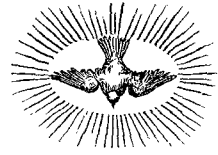


# Advent Review



OUR FIELD  
AND SABBATH HERALD.



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

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### I AM SO THANKFUL.

BY ELIZA H. MORTON.

I am so thankful, my heart is full;  
Sins that were crimson are white as wool.  
Jesus has calmed my poor troubled breast—  
I am so thankful for peace and rest.

I am so thankful, no words can tell;  
I am so thankful that all is well.  
Oh! it is joy, it is comfort sweet,  
To worship here at the Saviour's feet.

I am so thankful that Jesus died.  
I am so thankful that he'll provide;  
Now I can sing with a glad voice,  
And bid the sorrowing soul rejoice.

I am so thankful for all below,—  
Life and the blessings which freely flow.  
I am so thankful for all above—  
Jesus my Saviour and pardoning love.

Portland, Me.

## 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.

### LABORS IN THE PIEDMONT VALLEYS.

BY MRS. E. G. WHITE.

WE have already mentioned our first meeting at Villar Pellice, Italy. Although it was rainy, the hall, the largest place of meeting in the town except the Catholic and Vaudois churches, was crowded. The next Sunday it was pleasant, and long before the hour appointed, the people began to gather. It was soon seen that the house would not accommodate those who would come. The seats were therefore removed, and placed in the yard just in front of the building. Here about four hundred people gathered. Although not more than two-thirds of these were accommodated by seats, the best of attention was given throughout the exercises. We expected that the novelty of having service in the open air, and of hearing a woman speak, would lead some to amuse themselves and disturb the meeting; but in this we were happily disappointed. I had spoken but a few moments when a solemn silence prevailed. Young men and women looked serious, and many were in tears.

I tried to present the truth in its simplicity, that old and young, the learned and the unlearned, might understand. I feel deeply for the people of Italy, especially for those who live in these valleys. They are far from being the conscientious, devoted people they once were. They seem to rest satisfied with their past experience. They have not

been educated to sacrifice for the cause of religion, and they do little if anything toward the support of their pastors. But the Lord still has a people in these valleys, and my prayer is that he will break down the barriers that have been built up to prevent the truth from reaching them. There are many who yearn for greater purity and godliness. They need just such plain, simple teaching as the apostles gave. There is great vagueness in the doctrines which prevail in the reformed churches. The general belief is that their faith is founded upon the Scriptures; but the real lack of knowledge of what the Bible does teach is surprising. When the truth is presented, some, like candid men and women, are willing to sit down and investigate. They say, "If this is truth, we want it." We are glad to say that at the present time many are thus investigating for themselves. Paul found such in his day. He commended the Bereans for being more noble than those of Thessalonica, for they searched the Scriptures daily to see if these things were so.

Eld. A. C. Bourdeau has been holding meetings in Villar for some time, and expects to continue them at least once a week during the summer. It would be difficult to hold them oftener, as most of the people of this place at this season of the year go high up in the mountains where they can pasture their flocks on government land, free of charge. But they say that if Bro. Bourdeau will continue the meetings, they will attend every Sunday afternoon. He has already presented the advent and Sabbath questions quite fully; and still the interest is unabated. It is a question how soon to press these people to a decision in regard to the Sabbath. A few may be prepared to decide understandingly now; but the majority are not. It was therefore decided that the best way would be to induce them to continue to study the Bible, and see that plenty of good reading matter is placed in their hands. It was thought that this, with one sermon a week, would keep up their interest until they returned to the valleys in the early fall, when another effort could be made, and they would be prepared to move intelligently.

Preparatory steps were taken while we were at Torre Pellice, to organize a missionary society, whose special object at present would be to send reading matter to, and correspond with, those who are interested, but who will be scattered upon the mountains during the summer. The brethren and sisters seemed willing and anxious to engage in this work, and we expect that much good will result if they labor perseveringly and in the fear of God.

At St. John, a village three miles down the valley from Torre Pellice, I spoke three times to intelligent and attentive congregations. No less than half a dozen of those who attended were good English scholars. One was a minister who had traveled quite extensively in England; another, a professor in the high school in that place; and another, a young man who had been educated in England. The latter heard me speak several times when we were in Italy last winter, and on one occasion acted as my interpreter.

While at Torre Pellice, we were glad to meet Bro. Biglia from Naples, and have a brief period of consultation with him. In connection with his work of translating for our Italian paper, he has labored some in Naples; but he now desires to give himself more fully to the work of presenting the truth in other places. We spent considerable

time, we trust profitably, in conversation with him in regard to the publishing work, and the best means of reaching the people. Southern Italy is in almost every respect a hard field. The mass of the people are poor, unlearned, degraded, and the rankest Catholics. There are, however, honest souls scattered all through Italy, and these must have an opportunity to receive the light. The message is to go to all nations, tongues, and peoples, and he who labors in the difficult fields, where little fruit of his labors may appear, will, if he labors faithfully, receive as great a reward as those who labor in easier fields and apparently accomplish more.

Sabbath I spoke to the little company assembled in Torre Pellice, from 1 Peter 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Several of those present were engaged directly in colportage work. I sought to impress upon all the importance of exercising meekness and gentleness in presenting the truth to unbelievers. The work of saving souls requires tact and wisdom; it must not be carried forward impulsively, but intelligently and in the spirit of Christ. Many are turned from the truth by the spirit and manner of the one who presents it to them. Although his words may be misinterpreted and falsified, although cutting and unjust things may be said to him, unkindness or resentment on his part are unlooked-for and inexcusable. Many enjoy the fighting part of presenting the truth much better than they do enduring reproach with patience and meekness. They can contend for the truth much more easily than they can teach it by their godly lives.

There are many honest souls in these valleys; but they do not understand the truth for this time, and it is not merely by argument that they are to learn it. There is a work to be done of feeding these hungry, starving sheep with spiritual food. Many of the professed teachers of the people are perfectly content to set their stakes and make no advancement themselves, and they are much disturbed when others are induced to seek for truth. When new light is presented, they feel as the Pharisees felt when Christ came with new light for the Jewish nation. They want to stop the increase of light. They not only refuse to search the Scriptures for themselves, but they do all in their power to prevent others from searching.

The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, "We have all the truth that our fathers had; we do not want any more," and the God of heaven should send them a message as he did to Nineveh. What would be the result?—The same as would have resulted to the Ninevites if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul.

To all who are scattered amid the darkness of the world, and especially to those who live in these valleys, I would say, There is no other way to break down the barriers and reach the people than

by the power of love and by living faith, by having a firm hold of the God of Israel. There is a way to reach the people of these valleys, but it is not in our own spirit and way. It is by having a close connection with Christ. You must feel your utter helplessness without him, and be much with God in prayer. The more ignorant the people are of Bible truth, and the lower they have sunk in ignorance and superstition, the more they need the arm of infinite power to lift them up. Pity rather than censure them. Recall your own sins, and how long the Lord bore with your neglect of his great salvation, and walk with fear and trembling before him. Christ has said, "Without me, ye can do nothing." You want to be imbued with his spirit. The human heart, uncontrolled by the Spirit of God, is void of the meekness of Christ, and loves to battle for the truth. But it will not answer for those who profess unpopular truth to engage in this work, or to be critical and overbearing. They should not be too free to criticise and condemn others. They should be careful not to let their words wound, but should let pure Bible truth cut its way to the heart. When tempted to speak impatiently, remember, brethren, that when Jesus was reviled, he reviled not again. Give the reason of the hope that is in you with meekness and fear. With fear lest you have not the truth?—No; but with fear lest by some unwise, impatient word you will close the door of hearts against the truth. If you cannot answer the accusations of enemies with calmness, it is better to keep silent. It will not answer to come with the battle-ax against the people, especially of these valleys. They are of a quick, impatient temperament; and when their combativeness is aroused, the door of their hearts is closed to the truth.

God wants you to testify to the world that you have a special message for them, by presenting it in the spirit of Christ. They will then see the difference between those who teach it and those who oppose. But if you have exalted views of your own ability, self will rise in self-justification at the least provocation. What all the workers need is to make an entire surrender to God, and, putting self out of sight, lift up the Man of Calvary. When you have placed yourselves in the right relation to God, then, if you are compelled to go among the warring elements, Christ will give you his spirit, and will work with your efforts. When brought in contact with the powers of darkness, angels of God will be right by your side, and will preserve you from the wrath of men.

God has thoughts of mercy toward the people of these valleys. He is not unmindful of those who are traveling on foot long distances over the rugged mountains to present the truth to them. You may feel that it is your privilege to look to him for help and strength. It is only by living faith that you can carry forward this work. While you are to preserve the strength that God has given you, it will frequently seem that you have to venture much for the truth's sake. If a good degree of success attends your efforts, do not for a moment take the credit to yourselves. It is not because of your capability, but because Jesus died for precious souls, and he is working to save them. From your past success or failure, God would have you learn to present the truth more acceptably.

Those who do not go from place to place to labor, can take hold of the arm of God by living faith. They can pray that the God of heaven will help those who are carrying the truth to others. Whatever their position in life, all can do something to help spread the light by giving the reasons of their faith to those who are around them.

Basel, Switzerland, May 10, 1886.

### THE BRAZEN SERPENT.

BY ELD. A. S. HUTCHINS.

How many unmistakable tokens of God's goodness to the children of men may be read in his providences! Behold his love and care for murmuring Israel as they journeyed through the wilderness. They murmured against Moses, declaring, "There is no bread, neither is there any water," though God had mercifully provided them with both. God had miraculously preserved them from the bite of the fiery serpents to which they had been exposed in their journeyings; but now he sends them among them, their bite is poisonous,

deadly, "and much people of Israel died." The living are admonished; they confess their sins. God is gracious, and directs Moses to make a brazen serpent, and to set it upon a pole; "and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

On the subject of the cure of the serpent-bitten Israelites, who had faith to look at the fiery serpent which Moses set up, there is a good comment in the book of the Wisdom of Solomon, chap. 16: 4-12: "But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing he saw, but by thee that art the Saviour of all." Verses 6, 7. Here was a test of the faith of Israel. They were to look and live. How quickly, on the exercise of faith in the word of God, might the suffering, the dying, be revived and live! But, doubtless, many had no confidence that looking upward to that serpent would save them, so they died under the sting and poison of the flying serpent's fang, as thousands die from the sting of sin, though ample and ready means are provided whereby they may be healed and have eternal life.

Says Jesus of himself: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Christ has died upon the cross that we might live. We are to look unto him and be saved: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Obedience is always connected with living faith: "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

Those who had been bitten by the fiery serpents were, no doubt, objects of ridicule on the part of their enemies if they looked upon the brazen serpent on the ensign. But the time came when it was no more a cross to look upon it. Idolatrous Israel bowed around it, and to it offered incense. It seems that, with the passing of a few hundred years, they forgot the goodness of God to their fathers in the wilderness, and so paid acts of adoration to that senseless piece of brass. Hezekiah, that man of God, "brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan;" i. e., a brazen serpent. 2 Kings 18: 4.

The parents of the man born blind, but who had so miraculously received his sight by the power of Jesus, dare not, for fear of excommunication from the church, acknowledge that it was he who had made their son to see. In their ingratitude and blindness they go away to receive the applause of men, while their grateful son, with open eyes, meets his excommunication with joy of heart, worshiping Him who had made him to see. "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Thousands are bound by the fear of man. They see the cross, they see the claims of God upon them. Conviction burns its way down deep into their hearts; they want to be saved, but want to shun the cross. Show them a beaten path of popularity, a flowery path, and gladly will they accept it; but talk of a daily cross, of self-denial, and they hesitate, and often smother conviction, and pass on, hoping for the crown by and by. What will be the hope of such when they stand before the great white throne in Judgment? In view of that awful day, dare such man-fearing Christians adopt the language of the poet?—

"Lord, search my soul, try every thought;  
Though my own heart accuse me not  
Of walking in a false disguise,  
I beg the trial of thine eyes."

Will not such, in the scrutinizing judgment of the Most High, find themselves as destitute of a genuine hope, of the Rock of salvation, as ancient Israel found themselves of the blessing and approval of God, while paying homage to the brazen serpent?

—The best application for the improvement of the countenance, is a mixture in equal parts of cheerfulness and serenity. Anoint the face every morning, noon, and night.

### FAITH.

BY CHAS. PARMELE.

"Now faith is the ground, or confidence [margin], of things hoped for, the evidence of things not seen." Heb. 11: 1. Perhaps there is nothing so simple, and nothing so generally misunderstood, as faith. The fact that it is so very simple, makes it very hard for some to grasp. To illustrate it: A father says to his little son, "I will bring you home a little sled to-night." All day the little fellow is very impatient, and when he sees his father coming at night, he runs to meet him, and receive the much-coveted sled. Perhaps the father, for the first time, has forgotten to fulfill his promise, and asks his son why he expected him to bring him a sled? The prompt reply is, "You said you would bring me one." An earthly parent may forget the wants of his children, and even the children themselves, but God can never forget us. He said he would not, and it is "impossible for God to lie." We are told that the Lord has engraven us upon the palms of his hands.

Christ says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." It seems that it should not require much faith to believe this, when we read that he died for us, and that through death he would "destroy him that had the power of death."

But, returning to our first reference, verse three says: "Through faith we understand that the worlds were framed by the word of God." Even the creation has to be understood by faith. No wonder skeptics and infidels doubt the records of the creation in six days. God well knew our finite minds could not grasp the grand themes connected with his creative work, or he would have told us about it. And, again, in verse six, we read: "Without faith it is impossible to please him." Then we may be sure that when we pray in a doubting manner, we are not pleasing him; for he said: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The apostle John enlarges on this somewhat: "If we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him;" that is, if we know that what we are asking for is according to his will, then we know we have the petition we desired of him.

One of the grandest exhibitions of faith of which we have any record is found in the experience of Noah. Up to the time of Noah, there had never been a rain, much less a flood; and for Noah to work one hundred and twenty years in preparing a large boat on dry land, with not a cloud in sight all that time, was certainly an uncommon occurrence. But we read in Heb. 11 that he did it through faith, "By the which he condemned the world, and became heir of the righteousness which is by faith." Now we read in Matt. 24: 37: "But as the days of Noe were, so shall also the coming of the Son of man be." Yes, we say they were "eating and drinking," etc.; but is that all? What were the righteous doing?—Building an ark; yes, and exhibiting the greatest amount of faith the world had ever seen. "So shall also the coming of the Son of man be." Yes, dear brethren, those who go through to the kingdom must have a large amount of faith.

By turning to Heb. 10, we find that the latter part of that chapter is especially for those who have been looking for the second coming of Christ. The apostle, after speaking of the typical work in the earthly sanctuary (verse 11), then of the perfect sacrifice of Christ (verse 12), and of the heavenly sanctuary (verse 19), then of Christ as our high priest (verse 21), which position he took when he ascended up on high (Heb. 8: 1, 2), then of the Judgment work (Heb. 10: 30), which we believe began in 1844 (Dan. 8: 13, 14,) then (Heb. 10: 32-36) giving words of comfort for the disappointed believers who gave the first angel's message, with the assurance that "yet a little while, and he that shall come will come, and will not tarry,"—says, "Now," that is, after the passing of the last prophetic period, "the just shall live by faith." And just at this time, when men's faith is being tested, the apostle intimates that some will give up their faith. He also shows that some will go on with

the grand themes of truth, and "believe to the saving of the soul." And now, for the benefit of this class of believers, Paul gives the definition of the word *faith*, and some remarkable examples of it.

Dear brethren and sisters, are we ready to exercise the amount of faith that we should? Could we march around a high-walled city seven days, expecting the Lord to give it into our hand when we, at the command of the leader, should shout? Would we, by the direction of God, begin the erection of a large boat on dry ground? Or, to bring the thought nearer home, would we, by the *express command* of God, begin to cut down our possessions, and put the money into his cause? Are we, dear brethren, like Stephen, full of faith and the Holy Ghost? If not, God grant that we may be.

**"A MOUTH SPEAKING . . . BLASPHEMIES."**  
REV. 13:5.

BY A. SMITH.

WHEN Henry IV., Emperor of Germany, clad in thin penitential vestments, and barefoot, for three days and nights pleaded at the gates of Canossa to be reinstated in the favor of Pope Gregory VII., who had excommunicated him, and when the people, witnessing the suffering of the royal penitent, murmured against the severity of the pontiff, that dignitary, addressing the Abbot of Clugny, said:—

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us.' Shall we not, ought we not, to bind these cords the tighter?"

