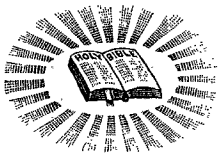


Advent Review



AND SABBATH HERALD.



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

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THE BEAUTIFUL LAND OF REST.

BY ELD. L. D. SANTEE.

"There remaineth therefore a rest to the people of God." Heb. 4:9.

I bear life's heavy burdens
Through earth's winter-time of years,
And I plead with God for pardon
For my unbelief and fears;
But the thought that is ever dearer
When the sun sinks in the west,
Is the thought, I am one day nearer
To the beautiful land of rest.

I have left earth's joys behind me
For the blest assurance given,
That each coming eve would find me
One evening nearer heaven.
Life's heavy loads grow lighter
As I think of the mansions blest,
And each day my hopes grow brighter,
Of the beautiful land of rest.

I have followed the Master lowly,
Away from the scenes of strife—
O gentle Christ, so holy,
I love thee more than life;
And my hope is ever sweeter
That my life, with woes opprest,
Shall be holier and completer
In the beautiful land of rest.

Princeville, Ill.

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.

CLOSING LABORS IN SWITZERLAND.

BY MRS. E. G. WHITE.

VISIT TO ZURICH.

ZURICH is where Zwingle labored most earnestly with signal success during the Reformation. It was our privilege to make a short visit to this place on the 12th of May. Eld. Wilbur Whitney and my son had important business to transact in the city, and we wished also to consult on the general wants of the cause with Bro. Conradi and Ertzenberger, who had been laboring here a few weeks. And so we took this opportunity to view a part of this historical city. On leaving the cars, we visited the cathedral built by the Catholics, but now occupied by the Reform Church. One part of this church was built about three hundred years after Christ. The chapels in those days were built small, without seats, the congregation standing. At a later date a cathedral was erected on much larger dimensions. This portion of the building is nine hundred years old. The seats are narrow and ill-contrived, as if to produce discomfort to the occupants. The building is roomy, and has alcoves, just as it was constructed by the Cath-

olics for their officiating priests and officers in the Church.

In this building Zwingle used to preach. The pulpit is the same that he occupied, but its position in the building is changed. There is a pipe organ, and we were informed that services are now held in this building. This cathedral was built by Charlemagne. We then visited a chapel, before which stands a life-size monument of Zwingle. He has on his surplice, reaching to his feet. One hand holds the Bible, while the other rests upon the hilt of his sword. We entered the building, a part of which is now used as a library. Here were relics of antiquity,—ancient books in Latin, Greek, and every language on the globe, etc. We saw the veritable Bible Zwingle used in his opening the gospel to the people. This Bible was in Latin. We saw letters written by the pen of the great reformer, and one written by the queen of England to him.

These things were of special interest to us. We then dined with the family of Bro. Ertzenberger, who was the first one sent from Switzerland to America to become acquainted with the English language, and to obtain a better knowledge of missionary work, that he might return to Switzerland and impart light to those who were in the darkness of error. We had pleasant weather in the afternoon, and improved it, having a ride on Zurich Lake, in a row-boat. The lake where we were was narrow, the scenery grand on both sides. It is thirty-six miles in length. The water was smooth, and we had a fine view. We could get some little idea of the extent of Lake Zurich by the many cantons situated on its borders. This is a beautiful body of water, with swelling banks, covered with terraced vineyards and pine forests, from amid which hamlets and white villas gleam out, giving variety and beauty to the scenery, while in the far-off distance the glaciers are visible, their icy peaks seeming to touch the very heavens, blending with the blue sky and the golden clouds. On the right the region is walled in with craggy ramparts of the Alps. The mountains stand back from the shore, which permits the light to fall freely upon the bosom of the lake, and on the ample sweep of its lovely and fertile banks, giving a charm to the picture that the pen of the artist cannot possibly describe.

The neighboring Lake of Zug is in marked contrast to Zurich Lake. Its placid waters and slumbering shore seem perpetually wrapped in the shadows of the grand old mountains. The cloudy heavens told us a storm was approaching. Our boat was turned about, and we reached the shore and hurried to a street car, when the rain came splashing down, pelting against the windows of the car, and making the surface of the lake look as if there were jewels dropping upon it. We were obliged to leave the car, and in the pelting rain ran as fast as we could a short distance, when we reached Bro. Ertzenberger's home. Here we met Bro. Perk, a Russian brother who was imprisoned in Russia with Bro. Conradi. We conversed with him through an interpreter. We had a season of prayer with our friends, and left for the depot.

AT CHAUX-DE-FONDS.

We reached Basel at half-past nine P. M. In consultation that night, it was thought best for me to visit Chaux-de-Fonds, and spend Sabbath and Sunday with the church there. The next day, in company with Bro. Buel Whitney and his wife, we left Basel at 10 A. M. We were seven hours

on the journey. We stopped one hour at Bienne, to see the lot there upon which our brethren designed to build them a chapel. We called on a sister who had been very sick for several weeks, said farewell, returned to the depot, and were again seated in the cars.

Our iron horse was tugging and blowing, urging its way up the steep ascent. We began to feel a chilliness in the atmosphere as we ascended among the mountains, when, lo! we entered a snow-storm. It was raining in the valleys, but here the landscape was white with snow. The atmosphere we breathed seemed like ice upon my throat and lungs. I found that wraps did not exclude this chilliness. We saw massive, giant rocks stretching up, up, up, where the tops could scarcely be seen. We saw wonderful cataracts pouring down their perpetual streams, wearing channels in the rocks. The powerful streams were beating against the projecting boulders in their descent, which sent out wide-spread spray, white as milk. We always loved to view these wonderful works of God's infinite power. We also looked far down a mountain ravine, hundreds of feet, to where a noisy stream was rushing and beating against the rocks, while the battlements of the same material rose hundreds of feet on either side. It was grand, awfully grand. The green-colored waters far, far below us in this narrow, deep gorge, were rushing and roaring as if mad.

On Sabbath, I spoke to the church in Chaux-de-Fonds about one hour. The Spirit of the Lord was in our midst. The only hall the church could obtain in which to hold meetings, was like a private room. And if the windows were opened to obtain air, the atmosphere was loaded with the fumes of liquor casks and wine barrels; for directly across the narrow street was a manufactory of liquors. And the noise of hammering and pounding and clatter would not permit one to hear. The room was so packed that it was impossible to kneel down, so all stood while prayer was offered.

It is impossible for me to express the inconvenience experienced in worshipping God in such a place. Here were more than sixty persons assembled in a place so small that they could not find room to kneel, and the impossibility of securing proper ventilation made the atmosphere anything but healthful. I felt compelled twice, as I was speaking, to change the exercise, and have all arise and engage in singing; for a sleepy lethargy seemed to be upon the people, who were compelled to work hard during the week. The windows were thrown open as often as practicable, but the strong fumes of fermented wine were most offensive to the senses of those who were temperate. I spoke again on Sabbath, and then there was a social meeting.

Every building here that is appropriate, is converted into a dancing hall or place of amusement. These can be obtained for every purpose but that of preaching the gospel. We assembled together on this occasion to devise means whereby we could change somewhat the unfavorable condition of things. For this little, inconvenient, disagreeable place, our brethren pay seventy five dollars per year. This is what we met everywhere in Europe. If a conference or a meeting is held in any of the cities, those who hire houses are not at liberty to entertain their friends; for the landlord can turn them out of their lodgings. Our brethren are left wholly at the mercy of those from whom they rent buildings. We decided that the cause of God demanded that a building be erected which should

contain a chapel and tenement houses. This is customary in this city, with Baptists, Presbyterians, and other denominations, so that this would not be thought a strange or objectionable feature if Seventh-day Adventists should work on the same plan. There can be some tenements, at least, under the control of Sabbath-keepers, and a house of worship, respectable and plain, but convenient, where Sabbath-keepers may worship God according to the dictates of their own conscience.

Sunday we addressed the people again. Our meeting lasted over three hours, because the plans and designs for building the new chapel were fully discussed. We went to see the land chosen upon which to erect the church building. A small lot had been purchased, but this gave those who should purchase the adjoining lot the privilege to build close against the walls of the chapel, and thus shut out the very light and sunshine which they so much needed. We advised that the adjoining lot, also, be purchased, which situates them on a corner lot, and where no building can be erected anywhere near them.

I was too weary to sleep that night, and the report of cannons which reverberated among the mountains, sounded as though the massive battlements of rock near us were crashing to pieces. This kept up till near morning, making sleep for me an impossibility. As we were to leave in the early morning, we arose at three o'clock. We walked one mile to the depot, I feeling that I was doing my last work for Switzerland. We had laid the case of the building of the church before the people, and given them the advice, "Let us arise and build"—let all be united to do their very utmost, offering their supplications to God for wisdom, and exerting themselves in faith to make changes in the situation, and endeavoring to the utmost of their ability to press against difficulties and discouragements, while listening to the voice of their Leader, "Go forward." For the Lord always helps those who help themselves. The Lord is acquainted with all the circumstances, and will work for those who do their very best. If they can raise a certain amount themselves, they can hire all the rest that is necessary from the bank, at a low rate and on long time. This we think they will succeed in doing.

There are worthy souls embracing the truth in Chaux-de-Fonds, in Bienne, and in Lausanne. All are similarly situated as far as places for worship are concerned. Meeting-houses must be built, and in these missionary fields the work must go and will go with power, if the believers will do their duty; suitable places of worship will be secured under their own control.

The next Sabbath I spoke for the last time in Basel, and in the afternoon I labored for individual members of the church. The next day I was unable to sit up, and could not eat; but an appointment had been made for me at Zurich, a large hall had been hired, notices had gone out, and not liking to disappoint them I took the cars in a rain-storm, accompanied by W. C. White and Sr. Sarah Mc Interfer.

SECOND VISIT TO ZURICH.

We rode three hours on the cars, when we arrived at our destination. We found three hundred and sixty people assembled in the hall, apparently of the best class of society, and, as is frequently the case, the Lord strengthened me. I forgot my infirmities. Bro. Conradi interpreted for me. As soon as I sat down, I became ill again, and took a hack and returned to Bro. Ertzenberger's home. I returned to Basel next morning, where I suffered from a severe attack of malaria, having a slow fever, which made me quite weak and nervous. But Tuesday, at 9 o'clock p. m., again, in company with Sr. Ings, I stepped on board the cars to attend previous appointments.

VOH WINKEL, PRUSSIA.

Some of the churches were to come together for a general meeting in Voh Winkel, Prussia. The outlook was rather dark, as I was unable to eat, was weak, and had trembling nerves. We rode all night upon the hard seats, not an easy bed. Bro. Conradi joined us before we reached the place, and as Sr. Ings also speaks German, we had no trouble in this line. We found the churches in need of help, as they were in difficulty. The Lord gave me a testimony for them, and after speaking to them on Sabbath, I advised, as is our custom, a social meeting. Bro. Conradi said they had never

had a social meeting in this place, and, with the exception of two or three who had visited Basel, knew not what a social meeting was. They usually assembled and prayed together, when they had no minister, and then parted for their homes. I advised that there be a move made then and there, and the result was, we had an excellent social meeting, and the Spirit of the Lord was certainly in our midst.

I spoke three times in this place, with much freedom. Bro. Conradi labored most earnestly day and far into the night, and a much better state of things was inaugurated. The people in this place were weavers of silk handkerchiefs. One fine-looking man was a weaver of brocade silk, which sells for eight dollars per yard. He can weave only three fourths of a yard per day, and obtains one dollar and a half per yard. This is a very fine, beautiful fabric, requiring skill and experience to execute the work.

I was much pleased with the opportunity to visit this place and become acquainted with our German brethren. I felt sorry that they had had so little labor from experienced brethren. There were quite a number who attended the meeting who were not of our faith. Some of these were in sympathy with us, and convinced of the Sabbath, but their position as business men was a hinderance to their accepting the truth. The Sabbath is a great cross. Those who lift it here in Europe know generally how hard it is. To lose their employment, is to them a great dread: there are so many who cannot obtain work, and who go hungry and almost destitute of clothing. When one is turned out of a position, there are many who stand ready to step into his place. Therefore it requires stern faith and firm principle to place the feet upon the platform of truth. It means to lift and carry a heavy cross, following in the footsteps of Jesus, the world's Redeemer.

While we were assembled together in this humble place of worship, I felt indeed the peace of Christ. I felt that Jesus and angels were present; and the testimonies given were of a character that bore evidence that the truth was appreciated; and I felt sure that these souls who loved God and were honoring him by obeying his commandments, would be loved and honored of God. They had enlisted in the army of the Lord; but false maxims, evil customs, worldly inducements, and social influences will be temptations they all must meet, for Satan will assuredly leave no means untried to turn every soul away from the light. Satan is opposed to any soul's reaching the high standard of righteousness, and opposed to one's bending his footsteps in the path where Christ leads the way. And when any soul shall press his way up against the current of the world, Satan will seek, by every means in his power, to make the way as trying and as painful as possible.

In consideration that all who embrace the truth, Bible truth, will be tempted, will be opposed by the world, by Satan, and by his host, these little companies who have had the moral courage to come out from the world and be separate, should be often visited and strengthened in the most holy faith. And it should be their earnest, constant effort to preserve the unity of the faith; to cherish love and affection for each other as children of God. I thought if even two or three were united in the truth as it is in Jesus, what good they might do! What precious promises are given to them! Where two or three are agreed together as touching anything they shall ask in the name of Jesus, it shall be done for them. These souls, then, if of one heart, of one mind, of one purpose, will see of the salvation of God, and will be blessed.

Here was quite a large company assembled, nearly all of whom bore their testimony, and seemed to feel all that they said. My heart was made glad in the Lord to see so many who were indeed lights in the world. Let these little companies who seldom have preaching cling more firmly to Jesus. Let them settle this point first of all, that they are willing to walk in the narrow, cross-bearing path where Jesus has traveled before them. Then let them appropriate to themselves God's promises of divine guidance. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all

things to your remembrance, whatsoever I have said unto you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

With these precious promises, we need not be discouraged. God is not ignorant of the trials and the temptations of any one of his dear children. And if they cherish love and peace and harmony in their midst, how pleasing is this to Jesus! He prayed to his Father that his disciples might be one as he was one with the Father. Now if every one, whatever may be the surroundings, whatever the circumstances, will labor to answer the prayer of Christ in their feelings, and their words, and their actions toward each other, then they will be co-operating with the Lord Jesus in his work, and all heaven will rejoice. What great good a very few may do if they are wholly united in Christ! The Holy Spirit will make impressions upon their hearts and lives, and they will reflect the light and blessing given to them upon all who are connected with them. Thus they are channels of light to the world.

Let each individual member of the church feel that he is responsible in a large measure for the strength and prosperity of the church. While you do to the very utmost of your ability, God will as surely do his part, giving you divine enlightenment. God will work, and you must work to the same end to accomplish the same purpose, as faithful soldiers of an army work in harmony with the plans and purposes of their officers. Our will must be surrendered to the will of God. These churches that are small may be living, healthy, strong churches.

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. I should have been pleased to speak to these precious souls directly, but I am thankful that I had the privilege of speaking to them through an interpreter. A Paul may plant, an Apollos may water, but God gives the increase. My prayer is that the Lord may make this meeting one of great blessing to the church.

LAST DAY TOKENS.—NO. 2.

BY A. SMITH.

DARKENING OF THE SUN AND MOON.

NEARLY twenty-five years had passed away since the great earthquake, with no special token of the approaching end. The attention of Europe and America was absorbed in the great Revolutionary War of the latter country. The growing influence of the Reformation had put a stop to sanguine persecutions of the people of God by the papacy, the last public act of martyrdom having occurred, according to Dowling's "History of Romanism," in 1762. The papacy was yet in the exercise of its arrogant, political assumptions, modified, it is true, by the growing influence of Protestantism, yet a factor of some importance in the solution of international problems.

The time had come when the Saviour's prediction, "The sun shall be darkened, and the moon shall not give her light," was to be fulfilled, thus marking another stage in the closing drama of earth's history. See Mark 13:24. Although similar phenomena had been witnessed Oct. 21, 1716, and again at the West, over a vast extent of country, Oct. 19, 1762, the dark day of May 19, 1780, was the pre-eminently *dark day* since that upon which our Lord was crucified.

Concerning this phenomenon, Webster, in his dictionary, edition of 1884, p. 1604, says:—

The dark day, May 19, 1780; so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.

The following concerning this event is from the Ogden (Iowa) Reporter of Jan. 20, 1887:—

New England was engulfed in darkness and gloom for a space of thirty hours; the birds sang their evening songs, and fowls of all kinds retired to roost; the cows came in from the range, and the church bells tolled for the last roll-call, and prayers went up to God from the Alleghany Mountains to the river St. Lawrence, and not an infidel could be found in all the land.

Business in some cases was suspended, and a gloom or dread seemed to rest upon the people, who generally believed that the Judgment day had come or was impending.

Mr. Tenney, of Exeter, N. H., as quoted by Dr. Gage to the Historical Society, says:—

The darkness of the following evening was probably as gross as had ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.

This darkness was all the more remarkable from the fact that the moon had full the day before, and an eclipse, therefore, was impossible. No other event since the beginning of the Christian era has even approximately fulfilled the prediction of Christ, that, as a sign of his second appearing "the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The fact that the phenomenon was a local one also locates the causes, however mysterious or unknown, which produced it, the sun and moon being only relatively darkened, just as we understand the terms "rising" or "setting" of the sun not as actual but as relative events, due entirely to mundane progression; but this fact does not invalidate the phenomenon as a fulfillment of prophecy, or as one of the most mysterious and unaccountable freaks of nature ever known or recorded.

GUMBO.

BY S. O. JAMES.

ON the Old Missouri Bottom, in places there is a kind of soil called "gumbo." In wet weather this mud will adhere to the wheels of a wagon so that a team can scarcely move along with it. I have seen great pieces of it, as large as a tub, where some poor tired teamster had stopped and pushed it off with a paddle. This load did not accumulate all at once; it was gathered up by small particles, till at last it stopped the wheels—a burden to the faithful horses, and a source of perplexity to all in the wagon.

Does this illustrate a state of things in our midst? We have long talked about a revival, a great revival. We need one. The dear Lord knows how much we need it. We ought to see the car of truth roll on, and our dear neighbors taking passage with us for glory. Then why do we not see it? Will not the Lord work for us? He is working wonders in some localities. Is he partial? Will he pour out showers of blessings on other gardens and leave ours dry? God forbid. Who of us are standing on the wheels? Is it I?

Dearly beloved, while we have cherished sins we cannot work for God, neither can he work for and with us. Think how pure he is, hating covetousness, which is idolatry; yes, and all sin. Are we free from these, walking in all the light given? Why, then, this dearth, and our neighbors not interested? Are they harder to move than others? Let us know for ourselves assuredly that we have removed every obstacle, at least on our part. How anxious are we to see good accomplished? Can we tell? Perhaps our anxiety may have to reach a degree of intensity of which we have scarcely dreamed. What! must we be fanatics?—Not exactly; but let us do something that God may help us, though we be regarded as such by some. Let us be no longer cowardly, but full of faith and courage for the love which our Master bore us. As a father tenderly pities an unfortunate, erring son or daughter, so the Lord pities us, no doubt, who keenly feel the loss we have suffered by past wrongs. But sleepy children rouse up for a moment, and really think they will get up and robe themselves for duty; but they only settle back to dream that they are doing great things, while they are actually missing the reality. Some of them do thus. Shall we be of that class? Let us unclog the wheels, and have the blessing to-day.

Magnolia, Iowa.

—“An American traveler who had made the tour of Europe on foot, was asked what guided him in selecting a resting-place at night; he replied, ‘The presence of flowers. Whenever I find flowers in the yard or garden, well cultivated, I am sure of meeting people with generous hearts. They may be ignorant of books and of the world, but I always find them hospitable and kind to a stranger. Flowers to me,’ he said, ‘are the sign and indication of an elevated humanity.’”

A SONG OF PRAISE. PS. 23.

BY MRS. M. M. STOWELL.

THE Lord's my shepherd I'll not want
Tho' poverty surround;
For in him doth all fullness dwell,
And every good abound.

