in its inception under Bro. Bell, afterward teaching successfully in the public schools. At the time of her death she held the position of principal of the high school at Stuart, Iowa, and was spending her vacation visiting friends and relatives in Michigan. The funeral, held on Sunday in the Tabernacle, was very largely attended, the teachers and scholars of the public schools, and various temperance organizations greatly augmenting the congregation. Services by the writer, assisted by Eld. U. Smith, and the occasion was sought to be made profitable as illustrating the uncertainty of life and the importance of an abiding and well-grounded hope of eternal salvation. WM. C. GAGE.

BRACH.—Died May 30, 1887, at her home, in Norfolk, Litchfield Co., Conn., Mrs. Lucy Burnham Beach, aged seventy-nine years. Early in life she professed faith in Christ and united with the Methodists. Nearly thirty years ago, under the labors of Eld. A. S. Hutchins, some of her friends embraced the Bible Sabbath, and she, through reading, became a firm believer in the truth that we are nearing the close of time, and that God is restoring his down-trodden Sabbath. She was faithful in placing the light before others. She had been a Bible student from a child, and kept herself well informed as regards history and the religious and political world, and would say with much earnestness, "We will be firm and obey God; for I know by God's word and the signs of the times that this is truth, Bible truth." Her faith in God's goodness and in his truth continued to grow stronger and firmer, and she was anxious that her family should be ready to meet Jesus when he comes. She was an invalid for over two and a half years, and suffered much. Rev. De Pew (Congregationalist) spoke of the Christian's hope and how it had sustained her. Seven of her eleven children remain to mourn her loss, but not without hope; for "blessed are the dead which die in the Lord." Rev. 14:13.

STRASSER.—Alice Strasser departed this life June 30, 1887, aged 28 years, 7 months, and 22 days. She was married to Fred K. Strasser Jan. 18, 1883, and removed to Jerault county, Dak. Here she was too much taken up with this world. She thought to have a fine home, and the prospects were fair for a realization of her hopes. But, alas! she was stricken down with that dreaded disease, consumption, which terminated in her death. A husband and a dear little son of four years are left to mourn their loss. She was once a member of the Baptist Church, but when some of her relatives accepted the Advent faith, and left the Baptist Church, she went with us, but did not join the Adventists, though a firm believer in their faith. She clung to life for the sake of her little son. She suffered much as she neared the close of life, and needed that strong Arm to lean upon that only can support us in death. Many were the prayers offered in her behalf. When Bro. Kellogg's confession was read to her, it gave her hope that she, too, might find pardon from our kind Heavenly Father. She was so distressed for breath she could not lie down, and when bowed around her in earnest prayer, that blessed, loving Spirit came into our hearts, and we felt to bless God for his great mercy. Her heart was changed, and she felt the love of Jesus in her soul. She tried to sing, "My heavenly home is bright and fair," but was too feeble to finish it. That hymn was sung at her funeral; also, "We shall sleep, but not forever." Text: "Blessed are the dead which die in the Lord," etc. SARAH A. CUMMINGS.

HUGHES.—Died at his son's home, in Mt. Airy, Iowa, June 25, 1887, after a lingering illness, Bro. Isaac Hughes, aged fifty-nine years. His death was the final result of three years' hard service in the Civil War, during which his constitution became broken down. He was born in Freeport, Pa., but had resided in Ringold Co., Iowa, for the past eight years. He embraced the truth in Dakota, about eleven years ago, under the labors of Eld. E. W. Farnsworth, and was an esteemed member of the Kellerton, Iowa, church at the time of his death. His love for and interest in the cause of truth never diminished; indeed, it might be said he never lost his first love. About a year ago he came to the Sanitarium, hoping to obtain relief, and although he did in a measure, nothing permanent could be hoped for, and he returned to Iowa immediately after attending the Michigan camp-meeting in the fall. Although he remained in about the same weak condition, he exerted himself to attend the late Iowa camp-meeting. These seasons seemed to be of especial spiritual interest to him, and just before his death he planned to attend the camp-meeting to be held in Dakota. He passed peacefully away a few days after his return from Des Moines. His last words were, in answer to his wife's inquiry regarding his hope for the future, "It is well—well." Bro. Hughes left many friends, both among our own people and outsiders, and his consistent Christian life won the respect of all, as was testified by the attendance at the funeral services, which in the absence of any S. D. A. minister, were conducted at the house by Eld. P. Andrews (Baptist). He leaves a wife, and a son and a daughter, both married. S. ISADORE MINER.