When the pope at length became satisfied with the emperor's submission, he reminded him of his mission "to bind kings . . . with chains, and . . . nobles with fetters of iron." Repairing to the place appointed to dispense absolution, the pope admitted Henry to his presence with these words: "Open, ye everlasting doors, and let the royal penitent come in!" Then, elevating the wafer upon his finger, he thus addressed the Emperor:—

"In the name of the holy apostle, St. Peter, from whom I have the keys both to bind and unloose, I unloose thee, Henry, emperor of Germany and king of Rome. I, the Vicegerent of Almighty God, re-invest thee with thy robes of imperial office under me, and with thy crown and scepter, upon our aforesaid conditions. . . Thy sins I remit. Go, and sin no more."—See *Frank Leslie's Sunday Magazine*, May, 1883.

**CRUMBS.**

BY S. O. JAMES.

A MAN'S spiritual nature must be fed; and if he will not accept the bread of heaven, Satan will fill him with chaff and husks.

When your cup is full, or running over, it is a good thing to know *how* to divide with your neighbor. Don't "slap" it on him.

Godliness is prayer and its answer in every act of life.

If men would live out all the light they have, how weak they would feel of themselves, but they would be strong in God.

Endeavor always to speak the truth in love. Pray ever that if your words hurt, they may also heal. Remember the rule, "Soft words and hard arguments."

Sin is the common enemy of mankind. It takes all true life and love out of the soul, and leaves it barren and unloved. Its everlasting destruction, which is very near, is to be devoutly wished for.

He that for the sake of difference doth with others differ, though he may endeavor to appear wise, yet is he a fool; and he that will not do the truth, but doth compromise it to find favor with man, is a base coward.

A poor afflicted Christian remarked to a relative: "I can see but little change in myself for the better in all the years I have tried to serve the Lord, and it seems to me sometimes that nothing is gained by watching and praying, by fighting, struggling, and suffering."—Only *heaven at last!*

**"THE BELOVED CITY."**

BY FANNIE BOLTON.

UPON a lonely island, bleak and bare,  
The loved disciple toiled. His weary face  
Imbued with beauty mild, his snowy hair  
His forehead crowned with all a patriarch's grace.  
The cruel Roman master looked with hate  
Upon the mild disciple. The divine  
Uprose in him in pure, majestic state.  
A royal meekness made the poor slave fine.

The chain that bound his wrists and weary feet  
Thrall'd not his spirit, soaring upward, free.  
The clanking iron could not bar the sweet,  
Eunobling strains of heaven's minstrelsy;  
Nor the bleak isle, with low, dark brows of hate  
And forms of ill-bred life, shut out the sight  
Of angels' tender faces. Compeusate  
For earth's dark blank was heaven's unfading light.

There from the bleak, cold isle, amid the woe,  
A corridor of light was opened through  
From the poor dungeon, and the earth below,  
Up through the spaces of ethereal blue;  
And John, the exile slave, despised and poor,  
Threaded with sons of God heaven's shining stair,  
And saw the gates of pearl swing back before  
The word of angels to admit him there.

Those poor, dim eyes beheld in vision sweet  
The mountains of delight, range upon range,  
Where rolling radiances of heaven beat  
And made a mystic glory, vast and strange,  
With rose and misted purple and red gold,  
Through all the heavenly sky's unfathomed light,  
He saw the colors like the dawn unfold  
Above the holy city, vast and bright.

Pinnacled towers caught the radiant rose.  
Fine gilded spires glittered in the light.  
The fragrant river, flashing as it flows,  
Reflected all the splendors of the sight;  
And in the tender atmosphere the bloom  
Of million trees and flowers unfading swung.  
It here seemed joy and music were at home;  
The birds of paradise their notes out-sung.

O patient prophet! suddenly the spell,  
The splendor of its beauty, vast and sweet,  
Upon thy weary, toll-worn spirit fell,  
And thou for worship kissed the angel's feet,  
Falling, unworthy of this sight; but he  
Lifted thee, prostrate, and forbade thy prayer:  
"I am but fellow-servant unto thee.  
Worship thy God. He made these wonders fair."

Oh what a thrill of rapture touched thy heart!  
Unspeakable for bliss, as to thine eyes  
The grandeur of God's architectural art  
Revealed its wonders there in paradise,  
The holy city, the beloved! There  
The throne of the Creator pours with bloom  
From the fair Presences a fragrance rare,  
"Ambrosial fills all heaven" with perfume.

"The beloved city" ! ah! no marvel now  
That thou didst pen it thus in prophecy.  
Thine heart was captured by its beauteous glow;  
It must be evermore most dear to thee.  
And, oh! we wonder how thou couldst endure  
To live again upon the Patmos Isle;  
Only by knowing yonder was secure  
The bright inheritance of after while.

"Beloved city" ! we have never seen  
With raptured eye thy beauty; but we pine  
To tread thy mountains of delight, so green,  
To see thy glorious towers and mansions shine.  
City of God, not built by men's poor arts,  
Beyond our thought or what our hearts have wished,  
We long for thee, beloved of our hearts,  
We love thy gates of pearl and amethyst.

But high o'er all, bright Salem's King, divine,  
We know the wonder of it all will be,  
That thou with mightiest cost hath bought us thine,  
To see thy Father and to dwell with thee.  
The pearl and gold we prize; but more to know  
God face to face, and all our sins forgiven.  
Amid the pearl and fountains, lacked it so,  
We still should miss the purest charm of heaven.

Chicago, Ill.

**A POINT AGAINST THE ADVENT DOCTRINE.**

BY ELD. M. E. KELLOGG.

A FRIEND has sent me a paper, and in the news items from the place where I labored last summer with the tent, appears the following:—

"In the church last Sunday, Mr. \_\_\_\_\_ read the first chapter of Genesis from the new version of the Scriptures, and preached on creation *versus* evolution. In speaking of the carboniferous period, he made a point against one of the Advent doctrines preached here last summer, by insisting that the world would stand till the carbonized forests were used as fuel. As 'God's wood pile' had not been

drawn upon until the previous century, it did not look reasonable that this vast supply of coal should remain ages upon ages, all for nothing."

The statement that the world will stand for ages yet that the carbonized forests may all be used as fuel, is called a "point" against the doctrine of the nearness of the advent. If this is a point, it certainly is a very attenuated one. It rests simply upon a man's assertion. He *insists* that the world must stand until all the coal has been dug and used for fuel. And if we should modestly inquire where he learned this strong "point" against the Advent doctrine, he would undoubtedly prove his "point" by "insisting" the same thing over again!

I once heard a man make a point against the coming of Christ by insisting that he could not come until the Western States were fully settled! His argument consisted in stating his position over and over again, and *insisting* that it was so; and he carried himself with the air of a man who had an invulnerable fortress, in which no breach could possibly be made. It is very easy to make such points. Let me make a few: The Lord cannot come until the gold, silver, iron, lead, and all the precious metals have been found and used; for it does not look reasonable that this vast amount of precious material "should remain ages upon ages, all for nothing." I insist that the world will stand until the forests have all been used, the oil all pumped from the earth, and the soil exhausted of its fertility; in short, I insist that Christ cannot come until all the hidden forces, like electricity, that have so long remained unknown and unused by mankind, have been fully developed and entirely exhausted! For this wonderful agent that carries our messages with lightning rapidity over the earth, that illuminates our streets at night, and that promises ere long to run our trains and move the wheels of our numerous industries, was not drawn upon until very recently; and does it look reasonable that this wonderful force, which appears to have no limit, and which is so necessary to our present civilization, "should remain ages upon ages, all for nothing"?

There! have I not made some points against the Advent doctrine? And when we leave the word of God, that we may sustain some notion of our own, how many such points can be found! When the Saviour gave his inquiring disciples an account of the extraordinary events that were to precede his coming, he said nothing about the "carbonized forests" being exhausted as the sign of his coming; but he says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30. And at that time the people of God are to learn something. What are they to learn?—"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that he [margin] is near, even at the doors." Verses 32, 33. Then when these signs given by Jesus are fulfilled; when the sun has been darkened, as in 1780, and the stars have fallen, as in 1833,—when these and other events described in this and corresponding chapters have been fulfilled, then the people of God are to learn a parable, and that parable is, that as the budding trees show that summer is near, so these events show that the long dreary winter of persecution and trial for the people of God is nearly over, that the glorious summer of eternity is soon to dawn upon the world, and that the Son of God, in fulfillment of the promise, "If I go and prepare a place for you, I will come again," is about to come to "gather together his elect from the four winds, from one end of heaven even to the other."

But suppose some do not believe the Master's words, but claim that these signs are not sufficient, and try to give to them a mystical meaning; or say, "We cannot tell what he saith," and talk learnedly of the "carboniferous period," and of the unreasonableness of the idea that Christ will come when there are so many sources of wealth and enjoyment still left to man,—suppose they do this, in what way will the day of God come upon them?



Let Jesus, whose prophetic glance compared the past with the future, answer: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

The wedding feast is spread. There is plenty to eat and to drink; for the earth still yields her increase. The people are looking forward to long years of pleasure; for are they not taught, as that minister said on a recent Sunday, that the world "will stand" for many ages yet? Diamonds from mines just discovered flash on the brow of the bride. The bridegroom's wealth is supplied by stock which he holds in that "new gold mine" which promises a boundless supply. The coal sparkles in the grate, and electricity floods the halls of merriment and revelry with a light rivaling that of the sun.

But the end comes. The High Priest in the heavenly sanctuary ceases to plead. Jesus is revealed from heaven with his mighty angels in flaming fire. Man has not yet drawn all the combustible material from the earth; for of this day God has said: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. 32: 22. Then it will be seen that "God's wood pile" has not been kept "ages upon ages, all for nothing."

"A day of awful grandeur dawns,  
And, lo, the Judge appears.  
Ye heavens, retire before his face,  
And sink ye fading stars."

And, oh! how sad the thought that those upon whom the day of God shall come as a thief, will have heard the warning message; but deceived by those who preach smooth things, and say, "Where is the promise of his coming" (2 Pet. 3: 4), they will be unprepared for that day! Oh terrible deception! the warning message sounding in their ears, and yet, like the antediluvians, they know it not until too late! But what shall be the fate of the man who has been appointed ruler over God's household, and yet has failed to learn the parable of the fig-tree, and who has quieted the minds of the people by putting the evil day afar off? Let me not presume to give my opinion. Let me not "insist" that this or that must be so. I have been called to this same position, and it is not for me to appoint my own reward if faithful, or my condemnation if I have proved recreant to my trust. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Hab. 2: 1.

But what says the Saviour?—"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 45-51. I crave that blessing pronounced upon the faithful servant. I dare not, even in my heart, much less with my lips, say, "My Lord delayeth his coming." Let me proclaim him as the coming One; for "blessed is that servant, whom his Lord when he cometh shall find so doing."

Ayer's Flat, P. Q.

#### PSALMS 34:7.

BY W. H. WILD.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Precious promise! but how few appreciate it! and in these last days of peril, how few there are who find this promise to them sweeter than honey! But why is this? Is not the world filled with professors of religion?—Yes, but we are told that they

would be lovers of themselves; that covetousness would rule in their hearts to the extent that it is manifested in all their outward forms of piety. Do such have the fear of God in their hearts? and is it around these that the angels encamp?—Nay, verily; "the fear of the Lord is to hate [not love] evil." Prov. 8: 13. Such will be pure in heart. Such will hunger and thirst after righteousness, and they will be free in God, not slaves to sin. They enjoy great peace because they love righteousness, which is that perfect, holy, just, good, and spiritual law; and nothing in that law will offend them, because they are spiritually minded; the old man, the body of sin, the carnal mind, which was opposed to, and at enmity with, the law of God, is crucified. Such only can appreciate the above promise. They walk at liberty, being free from the condemnation of the law, and are led by the Spirit of God. It is around these that the good angels delight to encamp. These God loves, and of them he is jealous.

My brother, my sister, think of the angels leaving their celestial home, where nothing is tarnished by sin, but all is perfect and indescribably lovely; where they are surrounded by inconceivable joys and glories; where they hear the sweet, charming voice of Him who is the author of their existence and of the eternal weight of glory that not only they will enjoy, but the pure, the holy, the faithful, of all ages and nations, around whom the angels delighted to encamp;—think, I say, of the angels leaving such a home to come down to this dark, dreary, and sinful world to encamp! What would you think, and how would you feel, my brother, if you were the son of a king, surrounded by everything that tended to make you happy, and had never heard any but kind words fall from your parents' lips, nor knew of anything but peace in your home and among your father's subjects, while in all his dominions obedience and harmony reigned,—what would you think if your father should say, "My son, there is rebellion in one of my provinces, but a few are loyal to me. Take this weapon, and go to protect such an one so long as he stands true to my laws"? How would this command greet your ears? You must leave your peaceful home, and go among rebels, where you see and hear that which pains your heart, and causes you to weep; and you veil your face from the sickening sight. So it is, my brother, with the pure and holy angels. They leave their beautiful, peaceful, and sinless home to come down here to encamp; yes, and where? About those whose hearts and minds are corrupt? who hate the law of the Lord?—No, no; but about those who are pure in heart, and who love the law of the Lord.

Dear reader, are you among the latter class? Is your heart clear from idols? is it purified by that faith which works by love? Have you heeded the voice of Him who says, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"? or is there a rival that has caused the blessed Saviour to turn aside as a wayfaring man, to lodge by the wayside? If so, how long will you treat him thus, and forbid his entrance? What has he done that you should cause his locks to be stiffened by the frost of night? Oh, will you let him in? will you sacrifice your idol, or will you continue to worship it until the last knock of mercy is given, and that unheeded? until the night of despair comes, when Christ will say: "I have called and ye refused; I have stretched out my hand, and ye regarded it not? Remember, God will then "laugh at your calamity," and will "mock when your fear cometh." "When distress and anguish cometh upon you," then you will call upon him, but he will not hear. See Prov. 1: 24-28.

I will conclude with a few words of encouragement. "The angel of the Lord encampeth round about" us. From what I have said, you will see it is contrary to the carnal heart to leave a beautiful home and dear friends to go and minister to those degraded by filthiness and sin, unless prompted by pure, unselfish motives and a love for souls. So with the angels; it is not to gratify self that they come to earth, it is because they delight to minister to those who shall be heirs of salvation. And if we are instrumental in turning any to righteousness, there is great joy in heaven. Let us, then, "lay aside every weight, and the sin which doth so easily beset us," and buckle on the

armor, that we may be wise in turning many to righteousness, and be found at Christ's appearing without spot and blameless, and finally be carried by our guardian angel to meet the Lord in the air, and so ever be with the Lord.

Albany, N. Y.

#### CHARITY, FALSE AND TRUE.

BY HELEN L. MORSE.

THOSE who teach that "sin is the transgression of the law" (1 John 3: 4), and that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10), are accused by other bodies of professors of being so uncharitable. Now, charity is acknowledged by all to be one of the necessary Christian graces. We can feel the force of the poet's touching expression,—

"Alas, for the rarity  
Of Christian charity,  
Under the sun!"

and deplore with him and our sectarian friends this rarity. But the charity Hood sings of is the ability to recognize traces of the image of God in a fellow-creature, though fallen to the very lowest estate, and a burden to reach down and rescue him, as Christ has rescued us. But that is not the charity they mean. Paul speaks in the highest terms of a certain kind of charity. He ranks it above faith and hope. But it is not the charity of 1 Cor. 13 that is wanted; oh, no; for that calls for supreme love to God, which involves implicit obedience to all his requirements. The charity presented there is as objectionable as the love spoken of in John 14: 15: "If ye love me, keep my commandments." But the charity, falsely so called, that is demanded (carnal policy would better express it), would involve some such concessions as these: We believe the Bible teaches that baptism is a memorial of the burial and resurrection of Christ, and that in order to symbolize that, we must be "buried with him in baptism," (Col. 2: 12); but since you have been taught that sprinkling answers every purpose, and so many unite upon that form of baptism, perhaps it will be all right. The fourth commandment says, "The seventh day is the Sabbath of the Lord thy God;" but the "man of sin" has substituted the first day, and custom has sanctioned it, and good men have indorsed it, and we never were responsible for it, and it would involve endless confusion and perplexity to attempt to change it, so we had better agree to hold up the institution known as the "Christian Sabbath." (God will not condemn a generation of beings to destruction for a mistake made centuries before they were born.) Then we shall be so *delightfully charitable* that all antagonism to our peculiar and unpopular positions will cease.