In pastures green he leadeth me
Beside the waters still,
And in the paths of righteousness;
Therefore I'll fear no ill.

If thro' the dark and shad'wy vale
My pathway e'er should lie,
Thy rod and staff shall comfort me,
For thou art ever nigh.

A table thou preparest me
Mine enemies before,
My head with oil thou dost anoint,
My cup—it runneth o'er.

Goodness and mercy follow me
Thro' all my weary days,
And I a tribute render thee,
Of grateful thanks and praise.
Battle Creek, Mich.

FAST FULFILLING PROPHECY.

BY T. M. LANE.

AS most of the readers of the REVIEW are acquainted with the exposition of the tenth chapter of the Revelation, it will not be necessary to dwell at length upon the chapter and its connection, to show where it is that the last verse applies; but to show that this verse is now in process of fulfillment would require only a little time and space. John, standing as the representative of the church, was addressed by the angel as follows: “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

This, then, is another message or work signifying that one preceded it, which we find, by going back a little, was a mighty angel declaring that time should be no longer, from the little book now open in his hand, which was once closed. Dan. 12:4. We are carried down over the prophetic chain till we come to the expiration of all prophetic time, which we know to be 1844, A. D., when we reach the limits of that message; and the proper application of the eleventh verse could not be discerned till the time movement was developed, and we passed 1844. Here, then, we reach the hour of his judgment (chap. 14:6, 7), at which point comes another prophecy (chap. 10:11), with no more to follow, clearly pointing out that it is the last, and something of great importance, or it would not be heralded to many peoples, nations, tongues, and kings.

“Thou must prophesy,” does not mean that in any way you are to add to the Bible, but, according to the original, to speak from the impulse of divine inspiration, showing that in the fulfillment of this a people must carry the word of God to the world in a sense that no others are doing it. So we ask, Has there been any class of people within the last forty years that have been engaged in Bible work as no others have, lifting all the down-trodden truths and restoring them to their proper places, elevating all its principles and virtues, showing the importance of rendering obedience to God's word instead of the commandments of men, building the old waste places, raising up the foundations of many generations, restoring the old paths, making plain the word of revelation, and intimately connecting with all this the facts of Scripture that show the end of all things to be at hand; that the nations are angry and in great distress; that the mystery of the gospel is nearly finished; that the hour of Judgment is soon to close, and the great consummation is at hand?—Yes, there has been a class of people doing just this kind of work.

Then we inquire, further, How extensive has been this effort? Has it gone to many peoples? We could have answered in the affirmative more than twenty years ago. But how about going to many nations, has this been accomplished?—Most assuredly, years in the past. Does it embrace different languages in these nations?—Yes; different nationalities are engaged in its promulgation, so that some over twenty different periodicals, in different tongues, are going continually to the ends of the earth; and besides, books, tracts, and missionary letters are being sent in large quantities to

all countries and missionary stations; also the living preacher, canvasser, and colporter are following these to most nations and the islands of the seas, and this, too, in the interests of a great and closing reform, based entirely upon the Bible, the word of divine inspiration.

But, last of all, it is to go before the kings of the earth. The word “kings” does not always signify a person sitting on a throne and bearing that title, but as here used has reference to the great and leading men of the nations,—the influential and representative men, those who hold the reins of government and society, the legislative and law-making powers of earth where this reform and message have been published. This, Christian friends, will be the closing and final step that will declare the mystery finished and bring the Son of God, our Saviour, to earth the second time.

To the inquiring mind, desiring to know how the Third Angel's Message will reach the representative men and potentates of earth,—whether through the minister direct or some missionary operation,—we will simply cite one or two cases as examples. Moses went down into Egypt to bring up the Lord's people from bondage; but where did he end his work there before he brought them forth? Was it not before Pharaoh or in the king's court? Again, how was it with Christ as he finished his earthly ministry? Was he not led to the judgment hall, brought before Herod and Pilate, and, last of all, before the leading men of the country? Take the case of Paul. He labored hard for many years in the cause of God, but at the close was brought to Rome to answer for his course in the presence of the law-making powers and men of authority.

Thus it has been with most great reforms in God's work all the way along, and shall we expect anything less at the close and final triumph of the plan of salvation, when Satan will work with all power?—No, indeed! But as a token of what may be expected in the future in this work, we have but to refer to the cases of our own brethren in the States of Arkansas and Tennessee; also to Eld. Conradi's trip to Russia, etc. But we ask all to remember that when victory turns on Zion's side, and the great song of deliverance is sung by those who have been faithful through the last crisis, they exclaim with ecstatic joy, “Just and true are thy ways, thou King of nations” (margin). Rev. 15:3. The ways of the kings of earth have been oppressive and hard, even to confiscation of property and imprisonment; nevertheless deliverance comes, they ascend on high, realizing the difference between true and false ways. Then “strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense, he will come and save you.”

CONVERSION.

BY E. E. MARVIN.

ALL Christians agree that “except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matt. 18:3. But many and varied are the views as to what constitutes true conversion. Although the sinner may pass this revolutionary point called conversion, and then fall away, and eventually be lost, yet it is absolutely certain that no sinner can have even a hope of salvation who has not been converted. Then, if conversion is an absolute necessity in every case, it becomes all-important to know just what conversion is; for there can be no substitute for this essential experience.

It is held by many that God does all the work for us, and to verify this, reference is made to such passages as Eze. 36:26, 27: “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes.” From this it is claimed that God in his own good time will not only convert us, but that he will see to it that we walk in his statutes, i. e., obey his commandments; and from these premises it is easily inferred that if God desired us to keep the Sabbath statute, he would be true to his word to cause us to walk in it. But it is wrong to thus deal with God's word. Let us read Eze. 18:30, 31: “Re-

pent, and *turn yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and *make you* a new heart and a new spirit: for why will ye die, O house of Israel? Now, it would be as reasonable to maintain that the sinner must do *all* there is done, and actually *make him a new heart* and a *new spirit*.

These texts, isolated from each other, and each interpreted to the exclusion of the other, utterly set aside the great Ezekiel as an inspired writer; for Ezekiel is arrayed against Ezekiel. Then what shall we do? Can it be supposed that he was so absent-minded as to forget when writing the 36th chapter that he had written the eighteenth, and especially when he was inspired by the Holy Spirit?—No; but we must conclude that both are *just right*. But, says one, how can that be? It is told in four small words; viz., *the work is mutual*. God furnishes the means of grace by which *only* we can do our part. And thus it is that it may be truly said of God that he makes the new heart, as he furnishes the essential means by which and with which it is made. And it is equally true of the sinner that he makes it; for without his co-operation it never would be made.

To illustrate: A wealthy man contracts with a carpenter to build him a house. The work is done, and it is truly said of the wealthy man that he has built him a house, though he did not lift a saw or hammer; but *he furnished the means* without which the house would not have been built. It is equally true that the carpenter built the house; for without a carpenter's work the house could not have been built. Then the work is mutual. Paul says that "they should repent and turn to God, and *do works meet for repentance*." Acts 26: 20. Here is conversion, *i. e.*, turning to God from Satan; for there are but two masters. To manifest loving, cheerful service to God we must keep his commandments (1 John 5: 3), and thus be in harmony with his government.

God has a law, consequently a government. Satan has no law, consequently his rule is anarchy. Antinomianism is anarchy, for *abolition* is *license*; "for where no law is, there is no transgression." Rom. 4: 15. How, then, can we turn from the Devil's anarchism, antinomianism, abolitionism, to the acceptable service of God?

Here is the very work allotted to conversion: 1. Faith in God (Heb. 11: 6); 2. Conviction (John 16: 8; James 2: 9-12); 3. Repentance (2 Cor. 7: 9, 10); 4. Confession (1 John 1: 9; Prov. 28: 13); 5. Restoration (Eze. 33: 15; Luke 19: 8); 6. Baptism (Rom. 6: 3-6); New creature. 2 Cor. 5: 17.

This is evidently Bible conversion. But, says the objector, you have left no room for God to work. Evidence that God is at work, is seen in the successive steps taken by the sinner, each one requiring a deeper work of grace in his heart; for God says that it is as impossible for him to do it alone as it is for the Ethiopian to change his ebony skin to pearly whiteness. Jer. 13: 23.

Jesus said he would send the Spirit to convince (margin) the world (unconverted) of sin (*i. e.*, transgression of God's law). This can mean nothing but that the Holy Spirit will impress upon the heart of the sinner that he is violating every principle of God's moral standard (the decalogue), and it strives with him till he is made to see how utterly rotten is his character in comparison with the pure, holy principles of God's law. Jesus said: "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. How was it in Noah's time?—God's Spirit strove with men to bring them to him (Gen. 6: 3) in the antediluvian age, and Jesus says it will be so in the last days, upon which we have entered. But now, as then, but few will yield to its strivings. Still God will do his part, and if the sinner yields to its strivings and reprovings, it will remain with him till he is soundly converted to God, and then still be present to bear witness with his spirit that he is a child of God—a new creature. Rom. 8: 16; 2 Cor. 5: 17.

Will this new creature always be in ecstasies thereafter?—No. See 1 Pet. 1: 5-7. The very name given to the Spirit of God, viz., "Comforter," positively teaches that we will frequently be filled with sorrow and gloom, and need

to be comforted. Hence the Spirit is named after its office. It writes the law of God in the heart of the "new creature." 2 Cor. 3: 3; Heb. 8: 10. This is New Testament circumcision. Rom. 2: 28, 29. It makes the keeping of the commandments of God all-important. 1 Cor. 7: 19. The converted soul has a heart all aglow with love for God and anxiety for his fellow creatures who are on the opposite side of conversion from him. He points them to the way from whence comes the heavenly gift. He never grows "weary in well-doing," but is "gentle unto all men," "instructing those that oppose themselves; if God peradventure will give them repentance."

Dear reader, are you converted to God? If not, you cannot hope to enter the glorious and eternal kingdom of heaven. There are thousands of readers of the REVIEW who must be converted or they will be lost at last. Oh heed the Spirit's pleadings! Stay not off the strivings of God's converting agent, but be laborers together with God for the salvation of your own soul. God's Spirit will not always strive with men. Soon the white-winged angel of mercy will take her flight from earth nevermore to return, and then will be heard the bitter wail from unsaved millions, "*Al-most, but lost!*"

Springfield, Tenn.

PROVERBS 11: 31.

BY GEO. THOMPSON.

"BEHOLD the righteous shall be recompensed in the earth: much more the wicked and the sinner." In this text we have it plainly stated where all mankind will finally receive their reward. It is almost universally taught and believed in the theological world, that the righteous will receive their reward in heaven. The finally incorrigible are then represented as being conveyed, as soon as their decease takes place, to a vast lake of seething fire somewhere on the outskirts of creation, and there, amid the wails and shrieks of millions of the damned, together with the Devil and his angels, they are to remain in untold agony as long as God exists.

How this can be harmonized with Prov. 11: 31, we have never been able to see. The text asserts that both the righteous and the wicked will receive their reward on this earth. The Saviour says that the meek "shall inherit the earth" (Matt. 5: 5), not in its present condition, as it rolls through space reeking under the curse, but when it shall be renewed—when the heavens and the earth shall be thoroughly purged by fire, and brought back to Edenic beauty. 2 Pet. 3: 10-13; Rev. 21: 1.

Then is it not reasonable to believe that the wicked, also, will receive their reward here on the earth? If a man commits some crime in the United States, he is not taken over to England or Germany to have his punishment meted out to him. Wherever his depredation is committed, there he receives his reward. So with the wicked. Here they have been engaged in their work of rebellion against God. Here they have despised his law, and his authority to rule over them, and here they will receive their reward. The seer of Patmos in vision was permitted to behold their end. He saw them raised to life, and surround the city of God to annihilate its holy inhabitants. This is on the earth; for he says, "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Then they receive their reward: "And fire came down from God out of heaven, and devoured them." Rev. 20: 9; Mal. 4: 1-3.

The fact that they receive their punishment on the earth, forever settles the fact that their reward will not be eternal life in misery; for if it were, the people of God would never receive any reward. They will not be permitted to live and blaspheme their Creator to all eternity. They will be "consumed out of the earth." Their place will no more be found. The earth will be forever freed from the curse with which it has been scarred for six thousand years. Then will be the time when will be fulfilled the words: "Every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

Thus we see the mighty contrast drawn by the

pen of inspiration between "him that serveth God, and him that serveth him not." Should it not animate us to strive for a place among the ransomed people of God, and a right to the tree of life? The transgression of God's law caused man to be shut away from the tree of life. Obedience to the law will give him access to it again. Rev. 22: 14.

Willow Hill, Ill.

APOSTOLIC EXAMPLE.

BY WILLIAM BRICKEY.

THE question is often asked, If the Sabbath is so important, why did not Paul preach it to the Gentiles? The idea of some seems to be that the Gentiles always kept Sunday. To those who are acquainted with Sabbath history, it is well known that the Gentiles anciently observed the Sabbath. We do not propose in this short article to enter the historical field, but simply to show from the Bible that the Gentiles to whom Paul preached were observers of the Sabbath.

Paul came to Antioch in Pisidia, a Gentile city, and through the courtesy of the priests was allowed to preach on the Sabbath. Acts 13: 14. And the "Gentiles besought that these words might be preached to them the next Sabbath." Verse 42. If they were Sunday-keepers, why did they put it off so long? Why did they not say, Preach for us to-morrow?—Because it is evident that they were Sabbath-keepers; for the "next Sabbath day came almost the whole city together to hear the word of God." Verse 44. This is not an isolated case of Sabbath preaching, for it was so in every city (Acts 15: 21), and the Gentile converts were benefited by it. Verse 19. Paul seems to have been a ringleader, too, in this Sabbath preaching; for he came to Thessalonica, another Gentile city, and, "as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2. A great multitude of Greeks, or Gentiles, were present, and believed. Verse 4. This shows that it was their "manner" to meet on the Sabbath as well as Paul's.

We follow the apostle to Corinth, a Gentile city of Achaia, where he lived a year and a half (Acts 18: 11), working at his trade—tent-making. Verse 3. He reasoned in the synagogue every Sabbath (verse 4), and persuaded the Jews and the Greeks (Gentiles). When we take into consideration that these two last-named places are the homes of the Corinthian and Thessalonian churches, it is easy for us to believe that they were Sabbath-keepers. Take the church of Corinth. If they were not Sabbath-keepers before, Paul set them an example every Sabbath for a year and six months. Nowhere do we read of his preaching to them once on Sunday. If it was right for Paul to set such an example in A. D. 55, will it be wrong for us to follow it? Will God justify Paul for setting the example, and condemn us if we follow it?

SABBATH GIVEN ONLY TO THE JEWS.

BY W. A. COLCORD.

SUCH is the almost universal claim of those who wish to avoid keeping the only day God has sanctified and blessed. But when our first-day friends show that the other nine commandments were ever given to the Gentiles, or else affirm that they have a perfect right to disregard any one of them, and will be saved if they continue in doing so, then there will be some apparent force to this attempt at proving the Sabbath a Jewish institution. Have the Gentiles this right?—No; no Christian dare assert it. Then they are binding on them, are they not?—Most certainly. Then let it be shown that they were given to them, or else admitted that they have something binding on them which was never given to them. But when it is shown that they were given to them, we will show by the same texts and the same logic that the Sabbath commandment, also, was given. Where the nine go, the fourth goes also.

—The religion of some people is constrained. They are like the people who use the cold bath, not for pleasure, but necessity, for health; they go in with reluctance, and are glad when they go out. But religion to a true believer is like water to a fish; it is his element, seemingly his native element; he lives in it, and he could not live out of it.—Rev. John Newton.

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.

PRECIOUS OINTMENT.

Do not keep your box of ointment,
Break it o'er your friends to-day;
Do not keep it in the darkness,
Half-forgotten, laid away.
Little deeds of love and kindness,
Do n't forget to give them now;
Do n't forget to smooth the pillow,
Bathe the aching, fevered brow.

Send your flowers to the living;
Do not keep them for the grave—
They may comfort some poor mourner,
They may strengthen, help, and save.
Send them in their fragrant beauty,
Show your friendship true and warm;
What would care a rosewood casket?
What would care a lifeless form?

Hearts there are with burdens laden,
Bearing bravely toll and care,
Ready to receive your kindness
Should you leave your ointment there.
Do n't forget the kindly counsel,
Do n't forget the loving tone;
They will make the cross seem lighter
To some sorrow-laden one.

All along life's rugged pathway,
Stretch your hand and lift your voice,
Bringing all your love and kindness,
Making every heart rejoice.
Keep your ointment ever ready;
Use it freely—there is room;
It will bring you richest blessings,
Smooth your passage to the tomb.

—Sel.

SWEET LIVES.

"Ah! lovely souls like those we've known,
Whose lives, one sweet endeavor,
All crowned with beauty and with bloom,
The hand of death did sever,—
Their memory, like the new-mown hay,
Will linger round us ever."

In "Annals of a Quiet Neighborhood" there is this gem: "So, for my part, I said to myself as I walked home, 'if I can put one touch of rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God.'"

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely, whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude; but we can be like the grassy dell, beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path; and there is never a thorn thus removed from the path of another, without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs! —*Christian at Work.*

TRAINING THE CHILD.

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6.

The text may have originated with Solomon. If so, it expresses the judgment of an experienced and sagacious observer. It may have been a proverb of unknown parentage. If so, it uttered the common opinion of that race which has been most successful in training its children. In either case the words deserve the careful consideration of those who are responsible for the government of the

young. Waltham went to Geneva to learn watch-making.

The background of the text is that it comes to us indorsed by Solomon, the father of Rehoboam, and others who appear to have done small credit to their training. The most rapid reading of Rehoboam's biography will show that his life was a failure because he did not obey his father's precepts, but imitated his father's example. The fact reminds us that,—

1. *The first requisite to the right government of our children is the right government of ourselves.*

A large place in parental training must be occupied by rewards and punishments. The government of God abounds in them. Every obedience of divine law is rewarded, every disobedience is punished. If a man gets drunk, his head will ache. If he lies, his heart will ache. These retributions God inflicts inexorably. But when the divine penalties come, they fall without tinge of passion. The drunkard feels, the liar feels, that he suffers, not because God is angry with him,—it is difficult to convince the average criminal of that,—but because he has broken a law. Often when parents punish their children, the punishment expresses only bad temper. The boy has been forbidden to throw stones. He throws nine without rebuke, the tenth crashes through a window, and he is punished. He knows he is made to suffer, not because he has broken a law, but because he has broken a pane of glass. He thinks it mean in his father to care so much for a bit of glass, and he is entirely correct in his opinion.

A child by fretting and teasing makes the house a small purgatory, until his mother's patience is exhausted. Then his ears are boxed, and he is taught, not that his mother can control him, but that she cannot control herself.

A man came near burning up his house by trying to govern his stove before he had learned to govern himself. The weather was frosty and the anthracite refractory. He shook out the ashes. He grew hot and red. The lever slipped and he bruised his fingers. It slipped again and bruised them worse. Then the grate stuck fast. He caught the lever with both hands, braced both feet, and jerked viciously. The stove upset, glowing coals flew about the floor, and he had to shout for assistance. The stove cared nothing for his wrath. It obeyed its own laws, and when the man lost his temper he could not perceive those laws. But the safety of his house depended upon his seeing and applying them.

The laws that govern the human spirit are as inexorable and far more complex and occult than those which govern stoves. A man in temper is always blind to them. He can better afford to burn twenty houses than one home. Yet no inconsiderable part of my time has been spent in answering calls to help put out the fire when parental temper had upset the child.

There is a false principle sometimes deliberately adopted by parents, which works almost as disastrously as bad temper itself; which is, indeed, often the cozy nest in which bad temper hatches its eggs secure from attacks of conscience. You may have heard worthy men and women say, "I have but one law with my children. That is, absolute, instant, unquestioning obedience. Even when I have given a command which it would have been wiser not to have given, I insist upon obedience; for parental authority must be preserved, and if a child is allowed once to suspect itself wiser than its parent, family government is undermined."