Appointments.

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

DISTRICT NO. 8, MICH.

The coming quarterly meeting at Freeland, July 30, 31, is one of importance for our district, as it will probably be the last one we shall hold this Conference year, and before the new arrangement of districting goes into effect. Hence it is necessary that, if possible, all accounts with the district be paid up to this time. Let all prepare for this. A general attendance is desired from all parts of the district. Ministerial help is expected. E. S. GRIGGS, Director.

PROVIDENCE permitting, a two-days' meeting will be held at the tent at Armada, Mich., Aug. 6, 7. Every Sabbath-keeper within reach of the tent is especially requested to be present. The Sabbath-school lesson for the Sabbath will be the regular lesson for the day. A. O. BURRILL. D. H. LAMSON.

PROVIDENCE permitting, we will hold Sabbath-school conventions as follows:— Bushnell, Montcalm Co., Mich., Aug. 5-7 Monterey, Allegan Co., " " 12-14 These conventions will begin Friday evening and close Sunday evening. If possible, all, and especially officers and teachers, should be at the first meeting, and should remain

until the close. On Sabbath and Sunday the meetings will begin at 9 o'clock A. M., and will be continued through both forenoon and afternoon. Those attending should bring provisions for themselves and feed for their teams. Let us all ask the Lord to give us wisdom to make these conventions a great and lasting benefit to the Sabbath-school work. M. B. MILLER. C. C. LEWIS.

The Lord willing, I will meet with the Chester church as Brn. Carr and Tyrel may arrange, July 29-31. We hope to see all the friends of the cause in that section present without fail. M. H. BROWN.

Publishers' Department.

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

This P. O. address of Eld. I. E. Kimball will hereafter be Chester, Nova Scotia.

BUSINESS NOTICES.

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

WANTED.—A home for a girl eleven years of age, with an Adventist family. References required. Address A. Newell, Leetsville, Kalamazoo Co., Mich.

WANTED.—A young man, a good S. D. Adventist, to work on a farm. Will give good wages and steady work the year around to a good hand. For further particulars address J. C. Bauer, Palermo, Doniphan Co., Kansas.

RECEIPTS.

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

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

Books Sent by Express.—L. McCoy, Asa Bailey, Mary B. Craig, G. K. Owen, L. T. Dyer, A. L. Dawson, S. L. Edwards, L. C. Chadwick, Miss Kate Bernard, D. C. Babcock, Rev. Geo. H. Hickox, Franklin Robbins, J. A. Dolsen, Jesse Woods.

Books Sent by Freight.—C. W. Olsen, S. F. Roe, H. P. Holser, G. R. Thorn, F. H. Morrison, J. H. Coffman, E. W. Snyder, C. Rasmussen, C. E. Low, O. A. Johnson, D. C. Babcock, C. E. Low, E. A. Sutherland, A. T. Robinson, L. D. Chambers.

Cash Rec'd on Account.—Dak T and M Soc \$200, Iowa Conf per L. Clausen 16.80, Ind T and M Soc 84.33, Mich T and M Soc 269.33.

General Conference.—Ind Conf \$100.

International T. & M. Soc.—Mich T and M Soc \$5.

O. H. T. D. Fund.—Dak T and M Soc \$300.

S. L. Academy.—Dak T and M Soc \$50.

Thank Offerings.—M L Criner \$1.

S. D. A. E. Soc.—Mrs H. A. French \$3.

English Mission.—Dak T and M Soc \$50, Dak T and M Soc \$4.50, Mrs L. S. Shear 5.

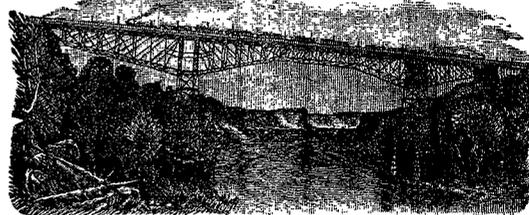
Australian Mission.—Dak T M Soc \$30, Dak T M Soc \$4.50.

European Mission.—Dak T and M Soc \$34.50, Dak T and M Soc 100, Mich T and M Soc 1.