Such a compromise is just what our opponents want, just what pleases our own weak-kneed fellow-believers, the mixed multitude who, while going out of Egypt with God's people, do not like to be stigmatized as peculiar; and it exactly meets the mind of Satan. The charity of the day, with the other Christian graces, has fallen from its high estate; and instead of measuring itself by God's standard, and thus working a radical reformation, it measures God's word by its own practice, and finds that word wanting; and thus the bulwarks and defenses that alone can bar out infidelity and utter godlessness, are undermined and tottering. God's commandments, ordinances, and requirements are *his*, to recall, modify, or enforce. Man has nothing to do but to defend, obey, and reverence them; and any attempt at neglecting his own part and performing God's part, is arrogant presumption instead of charity. It is not philanthropy to endow an institution with your neighbor's money; it is not generosity to bring the poor that are cast out to your brother's house; and it is not patriotism to send your wife's relations to war; neither is it charity to excuse ourselves or any one else from regarding God's "everlasting covenant," which contains the "whole duty of man." May God save his people from the consequences of a charity that tampers with his commandments, to cater to the demands of a worldly Church and a wicked world.

Battle Creek, Mich.

—Great troubles, like the waves of Galilee, grow quickly calm when Jesus says, "Peace, be still."

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.

NEW EVERY MORNING.

EVERY day is a fresh beginning,  
Every morn is the world made new.  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you;  
A hope for me and a hope for you.

All the past things are past and over.  
The tasks are done and the tears are shed.  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night  
has shed.

Yesterday now is a part of forever;  
Bound up in a sheaf, which God holds tight,  
With glad days, and sad days, and bad days,  
which never  
Shall visit us more with their bloom and  
their blight,  
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot re-live them,  
Cannot undo and cannot atone;  
God in his mercy receive, forgive them!  
Only the new days are our own.  
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,  
Here is the spent earth all re-born,  
Here are the tired limbs, springing lightly  
To face the sun and to share with the morn  
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning:  
Listen, my soul, to the glad refrain!  
And, spite of old sorrow, and older sinning,  
And puzzles forecasted, and possible pain,  
Take heart with the day, and begin again.  
—Susan Coolidge.

PLAIN SPEAKING.

"Your sincere friend," is the signature appended to a letter which, though doubtless meant to be kind, is anything but complimentary. And the thought comes to me that of all much abused virtues, sincerity, in her white garments, is the greatest sufferer. People think themselves privileged to say whatever they choose, so long as it is true, the consideration of whether or not it is agreeable entering into it not at all.

Certainly we ought never to speak anything but the truth. Falseness has never any justification, and cowardly silence is equally to be condemned. Is a principle involved, is a friend's reputation at stake, are you a witness for facts which have a bearing on a decision which shall affect interests of persons or property, then it behooves you to speak with utter plainness, and tell all the truth, and the truth only. But there are many occasions when it is quite as clearly a Christian duty to hold your peace as to speak. It is as imperatively your duty, sometimes, to mind your own business and not your neighbor's, as it is to interfere where meddling can do no good, and may do harm.

It is never worth while to tell uncomfortable truths, when nothing is to be gained by so doing, and when the telling violates Christian courtesy. For example, A meets B, who has grown older and grayer since they last conversed. Now, there is an undoubted beauty in the snowy lock, and venerable age is worthy of respect from those who are young and strong, yet few of us like to be bluntly reminded of our declining years, and unregenerate nature is very apt to be resentful when suddenly accused of wrinkles and decrepitudes. "Why! How you have fallen off! I never should have known you! How changed!" are not pleasant exclamations in the ears of B, who is too dignified or too amiable to retort that if he has aged, A also has lived through an equal number of years, and needs only to gaze into the mirror, or to compare his present face with his photograph of a decade ago, to be aware that he, too, has undergone change under the silent hands of time.

Your neighbor has invested her money in a dress which would better suit her daughter than herself, or she has purchased a bonnet which does not become her complexion, or the new hangings at her

window make the colors of her carpet appear faded and dim by comparison. Pray, of what earthly use will it be for you or any one else to give your gratuitous opinion on the subject, now that she has completed her arrangements and made her selections? Tastes differ. She has a right not only to gratify hers, but to enjoy that gratification, without your criticism to take off the edge of the pleasant satisfaction.

There is far too much indulgence in plain speaking at home. The courtesies of social intercourse, and even the conventional forms of politeness, which we observe because it is customary among gentlefolk not to be rude and brusque, or brutal, are all guards which keep the peace, and make life possible among men. Remove them, and the centrifugal forces let loose would speedily send us all to seek some lodge or hermitage in a boundless contiguity of shade, where we should be safe from insult and meddlesome caprice. Husbands and wives, of whose mutual love there is no question, constantly wound each other by thoughtless speech, plain to roughness. Brothers and sisters use a candor which is fatal to home sunshine, if it does not kill home affection.

In every church there is to be found the brother who makes himself dreaded, and causes sin on the part of others, besides giving his pastor a world of needless worry, simply through his offensive candor. To himself he seems divinely appointed to speak freely on every occasion; but, alas! he does not speak the truth in love.

If fault must ever be found, the scripture is explicit: "Go and tell him his fault between thee and him alone." We are not to blurt out our reproofs and rebukes in the presence of any third person. If a servant or a child has fallen into error, or done a willful wrong, it is nearly always better to deal with the offender in private, setting the aspect of the case before him or her, when no one else is by, than to put the sensitive vanity in arms, or arouse evil passions in stubborn opposition to rebuke. "The truth in love"! Let us remember this injunction.—Margaret E. Sangster.

DEAD SOULS.

AN old physician lately remarked, "There is no study in human nature so difficult to me as a certain class of young girls. I spent a part of this summer with two specimens of this class. They had the usual amount of capacity for observing, understanding, and feeling. They had been educated at much cost to their parents; both were constant attendants at church. I saw nothing in their faces, manners, or bearing to argue that they were imbecile. Their mother was an invalid, nearing the grave. Nothing could be more touching than the patient, appealing gaze with which her eyes followed them, watching for some signal of affection. But they had eyes and thought for nothing but a gown they were making. They were used to her love, her illness, even to the thought of her death.

"I walked out with them through a great forest under the solemn stars. They saw no beauty, no sublimity, in them. They chattered incessantly of the new trimming of their bonnets. They were used to the meaning of the trees and stars. The only thing apparently to which they were not used, were the changes in ribbons, puffs, and flounces. I went to church with them, and listened to the great 'Te Deum' which has come down to us through many ages, and lifted the hearts of countless worshipers to God. They nudged each other while they sang it to look at a beaded cloak in the next pew.

"We physicians now test the temperature of a patient's body, and if we find it below a certain degree, know that death is already in the heart. When I find so low a degree of temperature in the words, actions, and thoughts of a human body, I begin to fear that the soul within is cold and dead beyond recall."

Old John Bunyan taught us the same lesson in his picture of the man with the muck-rake, who incessantly scraped together the foul, perishable stuff, and kept his eyes bent on it, while the great world opened around him, and the winds blew, and the sun shone, and God waited for him behind them all. Do we, too, use this rake? and what is it that we gather?—Companion.

A BOY GROWN UP.

YOUNG people rarely seem to realize, when criticizing their elders, that the traits or habits which seem to them obnoxious were formed in early life. If their manners are rude, if they lack tact, if they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indications of character. A discourteous person is both careless and selfish; for the best manners are but the expression of the golden rule; they are the card of introduction to strangers. A friend can introduce you into good society, but he cannot keep you there; that depends on yourself.

A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with.

Every man is the result of his own boyhood and youth. If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked, man.

If as a boy he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men, a polished gentleman. If as a boy he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together. One of the lessons every boy can learn is to watch those men who arouse adverse criticism, and carefully avoid their habits both of mind and body. Remember the old adage, "By others' faults correct your own."—Christian Union.

MENTAL DISSIPATION.

PERHAPS the greatest mental peril in which well-to-do young people of the present day stand, is that of literary dissipation. There are thousands of young men and young women who seem to know no other way of using (or abusing) their education than by keeping up a constant surfeit of sensational stories, "religious" or "secular;" and sometimes this habit is even talked of as "improving the mind." One might as safely keep up a constant succession of whisky-drams with the idea of improving the body. The confirmed drunkard is known by his bleared face and shattered nerves, and the confirmed novel-reader can often be picked out by the evidences which he gives of perverted sympathies and of a ruined mind. Dissipation is dangerous whether it be "social" or "literary."—Sel.

HOW TO MAKE YOURSELF UNHAPPY.

IN the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Do n't care about anything else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly toward them, and speak lightly of them. Be constantly afraid lest some one shall encroach upon your rights; be watchful against it, and if any one comes near your things, snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin; for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they shall not think enough of you; and if at any time they seem to neglect you, put the worst construction upon their conduct you can.—Sel.

—Philosophers did wisely when they told us to cultivate our reason, rather than our feelings, for reason reconciles us to the daily things of existence; our feelings teach us to yearn after the far, the difficult, and the unseen.—Bulwer Lytton.

## Our Tract Societies.

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

### WORDS.

UNspoken words, like treasures in a mine,  
Are valueless until we give them birth;  
Like unfound gold their hidden beauties shine,  
Which God has made to bless and gild the earth.  
How sad 't would be to see the Master's hand  
Strike glorious notes upon a voiceless lute!  
But, oh! what pain when, at God's own command,  
A heart-string thrills with kindness, but is mute!

Then hide it not, the music of the soul,  
Deep sympathy expressed with kindly voice,  
But let it like a shining river roll  
To deserts dry—to hearts that would rejoice.  
Oh, let the sympathy of kindly words  
Sound for the poor, the friendless, and the weak,  
And he will bless you! He who struck the chords  
Will strike another, when in turn you seek.  
—Humbler Poets.

### COLORADO TRACT SOCIETY PROCEEDINGS.

THE fourth annual session of the Colorado T. and M. Society was held in connection with the camp-meeting at Denver, June 2-9.

FIRST MEETING, JUNE 3, AT 5 P. M.—President in the chair. Prayer by Eld. U. Smith. The minutes of the last annual session were read and approved. The report of labor for the past year, together with the financial standing, showed that the Society was in a good growing condition, out of debt, and with a good stock of books on hand, thus speaking well of the efficiency and faithfulness of the officers during the past year.

#### REPORT OF LABOR.

No. of members.....	176
“ reports returned.....	251
“ members added.....	12
“ “ dismissed.....	6
“ missionary visits.....	3,244
“ letters written.....	250
“ Signs taken in clubs.....	53
“ new subscriptions obtained.....	129
“ Bible readings held.....	151
“ pp. tracts, pamphlets, and books loaned.....	323,344
“ periodicals distributed.....	202,889

#### FINANCIAL REPORT.

##### RESOURCES.

Value of publications on hand,	\$1,061 24
“ furniture,	120 00
“ tents and lumber,	105 00
Due from local societies,	423 32
Cash on hand,	740 62
<b>Total,</b>	<b>\$2,450 18</b>

##### LIABILITIES.

Due local societies,	\$12 95
Balance in favor of State,	\$2,437 23

The Chair was authorized to appoint the different committees. The President called upon those who had been laboring in different parts of the State to report the progress of the work in their respective localities.

Bro. Haskell, who has been in charge of the Denver mission, reported that there are very encouraging features in connection with the city work; that considering the mission had been running but a few months, with but one or two workers most of the time, they had met with very gratifying results. Some nine persons have signed the covenant, others are keeping the Sabbath, and many more are interested. The report of Brn. Green and Whittaker, from Pueblo, showed that an interest had been awakened there as a result of the canvassing and colportage work. Brethren States, Lemaster, and Stover gave some very interesting remarks relative to the work in the southern portion of the State. Brethren Pierce and Hunt reported the outlook in the northern part of the State as very encouraging.

The following committees were appointed: On Nominations, Geo. O. States, Geo. W. Green, and Joel Lemaster; on Resolutions, C. P. Haskell, D. H. Soggs, and Arthur Hunt.

Meeting adjourned to call of Chair.

SECOND MEETING, MONDAY, JUNE 7, AT 5 P. M.—The Committee on Nominations reported: For President, Wm. Ostrander; Vice-President, J. D. Pegg; Secretary and Treasurer, C. P. Haskell;

Directors: Dist. No. 1, Wm. Caviness; No. 2, J. W. Horner; No. 3, A. J. Stover; No. 4, J. R. Palmer.

Committee on Resolutions submitted the following:—

Whereas, God in his infinite love and wisdom has permitted us the privilege of one more annual gathering, and of enjoying the labors of his chosen servants; therefore—

Resolved, That we return to him thanksgiving and praise for the love he has thus shown us.

Whereas, We have every reason to be thankful for the success of the T. and M. work during the past year; yet as we see the evidences everywhere manifest, indicating that the time for us to work is fast hastening to a close, and as the T. and M. Society offers a place where each one can help advance the cause of God; therefore—

Resolved, That we will each of us pledge ourselves to renew our zeal and energy, and give more attention to this branch of the work than we have ever done in the past; and that we will seek God more earnestly, imploring his blessing and help to make us more efficient in bringing souls to the truth.

Whereas, We believe from experience and observation that the teachings of the “Testimonies” greatly enhance spiritual growth, and that they should be in the hands of every S. D. Adventist; therefore—

Resolved, That each of our librarians be instructed to make a thorough investigation, and ascertain just who of their societies are not in possession of the “Testimonies,” and urge them to procure and read them thoroughly.

Eld. Ostrander spoke at some length upon the resolutions, setting forth the importance of putting into practice our resolutions when once formed. He thought that a long list of resolutions is of no avail without a determination to carry them out; and that when resolutions are passed by the Society, we are individually in duty bound to help carry them out. Further remarks were made by Brn. Haskell, States, Stover, and Soggs. A motion was then made that a copy of these resolutions be sent to the REVIEW for publication.

Meeting adjourned *sine die*.

EFFIE RANKIN, Sec.

### PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

THE eighth annual session of the Pennsylvania Tract and Missionary Society was held in connection with the camp-meeting at Olean, N. Y., June 2-8, 1886.

FIRST MEETING, JUNE 3, AT 9 A. M.—President, Eld. D. B. Oviatt, in the chair. Prayer by Eld. E. W. Farnsworth. An expression of the congregation was taken to ascertain how many were members of the Tract Society; and an opportunity was given for others to join, whereupon seventeen responded, and became members of the Society. The minutes of the last annual session were read and approved, also the minutes of the semi-annual meeting held at Wellsville, N. Y., Dec. 14, 1885. The following reports of labor and finances were read, and compared with the reports of the previous year, showing a marked increase in many respects:—

#### REPORT OF LABOR.

No. of members.....	498
“ reports returned.....	1,199
“ letters written.....	1,337
“ “ received.....	129
“ missionary visits.....	5,256
“ Bible readings held.....	1,389
“ attendants at Bible readings.....	1,433
“ subscriptions obtained.....	1,522
“ pp. reading matter distributed.....	771,615
“ periodicals distributed.....	31,706

#### TREASURER'S REPORT.

##### CASH RECEIVED.

Cash on hand June 1, 1885,	\$ 35 01
Rec'd on English mission,	175 00
“ European “	209 87
“ Australian mission,	356 15
“ Scandinavian “	148 42
“ Inter. T. and M. Soc. fund,	77 66
“ So. Lancaster School “	240 25
“ \$15,000 “	2,445 20
“ periodicals,	1,073 98
“ donations and membership,	548 89
“ sales at depository,	1,450 81
“ general sales,	6,726 15
<b>Total,</b>	<b>\$13,321 92</b>

##### CASH PAID OUT.

Paid REVIEW AND HERALD,	\$3,327 49
“ Pacific Press,	1,542 14
“ from \$15,000 fund,	2,773 62
“ for all other purposes,	5,569 61
<b>Total,</b>	<b>\$13,212 86</b>

Cash on hand June 1, 1886, \$109 06

#### FINANCIAL STANDING.

##### RESOURCES.

Cash on hand,	\$ 109 06
Cash accounts and notes,	1,326 97
Due from districts,	158 91
“ individuals,	1,457 93
Stock on hand,	2,628 18
Store furniture and fixtures,	239 50
<b>Total,</b>	<b>\$5,920 55</b>

##### LIABILITIES.

Due REVIEW AND HERALD,	\$1,309 08
“ Pacific Press,	354 05
“ others,	2 69
“ \$15,000 fund,	291 98
<b>Total,</b>	<b>\$1,957 80</b>

Balance in favor of Society, \$3,962 75

On motion, the Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, J. E. Robinson, G. W. Knapp, and D. A. Ball; on Resolutions, L. C. Chadwick, J. W. Raymond, and J. G. Saunders. Adjourned to call of Chair.