This is to retain in the household a legal fiction which has long been rejected from civil governments, except perhaps in Russia and Turkey. It used to be said that the king could do no wrong. That fiction has cost many monarchs both their crowns and their heads. It was blown to fragments with memorable solemnities by the French Revolution. The sure way of convincing a people that their king could do no good was found to be declaring that he could do no wrong; and in civil governments we know that to retain foolish laws upon the statute-book is the speediest way of undermining the popular respect for law.

Parents who are not fools know that they are fallible. If they try to teach their children to regard them as infallible, they try to teach what they know is not true; and in this world no good ever comes of lying. The instant a parent discovers that he is in the wrong, he should confess it to his

child. That is the one sure way of gaining and retaining his authority. . . .

It is sometimes said, "But the child's will must be broken; unless that is done he will surely come to grief." Break a child's will! You would better break his back. The parents' main business is to strengthen the child's will. Will-power means success both in this life and in that which is to come. Men become drunkards because they lack strength of will. They fail in their vocations, they sink into idleness, pauperism, and self-indulgence, because their wills are weak. They do not become Christians, or they become paltry, useless Christians, because they have so little will-power.

A kitten is born blind and weak of limb and claw. Nature prepares it to be a good cat, not by breaking its weak little legs and blunting its soft little claws, but by opening its blind little eyes. The parent's business is, not to make children do right, but to make them want to do right.

Willie has disobeyed. You said he should not play with the carving-knife, and there it is in his hand. It is there because his will is weak. When you told him not to do it there was in him a feeble resolution to obey, because he loves you. But it was not strong enough to resist temptation. Your business is to strengthen the weak will until it becomes stronger than anything which can attack it. There are countless ways of doing this, and the main study of your life should be to discover them. You may conquer the child a thousand times, but do him no good until you teach him to conquer himself. Every child, even when in a fury, is a little Paul. He feels, though he cannot say it, Wretched child that I am, what I would I do not, and what I would not I do! Who shall deliver me from the body of this death?

2. *You, the parent, are set by God to deliver him, by strengthening his will.*

Let the text teach us how to do this: (1.) We are to train the child in the way he *should* go. Certainly we should not begin by training him in the way we know he ought not to go. Yet oftentimes this is done. The baby lies quietly in the crib. Its soft eyes wander over the room. It is studying hard. It begins to smile and to coo. It is obeying the sweetest impulses which can sway the human spirit. There are mothers who select such times to administer caresses and whisper murmurs of endearment and approval. And there are mothers who suffer the child to lie there in its loveliness unnoticed, only grateful that it is quiet. But when it grows tired and begins to kick and scream, they hug it to their bosoms, saying, "Mother's darling, precious baby!"

So often it occurs in politics or in churches. A man may go on until he dies, doing all things, bearing all things, sacrificing all things for others, sweetly as Stephen. No one commends him, no one minds except to use him for their own selfish aims. But if he turns hateful, and grows fractious enough, all begin to pet him and truckle to him for fear of what he may do next. They will even put him into office, not because he is fit for it, but to keep him from making trouble.

Now, babies are not fools. When they get petted for screaming and neglected for smiling, they soon draw influential inferences. . . . It should be distinctly understood that when healthy children cry, it is always hunger, or pins, or colic, unless they have been trained to cry. If it is hunger, feed them; if pins, remove them; if colic, the doctor can tell you what to do. But if you have taught them to be fretful, you must teach them the opposite.

Once more. When the child trips or stumbles, have you never heard these fell suggestions: "Naughty chair to trip little baby! Whip chair!" It is easy so to dry up tears by the fires of hell. But so are planted seeds of which the harvests appear in those moody misanthropes who blame circumstances for the results of their own transgressions. It is almost as easy to rouse the sweet side of a child's nature through the imagination by saying, "Poor chair! Baby hurt chair! kiss it." That dries tears by the sun of Christ's kindling. A hundred other illustrations are at hand. Perhaps the commonest is this: A child snatches at a table. "Why, my dear, I am astonished! Suppose you were at Mrs. B.'s table; what would people think of you?" So the principle of conduct is planted—"Do all things to be seen of men"—which is not the principle Christ commanded. So the child is taught to feel that the good opinion of

strangers is more important than the happiness of father and mother and sister. And, since the child is father of the man, a crop is sown of husbands who will be polite to all wives and daughters except their own; who will restrain their tempers in society, and let them effervesce at home.

(2.) We should train children in the way they should go. Many fail of good results by trying to train them to stand still. It is a child's nature to go. Right or wrong, it will go. It is a common mistake, but a deadly one, to govern children by negatives. God begins with them by promptings to incessant activity. Parents often begin by constant repression. Milton wrote long ago that one ounce of right-doing is worth many times the same amount of forcible prevention of wrong-doing.

I suppose that most of us have rebuked our children twenty times for doing what we disapproved where we have once commended them for doing what we approved. It is "don't," "don't," "don't," until we are weary and they are discouraged. But who watches, and, when the child has tried twenty times in vain to make his card house stand, sees him succeed the twenty-first, and cries, Bravo! or, if the child's perseverance is exhausted, and he turns from the blocks, cheers him on to another attempt? We keep Bruce and the spider for Sundays.

The way to keep a child from doing wrong things is to keep him busy doing right ones. A parent should be a governor, in the mechanical meaning of the word. When the little wheels work too fast, the great fly-wheel gathers up the superfluous energy, and when they flag gives it back to them again, and so keeps them all going evenly, but going. Most of us perform the less useful parts of our duty. We check the disturbing energy too willingly, especially when our heads ache, but we rarely give it back to urge the child forward in good works.

(3.) Training a child in the way he should go is often radically different from training him in the way we want him to go. There are certain over-wise maxims that have been overmuch believed. Such are these, "The child is blank paper upon which we may write what we will." "As the twig is bent, the tree is inclined." "The child is virgin soil in which we may plant what we like, sure that it will produce its proper harvest." Folks who think that, are likely to reap fine crops from their virgin soil.

The child is a field in which ancestors have been planting seeds during millenniums. That small bundle of soft impotence in your cradle is as full of germs as a tropic jungle. The parent's business is to watch for them as they appear, to cultivate the flowers and train the weeds, remembering that every weed has its uses. Tares and wheat will show themselves. It is for us to know each instantly. All the educational steam pumps of earth will never force into a child anything of which God has not put the germ within him. We can create nothing. We can only educate, draw out, what is already there. . . .

(4.) To train up a child in the way he should go is a different thing from training him as other children should go. Many parents have been spoiled by their success with one child until reformed by their failure with another. They cast a candle mold after the pattern of the one who turned out so well, and fancy they have only to crowd all other children into it, and they will assume the same form. This is the reason why so often one black sheep appears in a flock of white ones. Children are born to go different ways.

The menagerie trainer trains each animal according to its peculiar nature. He does not attempt to make a falcon swim, nor a fish fly, nor an otter climb. But the differences between children are far more radical, and far more subtle and difficult to discern. Parents should remember that *because* they have succeeded with one child, they are in a distinct danger of failing with the next. Teaching a chicken to scratch does not qualify one to teach a duck to swim, except in this general way, that it trains the trainer to be patient, persistent, and watchful. In certain respects all animals are alike, and all children are alike. If you show temper to animals, all of them will show temper to you, but each in a different way. One will bite, another will scratch, another will kick, another will run away. If you are kind and just and wise, all will respond and try to do your bidding, but each in his own way. So it is with children.

The naturalist will glance at three hundred larvae, and tell you instantly what food to provide for each. They look much alike to lay eyes. But the naturalist says, "That will be a silk-worm; give it mulberry leaves. That will be a purple emperor; give it oak. That will be a white miller; give it grape leaves." Do this, or each will perish.

If men would observe their little children, on whose welfare their most precious hopes depend, with one half the carefulness the naturalist bestows upon bugs and fishes, great would be their reward. —Rev. W. B. Wright, in *Christian Union*.

HOME POLITENESS.

A BOY who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents, may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, not coveting the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and girl, Cultivate the habit of courtesy and propriety at home, in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.—Sel.

A GLIMPSE OF THE BRITISH MUSEUM.

DR. OLIVER WENDELL HOLMES says in the *Atlantic*: "I made but two brief visits to the British Museum, and I can easily instruct my reader so that he will have no difficulty, if he will follow my teaching, in learning how not to see it. When he has a spare hour at his disposal, let him drop in at the museum, and wander among its books and its various collections. He will know as much about it as the fly that buzzes in at one window and out at another. If I were asked whether I brought away anything from my two visits, I should say, Certainly I did. He sees some things, not very intelligently, but he cannot help seeing them. The great round reading-room, with its silent students, impressed me very much. I looked at once for the Elgin Marbles, but casts and photographs and engravings had made me familiar with their chief features. I thought I knew something of the sculptures brought from Nineveh, but I was astonished, almost awe-struck, at the sight of those mighty images which mingled with the visions of the Hebrew prophets. I did not marvel more at the skill and labor expended upon them by the Assyrian artists than I did at the enterprise and audacity which had brought them safely from the mounds under which they were buried, to the light of day and the heart of a great modern city. . . .

"There is one lesson to be got from a visit of an hour or two to the British Museum; namely, the fathomless abyss of our own ignorance. One is almost ashamed of his little paltry heart-beats in the presence of the rushing and roaring torrent of Niagara. So, if he has published a little book or two, collected a few fossils or coins or vases, he is crushed by the vastness of the treasures in the library and the collection of this universe of knowledge.

"I have shown how not to see the British Museum; I will tell how to see it. Take lodgings next door to it—in a garret if you can't afford anything better—and pass all your days at the museum during the whole period of your natural life. At threescore and ten years you will have some faint conception of the contents, significance, and value of this great British institution, which is as nearly as any one spot the *næd vital* of human civilization, a stab at which by the dagger of anarchy would fitly begin the reign of chaos."

—Books are yours,
Within whose silent chamber treasure lies
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which, for a day of need,
The sultan hides within ancestral tombs;
These hoards of truth you can unlock at will.
—Wordsworth.

Special Attention.

THE TREND OF SUNDAY AGITATION.

A CALL has gone forth for a "Sabbath [Sunday] Convention" to be held in Elgin, Illinois, on the 8th of November next. The call appears in the *Chicago Times* of Sept. 18, 1887, and opens as follows:—

"The undersigned ministers and members of churches, feeling that the prevalent desecration of the Sabbath is injuring the churches, promoting infidelity, and provoking the just anger of God, unite in calling a convention of Christian people who sympathize with us in this feeling, to meet in Elgin, Ill., Nov. 8, 1887, at 7:30 P. M., to consider in session through the following day. The purpose of this convention is to consider, and pray, and act in reference to this matter as God shall direct."

The call was signed by fourteen Congregational ministers and one evangelist. The idea expressed above that Sunday desecration is calling down upon the nation the judgments of God, is one which the reformers are beginning to pull upon most lustily; and in some directions it will no doubt have its effect. There are two ways to treat this Sunday question. One is by moral suasion, the other by legal enactments. But a sense of moral obligation can never be worked up in reference to an institution which has not the least Bible support. Nothing can be done, therefore, with the question from a moral point of view, except to discard the human institution, return to the Bible Sabbath, and bring to bear upon the consciences of the people, the "Thus saith the Lord," of the Scriptures, in its behalf. But this the generality of religious teachers will refuse to do, as it would involve a confession of error.

The next thing to do, is to play upon the superstitions of the people in making them suppose that God is afflicting the land with judgments on account of Sunday desecration, till a law can be secured through which to enforce its observance upon all. On this line, according to the intimation contained in the call, the argument will run in the above-named convention.

WILL NOT ENDURE SOUND DOCTRINE.

PAUL, in 2 Tim. 4:1-4, declares that in the last days the majority of those who seek religious instruction will have itching ears; that is, ears desirous of being pleasurably excited with smooth and agreeable teaching; that they will not endure sound doctrine, or will not bear the straight and practical teaching of the gospel, but will turn aside to pleasing fables, and heap up teachers who will preach them.

For a plain, unvarnished, and most striking fulfillment of the apostle's words, we commend the reader to the following incident which has recently transpired in Chicago, as published in the *New York Tribune*:—

"A recent incident in Chicago has given cause for the conclusion that some people who profess Christianity have no relish for the practical application of its principles. The event referred to is the resignation of the Rev. Charles F. Goss, pastor of the Chicago Avenue Church, mainly because a part of his congregation resented his efforts to teach the application of Christian doctrine to every-day life. A few weeks ago Dr. Goss preached a sermon on the duties of society toward poor working girls, which caused much comment and deepened the dissatisfaction of the lip servers in the congregation. The position of Dr. Goss was not an incendiary one, to say the least. He took for his text a letter written to a Chicago paper by a working girl, setting forth the dangers to which her fellows were exposed through their deprivation of all healthful and protected forms of recreation. Dr. Goss enlarged upon this statement, and held that it would be a work of Chris-

tian charity and beneficence to organize capital for the supply of innocent and cheerful entertainment for the young of both sexes whose condition makes such a provision desirable and even necessary. It was a thoroughly practical suggestion, and beyond question it was wholly in the line of applied Christianity.

"Strangely, however, this proposal to shelter and benefit a suffering and helpless class, gave deep offense to many of Dr. Goss's hearers. They complained that there was not enough evangelicalism in his discourses. They said they did not want to be shown how they must put their religion into action. In fact, they intimated, though they did not say so in so many words, that preaching which appealed to conscience did not suit them; all they wanted was preaching which appealed to the imagination. It was a curious cause of offense, not because there have not always been only too many such professors of Christianity, but because such professors have usually had at least grace enough to be ashamed of their views, and to cloak them as much as possible. What makes this case noteworthy is the singular frankness of the malcontents' avowal that they do not want a religion which enters into and elevates daily life, but only the pretence of one represented by intellectual assent to certain dogmas. There is, however, one other strange point in the case. The Chicago Avenue Church people who wanted to get rid of Dr. Goss, professed to prefer evangelical preaching. Now evangelism is applied Christianity or it is nothing, and no preaching could be more truly evangelical than that which Dr. Goss had been giving them. The doctrine of the good Samaritan is of the straightest evangelical kind, and that was the essence of his discourse upon working girls. Yet this practical gospel teaching gave offense.

"The resignation of Dr. Goss, it is now said, will probably not be accepted. If it should be, the fact would certainly be interpreted anything but favorably to the majority in his congregation. It is, indeed, hardly credible that any church could maintain organization upon so hollow a pretence of religion as seems involved in the position of the members who brought pressure upon the pastor to compel his resignation. For that position is wholly incompatible with comprehension of, much more belief in, the teachings of Christ, and those who hold it have no business in any church calling itself Christian. The pastorage of Dr. Goss has been an able and energetic one. He has been profoundly impressed with the necessity of applying religion practically, and there ought not to be any doubt that he is eminently right in that conviction. Indeed, it may be said that in this matter he is in full accord with the strongest tendencies of the period; and because this is so, it is the more surprising that any element in his church should have resented his preaching, or striven to substitute for it the old pithless kind which its hearers could reconcile with a daily shattered decalogue."

CONVERTING THE WORLD.

MUCH is said upon this subject of late, as if it was a fixed conclusion that the world in its present state is to be conquered by the gospel of Christ. And the idea is much used to adorn the rhetoric of the pulpit and religious papers. But occasionally one is found who is inclined to consider the subject from the stand-point of philosophy and in the light of facts, by which it is seen how vast is the undertaking, and how the enterprise so far as numbers is concerned is retrograding instead of progressing, and the church is farther from the object in view than ever before. If they would also consider the subject from a Bible stand-point, they would find conclusive proof that no such event is ever to occur, but that all that can be done is to "gather out of the Gentiles a people for his name." The Chicago Times of Sept. 18, publishes the following:—

"The Independent undertakes to show by arithmetical calculation what a vast undertaking is the conversion of the world by the Christian church. 'In round numbers,' it says, 'the non-Christian population of the world is generally estimated at 1,000,000,000, leaving a Christian population of

400,000,000. Now the natural increase of 1,000,000,000, though it may not, because of the conditions of population in crowded countries like China and India and among uncivilized hordes like those of Africa, be quite as large in proportion as that of the 400,000,000 of Christians living under the highest forms of civilization, must be vastly larger in bulk. The rate of natural increase in India in the last decade was seven per cent. If that rate were applied to the whole of the 1,000,000,000 of pagans, we should have a gain of 70,000,000 every ten years. In Europe (exclusive of Turkey) and the United States, the increase in the decade was something under ten per cent. Apply that to the 400,000,000 Christian population, and we have a gain of 40,000,000. In other words, the natural increase of the heathen world is 30,000,000 greater every decade than that of the Christian world. Thirty millions in a decade is 3,000,000 in a year; and this 3,000,000 a year must be overcome by propagandism among non-Christian people before it can be said that Christianity—by which we mean the whole Christian population—is increasing as rapidly as paganism. This is a fact which we need to look at steadily, in order to understand the vastness of the work before us.'"

INCREASE OF INTemperance.

SOME idea of the true state of this country with reference to the temperance question—not the narrow but popular idea of temperance which makes it mean simply abstinence from the intoxicating cup, but temperance in its broad and true sense—may be gathered from the following facts and figures which we take from the *Illustrated Christian Weekly*. As that journal remarks, they are "somewhat ominous in their suggestions":—

"Official reports as to the increase or relative decrease of various products in this country, show that there are certain undesirable things where the increase has been very great. For example, the production of cigars was more than sixty-two last year for every inhabitant, babies included, against fifty-nine the previous year, and forty-eight in 1880. The production of cigarettes has increased to twenty-six for every inhabitant, against twenty-two the previous year and only eight in 1880. The consumption of tobacco in other forms has increased to 3.28 pounds for each inhabitant, against 3.22 pounds last year and 2.75 pounds in 1880. It is gratifying to know that the production of spirits has decreased to 1.11 gallons per capita, against 1.19 last year and 1.25 in 1880. But this decrease may be owing to the fact that the overproduction in previous years has left an immense stock on hand. Meantime the production of fermented liquors has increased enormously—from 410,000,000 gallons in 1880 to 716,000,000 in 1887, or as 8.37 gallons for each inhabitant against 11.78 gallons."

The reader will observe that despite all the progress made in the last few years in the spread of temperance sentiment, so called, the total production of fermented liquors has been much larger during this year than ever before, while the consumption of such destructive agents to health and morals as cigars and cigarettes has been steadily and rapidly on the increase, without any sign of declension whatever, there being little or no public sentiment against them. This is not a very encouraging outlook for the friends of true temperance. Even could the traffic in intoxicating liquors be suppressed, there would still remain the baleful effects of tobacco in its various forms, the use of which is as truly intemperance, and as truly productive of the evils of intemperance, though in a less degree, as the use of rum, beer, and whisky. It would but be severing one of the heads of the dragon, while it continued its life by virtue of the others. These evil agencies do a common work, one serving as a stepping-stone to the other; and until all these, and others which might be mentioned, shall have been suppressed, it can never truly be said that temperance, in its true sense, has gained the victory. How far we are from that time we leave the reader to judge.

TROUBLE AHEAD.

FROM the testimony of many of our leading papers, it is clear that Seventh-day Adventists are not the only ones who are looking for trouble ahead. The Boston Herald says:—

"It seems to us that a parallel may be drawn between the overthrow of the Roman system of civilization and our modern system more nearly than at first sight might be supposed. The Goths, Vandals, and Huns that we have to contend with are not at a distance, but in our own midst. They are the dissatisfied and disorganizing elements of society. In the past, so far as our own country is concerned, there has been no opportunity for them even to make the pretence of an attack; but in the last few years a marked change has taken place in this respect. The power of the invader has increased both morally and numerically, though the numerical increase is offset by an augmentation on the other side. While the assailants have become more formidable, the defenders of society appear to have lost, we will not say strength, for their preponderance in force is as undeniable as ever, but something of the nerve and spirit required to make their superiority tell. We have gained in wealth and luxury, but we have lost in tenacity of moral purpose. . . .