Scandinavian Mission.—Dak T and M Soc \$34.50, L. Clausen 6., C. F. Jensen 3.25., Geo. Christianson 80 cts.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

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

Gr. Rap & Kal. Ex. lvs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.50, ar. Detroit 11.50 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily. June 6, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

The Review and Herald.

BATTLE CREEK, MICH., JULY 26, 1887.

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MINISTERIAL HELP.

We are frequently in receipt of letters from different States, in which the writers ask if we cannot send some ministerial help to their various localities. We would say to brethren in all the Conferences that the place to apply for such help is to the president or Conference committee of your Conference. We can do nothing about it here. If you do not know the address of your Conference officers, supply yourselves with a copy of the Year Book, and it will tell you.

SANCTIFICATION.

In these days when so many "clouds without water" labeled "sanctification," are driven about by so many winds of blind fanaticism and excitement, every sound and scriptural presentation of the subject is to be hailed as a desirable contribution to the cause of sound Christian experience. A brief treatise on this important subject has just been brought out by Eld. A. S. Hutchins, entitled "Bible Conversion and Growth in Grace; or, Sanctification as Taught in the Scriptures." The title sufficiently indicates the char-

acter of the book, and the way in which the subject is treated. We can cordially commend it for a wide circulation. Sixteen pp. Price \$2.00 per hundred. Address REVIEW AND HERALD, Battle Creek, Mich., or Pacific Press, Oakland, Cal.

OUR AFRICAN MISSIONARIES.

A PRIVATE note from Bro. C. L. Boyd, dated on board the steamship *Harwarden Castle*, off Dartmouth, July 8, 1887, states that they left London, Wednesday, July 6, arriving at Dartmouth at noon of the 7th, and were to proceed on their voyage to Africa at noon of the 8th. The following particulars we quote from his letter:—

"The weather is pleasant, the sea calm, and we hope it will be His good pleasure in whose vineyard we go to labor, to give us a pleasant and a safe passage. Our ship carries either three or four different classes of passengers. Our company are with the second class. We have pleasant rooms, with four berths per room, save one room, and but two grown persons in a room. We have good food. We obtained our tickets from London Docks to Cape Town, South Africa, at reduced rates granted specially to missionaries. We hope to be so united to God and to so labor that the promises to those who leave home and friends for the truth's sake may be ours. We ask the prayers of God's people."

TO THE YOUNG PEOPLE OF MICHIGAN.

We desire to call attention to the fact that Prof. C. C. Lewis, of Battle Creek College, will be present at the Sabbath-school conventions to be held at Hillsdale, Monterey, Charlotte, Hazleton, Watrousville, and Bushnell, to assist in the general work of the conventions and to represent the College. We hope all the young people within reasonable distance of these places will make an effort to be in attendance, not only to receive the benefit of the general instruction, but also to hear about the College and the advantages offered there. We expect to see a large attendance at the College next year from these sections, and there will be no more favorable opportunity than this to gain that information which every prospective student ought to possess. W. W. PRESCOTT.

SENATOR CROCKETT'S SPEECH.

THE Pacific Press has compiled an eight-page tract from the speech of the Hon. Robert H. Crockett in the Arkansas Legislature, in behalf of a bill which he had introduced into the legislature, granting immunity from the penalty of the Sunday law, to those who observe the seventh-day Sabbath. The speech itself explains the situation which made the bill a necessity. They will send the tract, post-paid, for \$1.00 per hundred copies, or that issue of the *Sentinel* at three cents per copy. Address, Pacific Press Publishers, Oakland, Cal.

TENTS FOR THE NEW ENGLAND CAMP-MEETING.

ALL who wish to rent tents for the New England camp-meeting should order them at once without fail, addressing Mrs. E. T. Palmer, South Lancaster, Mass., stating the size of tent you wish. Those who had tents last year, and would like the same size this year, can order the same as they had last year, and they will be provided; but they must be ordered in season, to insure their being on the ground when those who wish to occupy them arrive. Prices of tents will be about the same as last year. A. T. ROBINSON.

TO CHURCH CLERKS, TREASURERS, AND LIBRARIANS OF WISCONSIN.