SECOND MEETING, JUNE 7, AT 4 P. M.—The Committee on Resolutions presented the following report:—

Whereas, The plan adopted at our last annual session, of devoting the fourth Sabbath in each month to the interests of the Tract and Missionary Society, has proved to be the means of increasing the interest in this important branch of our work, and has resulted in an increase of the donations made for the support of the Society; and—

Whereas, There has been no definite plan adopted as to the manner of making the fourth Sabbath contributions or missionary offerings; therefore—

Resolved, that we adopt the use of the envelopes which have been prepared for that purpose, and use every possible means to make these fourth Sabbath meetings interesting and profitable.

Whereas, The Spirit of God has spoken plainly of the importance of selling our publications; therefore—

Resolved, That we recommend all our people to put forth an earnest effort to sell our books, especially the illustrated “Great Controversy” and the “Marvel of Nations.”

Whereas, The rapid increase in the business done by our State Society makes it necessary to keep a much larger stock of our publications at the depository than formerly; and—

Whereas, Promptness is required on the part of all those who deal with the Society in order that the State Society may pay its bills; and—

Whereas, There is now due the Society nearly \$1,500 from individuals, for books and periodicals; therefore—

Resolved, That we believe it to be the duty of those who are now indebted to the Society to make a special effort to pay their indebtedness at once, and that it is the duty of every person to whom the State Society furnishes books on credit, to pay for the same as soon as they receive money enough from the delivery of them to do so.

Whereas, We believe it is important that every family of S. D. Adventists should have the bound volumes of the “Testimonies,” which have been provided through the providence of God; therefore—

Resolved, That we urge upon every one the importance of securing these valuable books at once, and recommend that each director try, if possible, to see that every family in his district is supplied with them.

These resolutions were considered separately, and, after being freely spoken to by Elds. Haskell, Farnsworth, Robinson, and others, were unanimously adopted.

The Committee on Nominations reported as follows: For President, Eld. D. B. Oviatt, Wellsville, N. Y.; Vice-President, Eld. J. W. Raymond, Wheeler, N. Y.; Secretary and Treasurer, L. C. Chadwick, Wellsville, N. Y. For Directors: Dist. No. 1, J. S. Shrock, Allentown, Pa.; No. 2, J. L. Baker, Grover, Pa.; No. 3, J. W. Raymond, Wheeler, N. Y.; No. 4, L. C. Chadwick, Wellsville, N. Y.; No. 5, A. Greenman, Shingle House, Pa.; No. 6, Isaac N. Williams, Corydon, Pa.; No. 7, Scott Johnson, Stockton, N. Y.; No. 8, John Ayling, Bear Lake, Pa.; No. 9, E. Russell, Service, Pa.; No. 10, Newton Blough, Salemville, Pa. These nominees were all unanimously elected.

Some general remarks were made by the President and others, after which the Society adjourned *sine die*.

D. B. OVIATT, Pres.

L. C. CHADWICK, Sec.

### LINCOLN, NEBRASKA, MISSION.

SINCE my last report, I have had the pleasure of baptizing eight more souls, all adults, and there are others who will follow soon. A tract society has been organized. One very pleasant feature of the work here is that in most cases whole families are united in the truth; there are



far more men than women who have thus far identified themselves with us. Those who have united their interests with the peculiar people of God, though poor in this world's goods, are among the best people in the city, and were regarded as among the best Christians in the churches where they belonged. The real spirit of sacrifice has been manifested by some who have embraced the truth. One brother left a situation as traveling salesman, for which he received \$65 per month and expenses paid; another refused \$100 per month, and is now devoting his whole time to selling our denominational books. We are trying to do what we can by way of putting our publications into the hands of the people, and God is giving us some success in this direction. Sixteen copies of the "Marvel of Nations" have been sold in one block. Ten orders were taken in one telegraph office in less than ten minutes. Six books were sold in one carriage shop; and one gentleman who bought "Thoughts on Daniel and the Revelation," liked the book so well that he bought three copies more to present to his friends. He has since bought several other books, and sent our publications to seventy-three persons in different parts of the United States and Canada.

So far there has not been a penny of tithing money or T. and M. money used in meeting the wants of the mission. Our expenses, including rent, board, and furniture, have necessarily been quite high; and yet the private donations, largely from the friends here, have been nearly enough to meet the entire sum. The last of April we were only \$18 behind; but as scarcely any donations have been received since that time, we are now short about \$60. Our brethren here who have just embraced the truth, seem to have a real love for it, and would cheerfully meet the entire expense if they were able; but, as stated above, they are all poor, and cannot do what they would like to do. I state these facts that our brethren may understand the situation, knowing there are those who will come to the rescue, and not permit the work in this important field to suffer for lack of means. Those not now prepared to make cash donations, may send provisions of any kind. To speak plainly, brethren, we need your help now.

We now have our 50-ft. tent pitched in the city, and although the meetings have just commenced, the increasing interest indicates that we will have to enlarge the tent. Our workers here are but few in number. We feel very weak, and greatly need the prayers of our people and the help of God.

A. J. CUDNEY.

June 8.

**BRANDON, VERMONT, MISSION.**

SINCE the opening of the mission, and in connection with other necessary work in charge of it, I have distributed and sold about ten thousand pages of our reading matter; also over two hundred of our periodicals, and nearly all have been circulated among those who I think would read them carefully. I have made over one hundred and fifty missionary visits, and many times have given Bible readings on different points of our faith, with an attendance of from one to twenty-five, besides making several calls and taking some subscriptions for our papers. There has been much work done here by the other laborers who have been with me. Elds. Kimball and Pierce have given several discourses in the town hall and at Forestdale school-house, a small village two and one half miles from the mission. Only a few are keeping the Sabbath here as yet, though several are much interested; and we confidently hope the good seed sown here may yet spring forth and bear fruit to the honor and glory of God's cause. This is quite a wealthy town, with but very little business. "Perfectly satisfied with my belief now" has often fallen upon our ears; still we think there are some honest souls in the place.

Our general meeting held here in May was one of the best I ever attended. All appeared to feel an urgent need of more of God's Spirit, and solemnly vowed to live nearer the Lord than ever before. Since then, my wife and I have made a hasty visit to the northern part of the State. Spent one Sabbath with the brethren at Wolcott, one with the Irasburg and Charleston church. Stopped over one day with the friends at Burke, and spent one Sabbath with the Granville and Warren church. Brethren, shall we not one and all go

forward? The end is drawing near, and hasteth greatly. Are we preparing for it? Shall we not remember the failures of the children of Israel, cease our murmurings, gird on the armor anew, and press forward to the rest, that blessed rest, soon to be given to the saints of the Most High? Shall we be there? They that have made a covenant with God by sacrifice will be there. Are we each doing this?

While you are receiving the blessings of God by way of fruit, vegetables, etc., do not forget the mission workers in Vermont, where all these things are high, and where we cannot have them only through your liberalities. Canned and dried fruits and other things might be brought to the camp-meeting at Vergennes, and there distributed to the missions. Such things can also be securely packed in boxes, and sent at only a small cost compared with their worth. Remember the golden rule, and that it is "more blessed to give than to receive."

F. S. PORTER.

June 18.

**Special Mention.**

**STRANGE WORDS FOR PROTESTANTS.**

THE evidence, in rapidly increasing ratio, is daily augmenting, showing that apostate Protestantism is tending backward to the bosom of the Mother Church. Bro. Tefft writes us from Susquehanna, Pa., that the late Easter services in that place which were held in the Catholic church, were largely attended, and particularly lauded, by Protestants. The *Susquehanna Journal* of May 15, 1886, published the following, purporting to be the utterance of a Methodist bishop concerning the Catholic Church. From such a source the words are simply astounding:—

"In the *Independent*, Randolph S. Foster, D. D., LL. D., Methodist Bishop, discusses the pope and the church of which he is the earthly head, in a fashion that will excite some surprise. Concerning the Roman Catholic Church, Bishop Foster says, among other things: 'It cannot be disputed that she descends in direct and unbroken line from the apostolic time and Church. She inherits all the history and traditions from the earliest Christian ages down to the Reformation. Protestantism emanated from her bosom, and comes into the line of consecutive and organized Christianity and antiquity only by tracing itself back to her and through her. Condemn her as we may, she is our mother. . . . She presents the most compact and powerful organization that has ever been set up among men. She has wielded more power over wider spaces of time and space than any other institution, ancient or modern. She is still, to-day, as powerful as she was in the time of the great Gregory, or Hildebrand, in essential respects. That there are still many saints within her pale there is no reason to doubt. Her episcopal throne, on the Tiber, still moves the world. It is not perfectly clear that she will ever be less powerful than she is to-day.'

We can assure the bishop that it is perfectly clear that she will one day be less powerful than she is to-day, and that is the time when this "mother of harlots," and all her unworthy daughters (Rev. 17:5), shall be cast down as a millstone is cast into the sea (Rev. 18:21), and shall be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming.

**THE JERSEY BLUE LAWS.**

THE following are specimens of the laws still found on the statute-books of New Jersey, according to the revision of 1876:—

"If any person shall willfully blaspheme the holy name of God by denying, cursing, or contumeliously reproaching his being or providence, or by cursing or contumeliously reproaching Jesus Christ, or the Holy Ghost, or the Christian religion, or the holy word of God (that is, the canonical scriptures contained in the books of the Old and New Testaments), or by profane scoffing at or

exposing them or any of them to contempt and ridicule, then every person so offending shall on conviction thereof be punished by a fine not exceeding \$200, or imprisonment at hard labor not exceeding twelve months, or both."

"The Legislature of this State went even farther than that, and section 65 of the crimes act reads as follows:—

"All impostors in religion, such as personate our Saviour Jesus Christ, or suffer their followers to worship or pay them divine honors, or terrify, delude, or abuse the people by false denunciation of judgments, shall on conviction be punished for every such offense by a fine not exceeding \$100 or imprisonment not exceeding six months, or both."

These laws, among which are found the Sunday laws, are called the "Jersey Blue Laws," and their repeal is loudly called for. Thus, under the heading, "Repeal of the Jersey Blue Laws," a recent number of the *Newark Journal* says:—

"Our esteemed contemporary, the *New York World*, returns to the Jersey Blue Laws this morning with renewed vigor. It demands that the Legislature, when it re-convenes next month, repeal the Blue Laws in toto. We heartily indorse this sentiment. The Blue Laws are practically obsolete. They are not enforced except in isolated instances. When they are enforced, it is usually in an unjust manner, as in the case with the boys' play ground that the *World* instituted. Either enforce the Blue Laws, or wipe them off from the statute-books. The former is impracticable. If the Blue Laws were enforced, four-fifths of our citizens would be without sufficient food on Sunday, and would have no means for transportation.

"Since the Blue Laws cannot be enforced, by all means repeal them."

**THE SATURDAY HALF-HOLIDAY.**

THE following from the *Duluth Daily News* of May 27, 1886, shows how the question of a more strict Sunday observance is being agitated in circles where it would be least expected. These are all significant omens. It says:—

"The St. Paul Chamber of Commerce has also been called upon to consider the Sunday question. It is remarkable what feeling there is all over the country in relation to this subject. Men in many instances who do not believe in God, or in the life beyond the grave, men who feel little interest in religion, do not hesitate to lift up their voices in behalf of the Christian Sabbath. They do not want it turned into a day of excitement, a day for fife and drum and flying banners; they want it kept as a day of rest for the masses, a day of meditation for those spiritually inclined, a day of worship for the devout, a day of freedom from business cares. For recreation, they want the Saturday half holiday. The men who work, the men who stand behind desk or counter, the men of business, ought to join with the clergy in preserving the integrity of the Christian Sabbath, not because God requires it, or because the law protects it, but because man is better for it and his children are happier because of it. All men who labor and who require rest should join in preserving this day, taking advantage of Christian prejudice to preserve it, and unite in a demand for a Saturday half holiday in addition. Preserving one, they can gain the other."

—We expect to see outspoken Catholic journals advocating the worship of "saints," and abounding in the praises of the virgin Mary, both in poetry and prose; but when a journal purporting to be Protestant in sentiment adopts such a course, as did the *N. Y. Independent* of June 17, it is explainable only on the ground that such a journal is in the mid stream of the wide current, now everywhere visible in this country, setting so strongly toward Romanism. Scarcely a week passes, scarcely a paper comes to hand, which does not bring startling evidence of the rapidity with which this change is taking place. The rapid obliteration of those principles which, since the Reformation, have marked them as separate from the Roman Catholic world, is a spectacle which every true Protestant may well view with alarm.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 29, 1886.

URIAH SMITH, . . . . . EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } . . . . . CORRESPONDING EDITORS.

### THE LAW AND THE PENALTY.

HAVING apparently determined that they will not yield to the testimony of Scripture nor the claims of reason, in behalf of the Sabbath of the Bible, the opponents of this sacred institution nervously grasp about in all directions, as drowning men catch at straws, for any pretext, however flimsy, to support them in their rejection of the holy day.

In the whole range of absurdities to which they despairingly appeal, there is scarcely one which is weaker than the plea set up over an abolished penalty. The argument runs thus: "Under the Mosaic dispensation the violation of the Sabbath was punished with death. But under this dispensation that penalty is not inflicted. Therefore the law to observe the seventh day as the Sabbath, to which that penalty was attached, has been done away; for the penalty being abolished, the law is abolished also."

The aim and object of this reasoning is simply to show that the law for the observance of the seventh day has been taken out of the way, and that we are under no obligation whatever now to regard that day. This indictment against the seventh day is easily quashed by reference to the fact that other laws which all right-minded persons admit to be still binding, had the same death penalty attached to their violation under the former dispensation; which penalty has been done away. For the first commandment of the decalogue, see Deut. 13:6-11; for the third, Lev. 24:16; for the sixth, verse 17; for the seventh, Lev. 20:10; for all, Num. 15:30, 31. In none of these instances is the penalty of death now inflicted at the hand of the minister of the Lord as it was then. That penalty has been done away, but yet the laws remain. Now if our opponents will do themselves the honor to manifest a little consistency, they must admit that according to their own reasoning we are under no obligation to refrain from idolatry, blasphemy, murder, adultery, or any of the ten commandments, because the penalty of death, as formerly inflicted, has been done away; which abolition of the penalty, they say, takes the law with it. If their argument is good on the Sabbath commandment, it is good also on all the others. But no sensible man will admit such a conclusion.

But now comes an attempt to parry the damaging force of these facts, as wicked as it is barefaced and foolish. Mr. I. I. Leslie, in the *World's Crisis* of March 17, 1886, charges us with holding the position that there is now no penalty to any of these laws, though all are in force and required to be kept. There is not the least excuse for such a perversion. Our position leads to no such conclusion. It is only an attempt to divert attention from defeat by raising a false issue. To say that a penalty inflicted under the Mosaic dispensation is now done away, is not saying that laws to which such penalty was once attached have now no penalty, and never would be so interpreted except for some base purpose. Having stated the charge, he spends the strength of his article in ridiculing the idea of a law without a penalty. The careful reader will perceive that in all this he does not help his position at all, that the Sabbath is abolished because the penalty has been done away, but yet that other laws are binding, penalty for the violation of which has been done away to the same extent.

Who does not understand that it was to these commandments as incorporated into the civil code of the Jews that the penalty, to be inflicted at the hand of the human magistrate, was attached; and that the doing away of this arrangement in no wise affected men's relation to that law as an embodiment of the duties which they, in the position of morally accountable creatures, independently of any national considerations, owed to God, and every violation of which he will visit with a just recompense of reward?

This penalty still attaches to the violation of the ten commandments, as the moral law of God. "Sin is the transgression of the law" (1 John 3:4); and "the wages of sin is death." Rom. 6:23. The Sabbath law, and every other moral precept, has its

penalty—not a penalty to be inflicted here by men, but one which God himself will inflict hereafter, when all men shall be judged by the "law of liberty" (James 2:11, 12), when all our actions, both open and private, shall be brought to the test of God's commandments (Eccl. 12:13, 14), and every evil thing which has intruded itself into the universe as an offense and an insult to God the maker of all, shall perish from his presence forever, in the lake of fire.

### SPLENDID HOBBIES.

How often is it the case, when an unwelcome truth is brought to bear upon the consciences of men, and the lines of argument are slowly forming themselves into a demonstration from which there is no escape, and the arrows of conviction are beginning to reach the heart,—how often under such circumstances the attempt is made to dismiss the subject and stifle all impulse to obey, by exclaiming, "Oh! that's your hobby; you are making a hobby of that; its just a hobby," etc., and so, ringing the changes on "hobby," as if anything that is a hobby must be essentially erroneous and evil, they try to think no more of the matter.

But suppose it is a hobby? Is a matter to be condemned merely because some one makes it a "favorite and ever-recurring theme of discourse, thought, or effort," as "hobby" is defined to mean? The question is, Is it truth, and important? If it is, then the world should be suffered to have no rest on it, till it is received. "First pure, then peaceable," says the apostle.