"It needed centuries of slow corruption to undermine the Roman civilization, and thus bring about its downfall; but in the days of railroads, telegraphs, and printing-presses, movements proceed more rapidly than they did 1,400 and 1,500 years ago. The change that has taken place in the United States in the last half century, might have required for its making ten times that period in the earlier part of the Christian era; and, as in all things we are greatly influenced by public action in Europe, it would be hard to say to what extent an extensive and successful socialistic outbreak in Europe, should one occur within the present generation, might find a response on this side of the Atlantic."

APPROACHING THE CLIMAX.

THE appalling record which appears from week to week in the columns of the daily press, of disasters by sea and land,—storms, shipwreck, riots, incendiarism, suicide, railroad horrors, and minor casualties,—is so visibly on the increase, and has attained at the present time such proportions, that it should raise in every serious mind the query when the climax will be reached. To believe that all these things arise from mere chance is too great a stretch of our credulity. The following is the record of accidental death or suicide for one day in Minneapolis, Minn., as given in the *Inter Ocean*, under date Sept. 20:—

"An epidemic of suicide and fatal accident appears to have taken possession of the city. For a week or so the number of fatal casualties has been on the increase, and within the last thirty hours no less than six persons have met sudden death. Yesterday afternoon Angus McDonald, a carriage-maker, shot himself in a fit of despondency, caused by sickness, and this morning Phineas Chamberlain jumped from a third-story window, and was instantly killed. A few hours later L. A. Root dropped dead in his house. At almost the same hour Mrs. Catherine Jones was run over by a train on the Chicago, Milwaukee, and St. Paul Railroad, and instantly killed. Yesterday afternoon J. H. Follette fell off from a Manitoba train near the union depot, meeting instant death, and this afternoon the body of an unknown man was found in the canal in the milling district. It is not known whether the latter was accidental or a suicide."

The time was, within the memory of our fathers, when a tithe of the calamities which follow one another in such rapid succession, in nearly every quarter of the globe, would lead men to pause in their worldly pursuits and speak in awe-struck tones of the judgments of God. Now they merely excite a passing comment. The whole situation is a most emphatic comment on the position of the times in which we are living.

—"No man has a right to speak out all his mind. There are things he must keep in his heart, as if under lock and key. They are to be known only to God and himself."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 27, 1887.

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

THE SANCTUARY.

A BROTHER inquires what relation the subject of the Sanctuary bears to other subjects in our system of belief.

A volume would better convey an answer to this question than a brief article. A synopsis of the subject only can be here attempted.

1. The subject of the Sanctuary is essential to an understanding of many of the prophecies. The event to occur at the end of prophetic time—the 2300 days (Dan. 8:14)—is the cleansing of the Sanctuary. Without an understanding of this, one must necessarily go astray in applying the prophetic periods.

2. The view of the Sanctuary as held by S. D. Adventists is the only subject which provides a place for, and brings to view, the preliminary Judgment which must precede the coming of Christ—a work which for the sake of convenience, as best expressing the nature of the work, we call "the investigative Judgment." That such a preliminary Judgment, or decision of cases for life and death, does take place before Christ appears, is absolutely certain from the very nature of the case; for when Christ is revealed in the clouds of heaven, with the suddenness of a flash of lightning the line is drawn between the righteous and the wicked, and the righteous are made immortal, the righteous dead being raised, and the righteous living changed in a moment, in the twinkling of an eye. There is no time here for investigation of character, decision of cases, or rendering of sentences. This work is evidently already done, and what is here seen, is but the carrying out of a previous decision. The view of the Sanctuary which we hold to be the scriptural view, presents Christ as finishing up his work as priest with this very service, examining cases, making the atonement, blotting out sins, and making up the blessed list of the subjects of his everlasting kingdom. Aside from this view, no time nor place for this necessary work can be found. This point has given a deal of trouble to first-day Adventists.

3. Such prophecies as Rev. 10:5-7 and Rev. 11:19, are utterly unintelligible without an understanding of the subject of the Sanctuary.

4. It is a most wonderful auxiliary to the argument on the Sabbath question. While the Sabbath can be shown to be binding by independent lines of arguments from the Scriptures, the Sanctuary argument is absolutely and forever decisive on this question. Any person who is established on the subject of the Sanctuary, can never have the first shadow of doubt or misgiving on the subjects of the law and the Sabbath.

5. The same may be said of the question of the second coming of Christ. While it can be proved that the coming of Christ is at the door by scriptures not directly connected with this subject, yet the Sanctuary subject is a demonstration on that question. For if Christ is now closing up his work as priest—which is very soon to be finished, it is absolutely certain that the second coming, also, is very soon to occur; inasmuch as, his priesthood being finished, his next position is that of king, and his next move is to come for his people.

6. It guards against time-setting for the Lord to come, as it shows that no prophetic period reaches to the coming of Christ.

7. It is the only question which explains the great Advent movement of the past, as viewed with reference to the disappointment of 1844, and binds the past and present movements together as one consistent whole.

8. It holds us to correct views in regard to the condition of man in death, by showing that rewards and punishments cannot be given till the atonement of Christ is finished.

9. It guards against the two errors, Universalism on the one hand and predestination on the other, which spring from the popular error of placing the atonement on the cross, by showing that the atonement is the last work of Christ before his coming,

and pertains to those only who have sought an interest in it by repentance and faith.

10. It brings before the mind Christ as a tangible Saviour, and his work as a reality, as they are not brought out in any other theme treated upon in the word of God.

11. It explains the parable of Matt. 22:1-14.

12. It explains the important parable of the ten virgins of Matt. 25:1-13.

13. It is the foundation of the Third Angel's Message of Rev. 14.

But why enumerate further. As a light on theological subjects and an incentive to the highest practical godliness it ranks with the choicest of all Bible themes. Especially is it the great citadel of the truth for the last days. Every believer should be as familiar with it as with his mother tongue. Every time we seek the Saviour we go to the Sanctuary; and there our eternal interests center.

THE ANTARCTIC SUN.

SOME person in England who is foolishly trying to revive and defend the exploded old pagan notion that the earth is the center of the universe, flat and stationary, has sent us a copy of a monthly paper, entitled, "The Earth and Its Evidences," devoted to that object. In this number, August, 1887, we find the following article, entitled, "Midnight Suns:"—

"A correspondent recently inquired whether such a well-known and repeatedly observed phenomenon in the arctic regions, had ever been noticed in the antarctic latitudes; and declared his intention to abandon forever his faith in the globular theory if he could be assured that no such sight had ever been recorded by any of the numerous explorers of the southern oceans. Of course, we had no hesitation in informing him that though the professors never hesitated to make the most reckless and baseless assertions, whenever they could do so with impunity, yet they had never hitherto gone to the length of describing such a conclusive proof of the globular theory, as the sight of a midnight sun at 'the antipodes' would most assuredly afford them. Notwithstanding these damaging failures to furnish one tithe of evidence in favor of their senseless craze, yet not one of the Royal craftsmen has had the honor or candor to account for these strange inconsistencies or to throw up the sponge when they know they have not a leg to stand on!"

"NOTE.—It is hardly necessary to remind any intelligent person that the view of the midnight sun, even in the arctic regions, is seen under conditions directly conclusive against the globular theory! The sun, when seen at midnight, is visible to the observer looking due north! That means over an elevation or section of the 'globe' of many thousand miles in height! And those who have unwillingly or unwittingly recorded such a phenomenon, must have done so under the impression that they were addressing some of Mr. Carlyle's 'fools,' as he truthfully declared most Englishmen to be. The midnight sun in the arctic regions, and the entire absence of such a sight in the antarctic latitudes, is a death blow to the whimsical devices of ten thousand Newtons. Professor Tyndale acknowledges this; hence, this rather unlooked-for retirement from the chair of natural philosophy!"

Before launching out with such confidence upon the supposition that such a phenomenon as a midnight sun in antarctic latitudes had never been seen, the writer would have done well to institute a little inquiry to ascertain if such a thing had never been observed. And it certainly would not be a difficult question to settle. Of course there have not been so many efforts at discovery in the South as in the North, as there seems to be nothing especial in the South to attract navigators in that direction, while the greater portions of habitable land lie in the northern hemisphere, and extend far up into northern seas. Hence the North has been the theater of the many exploring expeditions fitted out to discover a nearer northwest passage from Europe to Asia, or find an entrance to a supposed open polar sea. Yet the South has not been left entirely unvisited, as the discovery of a great antarctic continent there located testifies.

We are glad the writer of the article above quoted had the discernment to perceive, and the candor to confess, that the appearance of the midnight sun at the antipodes would "most assuredly afford" "conclusive proof" that the earth is a globe. Now we happen to have in our Office an experienced navigator, who has followed the sea for years, and circumnavigated the earth a number of times—Bro. C. Eldridge, who has at the present time charge of the subscription book department of the REVIEW Office. He is at this writing away looking after the interests of the canvassing work at different camp-meetings, or we

would procure a statement from him on the point. But we have heard him repeatedly testify that the meridians of longitude gradually draw nearer together south of the equator just as they do north. Hence, if followed a sufficient distance, they would inevitably come together in a common center, which is called the "south pole;" just as the place where they come together at the North, is called the "north pole."

Capt. Eldridge was at one time sailing in southern waters, during the southern summer, or at that season of the year when the sun was on the tropic of Capricorn. Ship captains are usually restricted by the companies for whom they sail, from going into extreme southern latitudes, on account of the danger of rougher seas and more tempestuous winds. But Capt. Eldridge, being on an independent voyage, determined to risk the shorter route between the points from and to which he was sailing, though it took him far south of the usual course. He accordingly sailed his vessel ten degrees farther south than the course navigators usually take. And as he drew nearer the pole, the same phenomena exactly were observed which appear when men sail toward the north pole when the sun is on the tropic of Cancer; namely, the sun continued to set later and rise earlier till finally it did not go below the horizon at all during the entire twenty-four hours for three consecutive days.

Then, as his course curved northward from the pole, he went through the same changes only reversed, that is, the sun continued to set earlier and rise later.

Now here are the facts of actual experience, the testimony of an eye-witness. It is useless for any one to try to gainsay it; and, as above admitted, it does most conclusively prove that the earth is a globe.

Let this whole "flat-earth" theory be confined to such English circles as may choose to entertain it. We trust it will never take root on American soil.

We are profoundly chagrined to find that this writer, whoever he may be, is a professed Adventist, having much to say about the approaching end of all things and the coming of the Lord. So it appears that this is another scheme of the enemy to work against the truth by trying to couple and identify it with that which will justly excite the contempt and ridicule of the more intelligent classes everywhere.

CLERICAL FALSEHOOD.

AND HOW THE MICHIGAN "CHRISTIAN ADVOCATE" DEALS IN IT.

THE Michigan *Christian Advocate*, of Detroit, Mich., in its issue of Aug. 13, 1887, published the following editorial note:—

"Our Adventist friends are publicly applying the most coarse and unkind epithets to Bro. Canright for having the courage of his convictions in stating the reasons for his renunciation of their faith. He is denounced and slandered at all points of the compass. Meanwhile he holds steadily on his way, and says what he has to say in the most gentlemanly, brotherly, and Christian spirit, leaving his late associates a monopoly of billingsgate and vituperation. The *Advocate* has received several hundreds of new subscribers for the weeks these articles will run, and is glad to be the medium of sending out the truth to so many eager inquirers."

Being well satisfied that this was a malicious charge, wholly without foundation, we decided to call upon the *Advocate* to substantiate its statements, deeming it due to ourselves, if it could not do so, to expose its unchristian course. We, accordingly, under date of Aug. 17, addressed to the *Advocate* the following letter:—

Battle Creek, Mich., Aug. 17, 1887.

Editor Michigan "Christian Advocate,"
Detroit, Mich.,

DEAR SIR: The following editorial item I clip from your paper of Aug. 13:—

[The statement given above was here inclosed.]

I am somewhat surprised at this statement, it is so contrary to the course usually pursued by our people in such cases, or at least to the course they have been counseled to pursue. Inclosed I send you a clipping from our paper of March 22, which will show you the position we have taken with reference to the withdrawal of Eld. Canright from us, and the attitude our brethren have been counseled to maintain toward him.

[The article inclosed was that written by Eld. Butler, in reference to this matter, which it is not necessary for us here to repeat. Our readers will remember that he earnestly counseled all to refrain from saying or doing anything to stir up personal or bitter feelings concerning any who might go out from us; urging that we should not impugn motives or say unkind things about them. Such a course is wholly repudiated as not according to a Christian spirit. Concerning this article our communication to the *Advocate* continued:—]

Now, if our people have so far departed from this instruction as to justify the statements of the foregoing paragraph,

we are greatly interested to learn the particulars of the matter. You would not, of course, utter so grave charges against any denomination without evidence upon which to base them. You will therefore oblige me by sending me in the inclosed prepaid return envelope, specimens of the "billingsgate," "vituperation," "slanders," and "coarse epithets" which you say S. D. Adventists are "publicly" applying to Eld. Canright, together with the names of the persons by whom, and the places where, the offenses have been committed.

Yours truly,

URIAH SMITH, Editor REVIEW AND HERALD.

Waiting two weeks, and receiving no reply, we wrote again as follows:—

Battle Creek, Mich., Aug. 31, 1887.

J. H. Potts, D. D., Editor Michigan "Christian Advocate."

DEAR SIR: The 17th of this month I addressed you a note in reference to an item which appeared in your paper of Aug. 13, 1887, requesting you to give me specimens of the "billingsgate," "vituperation," "slanders," and "coarse epithets," which you charged that S. D. Adventists were "publicly" applying to Eld. Canright. As yet I hear nothing from you on the subject, although my letter contained a stamped envelope for reply. Certainly it ought not to take more than two weeks to get a letter from Detroit to Battle Creek, provided you have the evidence at hand to support your statements. If you have no such evidence, the delay can easily be accounted for. How, then, shall I interpret your silence? Is it a confession that you have without cause or provocation uttered harsh and untruthful charges against a Christian denomination of whom Eld. Canright himself says, that, in humility, piety, and devotion to the service of God, they will compare favorably with any denomination in the land?

I hereby re-iterate the request of my former letter, and await an early reply. Yours truly,

Waiting twelve days more, and receiving no reply, we addressed another note to the *Advocate*, as follows:—

Battle Creek, Mich., Sept. 12, 1887.

J. H. Potts, D. D., Editor Michigan "Christian Advocate."

DEAR SIR: Receiving no reply to my communication of Aug. 31, relative to the "billingsgate," "vituperation," "slanders," and "coarse epithets" which you in your paper of Aug. 13, 1887, accused S. D. Adventists of "publicly" applying to D. M. Canright, I take occasion to write you once more concerning the matter. I pronounce your statements false and slanderous, and call upon you to retract or to present the proof to sustain them, which I have already twice called upon you for, and you have refused to give. You greatly miscalculate if you imagine you can dispose of this matter by adding to a violation of Christian fairness a breach of common courtesy, and passing it by in silent contempt. If you persist in this course, justice will demand that you be published to the world as a willful vilifier and slanderer of an innocent people.

The next number of our paper does not go to press till Sunday, the 18th, which will give you ample time to respond if you have any desire to attempt a vindication of your course. Yours truly,

By dint of this perseverance, we succeeded in drawing out, Sept. 14, the following response:—

Saginaw City, Sept. 14, 1887.

Rev. Uriah Smith,
Battle Creek.

DEAR SIR: Your personal letter to me has been forwarded here. I did not write the paragraph to which you allude. Have been out of the city at camp-meetings and the conferences almost constantly. Did not see the paragraph until after the paper was printed. No one intended to misrepresent your people, however. The party writing the paragraph did so upon what he believed to be reliable information. Very respectfully,

JAMES H. POTTS,

Editor Michigan "Christian Advocate."

This letter, as the reader will perceive, contains nothing whatever to meet the circumstances of the case—no intimation that they might possibly have been misinformed in the matter, no expression of any purpose to look the matter up to ascertain the facts in the case, and no promise to make any amends if it should be found that the charge was not well founded.

Under date of Sept. 19, we wrote again, this time to the Methodist Publishing Company, Detroit, Mich., as follows:—

Battle Creek, Mich., Sept. 19, 1887.

To the Managing Editor of the Michigan "Christian Advocate," Detroit, Mich.,

DEAR SIR: For more than a month I have been trying to secure some information or some satisfaction from your office respecting an editorial paragraph which appeared in your paper of Aug. 13, accusing S. D. Adventists of publicly following Eld. Canright with "billingsgate," "vituperation," "slanders," and "coarse epithets" because he has renounced his former faith. To my first communication, under date of Aug. 17, no attention whatever was paid. I have since written twice, addressing the editor, Mr. Potts, by name. To one of these he has responded, treating the communication as merely a personal letter, and disclaiming for himself any responsibility in the matter, on the plea of absence from the office. This does not meet the issue at all, nor furnish any of the satisfaction which we require. I therefore make one more attempt to reach the responsible party in this transaction, if he can be found. The charge

will stand as a base calumny until it is proved. If it cannot be proved, it must be retracted or exposed.

Awaiting an immediate reply, I remain,

Yours truly,

Waiting till it is evident that no reply is intended to these repeated requests, we now lay the matter before the public. We have given the *Advocate* more than a month to produce its testimony, or to look it up, if it was not at hand, to substantiate its slanderous charge. The malicious nature of this attempt is now apparent. In no way could a denomination be put in a worse light before the public, than to be represented as hurling billingsgate ("foul or profane language."—*Webster*), vituperation and coarse epithets after a man because he had renounced their faith. Any people who would do this, would not be worthy of the Christian name. And in this light the *Advocate* would evidently like to have us stand, to cut off our influence and break down our work. But S. D. Adventists have done nothing of the kind. The facts are that none of our papers, except the *Review*, have made any mention whatever of Eld. Canright's departure; and in the *Review*, aside from that number in which he made a statement of his own case, his name has been mentioned only three times, and then only incidentally. The charge is utterly false; and if the *Advocate* did not know it at first, it has known it since, and yet utterly refuses to pay any attention to respectful correspondence addressed to it on the subject. It thereby shows itself to be destitute not only of moral honesty but of common courtesy. In this we have a specimen of that "truth" which it is glad to be the medium of sending out to eager inquirers. This is a specimen of the spirit which goes with opposition to the Sabbath, and a sample of the justice which they who adhere to the Bible may expect at the hands of such opposition. What good the profession of Christianity will do persons when coupled with such a course of action, or how much patronage a paper is entitled to, while under such management, we leave a candid public to judge.

18 GOD'S COVENANTS WITH MEN.

As stated last week, there existed a prime necessity when Israel came out of Egypt, that some effectual means should be taken to hedge them in from all other nations, and keep them a separate and distinct people. This was accomplished in the covenant which was then made with them, with its peculiar laws and services.

In Heb. 9:1, Paul says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." According to this testimony the first covenant included the worldly sanctuary and all its services, with all the enactments, laws, and ceremonies which were peculiar to the Hebrews as a people. In view of this fact, the thought refuses to remain unexpressed, that the first covenant for this reason, if no other, could not have been the ten commandments; for the ten commandments have nothing to say about a sanctuary or the ceremonial or typical services.

And there is another reason why the ten commandments could not have been the old covenant, which may as well be mentioned at this point as any other. In Deut. 5:2, 3, Moses refers, beyond all doubt, to the covenant recorded in Ex. 19; and he says: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Now, if this covenant was the ten commandments, it follows that the Lord had not enjoined the ten commandments upon their fathers, but only upon them. A covenant is not binding till it is made. And if this covenant was the ten commandments, and was not made with the fathers, as Moses declares, then the ten commandments were not binding upon the fathers, and were not, of course, binding upon any one till the time of Moses. But who can believe this? Why was Cain condemned for murder? On what ground did God draw a distinction between Noah and the world of the antediluvians, calling them "wicked" and Noah "righteous"? Why were the Sodomites destroyed for unchastity, and made an example, as Peter says (2 Pet. 2:6-8), to all who should after live "ungodly"? Moreover, we have the Sabbath erected in Eden, and the record that a law was then given by God making it binding upon all mankind. And the Israelites were tested by it to see whether they would keep God's law or not, a month before the covenant was made with them at Horeb. See Ex. 16.