THE treasurer of the Conference is M. J. Bartholf, Whitewater, Walworth Co., Wis. All tithes should be sent to him. The secretary of the Conference is M. P. Cady, Poy Sippi, Waushara Co., Wis., to whom all church reports should be forwarded. The secretary of the T. and M. society is F. W. Field, 1029 Jenifer Street, Madison, Wis. Librarians should send their reports and funds belonging to the T. and M. society to him. Please bear this in mind. I am receiving tithes and T. and M. funds in drafts, P. O. and express orders, postal notes, postage stamps, and registered letters; also church clerks' and librarians' reports. Mail has to be forwarded to me sometimes two or three times before it reaches me. There is danger of its getting lost, and it also makes much work that might be avoided if the work were done with the individuals selected for that purpose. A. J. BREED.

THE "PACIFIC HEALTH JOURNAL."

THE publishers propose to make the *Journal* plain, practical, and a necessity in every household. A thirty two page magazine, with a neatly-designed cover.

Mrs. E. G. White will have a practical article in each number, upon such subjects as disease and its causes; what to wear for health; practical home talks; health, temperance, etc. These articles alone will be worth many times the price of a year's subscription.

Beginning Jan. 1, 1888, the *Journal* will be published monthly, terms \$1 per year, post-paid. Those who subscribe now will receive the remaining numbers of 1887 free. Or we will send you the *Health Journal* and the *American Sentinel* one year for \$1.25. Or we will send the *Health Journal* one year, and the "Practical Manual of Hygiene and Temperance"—a book of 300 pages—post-paid, for \$1.40. The "Practical Manual" has a special department—"The Cooking-School"—containing sixty pages of excellent instruction in the art of cookery, choice recipes, etc. Just such valuable information as every housekeeper wants. Address all orders to Pacific Press Publishers, Oakland, Cal.

Canvasser's Question Box.

[We solicit for publication in this column, questions with answers, from all who are well-informed on any point of general interest to the canvasser; and also questions without answers, from those who desire information. If our canvassers will give attention and thought to matter for and in this column, it will result in giving to all more uniform and correct ideas of the way in which our work should be done, and will also dispense with much laborious personal correspondence on this subject. While it is possible that infallible answers may not always be given to questions asked, the "question committee" are willing to bear the reproach of an occasional error for the general good that it is hoped will be accomplished by this experiment. Address all communications to C. Eldridge.]

COMPANY CANVASSING.

What are the advantages in "company" canvassing?

1. It brings together individual canvassers on the Sabbath, to mutually encourage and help each other spiritually by such exercises as reading from the Bible and the "Testimonies," prayer, etc. These are too much neglected by all our workers, especially if alone, and are essential to success.
2. On Sunday an excellent opportunity is given for the leader (or general agent, if present) to instruct the inexperienced, and for all to ask questions, offer suggestions, criticisms, etc. Such general interchange of ideas will benefit all, not merely the inexperienced, and encourage any who might give up the work if left to themselves, either on account of homesickness or lack of success.
3. Having them all together, the leader or general agent knows just what individuals need his personal assistance in the field the coming week, and is thus able to lend energy to the most needy, at just the right time. If they were scattered all over a county, those needing help would often desert the work before personal encouragement and assistance reached them.
4. It lessens the expenses of each canvasser.
5. More books are sold as a result of these advantages attending the company plan, because more continue the work until they become efficient; and the more books we sell, the sooner will the Third Angel's Message triumph and the grand consummation of the Christian's hope be realized.

What is meant by "leader" of a company?

One who is chosen (or removed) by the general agent after consultation with the leading Conference and tract society officers. He acts as head of the company, in harmony with the general agent, by—

1. Arranging for head-quarters of company, and for provisions necessary.
2. Assigning territory to each agent.
3. Drilling and working with those who are inexperienced.
4. Keeping both a book account and an expense account between the company and each member; also a book account between the State society and the company. (All these may be kept in one ten-cent pass-book.)
5. Reporting the last of each week to the State secretary and also to the general agent, on cards furnished for that purpose.
6. Ordering books of the State secretary for the entire company. (Books for a general delivery should be ordered in lots of not less than 100 lbs., and sufficiently early to be shipped by freight direct from the office of publication, at no expense to the canvassers.)
7. Assisting inexperienced workers to deliver their books, if so advised by the general agent.
8. Collecting the amount due from each canvasser after his delivery, and forwarding the same to the State secretary.
9. Reporting to the State secretary, and also to the general agent, the exact number and kind of books delivered in each township, with date of furnishing work in each.
10. Taking charge of the devotional and other exercises of the company in the absence of the general agent.