Where would have been the world's advancement to-day, if no one had ever had any hobby? Noah had a hobby upon which he swam out of the waters of the flood. Lot was suddenly struck with a hobby; but it bore him well away from burning Sodom. The disciples and apostles had their hobby. The reformers had a hobby. And no one has ever ridden over the stagnant errors and prejudices of his time, to lead the world up to a new plane and higher life, without having his pathway echo with the cry of "hobby" from those who were indifferent or hostile to the work of reform.

We confess that we have "favorite and ever-recurring themes of discourse, thought, and effort." The great questions of the Sanctuary, the Messages, the Law, the Sabbath, the Second Advent, the Answer to Satan's Great Lie, by which he deceived our first parents, and kindred themes which S. D. Adventists have in hand, are living and stirring truths. The world may call them hobbies if they will; they must have a hearing for all that. They are questions that will not down. These hobbies have been mounted by skillful riders, who are bound to keep them in lively motion till they ride right over the ramparts of indifference and opposition, into the very citadels of error! Get up!

### "A FALSE ATTACK."

IN the report of the Des Moines (Iowa) camp-meeting last week allusion was made to the fact that the plain presentation of some of the Sabbath and Sunday arguments caused no little stir among those of the congregation who were of an opposite faith. Still further evidence of this is found in the *Christian Oracle* of June 17, 1886, a Disciple paper published in Des Moines. In an article headed "A False Attack," the editor gives his readers his estimate of "one Uriah Smith" in the following language:—

He is "one of the most unfair men in the presentation of his subjects we have ever heard. He never states the position of those who disagree with him correctly, and perverts and distorts it in every way. In a sermon on the First Day, he stated the position of all those who observe it as believing that the day had been changed from a seventh to a first day Sabbath. If he is properly informed, he knows that the Disciples do not call nor do not recognize [negatives all his] the first day as a Sabbath. . . . We do not say he is dishonest, but he can misrepresent an opponent with a better grace than any man we ever heard, unless it be D. B. Ray, of the Baptist church. He cannot [can?] pervert the position of his opponents, but the Apostles he treats worse than all. . . . As a man who can make an attack on something that no one believes, he is a success."

All of which is exceedingly bad, if it is true. But it strikes us as a little singular, if our attack was confined to what "no one believes," that there should be such commotion over it in any quarter. People do

not generally pay much attention to that kind of matter. We more than suspect that some things said came so near at least to what the Disciples believe that they could not refrain from wincing a little.

It would be gratifying to know in just what particulars the views we oppose were "perverted and distorted in every way," so that a like error might be avoided in future. In this instance, however, it is quite easy to take in the situation. S. D. Adventists have trained their guns on the Sunday question so as to sweep the whole horizon; and the mistake our Disciple friends evidently make is in supposing that they fill the whole space, so that whatever is said is aimed at them; whereas there are other people in the world besides themselves and other views besides theirs that we have to meet. Of course, while we are reviewing some other position they might call it a perversion as applied to themselves. But they should be a little more modest in regard to the space which they occupy in this controversy. And we suppose even they will not deny that the view most largely taken in Christendom is, or at least has been, that Sunday has taken the place of the seventh day as the Sabbath, the change being made by Christ and his apostles. This view therefore demands proportionate consideration.

That the reader may understand this case more fully, and be able to judge for himself what chance there was for perversion and distortion, we will state that the subject of the discourse above referred to was an examination of the eight texts which speak of the first day of the week in the New Testament. Now we had always supposed that those who devote the first day of the week to religious uses, whether as a substitute for the seventh-day Sabbath, or as an independent institution, did so because of some supposed instructions to that effect in the New Testament; and our object was to show that if such instructions exist, they must be found in those texts which speak of the first day, but that those texts contain not a syllable of any such evidence. They record no facts necessary to form the basis of a Sabbatic institution; they attach no blessing to the day; they involve no reason why it should be set apart to rest or worship; they give no law nor directions for such a practice; they give no example of such rest upon that day; they contain no record of any day meeting ever held on that day; but some of them do show, by the example of the apostles which they record, and the acts they requested to be done on that day, that those chosen of God to give us the Scriptures of the New Testament, regarded the first day of the week as wholly secular time, and devoted it to secular uses.

The heaviest blow against the first-day institution, and one which is doubtless the greatest surprise to its advocates, is Acts 20:7-14. On this we dwelt at some length, showing that the meeting was an evening meeting (verse 8); that if the Bible reckoning of time was followed, it occurred at a time corresponding to Saturday night as the days are now reckoned; but if Roman reckoning was followed, then the meeting was on Sunday evening. We have only these two positions to choose between; but take which we will, the occasion shows that the disciples regarded the day as secular time; for, if the meeting was on Saturday evening, Paul preached till break of day Sunday morning, and then started off on his long foot journey of nineteen and a half miles to Assos (verses 11, 13); and if it was on Sunday evening, then the breaking of bread, being after midnight (verses 7, 11), was on the second day of the week and not on the first, transferring all its hallowing influence to that day; but even in this latter case, the companions of Paul, among whom were Luke, the writer of the Acts, and the noted Timothy (verse 4), were off upon their journey, taking the ship around the promontory from Troas to Assos. Verse 13. So take it whichever way we may, either Paul or his companions (whose example in this case is just as good as his) went off freely on secular business on the first day of the week.

It is doubtless on this part of the subject that the *Oracle* charges us with "treating the Apostles worse than all." And for aught we know, it may have been a Disciple who felt called upon to exclaim in the congregation, "That's a lie," as some of these facts were being brought out on the camp ground. Now all this may be looked upon as "misrepresentation, perversion, and distortion;" nevertheless we invite to our position and its defense the most searching criticism and the most rigid and logical tests.



The Disciples declare in the foregoing extract that they "do not call nor recognize the first day as a Sabbath." This raises a query in regard to the position they really do assign to that day; for they do call it "the Lord's day." The paper we have before us, speaking of the "Commencement Week" at their university in Des Moines, says: "The services at the Central Christian church in this city were of special interest last Lord's day, the matters of special interest being the Baccalaureate sermon of Prof. D. R. Dungan," etc.; and a hasty glance over notes from the field in other parts of the paper, reveals to us six other instances where the term "Lord's day" is applied to the first day of the week. Now how is this?—The "Lord's day," yet not a Sabbath; the "Lord's day," yet not a sacred day; the "Lord's day," a day belonging to the Lord, and yet a day which we may use as we will. An anatomical analysis of this mongrel which the Disciples have attached to their car, would be an interesting study. Perhaps we shall learn more of him in the forth-coming discussion between Eld. Canright and Prof. Dungan.

THE UNCANDID CROWD.

In the *Bible Banner* of May 27, 1886, O. R. L. Crozier expresses the opinion that any man who examines the subject of the Sabbath candidly will refuse to believe it.

Now here is a mystery. Of the some 30,000 who are now keeping the seventh day as the Sabbath, the greater part were a few years ago keeping the first day of the week. Their attention was called to the subject, and the arguments presented wrought conviction in their minds. The prospect of a change presented only self-denial, sundering of former ties, inconvenience, and oftentimes no small sacrifice. Yet these difficulties have been cheerfully met that they might have the approval of their own consciences in their efforts to obey God. Before taking the step, these persons examined the subject most earnestly and prayerfully, with much before them at stake. But, according to Mr. C., they did not examine the subject "candidly." Is not this very strange? We can easily conceive how a person might be uncandid in the interest of his former views, or of his own interests, ease, or pleasure. But who ever heard of persons' being uncandid for the sake of taking up new burdens, new crosses, and going against their own self-interests every way? Yet scores are doing this very thing, if his estimate of the matter is correct. What will he do to save these crowds from being so uncandid to their own inconvenience?

THE WORK IN AUSTRALIA.

The cause is still onward in this country. Since our last report, the membership of the Melbourne church has increased to ninety-five, and there are enough others observing the Sabbath, and who will soon unite with us, to make our number more than one hundred. What seems especially encouraging, the interest to hear on the truth does not abate. Although the wet season has caused us to house our tent, we hold frequent meetings among the people. The friends of truth secured the town hall of Prahran for last Sunday evening, May 16, and invited me to speak to them. We had a large and attentive audience, and an appointment was given out for next Sunday evening. During the week, we hold prayer and Bible-reading meetings as the way opens. These are always well attended, and much interest is manifested in them.

One of our brethren who embraced the truth in the early part of the summer, has opened meetings in Cheltenham, a place about twelve miles from Melbourne. The residents there are market-gardeners, and have small places of from ten to forty acres; and although the place appears much scattered, yet a comparatively large congregation assembles at Bro. Sheppard's meetings. He has now started to give his entire time to the work; and we cannot but feel anxious that he may make a success, for we greatly need help. The Lord is undoubtedly working in behalf of his cause in this country, and we look for him to raise up still others who may become helpers in this great closing work for the world.

Bro. Israel has been holding meetings for a few weeks in Ballarat, and he reports eighteen or twenty very much interested. He thinks that most of them, if not all, will obey the truth. To give an idea of

the interest they have to hear it, we will state that the celebrated George Muller, of Bristol, England, whom thousands are flocking to hear, was to speak there one evening, and they told Bro. Israel that if he would hold a Bible reading that evening they would attend it in preference to hearing Mr. Muller.

Calls come in for labor from different directions. Repeated invitations have been given for us to hold meetings in the city of Collingwood, another suburb of Melbourne. It seems that everybody is getting stirred over the Sabbath question. Even the Berean societies of the different churches are discussing it for one of their prominent questions. Only last Friday evening, May 14, I was invited to attend one of these discussions in the Presbyterian church of South Melbourne. There I had an opportunity to present to those present our views on this point. I am invited to attend another such meeting in the Independent church in Prahran this evening, May 17. What the result of these occasions will be, no one can tell; but one thing is certain: it shows the condition of the people's pulse on this question.

On the other hand, there are those who seem much troubled over what the Lord is doing, and say hard things of the instruments he uses in the work. Every device that can be thought of is being employed by some to break the influence the truth is having upon minds; but the more they say against us and the cause, the more eager people become to hear for themselves. Some who were formerly very bitter enemies toward us on account of what they had heard from others, are now friendly, and willing to investigate for themselves. One case is that of a doctor of large practice. For a time he was very much incensed at us; but he finally sent for me to call on him at his residence, which I did, and passed an enjoyable evening talking the truth, which he seemed to receive without hesitation. I have strong hope that he will ere long identify himself with the work of the third angel's message.

The *Bible Echo* is being well received, and is pronounced an excellent paper at the various reading rooms in which it is placed. One man wrote, saying that he had seen a copy in the reading room of his place, and that he wanted to subscribe for it. He was very particular to say that he wanted back numbers, beginning with the first issue of the paper. The paper is evidently doing a good work; one that the enemies of the truth deeply lament, and one which they would gladly stop if they could.

Our publications are in good demand here. The canvassers and colporters are all encouraged in their work. Since we landed in the colony, Bro. Arnold has taken nine hundred orders for "Thoughts on Daniel and the Revelation." Without doubt the number will increase to one thousand by the time our first year here expires. The canvass for "Great Controversy, Vol. IV.," is very encouraging, and we hope ere long to have more in the field engaged in this branch of the work.

A very encouraging state of affairs continues in New Zealand, where Bro. Haskell planted the truth when there. They are using a large lot of publications in their missionary work, and find many readers for the *Bible Echo*. There has never been a time when every part of the great harvest field seemed so ripe for the sickle as now. But where are the men and means for the work? Those who now withhold their substance to the hindrance of gathering the harvest, will soon have cause to regret it. The work is now destined to move onward with a mighty sweep, and soon it will be over, and the sheaves will all be gathered into the garner. If men to whom God has given means or talent now refuse to act in the capacity that he evidently designs they should, their exalted privilege of laboring in behalf of their fellow-men will soon be taken from them and given to others who will be raised up for that purpose. God's work must move, and he will not suffer it to be long hindered by dilatory ones who love his cause in tongue, but not in deed. May we all arouse to a sense of our obligations in this solemn time, and buckle on the armor to do service for the truth until the Master comes.

J. O. CORLISS.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 9.

WHEN the saints are caught up to meet the Lord in the air (1 Thess. 4:17), and go home with Christ to the Father's house (John 14:2, 3), where they shall see the glory he had with the Father before the world was, then they are no more on the earth. And

when all the wicked at the same time perish out of the earth, then the Lord has rid the earth of all its inhabitants, and it becomes empty and void.

That the heathen or the nations of the earth are not exempted from this general destruction, the Bible testifies plainly: "I have cut off the nations [Danish, the heathens]: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant." Zeph. 3:6. And again the prophet says: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Verse 8.

Yet there shall be a remnant in Israel in that great day when the Lord shall pour out the fire of his jealousy upon the whole earth: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3:12, 13. This "remnant" is no doubt the same company as the one hundred and forty-four thousand in whose mouth is found no guile (Rev. 14:5), and whose voice is heard from heaven as the voice of many waters, and as the voice of a great thunder (verse 2), when the Lord shall enter in through the gates of the heavenly city with the righteous nation who have kept his truth (Isa. 26:2), and shall present them before the Father. Heb. 2:13. They are the remnant of the seed of the woman, or the people of God, who "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Of these people the prophet testifies that the Lord shall dwell in their midst, and rejoice greatly over them: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. 3:17. This is in harmony with the statement of the New Testament: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

Against this, however, it is objected that according to the testimonies of the prophets there is to be a peaceable time upon the earth, when people shall beat their swords into plowshares and their spears into pruning-hooks, and shall learn war no more. This is a mistake. The prophet says no such thing. He says that there shall be many people in the last days who will preach this unscriptural doctrine: "And it shall come to pass in the last days, that . . . many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:2-5.

What many people say, ends with the fifth verse. They preach peace and safety. After that follow the words of the Lord, which are very different. The majesty and glory of the Lord shall be revealed (verse 10), every one that is proud and lofty shall be brought low (verse 12), and the Lord alone shall be exalted in that day. Verse 17. Then they shall "go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Verse 19.

The very same false peace and safety cry is spoken of by the prophet Micah: "But in the last days it shall come to pass, that . . . many nations shall come, and say, Come, and let us go up to the mountain of the Lord, . . . and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Chap. 4:1-3.

No one can misunderstand that it is the people, or nations, who say this; for it is plainly stated. They

speaking of the Lord in the third person, and insist boldly that it is the Lord who has spoken this [verse 4], when the Lord has not spoken it. But in verse 6, the prophet begins to state what the Lord says in that day: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and [verse 7] I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." It is only the remnant of the people that shall be saved.

The prophet Joel testifies very plainly how it will be among the people in that day, and shows that their peace and safety cry is false, and that the very opposite shall take place: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3: 9, 10. That which takes place in the world in the last days, also shows plainly that the people do not beat their swords into plowshares, but that they beat their plowshares into swords and their pruning-hooks into mighty implements of war, just as the Lord said that they would do.

The apostle testifies plainly that the people in the last days will preach peace and safety: "But of the times and the seasons, brethren ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 1-5.

The peace and safety cry here spoken of is preached with reference to the coming of the Lord. But at that time the Lord has a people upon the earth, whom the apostle calls "brethren," who are not in darkness concerning this matter. They watch for the coming of the Lord. But the unfaithful servant says, "My Lord delayeth his coming" (Matt. 24: 48, 49); and the world is in harmony with him and he with it. May we not be carried away by this safety cry, but with the faithful and wise servants be ready and give heed to the warnings of the Lord. "Watch therefore; for ye know not what hour your Lord doth come." Verse 42. J. G. MATTESON.

#### WISCONSIN CAMP-MEETING.

This meeting was held at Madison, the capital, June 16-22. It was located on the fair grounds, some two miles from the center of the city, which hindered the attendance which would have been secured by a more favorable location. Madison is a beautiful city of about twelve thousand inhabitants. We have a mission established here, which has created quite an interest, and it is hoped that the camp-meeting will produce good results. There was quite an attendance evenings, but not so large as is often the case. The weather throughout was cool, which was fortunate, as there was no shade at all.

There were some four or five hundred of our own people on the grounds, and all the arrangements were convenient and comfortable. Elds. Butler, Haskell, Johnson, and the writer were present from abroad, besides, of course, the ministers of the Conference. The Scandinavians and Germans held services each day in their languages, in separate tents. The children under nine years of age were placed under the care of Sr. Finney, who entertained them an hour each forenoon and afternoon. This should be done on every ground. The press did well by us in the line of reporting. Four papers gave us from one and a half to two and a half columns daily; also the *Weekly Democrat*, which goes to all parts of the State, published a column and a half summary of our work in the State and in the world. Proof sheets of this were struck off, and our brethren took them to their homes in all parts of the State, to be inserted in the various weeklies where they live. We think that this is an excellent way to do missionary work; and that if proper efforts are made, our truth can be widely published throughout all the States in this manner.