These most obvious facts show that the commandments against idolatry, Sabbath-breaking, murder, licentiousness, and other sins condemned by the decalogue were known to the people, and were binding upon them, and their violation was punished by the just judgments of Heaven. The ten commandments, therefore, being binding upon the world before Sinai, were not first made binding at that time, and hence were not the covenant which had not been made till that time, and then was made only with Israel.

The covenant made at Horeb was four hundred and thirty years after the covenant of promise made with Abraham which was to be confirmed in Christ. And as the chief feature of this covenant was that extended duplex system of ceremonial and civil laws which were given to the Hebrews, it is sometimes called "the law." So Paul says in Gal. 3:17, 18: "And this I say, that the covenant, that was confirmed before of God in Christ [the Abrahamic covenant], the law [the Horeb covenant with Israel], which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance [the world promised to Abraham, Rom. 4:13] be of the law [is to be secured by a performance of the ceremonies and services of the Mosaic system], it is no more of promise [it does not rest simply on the promise of God]; but God gave it to Abraham by promise." The apostle then proceeds to answer a very pertinent question which would naturally arise in view of his statement, namely, if this is so, and the title to the inheritance is not assured by this new arrangement, why was it made? "Wherefore then serveth the law?" Verse 19. Literally, "Why the law?" Why was this new covenant made at Horeb, with all its prescribed forms of types and shadows, ceremonies and sacrifices, and superadded to the covenant made before with Abraham, in which faith was counted for righteousness, and the inheritance was set forth as resting on the promise? "It was added," he says, "because of transgressions, till the seed should come to whom the promise was made;" thus embodying in his declaration the further idea that when the Seed should come, this arrangement would have served its purpose and would then be set aside.

Let us then consider further what he means by the expression, "Because of transgressions." The Greek reads, "*Tōn parabaseōn charin*," "for the sake of transgressions." The word *charin* conveys the idea of extending favor toward, being akin to the word *charis*, which is invariably translated "grace" in the New Testament. It suggests at once some remedial system, or some provision whereby the effects of transgression may be removed and its results avoided.

In a variety of senses we shall find this to be true in reference to that system of which the body of the Horeb covenant was composed. Some apply this expression back to the time when sin entered into the world. Man was placed under moral law, which it was incumbent on him to keep. He transgressed this law, and because of that transgression, another law was added—the law of offerings and sacrifices for sin. The first law was not set aside, but another was placed beside it or added to it; and it was man's duty to keep them both. And this second law was for the sake of transgression, that is, to relieve man from its effects, and enable him to avoid its results.

Now this, in itself, is true, though it is not, probably, the point the apostle had in view. If we rightly understand the scope of his argument, he is viewing the future purposes of God from the stand-point of the Abrahamic covenant, scanning the broad sweep of its provisions, and its glorious inheritance as secured by the immutable promises of Jehovah. Was not this sufficient? Why add anything more? Yet something more was added; a subordinate arrangement was instituted; a new covenant was formed; and the apostle undertakes to explain why it was given, and when its object would be accomplished.

It was ordained only for a limited time,—till the Seed should come,—and was given because of transgressions, or "for the sake of transgressions." How can this expression be appropriately applied to the Mosaic covenant?—On the principle above stated; for in this covenant the remedial system, so far as it could be set forth in types and shadows, figurative services, and Messianic offerings, was brought to its completion and perfection. Here was seen provision for taking away the guilt of transgression, as it had never been exhibited before. Sin and pardon, law and love, met together on the mercy-seat of the worldly sanctuary. Here men saw a representation

of the place where Christ was at length to minister in behalf of all who would come to him. Here they had to do with offerings of which he was to be in a special sense the antitype. Here they saw the daily ministry of priests who served unto the direct example of the ministry of a true priest who was to arise after the order of Melchisedec, and who in the true Sanctuary above which God pitched and not man, was to act as the mediator of a better covenant. The sanctuary furnishing a great center to which all their worship should be directed, their unity as a nation was assured. The peculiar rites of their religion building up a middle wall of partition between them and other people, their separation as a nation from all others was made certain. In their system the world was better instructed in reference to their moral relations to God, the guilt of sin, the necessity and philosophy of forgiveness, than it had ever been before. For the sake of all these truths and lessons in reference to transgressions, it was added. It was to last till Christ, as the promised Seed, should come. Thus men were led along to Christ. And if the Jewish people had read the situation aright, if they had followed the leadings of this "pedagogue," this "school-master," they would not have rejected the Messiah when he was revealed.

When the Son of God, born of a woman, appeared in the world, the promised Seed had come. Here we strike the auspicious event to which the Abrahamic promises looked forward. The covenant with Abraham, inasmuch as it took hold upon Christ as the Seed, could not be confirmed in reference to the provisions to be secured through this Seed, until the Seed should come. But this event had now taken place. The covenant could now be confirmed; and it was confirmed by Christ. The subordinate arrangement established through Moses had served its purpose, and now, as Paul explains, came to an end. The Abrahamic covenant met its fullness in the covenant confirmed by Christ, as the bud dilates into the flower.

A question naturally arises at this point. The Abrahamic covenant antedated by 430 years, the law, or covenant at Horeb; yet the Horeb covenant, with reference to that confirmed by Christ, is called "the first" and "the old;" and the one established by Christ is called "the second" and "the new." Now, if this covenant by Christ was really but an expansion or completion of the older Abrahamic covenant, how can the covenant of Horeb be called the first and the old, and this the second and the new?—We understand that these terms are used simply with reference to the *ratification* of these covenants respectively. Christ is really the testator of the Abrahamic covenant; and the apostle testifies that a covenant is of force after men are dead. Heb. 9:16, 17. This covenant could not therefore come into force, or actual operation, till after the death of Christ; but the covenant at Horeb was dedicated with blood by Moses at Sinai, as declared in Ex. 24:8 and Heb. 9:19, 20. Hence the covenant at Horeb was the first one dedicated; and that by Christ was dedicated last. Therefore that is called the first, and this the second; that the old, and this the new.

We had hoped to finish our remarks on this subject with this issue; but this paper is already of such length, that remarks on some points connected with the new covenant must be deferred to another number.

"GOD-IN-THE-CONSTITUTION."

UNDER this head the *Banner of Light* has a short article in its last issue, called out by the fact that the National Reform Association are making new and strenuous exertions to push their work to the front this fall. Speaking of the fact that the Church party (Romanists) in Mexico are seeking to subvert religious liberty in that country, it says:—

"Justice to the people demands that we note the fact that certain Protestants are already plotting to overturn the same sort of liberty in the United States. The God-in-the-Constitution zealots are already on the move for the fall campaign; they are putting out their circulars multitudinously among clergymen, editors, merchants, political strikers, and wherever they think any result can be hoped for which will benefit their reprehensible plot.

"We shall refer to the matter at greater length in a future issue. Meanwhile we hope the friends of liberty of conscience throughout the Union will speak out in no uncertain tones at this crisis. These evangelical schemers have already—after several efforts in the past to project an indorsement of their peculiar belief upon the fundamental law of the land—been repeatedly forced to seek safety from an out-

raged public opinion by a retreat into merited obscurity; and now that they are showing front again, we trust that under the unqualified reprobation of all true men, a recourse to the same inglorious tactics may be forced upon them."

A JEWISH GOD.

THE LOGIC OF APOSTASY.

ONE who has once kept the Sabbath of the Lord, esteeming it, as God by the prophet exhorts men to do, as "the holy of the Lord and honorable," and who has known how false and unscriptural it is to call it "the Jewish Sabbath," now turns around and undertakes to prove that it is proper and right to call it the Jewish Sabbath. And this is a specimen of the arguments he uses:—

"1. We use the term Jewish Sabbath because that Sabbath was given to the Jews. 'I gave them my sabbaths, to be a sign between me and them.' Eze. 20:12. If God gave the sabbath to them, why isn't it their sabbath? Of course it is, and it is proper to call it so."

The writer seems not to discern that he quotes the very text that condemns him. We italicize the quotation just as we find it; and the words "them" and "sabbaths" are carefully italicized, while the little word "my," which God places right before "sabbaths," is passed over as lightly as possible. Suppose we give this word its proper place, and read it as follows: "I gave them MY Sabbaths, to be a sign between me and them." How would it sound then? Whose Sabbath, then, is it?—God says "MY Sabbaths." Then it is the Sabbath of Jehovah, not the Sabbath of the Jews, and should not be so called.

But let us try the same reasoning on another point. God said to the Hebrews in Egypt: "And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God." Now, if God thus gave himself to them, did he not thus become a Jewish God? And our friend, unless he goes back on his own argument(?), must answer: "Of course he did, and it is proper to call him so!"

Thus it would seem that when one departs from the truth, his common sense departs from him.

BATTLE CREEK COLLEGE.

THE present school year opened at the appointed time, Sept. 14. The attendance at this writing is 235, which is considerably in advance of the corresponding period of any year thus far in the history of the College. The outlook, therefore, is that the attendance will be greater the coming year than ever before.

The new boarding-house, called "The West Hall," is a beautiful and convenient structure, and will be a great addition to the facilities of the school. Although not yet entirely finished, it is so it can be occupied, and about 135 students are now located therein.

This year the new system is inaugurated of having the work of the house largely performed by the students themselves, under the direction of the manual training department. The students take hold of the work with cheerfulness and alacrity, and with a most excellent spirit; and thus far everything is moving off nicely.

The lecture course, and other special work for those who can attend only during the late autumn and winter months, will commence about the first week in November, and continue to the close of the winter term. More particulars concerning this will be given hereafter.

Remember this important agency in the work, when you come to God's waiting throne of grace for needed blessings to be given to his cause. Work for the school, for it is deserving of your most lively interest. With the presence and blessing of God, it is hoped to make the present year more efficient than any before in the good work.

ROMISH TOLERANCE IN GUATEMALA.

If any one wishes to know whether the spirit which animates Roman Catholicism to-day differs from the spirit of that power in the Dark Ages, let him look to foreign countries under Romish dominance, where Protestantism is seeking to gain a foothold. Such a place is Guatemala. The Rev. Clark Hill, of this country, has succeeded in establishing there a Protestant church, under the protection of President Barrillos. This Catholicism could not endure. So the leaders of the papal hierarchy, the Cath-

olic archbishop and his friends, after making an effort to turn the government against Protestantism, in which they failed, have proceeded to San Francisco to procure means for the purpose of overturning the government. And Guatemala is by no means the only place where such intolerance is manifested. The case of missionary Doane, of the Samoan Islands, affords still more emphatic testimony on this point. Though backed by the American Board of Foreign Missions, he was, at the instigation of the Romanists, seized and imprisoned, his work stopped, mission schools broken up, and no steps left untaken to obliterate the results of his labors as far as possible. In the City of Mexico, too, three native Protestants have just met a most brutal death at the hands of a Catholic mob, and other Protestants are fearful of their lives. These are specimens of Rome's tolerance in these foreign lands; and he must be blind indeed who cannot see that Rome would pursue the same course in the United States to-day, did not our Protestant civilization stand in the way. L. A. S.

The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

682.—WHEN WILL SALVATION BE GIVEN?

In Rev. 12:10 occurs the expression, "Now is come salvation." And by the connection it seems evident that the time referred to is during Christ's ministry upon earth. In Heb. 9:28 we read that "unto them that look for him [Christ] shall he appear the second time without sin unto salvation," thus indicating that salvation is not to be received until the second coming of Christ. How do you harmonize these two passages? A. D. W.

Salvation, in the broadest and most complete sense of the term, is not to be received by the saints until the second coming of Christ. Strictly speaking, the meaning of Rev. 12:10 may be expressed by saying that now is come the *means* of salvation. It has always been customary, and may be witnessed continually, to speak of the *means* to an end as the thing itself. At the time evidently referred to in Rev. 12:10, Christ had endured the conflict with Satan, and had come off conqueror. The Devil had been completely foiled in his endeavors to cause a failure in any of the conditions of the scheme of salvation. Because of the complete success of all the conditions that were to be met by Christ's first advent and his ministry upon earth, it was eminently appropriate to use that expression, "Now is come salvation"—now is secured, by the plainest and most incontrovertible evidence, beyond the possibility of failure, the conditions necessary to salvation.

683.—CHRIST'S FULFILLMENT OF LAW.

In Luke 24:44 Christ speaks of having fulfilled that which was written of him in the "law of Moses, and in the prophets, and in the psalms." Now since the decalogue is not the law of Moses, and there is nothing written in it concerning Christ, may we not conclude that in Matt. 5:17, 18 Christ did not refer to the decalogue? A. D. W.

It does not appear that such a conclusion is admissible. Matt. 5:17, 18 reads as follows: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If it be granted that the law of Moses is here referred to instead of the decalogue, it follows that that law is still in force, because there are many Old Testament prophecies that have not yet been fulfilled, and some that cannot be until the new earth state is reached. Neither have heaven and earth yet passed away. It was proper for Christ to speak of fulfilling the moral law. That law, being perfect, anticipated a perfect character in its subjects, and in supplying that perfect character Christ fulfilled the anticipations of the law; he furnished a perfect counterpart to it. The ceremonial law was typical in its nature, and being fulfilled by Christ, of necessity ceased to be obligatory. There being nothing pertaining to the moral law that was in any sense typical, its perpetuity was not affected by its fulfillment. It seems conclusive, however, that by the expression "till all be fulfilled," in Matt. 5:18, Christ had reference to the prophets and not to the law. He established the perpetuity of the law by stating that not one jot or tittle of it should pass away until all the prophecies should be fulfilled. This was equivalent to saying that it should never pass away, as some of the prophecies extend through the ceaseless cycles of eternity.

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.

CAMPAIGNING.

BY T. R. WILLIAMSON.

WHEN the wild war trump through the land was sounding,
And each warm patriot felt his pulses bounding,
On weary roads or where the shot was raining,
The soldier true bore all without complaining,
And said at each new trouble,
"Ho! this we call campaigning."

In the Lord's service, comrades, while you're marching,
Be brave and true though storms are overarching;
Though the foes vex, and courage oft is waning,
Steady! brave hearts, for vict'ry you are training.
The old war phrase just borrow,
And call it all campaigning.
Tallmadge, Ohio.

DENMARK.

FREDERIKSHAVN.—This is a town of some over 2,000 inhabitants, situated on the northeast coast of Jutland. We pitched our tent here July 15, and have held meetings nearly every evening since. The first three weeks the attendance was small, there being sometimes only twenty or thirty persons present. We felt sad that so few came to the meetings when they had so good an opportunity; and although the people were strictly warned by their pastors against coming to the tent, still we felt that the Lord must help us. We sought him earnestly in fasting and prayer, and since then the attendance has been more than twice as large as before. We have been here six weeks, and can already see fruit of our labors. Sabbath, Aug. 13, four kept the Sabbath for the first time; yesterday, Aug. 20, there were fourteen who kept the Sabbath. Others are interested.

As far as we are able to judge, tent-meetings can be held with profit in Denmark. People seem just as attentive as they would in a church or hall. In connection with the mission here, there are two brethren and one sister who labor by making visits and selling publications. Bro. K. Brorsen came here about three weeks ago, and has rendered very valuable help. We are all of good courage. The Lord comes very near to us. We desire the children of God to remember the mission at Frederikshavn in their prayers.

Aug. 21. E. G. OLSEN.

CANADA.

LACHUTE, P. Q.—The work of the Third Angel's Message is still progressing here. However, we are looking for the time when God will have more laborers in this large field. Notwithstanding all hindrance, I have been very successful in canvassing for "Thoughts on Daniel and the Revelation." Have taken sixty subscriptions in ten days. Surely the Lord is working for this people, and will hear their cry. It has been my privilege to witness to some degree how much God is willing to do for us, if we are thoroughly consecrated in his work. I want to say to my brethren throughout the field, Be of good cheer. Though oppressed by the foes of the enemy, nevertheless deliverance will come in God's own good time. Do you desire a part with those who will be "redeemed from among men"—with those who will "rejoice, and give honor to Him"? Read "Great Controversy, Vol. IV," pp. 463-469.

Sept. 8.

MAINE.

BANGOR.—We pitched our tent here in Bangor, and held our first meeting June 28. Nine have pledged themselves to obey the truth, and others are very much interested. Copies of the *World's Crisis* containing Eld. Canright's articles were scattered quite freely among those who became interested. We were expecting this, and as soon as we learned that they had received a paper, we would take a copy of the "Marvel of Nations" and the "History of the Sabbath," etc., books that Eld. C. had quoted from, and show the people those places where he had misrepresented them. For instance, in one of his articles he begins a quotation from Eld. U. Smith as follows: Sunday-keeping "is in reality one of the most enormous of all errors," etc.—*Marvel of Nations*, pages 181, 182, 183. But when we turn to these pages, we find that Eld. Smith did not say any such thing. It is the doctrine that Christ changed the Sabbath, that Eld. S. says "is in reality one of the most enormous of all errors," which makes quite a difference. Such misstatements are found all through his articles, and honest souls that are willing to investigate them, soon become disgusted with them and feel more convinced than ever that Sunday is not the Sabbath.

While we can but feel sad that a dear brother who

has triumphantly defended the truth so many years should now turn against it, we thank God that its blessed light ever shone into our hearts, and pray earnestly that we may be kept by his Holy Spirit from likewise falling.

Sept. 12.

R. S. WEBBER.

P. B. OSBORN.

WISCONSIN.

MERTON AND NORTH LAKE.—Through the influence of some prejudiced ones we were obliged to move our tent in Merton, and they tried hard to prevent our getting a place there to pitch it again; but a Baptist lady gave us the privilege of pitching it on her lawn. The attendance is still small, but a few are deeply interested, and some kept last Sabbath.

By request I have spoken twice in the village of North Lake, four miles from Merton. The lady who is superintendent of the Sunday-school has commenced to keep the Sabbath, and others are interested. We expect to take our tent down in about two weeks, and begin a series of meetings there in the town hall. The people supply us quite liberally with provisions, and the two collections we have taken amount to \$6.66. While the enemy has been wroth we have enjoyed the presence of the Lord's Spirit, for which we are thankful.

Sept. 20.

W. W. SHARP.

MINNESOTA.

BLUFFTON.—I came to this place July 5, and commenced meetings with a small congregation. The interest increased until harvest, when many of our interested ones were obliged to remain away. We met some opposition. A Disciple minister seemed anxious to injure us, and sent an appointment to our congregation that he would discuss the law with us. He set the time, and came, and we could see no other way but to debate with him. The Lord helped and gave his truth the victory, three more taking a stand after the discussion. When I spoke on temperance, ten left off tea and coffee, and three tobacco. Sold over ten dollars' worth of books, and took three orders for the *Sickle*.

I never realized the importance of our publications as I do now. Those who had read our papers seemed to understand the truth as fast as it was presented, while those who had never read them could not appreciate it, but seemed to think our views due to our way of reading the Bible. May God inspire his people with a missionary spirit! I leave six keeping the Sabbath. I realize somewhat how imperfectly the work has been done here, and I desire to humble myself that I may have a part in this great work, and be prepared when the Master comes.

Sept. 12.

A. S. COON.

DAKOTA.

SPEARFISH.—We closed our meetings here the 4th inst. Five new ones have signed the covenant, making ten in all. A Sabbath-school has been organized, and we have hopes that others will embrace the truth soon, who are waiting to hear the other side. I shall remain here awhile to get things in better shape, then go to Pennington county. Bro. Cady went to Wisconsin Monday morning. Our donations were \$13.50, besides the provisions which were brought to the tent. We have the free use of the Congregational church, where we hold Sabbath and Sunday services. Our congregations more than double the Methodists', when held at the same hour. The most of the people acknowledge we have the truth, but the cross is too heavy. Sunday here is about as busy a day as any. Stores are open most all day. The decrees of the Council of Laodicea of A. D. 364 are not enforced here.

We have many friends in the place, and pray on for God to help the honest ones to obey soon. To God be all the praise for what has been done in the name of Jesus.

Sept. 6.

GEO. H. SMITH.

AMONG THE CHURCHES.—Soon after our camp-meeting, in company with some of our leading brethren I visited most of the churches and scattered brethren in the northern part of the Conference. We were encouraged to see that in many places our brethren are beginning to work in earnest for themselves and for those around them. We were glad, also, to see the outside interest manifested to hear the truth in many places, and we felt as never before our need of faithful workers to go out into the large field opening up before us.