The reports showed 47 churches in the Conference, with 1,700 members, and \$8,000 tithes, twelve min-

isters and five licentiates. Two were ordained, Brn. Hyatt and Westphal.

Though there were many excellent things about the camp meeting, yet in some respects it was not so good as some others we have had. There did not seem to be that life and spirituality that there should be. There was not that interest taken in the plans proposed by the General Conference that we have met in some other States. However, we think there was a change in this matter before the meeting closed, so that we shall expect a better state of things hereafter. I believe twenty-two were baptized on Monday; and about five thousand dollars were pledged for the various branches of the work. Eld. Breed was again elected president of the Conference. Eld. Butler labored with great earnestness to stir up the brethren to greater spirituality and earnestness in the cause. Eld. Haskell's talks on the missionary work and his recent experience in Australia and New Zealand were highly appreciated by the brethren. More time than usual was allowed for the Sabbath-school work, and we shall expect to see more attention given to that subject in the State hereafter.

Wisconsin is a fine State, with an intelligent, enterprising population. It has been one of the best fields in the past, and we believe it will be in the future. It is true that many of their ministers have been taken from them, and yet they have plenty of talent left, and young men growing up; if these will only consecrate their lives to God and the truth, there need be no lack of laborers. The closing meeting on Monday, which I did not attend, was said to be the best of all the camp-meeting. This is a good omen for future prosperity. D. M. CANRIGHT.

## Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15.

#### SUGGESTIONS TO MINISTERS.

##### SHALL WE USE NOTES?

ON this question there is a variety of opinions. Some men write out their sermons in full, and read them. This seems to be a stiff, unnatural, and prosy way of doing. None of our people have ever practiced it, and we do not advise it. It must be said, however, that many an able and powerful preacher has done so with great success. Another way, the opposite extreme, is to preach without any notes at all—simply arrange the subject in your mind, get up and tell it, without any notes to help you. Very many speakers do this way, and some of them with grand success. I do not feel that this is the best plan generally; at least, not for me. I do not mean to say that a man should never do it; I have often done so, and sometimes with great freedom, but it has been when talking upon some subject with which I was particularly familiar, and in which I did not care to be especially logical, but rather to give it the turn of an exhortation. The man who depends upon this plan is apt to become scattering. A third plan is, to use limited notes; that is, to mark down a few of the main headings of your sermon, with the scriptures which you wish to use and a few catch-words, and have these to refer to, to suggest the line of thought which you wish to follow. The majority of our preachers do this way. A little practice will enable one to do so without any trouble, or without being hampered by it. But will not sermons in this way become stale and dry after they have been repeated a few times?—Yes; and so they will if the same sermon is preached again and again without notes. When any sermon has lost its freshness and enthusiasm to the speaker himself, he should drop it; but as long as it is fresh and interesting and stirring to him, he should use it.

##### WHAT ARE WE TO PREACH?

The answer is given by the Spirit of God from heaven—"Preach the word." 2 Tim. 4: 2. Here is the great store-house from which the material for the sermon must be drawn. Illustrations, facts, and arguments may be gathered outside of this, and interwoven with it; but the main thread and texture of the discourse must be from the word of God. We never can improve on this, nor substitute anything for it. A backslidden ministry generally leave the Bible out; but men sent with a message from God, always keep close to the Bible. Material for a prac-

tical sermon must be gathered from visits with individuals, and by observing the wants of your congregation. You see what this one needs, what that one lacks, and where something different should be done. Select scriptures bearing upon these points, and then talk directly to the people.

##### RAMBLING.

Be very careful not to form the habit of rambling in your sermon. Do not introduce half a dozen subjects. Do not allow yourself to run off on side issues. Have one subject, and have a few very plain, distinct points upon it. Make these prominent; make them stand out like mile-posts. Resist every temptation to run after any side issue, however closely it may be connected with your subject. Do not presume too much upon the knowledge of your audience. There is where many ministers make a great mistake. They assume that their audience can catch an idea as quickly as they can, and that one statement of it is sufficient. They should remember that the people are not accustomed to thinking upon the subject; that they themselves had to study it over, and over, and over, for weeks and months, before it became clear to them. Hence, they must not expect an ordinary person to grasp it at one statement. Therefore, make your points simple and plain, and state them so distinctly that a child of a dozen years can understand them.

##### OBJECTIONS.

A great mistake is often made by ministers in stating objections before an audience. In nine times out of ten, a large majority of the audience have never before heard of those objections; and for an individual to attempt to answer them, simply spreads them more widely. Do not do it. Go straight ahead, pour out the truth upon the people, and leave the objections alone. When a certain objection is raised, and people are talking about it until it becomes of general interest to know about it, then it is time to take it up and use it, but not until then; and even then the answer should not be dwelt upon at length. Give a short, plain answer, as clearly as you can, and then drive ahead with the proof that God shall give you. Do not argue too much. While it is necessary to make arguments plain and clear, and many of them, yet a person can argue a point to death; he can pile up his evidence, and dwell upon unimportant points and proofs, until he has entirely obscured the subject. All good speakers are agreed in regard to this. A few plain proofs upon one point, well stated, are enough. A person who will not believe them, will not believe if you multiply more evidence. Upon this point, the "Testimonies" have spoken very plainly, and with much good sense:—

"All the evidence which has a bearing upon that subject is eagerly seized and appropriated, and dwelt upon at so great length that minds are wearied in following them. Time is frequently lost in explaining points which are really unimportant, and which would be taken for granted without producing proof; for they are self-evident." "If they linger tediously upon points, giving every particular which suggests itself to the mind, their labor is nearly lost. The interest of the hearer will not be deep enough to pursue the subject to its close. The most essential points of truth may be made indistinct by giving attention to every minute point. Much ground is covered; but the work upon which so much labor is expended is not calculated to do the greatest amount of good, by awakening a general interest. In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search and bring forth an overwhelming array of evidence; for the point then does not stand so distinct in many minds as before the objections and evidences were brought before them. With many, assertions will go farther than long arguments. They take many things for granted. Proof does not help the case in the minds of such."

I have heard several of the best orators speak, and have noticed that they do just as Sr. White above indicates. The unimportant points they simply assert. They state very positively and very strongly that they are so, but do not throw away their time in trying to prove it. They base their proofs on a few main points, and assume the rest. Be sure in your own mind that a thing is so; then assert it positively, definitely, and earnestly, and assume that it is so, and go ahead. By all means, do not weary an audience in trying to prove, by a long series of inferential arguments, something that is not very essential after all. D. M. CANRIGHT.

## 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.

### WINNING THE VICTORY.

BY J. W. SCOLES.

LIFE is not all joy and sunshine;  
Doubt and darkness, pain and fear,  
Ofttimes cast their gloomy shadows  
O'er our checkered pathway here.  
And we sometimes flee from duty;  
And our hearts within us sink,  
As temptations press around us,  
While our courage seems to shrink.

How our confidence is shaken  
When some one we called a friend  
Proves, instead, a bitter traitor,  
To the foe his force to lend!  
How our passions rise within us  
As we watch the scornful sneer  
Of some favored child of fortune  
Toward his humbler neighbors here!

But though oft a weary struggle,  
Shall we sink, discouraged, down?  
Or, with vigor pressing onward,  
Bravely face the world's cold frown?  
Better fill our life with triumphs  
Over self and sin and wrong,  
Than to be some mighty hero,  
Praised in poetry and song.

If we only would remember  
How much better 't were, by far,  
That we win our foes by kindness  
Than to conquer them by war,—  
This would make us each true heroes,  
Valiant soldiers for the right,  
Walking in the path of duty,  
Strengthened with the Master's might.

He has trod the way before us,  
Thick with dangers, dark with fears;  
He has smoothed its roughness for us  
With his blood and prayers and tears.  
Now above he liveth ever;  
He, our best and truest Friend,  
To the utmost will deliver,  
And be with us till the end.

Courage, then, my fainting brother,  
Though the tempter's wiles be strong.  
Overcome through Him whose power  
Turns thy sadness into song.  
Then, when all thy toil is over,  
And the vict'ry thou hast won,  
Enter into life eternal,  
And the welcome hear, "Well done"!

Springdale, Ark.

### NEBRASKA.

CEDAR RAPIDS.—We pitched our tent and commenced meetings here June 15. Last evening was our third meeting, and there were about three hundred present. There has been a good interest from the first. People are very friendly, and we have received favors from business men of the place, and some money in donations. Nearly all our food is brought in to us. We are of good courage, and expect an interesting series of meetings.

D. NETTLETON.  
J. P. GARDINER.

### MARYLAND.

GREENSBORO.—We have been hindered much in our meetings because of the cold, inclement weather; however, we have had fair congregations. One has commenced the observance of the Sabbath, and several others are deeply interested, for some of whom we have strong hopes. The best people in the town and community are in attendance. We have sold \$2.21 worth of books and tracts, and received \$8.99 in donations. The people do not seem so ready to buy books here as they do in the West. We are of good courage, feeling confident that through the blessing of the Lord the cause will advance in this State; but we know that earnest work is required.

VICTOR THOMPSON.  
D. C. BABCOCK.

### MISSOURI.

ROCKVILLE, BATES CO.—Closed our meetings at this place June 13, after continuing just one month. Fifteen signed the covenant to keep all the commandments of God. Some of these were keeping the Sabbath when we came to this place, but were not holding membership with any of our churches; others are starting out to keep the commandments for the first time. A Sabbath-school was organized. They

have the necessary helps, and take ten copies of the *Instructor*. A leader was chosen, and regular Sabbath meetings will be held. Some others were deeply interested who we hope will take hold in the near future. Steps were taken to erect a church house, which will probably be ready for use by fall. A member of the M. E. church donated a lot on which to build the church. I now go to Rich Hill to assist in a tent effort.

J. W. WATT.

### KANSAS.

TOPEKA.—We pitched our tent in North Topeka the 3d inst. At first there was but little interest, and the opposition was bitter. There was a holiness tent there all last summer, and the people had no desire to have another summer's entertainment of the same kind; so they looked with great disfavor upon our preparations for meeting. Since they have become better acquainted with us, the interest has steadily increased, and the prejudice has given way in the same ratio; and some who were most bitter at first now say they would prefer to have us remain all summer. We praise the Lord for removing so much prejudice. We are now in the midst of the Sabbath question, and last Sunday evening six decided to obey all of God's commands. All admit that the Sabbath of the Lord is binding; but whether or not they will obey, is yet to be decided. We believe a good work will yet be done here. Our collections so far amount to \$9.26. We desire to present the truth in such a manner that the Lord can approve of and bless our efforts.

June 14.

WILL D. CURTIS.

### RHODE ISLAND.

GREENWOOD AND SLOCUMVILLE.—We have been holding a few meetings in this place of late, where a few began to keep the Sabbath about eleven months ago. Three more have commenced to walk in the light of the third angel's message; five have been baptized. June 6, a church of nine members was organized, and we still hope for others. We were very thankful for the presence of Brn. J. C. Tucker and C. W. Comings as counselors. June 14, organized a tract society of six members, who will take thirty-eight copies of the *Signs*.

Some new ones have commenced to keep the Sabbath here since my last report; some of the youth have taken hold to serve the Lord, and others are interested. A branch Sabbath-school has been organized here, to accommodate those that could not go to La Fayette, it being so far away. This will only last until the house of worship is completed, when all will unite together. Four have joined the tract society. They have twenty-one copies of the *Signs*. We have had excellent meetings, and they are much encouraged in the missionary work. We hope for more to join them soon.

June 15.

J. B. GOODRICH.

### ILLINOIS.

CHICAGO AND ST. ANNE.—Since last report, I have labored at Chicago and with the branch of the St. Anne church south of Kankakee. The results of the good meeting at St. Anne are visible in this locality. The meeting was largely attended, nearly all the church being present, and some from the Kankakee church. If they will permit the spirit of love and true humbleness of mind to sink deeper into their experience, God will be honored; and while he is blessing them in their efforts to draw near to each other, he will be pleased to manifest himself unto them more fully. I feel very anxious that our French brethren and sisters shall be in that position where they may be a support and strength to build up the cause among those of that tongue.

At Chicago I have spent two Sabbaths. Have preached in two different places in the city each Sabbath. We have four regular Sabbath-schools in Chicago, each with encouraging omens; also a flourishing Sabbath-school at Pullman. Our meetings here are well attended, and new ones are added to our numbers almost every week. Having failed to obtain a suitable lot on which to set the tent at Aurora, we now expect to go to work with the tent here. Brethren, seek God, and help carry on this glorious message till it closes up with the consummation of all things.

R. M. KILGORE.

### TEXAS.

ARLINGTON.—We have continued the meeting without interruption since our last report, with the exception of one night when it rained, so that the people were prevented from coming. Three opposition discourses have been given against us, one of them so quietly that we knew nothing of it till several days afterward. The other two have accomplished good results for our cause. Have given over forty discourses, visited and talked with many families, and many are convinced that we have truth. Fifteen have thus far decided to keep all of God's commandments. Others are interested, and we hope for a few more. We intended to leave this place the 21st inst.;

but as the interest continues good, we have concluded to stay a week longer, with the hope of establishing others who are just on the point of deciding. Have sold about \$10 worth of tracts, etc. We expect to go to Midlothian about the 28th, and hold a meeting before the camp-meeting there.

June 18.

A. A. GREGORY.  
W. A. McCUTCHEEN.

GRAPE VINE AND WAKETON.—We moved our tent from Grape Vine to Waketon June 9, after having remained at the former place a little more than five weeks. While there, we gave in all thirty-one discourses and thirty-three Bible readings, and made thirty-five visits. At first the place seemed to be a very promising field of labor; but when we presented the immortality and Sabbath questions, the people were tested. The words of Paul in 2 Tim. 4:3 were literally fulfilled. The ministers of several churches warned the people not to come to the tent. A few were convinced that we had the truth, and we labored hard to convict them of their duty to obey; but they seemed to have a man-fearing spirit. We have hopes that two will obey soon. At Waketon we have only given two discourses as yet, and cannot say what the interest will be. The attendance has been good thus far, and we shall labor in hope.

June 17.

W. S. CRUZAN.  
W. T. JOHNSTON.

### INDIANA.

HOMER.—We pitched our tent and began meetings Monday night, June 7, with about sixty-five present, and our number has increased every night since. We have a beautiful location, and have spared no labor to make everything attractive and pleasant. Bro. W. A. Young has been with me the past week, and has rendered valuable help; but he left for his home this morning, by request of Eld. Covert, so I am left alone; but expect Bro. Godsmark soon.

June 14.

M. G. HUFFMAN.

TIPTON.—Came to this place, pitched our tent, and began meetings June 4. From the first our attendance has been small; but we are trying to labor all the more arduously that if it is possible we may create an interest to hear. We have secured the use of a column, more or less, in two of the city papers, and are using this means to reach those who will not attend the meetings. We are by no means discouraged, but hope for fruit by and by. Bro. Willie Gray has been with us a part of the time, and will soon return.

June 17.

E. E. MARVIN.  
N. W. KAUBLE.

DELPHI.—Pitched our tent at this place the second week of June. This is a town of twenty-five hundred inhabitants, is nicely located, and is one of the oldest towns in this part of the State. The people generally are well-to-do, and established in their various methods of worship. A number of leading denominations are represented, the Catholic being the principal one. At first, our efforts to arouse an interest were quite difficult, but by repeatedly canvassing the city with circulars, and having complimentary notices through the papers, quite a good hearing has at last been obtained from the best element in the community.

J. P. HENDERSON.  
A. W. BARTLETT.

MARKLE, HUNTINGTON CO.—We came to this place June 1, and pitched our tent, and began meetings evening after the Sabbath. We have given fourteen discourses and two Bible readings. Have just introduced the Sabbath question. Although there are some old established churches here, yet a few seem interested. People are very friendly, and we trust that by laboring in deep humility our efforts will not be entirely vain. Brethren and sisters, let our prayers ascend the hill of the Lord as the voice of one man, that the message may spread rapidly this summer. Up to date, we have sold books and tracts to the amount of \$4.23, and received a small donation.

June 21.

C. M. SHORTRIDGE.  
LUZERNE THOMPSON.

AMONG THE CHURCHES.—Much of my work since our State meeting has been to look after some of the unpleasant things that will arise in connection with the work of every Conference. An opposition element had greatly affected our church at Waketon, but out of it we now have a church of eight members, who are in communion. Officers were chosen, and new trustees were elected; and the church, though fewer in numbers, is in better harmony than for years.

The little company at Star City have good prospects before them. New trustees were legally elected, and additions will soon be made to their number. Two were baptized into the Kewanna church. Their building prospects are good, and we hope they may soon be successful in having a house in which they can worship without molestation.

Our tent company at Delphi are working harmoniously, and we earnestly desire to labor acceptably to God.

J. P. HENDERSON.



## VERMONT.

LEICESTER AND SALISBURY.—We commenced meetings at the union church in Leicester, May 2. Bro. Pierce also opened meetings in the Congregational church at Salisbury a little later. We have had fair attendance, and much interest has been manifested. Since our general meeting, I have followed up the interest at these places, having meetings alternately evenings, and three preaching services Sundays. Shall continue meetings at Leicester but little longer. A large proportion of the town are Spiritualists, or inclined that way; yet a few have given heed to the truth, and we hope they will fully espouse it. There is a much better religious sentiment at Salisbury. The people have listened most respectfully, and have fully appreciated the word spoken thus far. We have already presented the Sabbath, the truth of which is acknowledged by most of the interested ones. We shall soon pitch a tent here, and continue our efforts until camp-meeting. Brn. Fortune and Colby have been with me for a short time. Bro. Colby has now gone to Rutland to take the place of Herman Ayers, who hereafter is to be with me in the meetings. Bro. Clayton and wife go to Wilmington to follow up a good interest at that place. I. E. KIMBALL.

BROWNINGTON, MONTGOMERY, AND BURLINGTON.—May 22, 23, I met with the Irasburg and Charleston church at Brownington. This church keenly feels the loss of Eld. Hutchins and wife, Bro. G. W. Page and family, and several other active members who are now at work in the missions; but many of them seem all the more anxious to do all in their power to advance the cause. Members were present from Burke, Holland, and Westmore. The quarterly meeting had been postponed until this time. The ordinances were therefore celebrated on Sabbath afternoon; and on Sunday, after a sermon and social meeting, we had the usual church and T. and M. meetings. Steps were taken to increase the club of Signs, and I tried to encourage all to do more in every branch of the work.

May 29, 30, held meetings at Montgomery. The intervening week was spent in visiting families. Found the Montgomery church in need of help, yet most of them were growing in grace. I expect that God will bring them through the furnace as gold tried in the fire. At Burlington, two have been added to the number keeping the Sabbath. Since my return, we have all been busy in securing ground, pitching our tent, etc. We have had many things to discourage us and try our faith; but the Lord has helped us. Our tent is pitched in a pleasant and desirable place on Loomis St. We earnestly desire the Vermont brethren to pray for the success of this effort. Our company consists of Eld. H. W. Pierce and wife, E. P. Auger, Nellie R. Auger, W. C. Walston, and myself and wife. Address, 3 Church St., Burlington, Vt. H. PEEBLES.

June 17.

## MICHIGAN.

AMONG THE CHURCHES.—Since my last report, I have visited the brethren at Bancroft, Flint, Montrose, Otter Lake, and Elk. Bro. T. M. Lane was with me at Bancroft. Owing to the busy season, the outside attendance was small. At a business meeting, one sister was disfellowshipped, and one added by vote. The brethren were much strengthened, and all felt to renew their courage in the Lord. May 4, we came to Flint. On Sabbath five were baptized and added to the church. Here we met Eld. D. H. Lamson. While at this meeting, Eld. Lamson was taken with a severe attack of pneumonia, and for a time we almost despaired of his life. Sabbath, May 22, was set apart as a day of fasting and prayer for his recovery. The Lord heard our cries, and the life of our dear brother was spared.

The meeting at Montrose was attended by the brethren from Thetford, Otter Lake, and Elk. The speaking was in reference to the unity of the church. The Lord blessed the word, and we all felt that we were in harmony one with another. On first-day, we spoke at Elk school-house. Four were baptized at this meeting. I remained here and held meetings till May 25, and the interest increased till the last. The 29th a goodly number from different parts of the field met at the Mudge school-house, two miles south of Otter Lake, where we spent most of the day in worship. Some lonely ones were present, who had not enjoyed a meeting of this kind for a long time. They felt that it was good to be there. On first-day, we spoke at the Waldo school-house, two miles northeast of the lake. The house was full, and many could not gain admittance. The subject of baptism was presented, after which a brother and two sisters were baptized. These were the fruits of Eld. F. D. Starr's labors about two years ago. June 1, returned to Elk, and continued the meetings till the 14th. Four new ones signed the covenant, and one who had given up the truth was reclaimed. By request, we spoke a few times at the Tozer school-house, two miles west of Elk. The meeting closed with a household of interested hearers. We hope to be able to return after tent season, and hold a series of meetings with them.

I think it advisable that the Sabbath-keepers at Montrose and Elk be organized as soon as the proper help can be procured. To-day I came to Morrice. Found Eld. Lane and wife and Bro. and Sr. Swartout, with a fifty-foot tent and two small tents, nicely located in a little grove near the village. Meetings commenced evening after the Sabbath, with about one hundred and fifty hearers, and the number has steadily increased. J. F. BALLENGER.

## TENNESSEE.

LEACH, SPRINGVILLE, AND BIG SANDY.—During the past few months, upwards of seven hundred copies of the "Marvel of Nations" have been sold, besides a number of orders which have yet to be filled; also, about fifty copies of "Thoughts on Daniel and the Revelation" and a number of "Sunshine" and smaller works have been disposed of. Bible readings have been held, and interests awakened in different places, and some few have commenced the observance of the Sabbath. This work has been accomplished principally by the brethren who started out to canvass merely as an experiment, to learn what they could do in this branch of the work. We are happy to say that the "experiment" has proved a great blessing to themselves, and a help to the cause here. If all our brethren in this Conference would realize the privilege of doing something in the work, how much might be accomplished the present year! There are a number in this State who should give their whole time to the work. Some of these, we trust, will do so as soon as they can cut loose from home cares; yet we know that this is not always easily done, and it is only those who have more interest in the salvation of their fellow-men than in any earthly pursuit, who will ever give themselves to the work. Satan will do all he can to prevent us from engaging in the cause of God. In "Great Controversy, Vol. IV.," we find this statement:—

"He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief."

Now, if home interests prevent us from doing duty, may we not know that it is the work of Satan? Oh that we may be led to realize his artful devices! The trials of the last days are thickening around us. Our rights and liberties are being restricted. In the late trial of our brethren, the supreme court sustained the action of the lower courts, making it an offense to work on Sunday, punishable by law either with fine or imprisonment. So our brethren will have their choice, either to pay their fine or go to jail. As this decision is narrated through the secular papers, the enemy will use it to the best advantage against us; yet we believe the Lord will make the wrath of man to praise him, and that while many weak souls will be intimidated by threats, others will be made to see it is only another link in the chain of prophecy, showing us that we are hastening to the great day of God.

Brethren, do we want to hear the "well done"? Then let us go to work in earnest. The canvassing work affords a splendid opportunity for doing good; and with the present assortment of books and the liberal percentage offered by the offices of publication, none need fail to find a place of usefulness, and make the work self-supporting. One of our canvassers in the country, in one day has taken as many as sixteen orders for the "Marvel of Nations." Another, in the city, took over thirty orders, two different days. The reason why more do not make a success of this branch of the work, is because they do not stick to it and work with a determination to succeed.

Before engaging in the tent work, I visited the church at Leach. Was with them May 19-24, and we enjoyed a very profitable season. The outside attendance was good. Five united with the church. This church has had a steady growth since its organization, notwithstanding the repeated attempts of the enemy to prevent the truth from gaining a foothold. They have an excellent Sabbath-school, with a membership numbering over seventy. They take a club of eighty-one *Sichles* with which to do missionary work. I also visited the brethren at Springville, and held a three days' meeting. Four were baptized and united with the church. This church is alive to the interests of the work.

We have now been engaged in a tent interest at Big Sandy since June 1. It has rained nearly every day since we commenced; yet our meetings have been quite well attended. The evidences for the Sabbath have been presented, and one has decided to obey; and we hope for others. One of the ministers of this town has advertised to speak on the evidences for first-day observance. We are hopeful his effort will result in good. Bro. Geo. W. Dortch is with me, and renders good assistance in singing and visiting. We are of good courage. S. FULTON.

—I would not pray to be an orator; but I do pray to be a soul-winner.—*Spurgeon*.

## WESTERN NEW YORK CAMP-MEETING.

This meeting was held at Batavia, N. Y., June 9-15. The camp was located about one and one half miles from the village, on the fair ground. The meeting was not a large one. Twenty-six tents, besides the large ones, were pitched, and about one hundred and twenty-five brethren and sisters were encamped on the ground. Although the campground was beautiful, and the weather about the finest I ever saw, all through the meeting, yet but very few from the outside came in; in fact, I think the attendance from without was about the smallest I ever saw at any such meeting. One reason of this, no doubt, was due to the fact that the camp was so far from the village, and there was no means of communication; no street cars, nor side walks except a small part of the way. Another reason was that there seemed to be considerable prejudice in town. One minister of a popular church took this occasion to preach against us; and for bitterness and unreasonableness, his effort has seldom been excelled. These and other things had a tendency to keep the people away.

But we had an excellent meeting. It was the first camp-meeting held by our people in this part of the State. Quite a number have embraced the truth here in the last year or two, and some of our older brethren who have not attended our camp-meetings of late, were with us. Nearly all the New York ministers were present. Bro. D. A. Robinson and myself, with Prof. Ramsey, attended from a distance. The preaching was designed to arouse our people to the importance of the work we have to do, and the times in which we live; and we have reason to believe that in many cases it had that effect.

It was pleasant indeed to see the spirit of union and love that exists among the brethren. There were no petty jars or unpleasant personal matters anywhere visible, and we see no reason why success should not attend their labors. The financial matters, which were somewhat perplexing last fall, are taking a more hopeful turn, and are causing less anxiety than they did; and the Conference Committee are working diligently to bring about as good a condition of affairs as possible. On Monday, Bro. Miles baptized eight willing souls. The meeting closed Tuesday morning, and the brethren returned home, feeling that it had been good to be there, and thankful to God for all his mercies to them. We most sincerely pray that God will help these dear brethren and sisters to be faithful in carrying the light of truth to others, and in advancing the work in their Conference. E. W. FARNSWORTH.

## LABOR AMONG THE SCANDINAVIANS.

AFTER my last report, I visited many of our Scandinavian churches in Dakota, Iowa, and Wisconsin. I spent four days with the church at Swan Lake. The Lord blessed us much in the meetings. I met Bro. Mikkelson there, who had recently come from Kansas to Dakota to labor among the Scandinavians. I trust that his labors may be much blessed of the Lord. While in Dakota I also had the privilege and pleasure of meeting the church at Madison, and of speaking to them at the dedication of their house of worship. The Lord has greatly blessed in the progress of the truth in the vicinity of Madison. They have now a very comfortable house of worship, and my prayer is that God may bless the work more and more.

March 9-13 was spent with the friends at Weston and Council Bluffs, Iowa. At Council Bluffs we organized a church of nine members, and there were quite a number of others who expected to unite with them as soon as they received letters from other churches where they had formerly lived. We found an encouraging interest, and a goodly number attended the meetings; and we have since learned that several have taken hold of the truth.

March 15-21, in company with Bro. Wilson, I visited Elkhorn, Exira, and Bowman's Grove. At Exira we organized a church of twenty-three members, all but one of whom had formerly belonged to the Elkhorn church; but this part of the church lived so far away that it was not possible to meet in Sabbath meeting. It was thought that an organization would serve the cause better. At Bowman's Grove we had the privilege of dedicating their house of worship just finished. There is a growing interest here, and this church has tripled its number the past two years. March 26-29, I was with the church at Parkersburg. Some were present from other places. We trust these meetings will still prove a blessing.

April 2-18, in company with Henry Johnson, I visited the churches at Poy Stippi, Fort Howard, Neenah, Racine, and Raymond, Wis. We had much of the blessing of God in all these meetings. April 27, 28, I was with the church at Minneapolis, Minn. I feel very thankful for what the Lord has done for us there. The interest is growing rapidly, and the Bible work is interesting many candid people. The foundation is now being laid for a church building, which is much needed; and this move will greatly aid in working up the interest in this city. May 1, I met with the friends in Chicago. In the forenoon

I spoke to the Scandinavian brethren, and in the afternoon, to the American. I feel very much encouraged over the Scandinavian work in Chicago. Our mission the past few months has been blessed of the Lord, not only in interesting many in the truth, but also in developing several workers, who have now gone to other places in the different States, to labor in the Bible work and in canvassing for our books.

This closed my labors in America for the present. On the morning of May 12 we parted with our friends at Battle Creek, and started on our journey to Europe. On the 15th we embarked on the steamer *Aurania*, of the Cunard Line. Our voyage has been very pleasant so far, and we have realized that the blessing of God has been with us. We are now (May 22) nearing the other shore of the Atlantic, whose waters will soon be between us and our many friends in America. We desire that we may have your sympathy and prayers, that God may help us in our new field of labor which we are soon to enter.

JUNE 2.—We have now arrived safely at the place of our destination. We had a most pleasant voyage, after which we stopped a few days in England, as the steamer from Hull to Christiana did not leave immediately. Bro. Drew and Olsen met us on our arrival at Liverpool, and made us very welcome. What a pleasure it was to us, as we stepped on shore in a strange land, among strangers, to meet one, as it were, of our own family. I do not think I ever more appreciated the meeting of friends than I did on the occasion of our landing at Liverpool, and receiving a welcome from these brethren. We remained with them one day, then went on to Grimsby, where we were made welcome by Bro. and Sr. Lane, Bro. Wilcox, and their fellow-workers. This was another great privilege, which we much appreciated. May God greatly bless them in their work. They feel that they have many encouragements, and that God is working for them. We spent about three days here.

On Friday, May 28, we embarked on the steamer *Angelo* for our passage across the North Sea to Christiana. The North Sea is generally known to be quite rough, and we had prepared our minds for quite a stormy time on this part of our journey; but all this was to no purpose. The sea was calm, and the passage in every way most pleasant. On Sunday, our steamer called at Christiansand, and stopped five hours. This gave me the privilege of seeing the city where, more than thirty-six years ago, we embarked for far-away America. Yes, thirty-six years ago last March, my father and mother started for the far West. Many thoughts came up in our minds as we looked back over these many years. Truly, a kind Providence has guided us all the way. Then it took nine weeks to cross the ocean in a sailing vessel, thirteen weeks to make the whole journey. What a change! Then we knew nothing of this truth and its work; but father and mother were in search of light. They had become dissatisfied with the old State church, and an impression rested on their minds that there was light in America. They started out in search of it, and were not disappointed. It was their privilege to be among those of early experience in the truth, and probably the very first among the Scandinavians to embrace what is known as the present truth. Truly, God is good. Mother has gone to rest. She died awaiting the blessed hope. Father is growing old, and has suffered much of late; but his hope is bright, and his courage good. The entire family are united in the precious truth of God. Yes, God is good!

Well, here I stand once more on the shores of our fathers. How thankful I am that the precious light of God is now shining on these coasts, and that even this darkened land is being blessed with the light of the third angel's message!

On Monday morning, May 31, we landed at Christiana, thankful to God for his kind guiding hand that had been with us on our journey and brought us so safely to our destination. Our friends were at the landing waiting our arrival. We were made glad once more to meet these workers; and as we join their number, our prayer is that God will greatly help us by his blessing and mercy. We shall be very glad to hear from friends that we have left behind. Our address will be Sundhedsblad, Christiana, Norway. O. A. OLSEN.

COLORADO CONFERENCE PROCEEDINGS.

THE fourth annual session of the Colorado Conference was held in connection with the camp-meeting at Denver, June 2-9, 1886.

FIRST MEETING, JUNE 2, AT 5 P. M.—President, Eld. Ostrander, in the chair. Meeting opened with singing. Prayer by Eld. Canright. The Secretary being absent, J. W. Horner was chosen secretary *pro tem*. Twenty delegates were present, representing five churches and three classes.

On motion, the Chair was empowered to appoint the usual committees.

Remarks were made by the President, relative to the progress of the cause throughout the State, showing some very encouraging features.

The Treasurer's report was read as follows:—

CASH RECEIVED.	
Cash on hand Sept. 15, 1885,	\$ 666 65
“ received during Conference year,	2,772 36
Total,	\$3,439 01
PAID OUT.	
To ministers and workers,	\$2,313 94
“ General Conference,	365 13
“ State Conference,	82 45
Total,	\$2,711 52
Balance in favor of fund,	\$ 727 49
COLPORTER'S FUND.	
Cash on hand Sept. 15, 1885,	\$83 40
Received on fund,	99 50
Total,	\$182 90
Paid out,	\$172 65
Balance in favor of fund,	\$ 10 25

Committees announced were as follows: On Nominations, A. J. Stover, J. W. Horner, J. M. Green; on Resolutions, J. D. Pegg, C. P. Haskell, H. Stearns; on Auditing Accounts, Elbridge Green, J. B. Wilson, C. G. Bestle, D. H. Soggs, Wm. Caviness, J. P. Stenborn; on Licenses and Credentials, C. P. Haskell, Joel R. Palmer, J. D. Pegg.