At Lakeside, where we organized a small company about a year ago, seven were added to the church, and three were baptized. Sabbath and Sunday, Sept. 10, 11, were spent with the church at Millbank. We enjoyed some good meetings at this place. Two were baptized. We believe our churches may do much good for their neighbors by living near to God, and by consistent lives, showing that they believe what they profess. We hope in God that he will give us the strength we need to carry forward his work.

A. D. OLSEN.

INDIANA.

BOGGSTOWN.—The meeting here closed the last of August, and was blessed of God. Nine were baptized, and a brother united with the church. The Boggstown church edifice is most beautifully finished, and above thirty members are now enrolled at this place. The tithes amount to about \$400 yearly, and a prosperous future is in store for them if they continue their connection with God. This church is situated in the midst of a fine farming country, thickly settled, and the interest already aroused, if followed up, will doubtless result in the building up of one of the strongest S. D. A. churches in the State.

Sept. 1.

WM. COVERT.

LA FAYETTE.—Since reporting in June two have commenced to keep the Sabbath as a result of Bible work. Others acknowledge the truth, and still others are interested, and manifest a spirit of investigation. We have given most of our time to canvassing for the "Marvel of Nations," and with the help furnished by the State agent have taken about 350 orders.

Nearly \$200 worth of tracts and periodicals have been distributed by means of the racks in the post-office and depots of this city. The tracts, to the amount of \$94.35, have been furnished by the T. and M. district, and the periodicals have been donated, principally by the REVIEW AND HERALD Office, and the Missionary News Agency of Battle Creek, and the Indiana State T. and M. Society. We have received smaller amounts from friends in Kansas, Missouri, Illinois, California, and Indiana, altogether amounting to over \$100, for which we are truly grateful. We hope that God will bless all who have assisted in sowing the seeds of truth, and that he will send his good angels to take charge of the reading matter as it goes to new and interested readers, and impress the honest in heart with the importance of these solemn truths, in time for them to prepare for the coming of our Saviour.

We have been led, many times, to see the hand of the Lord in the work, and to praise his holy name that we are permitted to have a part in the glorious work of warning the world of his soon coming—a work in which Christ and the holy angels are interested; and we have the precious promise that if we acknowledge him in all our ways, he will direct our paths. We leave here in a few days, to attend the Indiana camp-meeting, and from there we go to Battle Creek College. Thus we expect to leave this field for the present, earnestly praying that God will bless our feeble efforts put forth in his name—bless them to the saving of some precious souls in his kingdom.

Sept. 15.

H. E. GIDDINGS.

J. A. DOLESEN.

MICHIGAN.

DECKERVILLE AND DOWNINGTON.—We pitched our tent and commenced meetings in Deckerville July 7, continuing until Aug. 21. Although the people were very busy with their haying and harvesting, yet most of the time we had a fair audience. Some interest was manifested in the truths presented. A most determined opposition was instituted against us by the ministers. Three of them spoke against us on the Sabbath question. The United Brethren opened their house of worship for Eld. Cornish, a Mormon preacher, to speak twice. These discourses were reviewed in the tent, before large congregations, with good effect. Then Eld. Sims, a "no-sect" minister, spoke one hour and a half, but was so abusive not only to us as a denomination, but also to other denominations, that he disgusted nearly every one who heard him. Eld. Weeks reviewed his discourse, and showed up his absurd statements, to the satisfaction of nearly all present. The M. E. minister next attempted to produce arguments against us; but before he closed, he became very angry, and indulged in some very harsh speeches, such as, "There is no gospel, no Christ, no salvation in their preaching; they are nothing but a set of pugilists," etc., until some of the audience became disgusted and left the house. It took but a short time to answer the scriptural arguments which had been produced, as he gave but two texts, and those, he admitted, afforded only inferences.

We are led to inquire, Why do men indulge in such abuse against those who are trying to get people to keep God's commandments just as he spoke them with his own voice. If they could give a plain "Thus saith the Lord" for keeping the first day, would they resort to such means to carry their points? All the above men took different positions, directly subversive of each other, but all came to the same conclusion; namely, that the seventh-day Sabbath was abolished. Notwithstanding all this confusion and opposition, ten signed the covenant, and others say they will in the near future.

Aug. 21 we moved the tent to Downington, one mile south. A few became interested, and the interest increased till the meeting closed. We only remained here three weeks, as the weather became too cool for evening meetings in the tent. If the interest here is followed up with labor from house to house, no doubt several will embrace the truth. The meetings have awakened an interest to hear, for several miles around.

We have invitations to speak in several places in the neighborhood and adjacent towns. The church here have been encouraged and strengthened. Nine have been added to their number, seven by baptism and two by vote. A Sabbath-school was organized, and thirteen copies of the *Instructor* are taken.

Bro. H. D. Day, who came with us as tent-master, has had charge of the Sabbath-school, and has inspired new zeal in this branch of the work. He has also given several discourses, with good interest. Although we have not seen so much accomplished as we hoped, yet the Lord has blessed, and much good has been done. Let the Lord be praised.

J. F. BALLENGER.

NEW ENGLAND CONFERENCE PROCEEDINGS.

THE seventeenth annual session of the New England Conference was held at New Bedford, Mass., in connection with the camp-meeting, Aug. 12-24, 1887.

FIRST MEETING, AT 5 P. M., AUG. 16.—In the absence of the President, Eld. S. N. Haskell, the meeting was called to order by the Secretary. Prayer by Eld. J. B. Goodrich. Delegates being called, eighteen responded, representing twelve churches. Delegates were chosen to represent the churches at Dartmouth, Mass., and Norfolk, Conn. The churches at New Bedford, Mass., and Brooklyn, N. Y., were taken into the Conference, after which the report of the last annual session was read and approved. Eld. A. T. Robinson was chosen chairman *pro tem.*, and empowered to appoint the usual committees, which were as follows: On Nominations, W. J. Boynton, S. A. Whittier, W. L. Payne; on Resolutions, A. L. Wright, J. B. Goodrich, E. E. Miles; on Credentials and Licenses, J. B. Goodrich, E. P. Farnsworth, J. C. Tucker; on Auditing, J. Webber, W. B. Mason, G. N. Collins, J. C. Tucker, S. A. Farnsworth. Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 18.—Ten more delegates having arrived, took their seats in the Conference. Additional delegates were chosen to represent the churches at Camden, N. J., Berlin, Conn., and Curtis Corner and Slocumville, R. I. Committee on Resolutions submitted the following:—

Whereas, In the providence of God, the older and more experienced workers in our Conference have been called to other fields of labor, thus putting responsibilities upon men of less experience; therefore—

Resolved, That article two of the constitution be so amended as to increase the number of the Executive Committee from three to five.

Whereas, We recognize the hand of God in the establishment of South Lancaster Academy, and his gracious hand in its operation thus far; and—

Whereas, We believe that God would be pleased to have the school made a much greater auxiliary to the cause of truth; therefore—

Resolved, That we greatly increase our efforts to enlarge the patronage of the Academy, and that we often bear its interests to the throne of grace in our prayers; and further—

Resolved, that we hereby invite all who have means, to substantially aid the institution, in its pressing need, by loans without interest.

Resolved, That we heartily indorse and recommend the *True Educator* as a valuable periodical for all our people, and that we urge them to subscribe for it, and give it a careful reading; and further—

Resolved, That we recommend its use for missionary purposes, especially among educated people.

Whereas, The New England Tract and Missionary Society has on hand a large quantity of "Sunshine at Home," and is offering extra inducements to agents; therefore—

Resolved, That we invite our canvassers to engage in the work of liberating to the cause the means locked up in these books, by devoting several weeks to taking orders for them just previous to the holidays.

Whereas, Our Conference treasury is inadequate to supply the means to successfully carry forward the work in our large cities; therefore—

Resolved, That the sum of \$1,000 be raised immediately by donation, said sum to constitute a "city mission fund."

The resolutions relating to the Academy and the *True Educator* were passed over, to be considered at a subsequent meeting. The remainder were taken up and discussed separately, and were finally adopted. Adjourned to call of Chair.

THIRD MEETING, AT 2:30 P. M., AUG. 19.—The resolutions laid over from previous meeting being called for, were again read, and after considerable discussion were adopted. Eld. Goodrich, Prof. Ramsey, and others made earnest remarks concerning the work to be accomplished by the South Lancaster Academy, its relation to the cause in New England, and the necessity of all aiding, as far as consistent, in its maintenance. An interesting communication from sister White was read, setting forth the duties of our time, and the importance of improving every opportunity, and thus being able to assist in carrying forward the last great work to the children of men.

The Committee on Nominations offered the following report, which was adopted, each name being considered separately: for President, Eld. A. T. Robinson; Secretary, Eld. E. E. Miles; Treasurer, Mrs. E. T. Palmer; Executive Committee, A. T. Robinson, J. B. Goodrich, A. L. Wright, C. W. Comings, E. P.

Farnsworth; Camp-meeting Committee, H. P. Wakefield, C. R. Brown, W. L. Payne, C. E. Palmer, A. J. Sanderson.

The Committee on Credentials and Licenses recommended that credentials be renewed to S. N. Haskell, D. A. Robinson, A. T. Robinson, E. E. Miles, J. M. Erikson, and A. L. Wright; that license be granted to O. O. Farnsworth, F. W. Mace, W. J. Boynton, G. W. Bailey, and S. A. Whittier; and that S. L. Edwards, E. W. Snyder, H. B. Tucker, C. W. Priest, W. E. Stillman, D. A. Corkham, A. J. Rice, Mina Robinson, Clara Stevens, Rosa Mead, Sophie Wahlberg, Eva Robbins, Mary Mace, and Carrie Mace be granted colporter's license.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., AUG. 22.—The Committee on Resolutions submitted the following:—

Whereas, A good interest has been awakened in Providence during the past season; and—

Whereas, It seems important that this interest be followed up with unceasing efforts; therefore—

Resolved, That it is the wish of this conference to have Eld. J. B. Goodrich return to that field of labor, immediately after the Maine camp-meeting, and remain as long as it may seem advisable.

Whereas, The cause in New England seems to demand the presence and labors of Eld. A. T. Robinson; therefore—

Resolved, That we ask the General Conference Committee to release him from his duties in connection with the Brooklyn mission.

Resolved, That we again urge upon all of our people the scriptural duty of paying a tithe of their income into the Lord's treasury.

Whereas, We have been greatly favored during the camp-meeting by the presence of Mrs. E. G. White and Elds. Olsen and Farnsworth; therefore—

Resolved, That we express our thanks to the General Conference Committee for sending us such valuable assistance.

Whereas, Our canvassers often find it difficult to obtain healthful food; and—

Whereas, It would be a source of help, spiritually, both to our brethren and our missionary workers, to be associated together; therefore—

Resolved, That such of our brethren as desire work done in their vicinity, and who are so situated as to be able to furnish hospitality free, or at little expense, to canvassers, especially during Sabbath and Sunday, be invited to correspond with the general agent, giving him such information as may be thought desirable.

These resolutions were spoken to by several, and adopted. The Treasurer's report was read, showing the financial standing of the Conference, and the number of members in each church paying tithes, also the amount paid per member during the past two years. This report showed a marked increase over former years, the tithe of some churches having doubled since our last annual gathering.

Voted, That a summary of this report be printed and sent to each church in the Conference.

On motion, the name of the church at Norfolk, Conn., was changed to East Canaan.

The resolution passed at a previous meeting, recommending that the Conference raise \$1,000 to be used in the work of city missions, was reconsidered and the amount increased to \$3,000. When the call was made to see how much of this could be raised at this session, the brethren and sisters immediately responded, pledging about \$2,400, to be paid during the year.

Adjourned *sine die*.

A. T. ROBINSON, *Pres. pro tem.*

A. L. WRIGHT, *Sec.*

OHIO CONFERENCE PROCEEDINGS.

THE twenty-fifth annual session of the Ohio Conference of Seventh-day Adventists was held in connection with their camp-meeting at Cleveland, Ohio, Aug. 9-24, 1887. The first meeting was called at 9 A. M., Aug. 14, President in the chair. Prayer by Eld. E. W. Farnsworth. The roll of churches was called, and twenty-two were found to be represented by thirty delegates. The business of the session occupied five meetings, which were held at the most convenient hours, the last one convening at the 23d. The new churches of Bloomington, Cincinnati, Greenwich, and Lima, with their delegates, were admitted to the Conference. The Chair, being authorized, appointed the usual committees, as follows: On Nominations, B. B. Francis, A. J. Vaughn, Geo. A. Irwin; on Credentials and Licenses, E. W. Farnsworth, E. H. Gates, John Sprinkle; on Auditing, D. K. Mitchell, W. H. Gilmore, B. B. Francis, A. J. Vaughn, J. E. Scanlan, John A. Haughey; Auditors, W. H. Gilmore and Theo. Valentiner; on Resolutions, D. E. Lindsey, O. J. Mason, J. E. Scanlan.

Remarks were made by Eld. E. W. Farnsworth, relative to the practice of Conferences appointing delegates to represent churches, calling attention to the fact that it is not warranted by our constitution.

The Committee on Resolutions presented the following report:—

Whereas, We believe it is very important that we heed the "Testimonies" in regard to the matter of education of our youth; and that in God's providence we have a school located at Battle Creek which is well calculated to meet

the wants of all desiring further qualification as laborers in the work of the Lord; therefore—

Resolved, That we urge all our young people desiring such education, to avail themselves of these advantages, and that we will do all we can to encourage worthy young men and women to attend our College at Battle Creek.

Resolved, That the Conference committee be empowered to loan such an amount to the State canvassing agent as in his judgment, with their consent, is deemed necessary for the assistance of worthy persons who are unable to enter the canvassing field on account of financial embarrassment.

Resolved, That the Conference permit the State canvassing agent to use such family tents belonging to the Conference as he may need for canvassing companies during the summer and fall.

Whereas, The holding of church and district quarterly meetings is a necessity in maintaining a healthy growth among our churches; therefore—

Resolved, That ministers and laborers should do more to establish and sustain these meetings in our churches.

Resolved, That hereafter where our churches do not elect their delegates according to the constitution, the Conference assembled shall not fill such vacancies.

Whereas, We see with regret the disposition of many of our city mission workers to disregard the Spirit of God on the question of adornment; therefore—

Resolved, That we re-affirm the resolution passed by this Conference last year on the question of plainness of dress, and again urge upon all our people the importance of regarding the "Testimonies" on this subject.

The first resolution was spoken to at length by Prof. W. W. Prescott, of Battle Creek College. His remarks were very instructive and interesting, and were highly appreciated by a large audience. Among the many important thoughts presented, was that of the necessity of sustaining such schools as include the study of the Scripture. He also gave many incidents and forcible illustrations showing why an education is the best legacy a parent can bestow. The above resolutions were separately considered, and, after being discussed, were adopted.

A special committee was appointed to consider and report to the Conference, with recommendations concerning a certain resolution adopted at the twenty-third annual session of this Conference. Elds. O. F. Guilford, O. J. Mason, and Uriah Smith were named as said committee. Their recommendation was adopted as follows:—

Your committee in the matter of the resolution on church discipline passed at the Conference two years ago, would recommend that the resolution be so amended as to except only such cases as those upon which the voice of the church is not unanimous, as in most cases the injury to the church grows out of a division of sentiment.

We recommend, That the resolution be amended so as to read as follows:—

Resolved, That in case of an accusation against any one, unless for open violation of the commandments of God, or in case of division in the church, action should be deferred till one or more of the Conference committee are present, or some one authorized by them.

O. F. GUILFORD, }
O. J. MASON, } Committee.
U. SMITH, }

The report was adopted.

The Auditors presented the following report, which was adopted:—

Owing to the fact that entries are constantly being made on the Treasurer's and Secretary's books up to the close of the meetings, and that it is exceedingly difficult to foot up and balance under such circumstances, we could therefore only check off the items, which proved correct. We would therefore recommend that the President annually be authorized to appoint an auditor, or a committee, to audit the Treasurer's and Secretary's books previous to the date of the annual meeting.

The Committee on Nominations presented the following names, which were separately considered, and the persons named were elected to their respective offices: For President, R. A. Underwood; Secretary, L. T. Dysert; Treasurer, James Rowe; Executive Committee, R. A. Underwood, E. H. Gates, Geo. W. Anglebarger; Delegates to the General Conference, R. A. Underwood, D. E. Lindsey.

The Committee on Credentials and Licenses presented the following recommendations: For credentials, R. A. Underwood, W. J. Stone, O. F. Guilford, D. E. Lindsey, J. S. Iles, E. H. Gates, O. J. Mason, G. W. Anglebarger, W. R. Foggin, H. H. Burkholder; for licenses, L. B. Haughey, E. A. Merriam, E. J. Van Horn, V. H. Lucas, H. W. Cottrell, J. T. Boettcher, M. A. Baldwin. The names were separately considered, and credentials and licenses were granted as recommended.

The Committee on Resolutions presented an additional report, as follows:—

Resolved, That we request our Conference Committee to buy a larger pavilion than the one we now occupy, for our future use in camp-meetings.

Resolved, That we extend our thanks to Senator Payne for his generosity in furnishing us this pleasant ground for our camp-meeting.

Resolved, That we extend our thanks to all railways that have favored us with reduced fare.

Resolved, That we extend our thanks to the city papers

for their kindness in giving us such full and fair reports of our camp-meeting.

Resolved, That we extend our thanks to the city police for their kind assistance and persevering effort in keeping good order during our meetings.

The report was adopted.

Eld. G. W. Anglebarger, having been elected a member of the Executive Committee, at the last meeting resigned said office on account of his health, which compelled him to seek another climate. The vacancy on the committee was filled by the election of Eld. O. F. Guilford.

CONFERENCE DIRECTORY.

President, Eld. R. A. Underwood, Mesopotamia, Ohio; Secretary, L. T. Dysert, No. 178 Warren St., Toledo, Ohio; Treasurer, James Rowe, Clyde, Sandusky Co., Ohio; Executive Committee, Eld. R. A. Underwood; Eld. E. H. Gates, 1103 Case Ave., Cleveland, Ohio; Eld. O. F. Guilford, Clyde, Sandusky Co., Ohio.

Adjourned *sine die*.

The Treasurer's report not being finished at the time of final adjournment, is herewith presented:—

Cash on hand Aug. 23, 1886,	\$ 946 25
" received during year,	8,929 20

Total,	\$ 9,875 45
Cash paid out and present liabilities,	10,206 21

Treasury overdrawn,	\$330 76
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R. A. UNDERWOOD, *Pres.*

L. T. DYSERT, *Sec.*

THE COLORADO CAMP-MEETING.

In company with Bro. Kilgore, Bro. Belden, and Bro. and Sr. Anglebarger of Ohio, we arrived at Greeley, Col., on Wednesday morning, Sept. 7. The camp-meeting was located in the city park, near the middle of the city, the most convenient place for city attendance that I ever saw. The meeting was under headway when we arrived, and a goodly number of our brethren were on the ground. In the absence of Bro. Ostrander, the president of the Conference, Bro. J. D. Pegg took the lead and burden of the work. All the business passed off harmoniously. Bro. C. P. Haskell was elected president for the coming year, and Bro. E. Green and J. R. Palmer the other members of the committee. Bro. Pegg, being somewhat uncertain as to his remaining in the State any length of time, did not wish to be placed in any official position, yet it was the earnest desire of the brethren that he should remain, as his labors were much appreciated.

During the first days of the meeting, things seemed to go hard. This brought a great burden on our minds, and we thought that we could see some reason for this state of things; so on Friday, a little while before the Sabbath, a number of the leading brethren, together with the ministers, met, and the situation was freely talked over, and some very humble confessions were made. Then in the early morning meeting on the Sabbath the matter was set before the congregation, and hearty confessions were made, which brought light into the meeting, and from that time on we had a very good meeting.

It is a terrible thing when those who should stand in the advance in the work, teachers in Israel, to whom the people look for precept and example, allow themselves to be led by Satan to indulge in jealousies, evil surmisings, oversensitiveness, and the like. At first we do not think these things are of Satan. No, no; we feel that this is the only way to be consistent toward ourselves, and that God really demands this jealous care for our rights which we feel that others ignore. Well, if this was the right view of things, it would bring light and freedom to ourselves and to others, more sinners would be converted, the churches would be strengthened and built up, and would prosper,—such is always the work of the Spirit of God. But in this case it is not so. The results are just the opposite. Instead of light, such a spirit cherished brings darkness and destroys confidence, not only in one another, but it also comes in between ourselves and God, and strands our souls on barren rocks. The results show unmistakably from what source these things come; and would to God that we could awake to a full sense of it ourselves, that we be not taken captive at the will of Satan!

Our meetings on the Sabbath were good; the Spirit of God was present, and the truth spoken was received. In the special call to seek the Lord a goodly number responded, and with most of these there seemed to be a real depth to the work that was encouraging. On Monday ten were baptized by Bro. Pegg. The attendance of our brethren was good, the largest that we have ever seen at any time in Colorado; but the outside attendance was very small.

Bro. F. E. Belden was present to give instruction in the canvassing work. This was a very interesting feature of the meeting, and we wish that there were scores in this small Conference that would give themselves to the canvassing work.

At the closing meeting, Tuesday morning, Bro. C. P. Haskell and Bro. O. States were ordained to the holy ministry. The Lord came very near, and

the Spirit of God rested upon us all in a large measure. May the special blessing of God rest on these brethren as they go forth in the work, and they be the means of building up the work and bringing many souls to a knowledge of the truth.

The coming of Bro. and Sr. Anglebarger seemed to be opportune. The Conference needed some one to take charge of the mission at Denver, and they seemed to be fitted for that place. May the Lord bless their work there. We now go to Nebraska.

O. A. OLSEN.

DAKOTA CAMP-MEETING.

It has been decided to hold this meeting at Vilas, Oct. 12-17. The time has been delayed that we might have the benefit of the labors of Eld. O. A. Olsen. We now expect he will be with us, and also Bro. Tenney and Holser, of Minnesota. We are sure our brethren will see the importance of attending this meeting, and will not fail to be present. We have applied for reduction of fare on the railroads, which we hope to receive. Those coming should get certificates from the agent where they purchase tickets, to show they have paid full fare. They can then return for one-fifth fare if the reduction is granted.

Meetings and instruction for canvassers will begin Monday, Oct. 10, and all who expect to canvass should be present at that time. All tract society officers should be present at the same time, to receive instruction and learn how to do better work. Some time each day of the meeting will be devoted to the Sabbath-school work. Bro. Holser has had much experience in this branch of the cause, and we expect the most profitable convention exercises ever held in this Territory. Every school should be represented, that they may receive the benefit of these exercises, and be prepared to put them into practical use at home. We feel that our brethren and sisters will lose much if they do not attend this meeting, and we hope that home cares will be left for this season of worship and instruction. All should bring sufficient bedding and clothing to be comfortable, if the weather should be cold. The expenses will be made as reasonable as possible, and no pains will be spared to make the meeting one of profit to all. We have secured the use of the Baptist church, if the weather should be too cold for tents.

We hope our brethren will seek God at their homes for his blessing upon this meeting. As a Conference we need his special help, and we hope for an outpouring of his Spirit at this time.

A. D. OLSEN, *Pres.*

STOCKTON, KANSAS, CAMP-MEETING.

This meeting convened at the appointed time. All things were put in readiness during the workers' meeting, so there was no interruption in the meetings to complete the preparations. As usual at these fall camp-meetings, the whole of each day, except Sunday, was employed in giving instruction in practical godliness, and in trying to deepen the work among our people, preparatory to the experience that awaits them. We feel that much was accomplished in this direction at this meeting, and that many gained an experience that will be of great benefit to them. Quite a number of conversions took place, so that thirty or more were baptized. The preaching services on the two first-days and each evening were upon doctrinal subjects, designed especially for the outside interest, which was very good during the entire meeting. Before the camp-meeting closed, some had decided to observe the Sabbath, and some have since decided. A company of workers was left to follow up the interest, and some have been attending from a distance of ten miles or more, the same as at the camp-meeting.

The people of the city were very kind to us, even to the extent of putting an electric light in our tent, free of charge. We hope that much more good may yet be accomplished here in the name of the Lord, by this company of workers.

OSCAR HILL.

ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION.

For some time in Illinois our Health and Temperance Association has been doing but little, and a year ago at our camp-meeting it was entirely crowded out and the Association was practically dropped. But in the general booming of the H. and T. work at the time of our last General Conference, the delegates from Illinois, in accordance with a resolution passed by the General Health and Temperance Association, in connection with Dr. Kellogg, appointed Bro. G. B. Starr as superintendent of the health work in our State till the time of our next camp-meeting, at which time we were to take up our regular organization again. A great deal of H. and T. work has been done in Illinois during the past summer, in the way of getting subscribers to *Good Health* and circulating other health literature. We have felt that the Lord has been with us as we have tried to push this branch of the work.

At our camp-meeting just held at Springfield, we had the pleasure of having Dr. Kellogg spend a day with us, and devote the whole time to instruction on

health and temperance topics. During the day he called a meeting of the members present of the Health and Temperance Association, and by vote appointed a committee on nominations and one on resolutions. The Committee on Nominations retired, and brought in a recommendation as follows: For President, A. O. Tait; Secretary and Treasurer, Mrs. Agnes B. Tait. The following resolutions on the health work were passed by the Conference in preference to being presented to the Association.

Resolved, That we welcome with gratitude the revival of the health and temperance work in our State; and further—

Resolved, That we will do all we can to sustain it and to encourage those who have the special duty of leading out in this work, to spend a reasonable portion of their time in furthering its interests.

We have been studying to devise the best plans to carry on this work in our State, and are about ready to present some of them to our churches by circular letter. We hope all will take hold and pull with us, so that this important branch of the work will rise with the rest of the cause in our midst.

A. O. TAIT, *Pres.*

AGNES B. TAIT, *Sec.*

Special Notices.

OHIO, NOTICE!

Will the brethren and sisters in Ohio who obtained names of people in Cleveland at our late camp-meeting, please send these names to me? We desire to visit all these persons.

E. H. GATES.

TO CHURCH TREASURERS IN NEW YORK.

The post-office address of Bro. Geo. A. Rea, the newly elected treasurer of the Conference, is 24 Morris St., Auburn, N. Y. Please make a note of this point, and send all tithes and Conference moneys to him, instead of to Bro. Lewis, the former treasurer.

M. H. BROWN, *Pres.*

TO N. Y. CHURCH CLERKS AND TREASURERS.

We would call the attention of the N. Y. church clerks and treasurers to the fact that on account of the General Conference being held in California this year, and probably somewhat earlier than usual, it will be necessary to send in all reports immediately after the time for quarterly meeting, Oct. 1, 2, that the Conference quarterly report may be sent to the Secretary of the General Conference in time to reach him before starting for California.

J. E. SWIFT, *N. Y. Conf. Sec.*

CANADA, ATTENTION!

A GENERAL meeting will be held at South Stukely, P. Q., Oct. 7-10. This meeting is designed to take the place of our usual camp-meeting. The annual meetings of our Conference, T. and M. Society, Sabbath-school Association, and H. and T. Society will be held at this time. We extend an urgent invitation to all our brethren in Canada to attend, and also to those who can come from Vermont. Let us humble ourselves before God, and seek him with all our hearts, that he may direct us in our deliberations, and pour out spiritual blessings at this meeting.

Eld. D. T. Bourdeau and other ministers from abroad are expected. The brethren at Stukely will provide homes for all who come; but those who do not live far away should come prepared to take care of themselves as far as possible.

R. S. OWEN, *Pres.*

CANVASSERS' NOTICE TO PENNSYLVANIA.

I DESIRE to say a few words through the REVIEW not only to those who are now canvassing in the limits of the Pennsylvania Conference, but to the many who might, if they saw and felt the importance of the work as they should, devote a part or all of their time from now until our State meeting this winter, to selling some of our subscription books. I have done, and shall continue to do what I can by correspondence to enlist and encourage others to engage in this work. Several have taken hold of this part of the work since our recent camp-meeting, for the first time, and with scarcely an exception have succeeded well.

There are many more who could take hold of this work during this the very best part of the year, and I trust that I shall receive scores of applications for territory and outfits for some of our books soon.

I now expect to attend the district meetings at Shingle House and West Pike, and take this means to urge all who can possibly do so, to attend these meetings with a view of engaging at once in the canvassing work. I shall visit such other points in the Conference as I am able to in connection with my

office work at Wellsville, and labor personally to enlist workers in this branch of the cause. We have books to canvass for suited for the young or the old, the experienced or the inexperienced—books that the people need and will buy if you take them to them—books that with the same effort put into their sale that you would put into any other business, will bring you a good income, help the cause, and, above all, do those who buy them good.

Write me for particulars, and state what book you prefer to work with and what territory you wish to work. Do not delay, but take hold of this work at once. Address me at Wellsville, N. Y.

L. C. CHADWICK, General Agent.

News of the Week.

FOR WEEK ENDING SEPT. 23.

DOMESTIC.

—Five men from Harvard, Ill., who were boating on Lake Geneva, Wis., were drowned Monday. The steamer "Leman" collided with their craft.

—Capron & Wolverton's flour mill at Albany, N. Y., was burned, Wednesday morning, together with 100,000 bushels of grain. Loss, \$150,000; insurance, \$100,000.

—A general fight took place among a large gang of railroad negroes near Wilton, Botetourt county, Ky., Monday, in which many were wounded and one man, named Ross, will die.

—A new dynamite society has been formed in New York City, whose object is to aid in the support of Mezzero's dynamite college, an institution where Irish fenians are trained in the art of blowing up English cities.

—The anarchists in New York are indulging in ravings at the decision of the supreme court of Illinois, and have flooded the city with circulars calling on their sympathizers to rise in their might and prevent the execution.

—Two passenger trains collided, Monday morning, on the River Division of the Chicago, Milwaukee, and St. Paul Railroad, near Dubuque, Iowa. One fireman and the conductors were killed outright, and many passengers were injured.

—Near Key West, Fla., Tuesday, a cart load of dynamite was found hidden among some woods. There was enough of it to blow half a dozen cities into the air, and appears to prove the plot against Cuba is more formidable than at first supposed.

—Masked men robbed the through express from San Francisco, Cal., on the Texas and Pacific Railroad, Tuesday, near Benbrook Station, Texas. They took out the safe and every registered letter in the mail car, but did not molest the passengers.

—Part of a freight train being switched near Inwood, Iowa, Tuesday, broke away and tore down the graded toward Canton, D. T., and crashed into a passenger train that was on the point of crossing a bridge at that point. Five persons were instantly killed.

—A dispatch from The Needles, Cal., which appeared in Monday's issue of the *Inter Ocean*, reports a bad wreck on the Atlantic and Pacific Railway, twenty-three miles from that place. An engine and half a train went through a bridge, and a large number were killed and wounded.

—A collision occurred on the Pittsburg, Fort Wayne, and Chicago Railroad, near Forest, Ohio, Monday, which resulted in the death of one man and the fatal wounding of two others. The train caught fire, and a can of dynamite exploded. The track was torn up for a great distance.

—Ironwood, Mich., one of the largest and most prosperous towns in the Gogebic iron range, was nearly destroyed by fire, the loss being calculated at \$300,000. A fire at Ashland, Ill., did damage estimated at from \$40,000 to \$50,000. Fire also destroyed La Belle Glass Works, Bridgeport, Ohio, entailing a loss of \$85,000; and fifteen buildings in the heart of Wheeling, W. Va.

—A disastrous wreck occurred on the Gulf Division of the Southern Kansas Railroad at Guthrie, four miles this side of Purcell, Indian Territory. A light engine and construction train collided while both were moving at a high rate of speed. The two engines and twelve freight cars were piled in a heap, and the list of killed and wounded is large. Details are meager, but most reports say that eight to ten were killed or wounded.

FOREIGN.

—A petroleum spring which rises to a height of 150 feet has flooded the Bala-Khan country, near Baku.

—The fall of a meteor in New Brunswick, near the Maine Border, recently reported, is said to have been a fabrication.

—Eight men were killed by a boiler explosion on board the West Indian Steamer "Elbe," during a trial trip in Stokes Bay Monday.

—The bush fires which had been raging for several days around Danby, Quebec, extended to that village, Wednesday, and twenty-two houses and the railway station were consumed. Many families lost everything.

—Another great trial of nihilists is about to be commenced at St. Petersburg. The prisoners include fifteen officers of all ranks.

—Dispatches from St. John's, N. F., give particulars of a disastrous gale that destroyed shipping, fishing gear, and wharfing, and caused loss of life.

—An iron-clad of 11,940 tons and 12,000 horse-power, the largest ever constructed, was launched, Tuesday, at Portsmouth, England. She is called the "Trafalgar."

—The Paris census for 1886, which has just been issued, shows an excess of births over deaths of 52,560, against 85,000 in 1885. Divorces granted in 1886 numbered 2,949, against 4,277 in 1885.

—Captain General Terere publishes an edict in the *Manila Gazette*, declaring the Caroline Islands and Pelew Islands to be in a state of siege, owing to the manifestations of rebellion on the part of the natives.

—A sixteen-year-old son of M. Schnaebeli, whose arrest by the Germans last April caused a sensation, has been arrested at Metz for affixing a treasonable placard and a French tricolor to a tree on German territory.

—The preliminary agreements with reference to the projected tunnel through the Simplon Mountain have been signed. The tunnel will open in Italian territory. The Swiss and Italian governments each contribute 15,000,000 francs.

—Advices from the Guatemalan government to their minister at Washington, say that the Catholic archbishop and some of his friends who are opposed to the present government have left for San Francisco, to raise funds to bring about a revolution.

—The artillerymen at Hilsa, India, on being ordered to prepare to move abroad, raised a riot, and after wrecking the sutler's shop went about smashing windows, spreading terror among the inhabitants. During the melée many soldiers and citizens were seriously injured.

—It has transpired that nearly fifty British seamen were injured by an explosion of fire-works that occurred on board the war ship "Bellerophon" on the occasion of the entertainment to Lord Lansdowne at Quebec, Sept. 10. The shocking affair was hushed up, and the "Bellerophon" landed with the wounded men at Halifax, Tuesday, where they were placed in the hospital.

—Monday's *Inter Ocean* states that cholera is working havoc in many portions of Italy, and that the true state of affairs has not been made public. At Messina the disease is particularly fatal, frequently causing death within an hour after the attack. Numerous cases have occurred at Rome, and even the vatican has not been slighted by the ghastly visitant. A brigadier belonging to the pontifical gendarmes was attacked, and no little anxiety is felt at the vatican in consequence. The pope, apparently forgetful of the virtues of the bones of saints, and other sacred relics at his command, or of the priestly processions and consecrated images, whose efficacy has been tried on former occasions in Rome and Naples, has ordered that the strictest precautions be taken to prevent the spread of the disease.

RELIGIOUS.

—There are in our country sixty-eight tribes of Indians destitute of the beneficent labors of Christian missionaries.

—The Roman Catholic Church has in Great Britain 1,600 chapels, 234 monasteries, 415 convents, 29 colleges, and 2,599 priests. The gains since 1870 have been as follows: chapels, 256; monasteries, 155; convents, 182; colleges, 9; and priests, 872.

—A letter from the Rev. J. M. Greene, of the city of Mexico, reports the brutal murder of three native Protestants of that place at the hands of a Catholic mob. The Protestants of the state are in great fear, and the outcome of the matter is awaited with much anxiety.

—There was quite a scene, Monday, in the rooms of the New York Association of Methodists, where Dr. McGlynn delivered an address. He presented the Henry George land theories, saying they represented the cause of humanity. A minister offered a resolution, wishing Dr. McGlynn Godspeed in his efforts to diffuse the doctrines. Great confusion ensued, and the resolution was amended and then passed.

Obituary Notices.

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

RANDALL.—Died of Bright's disease, Aug. 20, 1887, at his residence in Helvetia, Waupaca Co., Wis., O. P. Randall, Sr., in the 71st year of his age. A short service was held at the house, after which he was removed to Evanswood Cemetery for burial. He had kept the Sabbath of the Lord for about forty years, and died in hope of a part in the first resurrection. JAMES HILTON.

BLAKE.—Died of indigestion and typhoid fever, Sept. 11, 1887, near Alma Center, Wis., my dear companion, Martha A. Blake, aged 39 years, 6 months, and 18 days. She had been a great sufferer for the last fifteen years, with wild hairs in her eyes. We mourn not as do others, knowing that she will come again from the land of the enemy when the Lifegiver shall come. As we could not get a minister of our faith, Bro. Loomis read Rev. 14: 12, 13, and offered prayer. H. A. BLAKE.

OWEN.—Died in Newton, Kansas, Sept. 13, 1887, Sr. Minna Owen, aged 33 years, 1 month, and 26 days. Loving friends administered to her wants with unflinching faithfulness. She was converted in her youth, and walked with the Baptist Church until two years ago, when she accepted the truths of the Third Angel's Message. Firm as a rock to

principle, she lived an exemplary Christian, and was a missionary even in her dying moments, being conscious to the last. Words of sweet submission and praises to God escaped her lips. Feeling sure that God's will has been done, we meekly submit. She leaves her fond husband and one child to mourn her loss. May she meet them in the kingdom of God. Words of comfort by the writer, from James 4: 14. W. W. STEBBINS.

ERB.—Died at Fargo, Dak., July 29, 1887, of senile gangrene, Peter Erb, aged seventy-two years. Bro. Erb embraced the truth more than thirty years ago while in Ohio, where he heard Bro. and Sr. White preach. A few years later he moved to Winona county, Minn., where he and his wife were baptized and united with this people. He tried to live out the truth, and to lead a consistent Christian life. During his last sickness he suffered much, but never murmured. He would often be heard praising God, and rejoicing in the hope of having a part in the first resurrection. We believe he sleeps in Jesus. The remains were taken to Galesburg, Dak., where he spent the last few years of his life. We laid him away to rest till the Lifegiver comes. He leaves a wife and nine children, nearly all of whom were present at the funeral. These and also many of his neighbors feel that they sustain a great loss. Words of comfort were spoken at the funeral by the writer, from Ps. 8: 4. M. M. OLSEN.

PALMER.—Died at Hart, Oceana Co., Mich., my mother, Mrs. Fannie Palmer, aged 75 years, 3 months, and 21 days. Mother's sickness of five months was patiently borne without one murmur. She said to me, when so weak that she could no longer read in the Bible or her paper (the *Review*), "I cannot read any, nor pray but little." Again she said, "I have left myself in the hands of the Lord, for him to do as he sees best." Mother in early life joined the Christian Church, but when the Advent doctrine was preached in 1843, she heartily embraced it, and was one of those who experienced the bitter disappointment of 1844. In 1853 she embraced the Sabbath, under the labors of Eld. Ingraham, I believe, and joined the church at Buck's Bridge, St. Lawrence Co., N. Y. Twenty-four years ago last May the family came to this part of Michigan, and the most of the time she has been isolated from those of like precious faith, during which time her Bible and the *Review* and our other publications have been a source of comfort that only the lonely ones can fully know. MRS. EMMA ROLLINS.

HOWELL.—Died at Chase, Kan., Sept. 2, 1887, Etta M. Howell, near the close of her 19th year. She made a religious profession early in life, and embraced the doctrine of S. D. Adventists about nine years ago, under the labors of Elds. Millard and Washburn, near Mount Ayr, Iowa. During the year 1886, she became more thoroughly impressed with the importance of a closer walk with God, and was baptized at the Wichita camp-meeting. Shortly after, she occupied the position of assistant secretary in the Kansas Tract and Missionary Society, until the spring camp-meeting, in May, when declining health admonished her that consumption had marked her for its victim. A short time before her death, she called her near relatives and friends about her and distributed to them her earthly treasures of presents and keepsakes, and expressed herself as being at "perfect peace of mind," and "resigned to the Lord's will." Her influence has always been to promote the interests of God's cause, even selecting and distributing tracts a few hours before her death. Words of comfort from Ps. 116: 15. JOHN GIBBS.

JONES.—Died of congestion, at his home, near Darden, Hill Co., Texas, Aug. 25, 1887, Bro. W. P. Jones, aged 35 years, 6 months, and 14 days. Bro. Jones was born in Cairo, Ill. His father and mother died when he was between five and ten years of age. The only family relative left him was his sister, Martha E. C. Jones, whom he has never been able to find since his childhood. He was reared under Methodist influence, and came South in 1869, and embraced the truth about ten years ago by reading. Since then I have been intimately acquainted with him. He has gradually advanced all the time. He was a man of few words, never speaking evil of any one, and was at peace with all mankind. He tried to walk humbly before his God, and to give no offense to any man. He owed no man anything. In short, he was a consistent Christian. We have not a shadow of doubt but that he sleeps in Jesus. Among his last rational expressions was, "Jesus is mine." He leaves a wife and six children, with many friends, to mourn their loss, but not without a bright hope. May God grant that the wife and children who are left be ready to meet him. Words of hope and comfort were spoken by the writer to a large gathering of sorrowing friends and neighbors, from Job. 14: 10-15; 19: 23-27; 1 Thess. 4: 13-18. A. S. CHRISTMAN.

BARSLOV.—Died in Croton, Lee Co., Iowa, Aug. 17, 1887, of flux Axel Waltemar Barslov, in the 31st year of his age. Bro. Barslov was born in Svendborg, Denmark. He came to this country about six years ago, when he was converted, and embraced the truths of the Bible as held by Seventh-day Adventists. He then united with the church in Boulder, Col. A little over one year since he went to Chicago, Ill., and attended the mission school there for awhile, and united, by letter, with the church in that place. After this, he went to his native home in Denmark, where his mother and married sister were living, and by the help of reading matter, with his earnest zeal in the cause, won his mother, sister, and brother-in-law to present truth. He then returned to this country with his brother-in-law, but had been here only a short time when he was taken sick and fell by the relentless hand of death. He had hoped to soon be able to get his mother and sister to this country. He had been a sailor eight years before coming to this country, and in former years had lived a rough life; but he gave good evidence of true conversion, and yielded his life to the claims of God's holy word. There is hope in his death that he will come up in the first resurrection, when the "last enemy"—death—"shall be destroyed." When his attending physician gave him up to die, he seemed resigned. He called his friends to his bedside, and bade them an affectionate farewell, and urged them to be faithful till they should meet again. Funeral sermon by the writer, from 1 Cor. 15: 26, to a large audience of sympathizing friends and neighbors. C. A. WASHBURN.

Appointments.

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

THE quarterly meeting for Dist. No. 1, Rhode Island, will be held at Slocumville, Oct. 8, 9. It is expected that Eld. A. L. Wright, of Boston, will be present.

J. C. TUCKER, Director.

NOTHING preventing, I will meet with the Scandinavian brethren in a general meeting at Poy Sippi, Wis., Oct. 8, 9. Will also attend the meeting at Vilas, Dakota, Oct. 13-16. Would be glad to see a large attendance at each place.

O. A. OLSEN.

THE quarterly meeting for Dist. No. 9, Wisconsin, will be held at Loyal, Oct. 8, 9. A general attendance is desired. Librarians will try to secure reports from all members. The assistance of another minister will be secured, if possible.

E. J. RICE, Director.

THE quarterly meeting of Dist. No. 4, Pennsylvania, will be held at West Pike, Potter Co., Sabbath and Sunday, Oct. 15, 16. Eld. F. Peabody will attend this meeting, and a full attendance from the churches in this district is desired.

WM. SIMKIN, Director.

ILLINOIS T. and M. Society, Dist. No. 6, will hold their next meeting at Woodburn, Oct. 7-9. The first meeting will be held on Friday evening. I hope to meet all the brethren and sisters at that time who can possibly attend, as matters of importance in which all are interested will be considered. Let none stay away who can come.
L. A. LOGAN, *Director*.

THE quarterly meeting of Dist. No. 5, Pennsylvania, will be held with the church at Shingle House, Potter Co., Sabbath and Sunday, Oct. 8, 9. Eld. F. Peabody will attend this meeting, and we especially request all church officers and librarians of the different churches in the district, and as many others as can do so, to attend this meeting.
G. G. GREEN, *Director*.

THE quarterly meeting of Dist. No. 3, Iowa, will be held at Fairfield in connection with the camp-meeting, Oct. 5-12. We are very desirous that all our churches shall be well represented at this meeting, and we want all who are canvassing and those who are expecting to canvass, to be present, as the State agent will be there to give instructions in that branch of the work, and we want to arrange for winter labor.
J. W. ADAMS, *Director*.

THE district quarterly meeting for Dist. No. 1, N. Y., will be held at Olcott, Oct. 8, 9. We desire the attendance of the district secretary, each librarian in the district, and as many of the brethren and sisters from all the societies as can come. Come, brethren and sisters, with the determination to make this meeting one of spiritual refreshing, and the Lord will be with us. District secretaries and librarians will please bring their books with them.
J. E. SWIFT, *Director*.

THE quarterly meeting of Dist. No. 9, Kansas, will be held in connection with the Hutchinson camp meeting. We desire to have a report from every member of the T. and M. society in the district. We are also very anxious to become acquainted with all of the scattered brethren and sisters in the district. If you cannot be at the meeting, please address me at Valley Center, Kansas. I wish to know your desires with regard to the truth, that I may know how to arrange my program of labor for the fall and winter.
J. E. WELCH, *Director*.

THE regular quarterly meeting of the Wellsville church will be held at Wellsville, N. Y., Sabbath and Sunday, Oct. 1, 2. Eld. F. Peabody will attend this meeting, and we are especially anxious to have a full attendance of all the members who live within a reasonable distance. Come prepared to remain both days of the meeting, as there are matters of special importance to be considered on Sunday. Let all who cannot possibly attend this meeting, report early enough by letter so that their letters will be received before the meeting.
L. C. CHADWICK, *Elder*.

MEETING for Dist. No. 8, Illinois T. and M. Society, will be held at Webber Grove school-house, Oct. 14-16. The first meeting will be held on Friday evening. I hope to meet as many of the brethren and sisters of the district as possible at this meeting, especially the scattered ones. I shall expect to see every librarian present. Let us be diligent, brethren, and be about the Master's work. Matters of much importance will be considered. We expect our State agent, Bro. Hutchins, at this meeting. He will give instructions in the canvassing work.
L. A. LOGAN, *Director*.

THE quarterly meeting of Dist. No. 6, Kansas, will be held with the Arisple church, at the Arisple school-house, their usual place of meeting, Sunday, Oct. 9. We would be glad to see every one identified with the T. and M. work in this district present at this meeting. Brethren and sisters, seek the Lord earnestly, and let all come prepared to co-operate together in devising means to carry forward more thoroughly the work in this district. Let the librarians be present with their books, and come prepared as far as possible to settle all liabilities due from their respective societies. We hope to receive ministerial help.
L. A. E. MATTHEWS, *Director*.

NOTHING preventing, I will meet with our Scandinavian churches as follows:—

Poy Sippi, Wis.,	Oct. 8, 9
Vilas, Dak.,	" 13-16
Ruthven, Ia.,	" 22, 23
Council Bluffs, Ia.,	" 25, 26
Weston, "	" 27
Elkhorn, "	" 29, 30

O. A. OLSEN.

No providence preventing, I will meet with the church at East Washburn, Aroostook Co., Maine, Oct. 15, 16. Meeting will commence Friday evening, at 7 o'clock. We hope to see a general gathering of our people in this county at this time.
J. B. GOODRICH.

Publishers' Department.

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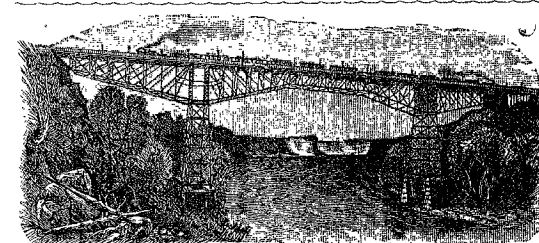
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6.00	6.45	10.45	6.00	7.30	Ar.	Detroit.	9.15	8.00	9.10	1.30	7.00	10.38	9.12	10.25	2.32	6.16	8.42	11.57	9.17
4.38	5.30	9.45	4.35	6.08	Ann Arbor.	10.38	9.12	10.25	2.32	6.16	8.42	11.57	9.17	10.25	2.32	6.16	8.42	11.57	9.17
4.15	4.20	8.40	4.15	4.50	Jackson.	12.03	10.52	11.35	3.32	9.35	1.04	11.47	12.50	4.22	4.08	7.15	10.25	2.32	6.16
2.00	3.10	7.54	1.58	3.48	Marshall.	1.35	12.12	1.12	4.40	11.13	1.12	4.40	11.13	1.12	4.40	11.13	1.12	4.40	11.13
1.12	2.27	7.38	1.30	3.20	Battle Creek.	2.35	1.20	1.50	5.15	11.52	1.12	4.40	11.13	1.12	4.40	11.13	1.12	4.40	11.13
12.17	1.50	6.58	12.33	2.35	Kalamazoo.	4.18	3.08	3.22	6.27	1.40	9.18	11.11	4.55	10.18	11.27	7.32	2.58	6.16	8.42
10.38	12.15	5.49	11.13	1.55	Niles.	5.40	4.32	4.35	7.32	2.58	6.16	8.42	11.57	9.17	10.25	2.32	6.16	8.42	11.57
9.18	11.11	4.55	10.18	11.27	Mich. City.	8.05	7.00	6.40	9.30	5.15	6.50	9.00	3.10	8.15	9.10	Dep.	Ar.	Dep.	Ar.
6.50	9.00	3.10	8.15	9.10	Chicago.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.

Gr. Rap. & Kal. Ex. lvs. Kal. m'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.30, 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 Nineteenth 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 5, 1887.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.										GOING EAST.									
Chgo. Pass.	Mail.	Day	Exp.	Pack.	B. Gk.	Pass.	STATIONS.	Mail.	Ltd. Exp.	Atto. Exp.	Sun. Pass.	Pt. H. Pass.	Chgo. Pass.	Mail.	Day	Exp.	Pack.	B. Gk.	Pass.
.....	am	am	pm	pm	pm	Dep.	Port Huron.	.....	pm	am	am	am	.....	pm	am	pm	pm	pm	pm
5.55	7.15	8.05	4.10	.....	.....	Ar.	Port Huron.	.....	pm	am	am	am	.....	pm	am	pm	pm	pm	pm
7.28	8.31	9.34	5.40	.....	.....	N.	Lapeer.	.....	8.42	11.57	6.17	.....	.....	8.42	11.57	6.17	.....	.....	.....
8.06	9.10	10.15	6.20	.....	.....	P. Int.	.....	.....	7.55	11.27	5.40	.....	.....	7.55	11.27	5.40	.....	.....	.....
8.48	9.35	10.58	7.22	.....	.....	Durand.	.....	.....	7.05	10.58	5.08	.....	.....	7.05	10.58	5.08	.....	.....	.....
10.00	10.30	11.53	8.26	.....	.....	Lansing.	.....	.....	6.20	10.07	4.00	.....	.....	6.20	10.07	4.00	.....	.....	.....
10.37	11.00	12.25	9.03	.....	.....	Charlotte.	.....	.....	4.42	9.37	3.25	.....	.....	4.42	9.37	3.25	.....	.....	.....
11.30	11.45	1.15	10.05	.....	.....	A. BATTLE CREEK.	.....	.....	3.45	8.55	2.35	.....	.....	3.45	8.55	2.35	.....	.....	.....
6.30	am	12.05	1.20	pm	D.	.....	.....	.....	3.40	8.50	2.30	.....	.....	3.40	8.50	2.30	.....	.....	.....
7.15	.....	12.45	2.21	.....	.....	.....	.....	.....	2.41	8.11	1.43	.....	.....	2.41	8.11	1.43	.....	.....	.....
7.30	.....	12.55	2.32	.....	.....	.....	.....	.....	2.31	8.01	1.33	.....	.....	2.31	8.01	1.33	.....	.....	.....
8.17	Sun.	1.45	3.19	Acc.	.....	.....	.....	.....	2.45	7.25	1.43	.....	.....	2.45	7.25	1.43	.....	.....	.....
9.00	Pass.	2.28	4.07	.....	.....	.....	.....	.....	1.05	6.50	12.01	.....	.....	1.05	6.50	12.01	.....	.....	.....
10.15	am	3.43	.....	am	.....	.....	.....	.....	11.47	.....	.....	pm	.....	11.47	.....	.....	pm	.....	.....
10.30	7.35	4.05	5.52	6.05	.....	.....	.....	.....	11.35	5.30	10.29	3.40	.....	11.35	5.30	10.29	3.40	.....	.....
12.40	10.00	6.25	8.10	8.43	.....	.....	.....	.....	9.05	5.25	8.15	1.15	.....	9.05	5.25	8.15	1.15	.....	.....
pm	am	pm	am	am	Ar.	.....	.....	.....	Dep.	am	pm	pm	pm	.....	Dep.	am	pm	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE,

Freight Manager.

W. J. SPICER,

General Manager.</

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 27, 1887.

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LATE CAMP-MEETINGS FOR 1887.

MICHIGAN, Grand Rapids,	Sept. 27-Oct. 4
Iowa, Winthrop,	" 28-Oct. 4
Indiana, Indianapolis,	Oct. 4-11
Iowa, Fairfield,	" 5-11
Kansas, Hutchinson,	" 6-16
California, Oakland, State meet'g,	" 6-17
Kentucky, Elizabethtown,	" 11-18
Dakota, Vilas,	" 12-17
Tennessee, Springfield,	" 18-25

GEN. CONF. COM.

NO PAPER NEXT WEEK.

As announced last week, one number of the REVIEW will be omitted during the Michigan camp-meeting, to give the employees opportunity to attend that great annual religious gathering. There will therefore be no paper next week. The next number will be dated Oct. 11.

It sounds strange to Michigan people to read in eastern papers remarks on the effect of "the wet season of 1887," considering the prevalence of drouth in this section. The Michigan State Weather Service report drouth in two counties of thirty-seven days' duration, in others from eighteen to twenty days. Lack of rain was general throughout the central and southern sections of the State from July 23 to Aug. 10, a period of eighteen days. As a consequence the official Crop Report states that potatoes will yield but thirty-three per cent of an average crop, winter apples about one half, and late peaches three fourths.

What will turn up next to afflict humanity? Moths eat our garments, multitudes of insects devour vegetation, borers ruin our trees; but we had supposed that iron, if protected from corrosion without, could be depended upon to endure. Yet a new pest now makes its appearance—a little worm that will enter into and devour iron. It has thus far been discovered only in railroad iron. If this scourge becomes general, no one could feel sure that at any moment a

rail might not break, a wheel give out, or an iron bridge collapse, working general ruin.

SANITARIUM TRAINING SCHOOL.

CIRCULARS concerning this popular course of instruction, for 1887-8, are already out. The term will commence Nov. 2. The topics respecting which the student will be drilled, embrace the following:—

Anatomy; Physiology; Elementary Chemistry; Nature and Causes of Disease; Language of Disease; Principles of Cure; Management of Common Diseases; Dressing of Simple Wounds and Injuries; General and Individual Hygiene; Ventilation; Disinfection; Air and Water Contamination; General Nursing; Surgical Nursing; Monthly Nursing; Bandaging; Hydrotherapy—Theoretical and Practical; Electricity—Faradic, Galvanic, Static; Diet for the Sick; Massage; Swedish Movements; Calisthenics; What to Do in Emergencies.

A large number of young men and women have been fitted for eminent usefulness, and are now engaged in positions in which they are proving the value of the instruction received in the relief of suffering, and earning an independent support.

For further particulars, address Sanitarium, Battle Creek, Mich.

EXPOSURE OF THE "ADVOCATE."

In another column will be found an exposure of one of the most contemptible slanders ever uttered against Seventh-day Adventists, under the heading, "Clerical Falsehood; and How the Michigan *Christian Advocate* Deals in It." But it will not accomplish its object if it goes merely to the readers of the REVIEW. It should go into the hands of every reader of the *Advocate*. To this end this Exposure will be printed by itself in the form of a circular for a wider distribution; and we ask our brethren to take a little pains to hunt up the readers of the *Advocate* throughout the State of Michigan, or elsewhere, and place a copy of this document in the hands of every one that can be found. They will be furnished from the REVIEW Office, free, in any quantities that may be desired. We are resting under the odium of a false and malicious accusation; and it is but justice to ourselves that we make a little effort to throw it off.

A GREAT SUCCESS.

We have before spoken of the dynamite gun being constructed by the United States Government at Fort Lafayette, for the purpose of annihilating hostile ships which, in some future war, might venture too near our shores. An official test of this gun now proves it to be capable of doing all its designers anticipated. The *Inter Ocean* thus speaks of the experiment:—

"NEW YORK, SEPT. 20.—Lieutenant E. L. Zalinski made an official test of the long range dynamite gun at Fort Lafayette to-day, in the presence of Secretary of the Navy Whitney and representatives of the Norwegian, Spanish, French, Danish, Swedish, and Japanese governments. The target was an eighty-ton schooner anchored at a distance of one and one-fifth miles from the firing point, and she was reduced to slivers. The gun used was sixty feet long, of eight-inch bore, carrying a projectile containing fifty pounds of dynamite, with an initial force of 600 pounds to the square inch. Six shots were fired, two of which struck the vessel, tearing her all to pieces. Lieutenant Zalinski was congratulated. Another gun is being constructed which will hurl 600 pounds of dynamite at a charge."

NOTICE FOR IOWA.

MR. JOHN N. ABBOTT, chairman of the Western States Passenger Ass'n, has just granted a reduction of one and one third fare upon the certificate plan, for our camp-meeting at Fairfield, Oct. 5-11. This reduction will apply from points in Iowa within one hundred and twenty-five miles of Fairfield.

The courtesy of reduction was granted on the assurance of a large attendance. Dear brethren and sisters, let there be no failure in this respect. You will need the meeting, and we need your attendance. This will close up our camp-meetings for 1887. Let it be the largest and best of our series of local camp-meetings. As has been announced, the arrangements will be very complete. There will be plenty of tents to rent at low rates. The best ministerial help will be furnished. This meeting will be a good place to which to invite your friends and neighbors. Bring

your children. Special attention will be given to Sabbath-school, missionary, and canvassing work. Come praying for God's blessing upon the work.

Procure certificates at point of starting, to be signed by the secretary on the grounds, and you will be sure of reduction on the return trip. For any special information, address Eld. C. A. Washburn, Mt. Pleasant, Iowa. IOWA CONF. COM., per L. T. NICOLA.

THE FAIRFIELD, IOWA, CAMP-MEETING.

WE have obtained the use of the fair ground for the camp-meeting at Fairfield, Oct. 5-11. It is only a few minutes' walk from the C. B. & Q. and the Rock Island depots. There will be open stalls for teams, free of charge. Some have inquired the price of rent for tents. I noticed in the REVIEW of Sept. 13, that at one of the local camp-meetings in Iowa, the 12 x 14 tents rented for \$2.00, and smaller tents for \$1.50. This will probably be the price.

If there are any who would like to come to the meeting and are not able to rent Conference tents, I would say to them, Do not stay away from the meeting on that account, as arrangements will be made to accommodate all such ones with tent room. There are some in this part of the State who have never attended one of our camp-meetings. To those and others we would say, Bring straw-ticks and plenty of bedding. Grain for horses can be obtained at the provision stand. Hay and straw will be kept on the ground.

The brethren appointed to act as camp-meeting committee, are named as follows: John Heald, A. Hoyt, Whitfield, Ia.; Richard Caviness, Fairfield, Ia.; Geo. Teters, Wm. George, Salina, Ia. We hope none of these brethren will excuse themselves, but make arrangements to be on the ground Monday morning, Oct. 3. I will meet them there at that time. Arrangements to provide for the camp can be partially made before that time.

C. A. WASHBURN.

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