Adjourned to call of Chair.

SECOND MEETING, JUNE 3, AT 9 A. M.—On motion, the ministers from abroad were invited to participate in the deliberations of the Conference.

Eld. G. I. Butler's remarks in regard to the remarkable growth and progress of the cause, were deeply interesting and very instructive.

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

Whereas, God in his mercy has spared us to assemble in Conference with no visible marks of his displeasure resting upon us; and—

Whereas, A good degree of prosperity has attended the work during the past year; therefore—

Resolved, That we return to God thanksgiving for the evidences of his love, and for the part he has permitted us to perform in his cause; and we pledge ourselves to him and to one another that as we near the great day, our devotion to this cause, and our labor in it, shall be more unselfish and earnest.

Resolved, That we hereby express our heart-felt thank that the “Testimonies” have been published in a durable form, and urge our ministers throughout the Conference to give them as large a circulation as possible; and, further, urge all our people to purchase and read these volumes, and to induce others to read them; for we are confident that the instruction and wise counsel contained therein will commend them to all classes, and will prove beneficial to them.

Whereas, In the last General Conference a resolution was passed to the effect that license be granted only to those who are willing to devote their time to the work, and who are so situated that they can do so; therefore—

Resolved, That we incorporate the same in these resolutions.

Whereas, There is a large agricultural district extending from Boulder to Ft. Collins, in the northern part of the State, inhabited by a class of intelligent, well-to-do farmers; therefore—

Resolved, That we deem it for the good of the cause that a man of some experience should devote his entire time to this district, selling our publications, soliciting subscriptions for our periodicals, and doing general colportage work.

Whereas, In the past there has been a great deficiency in the report of the Conference Secretary; therefore—

Resolved, That it be required of all those laboring in this Conference, holding either colportage or ministerial license, to make a quarterly report of their labors to the Conference Secretary.

A motion to adopt the report was supported, and the first resolution was spoken to by Elds. Pegg and Ostrander.

Meeting adjourned without further action.

THIRD MEETING, JUNE 3, AT 5 P. M.—Resolution two was read, and discussed by Elds. Butler, Pegg, and Ostrander, and a number of the other brethren. Eld. Pegg spoke of the convenience of the arrangement of the “Testimonies” as text-books, in the new form of their publication. A desire to pass at once on this resolution, was manifested in a motion to amend the original motion by adopting the report and considering the resolutions separately, which was carried, and on motion the first and second resolutions were adopted. The third resolution was then read, and after a few remarks, adopted.

Meeting adjourned with the fourth resolution pending.

FOURTH MEETING, JUNE 6, AT 9 A. M.—Here remarks were made by Elds. Smith, Canright, and Pegg, on the subject of education. Eld. Smith recommended the Bible as the first text-book. He said that a general knowledge of all branches of education was necessary in order to successfully represent the truth, and spoke of Moses and Paul as examples of learning and refinement. Eld. Canright mentioned the bear-

ing of the “Testimonies” on the subject, and said that a man should make all that is possible of himself; that in order to do this, he must concentrate his thoughts and utilize every moment. Eld. Pegg said that we can accomplish more than we think; that we must be thorough.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 7, AT 9 A. M.—Resolution four was again taken up, and, after brief remarks by Eld. Pegg, adopted. Resolution five was read, and adopted without discussion. The Committee on Resolutions further reported:—

Whereas, We as a people believe that the health reform is an important part of the third angel's message; and—

Whereas, We believe that not sufficient importance has been attached to this branch of the work in the past; therefore—

Resolved, That we as a Conference do pledge ourselves to follow out more closely the teaching we have received on this point; and that we urge our people to take one or both of our health journals, and to endeavor in every way to inform themselves on this important subject; and further—

Resolved, That we form a Health and Temperance Association at this present Conference meeting, and that we urge all, both old and young, to join the same.

Whereas, We believe that in every way we should help each other, and that the time has come when it is difficult for many of our brethren and sisters to obtain work; therefore—

Resolved, That we urge upon our people to employ Sabbath-keepers as far as possible; and, further, that we organize some association whereby those who are in need of work may be helped, and those who desire the help of Sabbath-keepers may obtain it; and that the Conference Committee have the work in charge.

Whereas, There are those among our churches who are in a destitute condition; therefore—

Resolved, That a poor fund be created in every church, for the relief of those who are in need of assistance.

Resolution six was spoken to by Eld. Pegg and Dr. Stearns, and adopted by a rising vote. Resolutions seven and eight were adopted without discussion.

The Committee on Nominations reported as follows: Conference Committee, President, Wm. Ostrander; J. D. Pegg, C. P. Haskell; Secretary, J. W. Horner; Treasurer, Mary Haskell; Camp-meeting Committee, H. H. Pierce, J. W. Horner, J. T. Swena; Delegate to General Conference, Wm. Ostrander.

On separate consideration of nominees, the report was adopted.

Report of Committee on Licenses and Credentials was as follows: For credentials, Wm. Ostrander and J. D. Pegg; for ministerial license, Geo. O. States and C. P. Haskell; for colporter's license, H. H. Pierce, J. R. Palmer, Geo. W. Green, A. J. Stover, J. E. Lemaster, Arthur Hunt, Jessie Bear, Carrie Hendrickson, J. W. Horner.

The report was adopted. Adjourned *sine die*. WM. OSTRANDER, Pres. J. W. HORNER, Sec. *pro tem*.

CHANGE OF PLACE FOR THE TEXAS CAMP-MEETING.

DOUBTLESS the readers of the REVIEW in this State have all noticed that Cedar Hill has been designated for some time as the place for holding the camp-meeting this year. This was the decision of the council held at Dallas in January last, and a committee was appointed to see to securing the grounds; but on visiting the place for that purpose, no suitable ground could be had, so we went to Midlothian, where we found a most beautiful place, and have secured it for that purpose. This location presents many advantages over Cedar Hill. It is twenty-seven miles southwest of Dallas, on the Gulf, Colorado, & Santa Fe R. R., where the newly-built road (the Ft. W. & N. O.) from Fort Worth to Waxahachie crosses it, thus making it more accessible by rail for those coming that way. Persons north and northeast of Dallas, coming *via* that place, will take the Santa Fe train, which leaves the depot on Commerce St., early in the morning (we think, about 6 A. M.), and at 3:30 P. M. Those coming *via* Fort Worth will take the Ft. W. & N. O., as we learn they will run regular trains by the first of July. Parties coming on the Santa Fe from Bosque, and other counties in that direction, will change cars at Cleburne, and take the Dallas branch of that road, which runs through Midlothian; and those coming over the Missouri Pacific from the south, will change cars at Alvarado, which is only twelve miles from Midlothian. Parties from Corsicana and Kaufman over either branch of the H. & T. C., will change cars at Garrett, and come by way of Waxahachie. If any come on the Texas Trunk, it will only be necessary to change cars, without any transferring, as that train now runs into the Santa Fe depot.

The ground is one half mile east of the depot, in a beautiful grove of large trees, with open prairie around it, so that the breeze will not be cut off from us as it was last year. A never-failing spring of nice clear water is on the ground. Pasturage can be had near by. A better place could scarcely be found. That we may all attend, and get the blessing we so

much need, is the wish of your Committee on Selection of Grounds.

W. A. MC CUTCHEN,  
H. HUNTER,  
JOHN RANSON.

## News of the Week.

FOR WEEK ENDING JUNE 26.

### DOMESTIC.

—Natural gas was struck at Buffalo, N. Y., while boring for a well.

—The Saturday half holiday movement grows apace in New York.

—The funded debt of the city of Philadelphia, June 1, was \$60,325,120.

—Hereafter imprisonment for debt in New York State may not exceed six months.

—There are 60,000 volumes in the Boston State Library, and not one novel among them.

—The business failures for the week in the United States and Canada number 162, against 155 last week.

—It is reported at Pittsburg that the iron molder's unions, embracing 100,000 men, are to join the Knights of Labor.

—John Newman, one of the first white children born in the region, died Monday in Sevier county, Tennessee, aged 117.

—A business building on Main street, San Francisco, was burned Sunday, the total loss reaching \$300,000 with insurance of \$225,000.

—An hydraulic dredge was burned in the harbor of Washington, D. C., and it is supposed that eight men aboard perished.

—A shower of fish several inches in length fell last week at Wyoming, Ohio, where the children gathered them by the pocketful.

—Crop reports from the Northwest are to the effect that the weather during the past week has been cool, and very favorable to growing wheat.

—A hailstorm Monday night in the southern portion of Eau Claire county, Wisconsin, seriously injured crops, wheat and potato vines suffering severely.

—New York and Brooklyn consume 21 per cent of the malt liquor of the Union. The total consumption in the Union for 1885 was 19,642,870 barrels.

—An organization having the title of "Brothers of the Red Cross," has been holding meetings in Chicago lately, and publicly advocating anarchy, murder, and plunder.

—A crowd of sympathizers with the striking switchmen on the Lake Shore road in Chicago, caused trouble Friday by ditching cars and preventing the moving of trains.

—A wind and rain storm in Lenawee county, Mich., Thursday night, leveled buildings and fences, and ruined orchards and crops. Several persons are reported injured.

—While drilling for gas at Akron, O., at a depth of 2,400 feet workmen touched a vast lake of very strong salt water, into which an iron sounder was lowered 1,000 feet.

—Heavy rain and hail ruined fields of wheat, corn, and oats in the southern section of Macou county, Illinois, Wednesday night. There were three inches of hail on the ground Thursday morning.

—Thunder and hail storms in the Hutchinson, Shakopee, and Winona sections of Minnesota have seriously injured crops. The storm became a tornado at Hutchinson, but no loss of life is reported.

—A fire, followed by an explosion, destroyed the works of the American Forcite Powder Company at Hopatcong, N. J., Monday afternoon, entailing a loss of \$100,000. No person was seriously hurt.

—One hundred and eighty persons living near Pottsville, N. J., who attended a picnic last week and partook of canned ham, are dangerously ill, and it is feared that many deaths will result.

—The New England Institute Fair Buildings, at Boston, worth \$300,000, were destroyed by fire Monday afternoon. Sixteen of the inmates are missing, many of whom are supposed to have perished in the flames.

—Two churches and other buildings at Elgin, Texas, were wrecked Saturday by a wind and hail storm, some of the hail-stones being as large as a man's head. At Mexia, a church and several structures were also ruined, and crops suffered severely.

—Wind storms at Waco, Dallas, Weatherford, and other points in Texas, leveled buildings, fences, and trees, and ruined crops. Several structures were demolished at Weatherford, and two persons dangerously wounded. The financial loss in Barker county will exceed \$100,000.

—The trial of the alleged anarchists on the charge of conspiring to murder Officer Degan during the Hay-market riot was commenced Monday. The anarchist Parsons created a sensation in the afternoon by quietly walking into the court-room, and surrendering himself for trial.

—A spark Friday ignited the warehouse of the Consolidated Oil Tank Line Company at Peoria, Ill., and the structure was quickly destroyed. The blazing oil from a huge tank spread across the railroad tracks to the Peoria and Pekin Union freight house, which, with thirty freight cars and

one coach, was consumed. The total loss is estimated at \$250,000.

—A whisky mob at Clinton, Iowa, stormed the jail early Tuesday morning, and attempted to secure the persons of two prisoners who have been "informing" on the saloon-keepers. The sheriff and his posse opened fire, and four men in the crowd were shot, but not dangerously hurt. Merchants in the town who oppose the saloons have received threatening letters.

—Everything points to a rapid growth of temperance sentiment in the Southern States. An election was held last week in many of the towns of North Carolina on the question of license or no license, with very encouraging results. Of twenty-seven towns voting on the question, seventeen decided by large majorities that the saloon must go. It is said that progress toward complete prohibition throughout the State can only be retarded by a failure to enforce the law.

—As a retaliatory measure against the Law and Order League, which has caused the enforcement of the Sunday law as applicable to saloons, forty-three warrants were issued Wednesday for the arrest of employes of the Dells Improved Company on the charge of sorting logs on Sunday. Florence M. Buffington, Secretary of the company, is included. The leading members of the company are active in the Law and Order League. The Dells Company will set up a defense that Sunday work is necessary in order to protect its vast lumber interests.

### FOREIGN.

—Advices from Japan state that cholera in the southern part of the country is increasing.

—The floods are increasing in Silesia, Bohemia, and Hungary. Some deaths are reported. The damage is enormous.

—At a factory in Berlin daily trials of electric street-cars are being made, and it is expected that they will soon be adopted by the Berlin companies.

—At Prague, Bohemia, a ferry-boat capsized while crossing the river, throwing fifty persons into the water. Thus far twenty-five bodies have been recovered.

—The French government Wednesday issued a decree banishing the princes from the republic. Prince Napoleon and his son Victor left Paris in the afternoon, and the Count of Paris will depart Friday.

—The influential London journals, with the exception of two personal organs, are united against home rule on the Gladstone plan. Some of the weeklies favor restricted forms of home rule.

—The Odessa Journal states that Herr Krupp is preparing to establish a foundry for the manufacture of cannon at Nikolaiief, the Russian naval station at the junction of the Ingul and Bug Rivers.

—The French Chamber of Deputies has appointed a special commission of eleven members to inquire into and report upon the merits of the proposed bill to enable the Panama Canal Company to raise \$120,000,000 by means of a lottery loan. Eight of the eleven members are known to be hostile to the measure, while the other three favor it.

—An association of anarchists, fifty in number, has been discovered at Hull, a lumber settlement across the river at Ottawa, Ont. Their oath binds them to burn, kill, and destroy, and they have been in communication with Chicago anarchists regarding the manufacture of bombs and dynamite. The discovery has caused much excitement at Ottawa.

—It is stated that the British government is probably about to proclaim martial law throughout Burmah, lately annexed by the British. The Dacoits, driven from their strongholds, reappear as fast as the flying columns return to head-quarters, and are in possession of a large area of the country. The situation is serious, and the army of occupation harassed perpetually. Large reinforcements of troops are asked for. The Chinese government is suspected of encouraging resistance to the British in consequence of the home government's having rejected China's claim to Burmese territory.

—A writer in a New Guinea paper gives the following information concerning cannibalism: "The cannibals in the world may be numbered by millions. Probably a third of the natives of the country where I am now writing (New-Guinea) are cannibals; so are about two thirds of the occupants of the New Hebrides, and the same proportion of the Solomon Islanders. All the natives of the Santa Cruz group, Admiralties, Hermits, Louisiade, Engineer, D'Entrecasteaux groups are cannibals; and even some well authenticated cases have occurred among the 'black fellows' of Northern Australia. I do not know that the fact of a native's being a cannibal makes him a greater savage. Some of the most treacherous savages on this coast are undoubtedly not cannibals, while most of the Louisiade cannibals are a mild-tempered, pleasant set of men."

### RELIGIOUS.

—The Mormons have established a colony at Ontario, Canada.

—Pope Leo has confirmed Cardinal Taschereau's decree against the Knights of Labor. He says Catholics cannot be members of the order.

—Dissensions exist between the two divisions of the Salvation Army at Harrisburg, Pa., and charges of immoral practices are freely made. The matter has reached the courts, and physical encounters are not improbable.

—There are now some fourteen Baptist churches in Mexican territory, and an effort is being made to secure a site for a suitable church in the capital city. Mexico is yet wrapped up in a darkness as dense as that of the Middle Ages, and Protestant privileges are not easily obtained.

—The Governor of Louisiana has approved of a bill for the better observance of Sunday. It will take effect at the commencement of 1887. Twenty members of the Legislature joined in a protest to the Governor of Louisiana, against his signing the bill, giving as reasons that it is a violation of the fundamental principles underlying the Constitution, which guarantees to the individual citizen the fullest measure of personal freedom and an absolute separation of Church and State.

—John Daley, who recently abjured Catholicism, attempted to preach in River Park, near Wilkesbarre, Pa., on Sunday afternoon, but was prevented by a mob of fully 3,000 people, including some of the roughest element of the mining region, who assailed him with a view of throwing him into the Susquehanna River. Had it not been for the interposition of the police, who were present in strong force, Daley would doubtless have been seriously hurt, if not killed. He was finally taken home by officers, followed by an infuriated crowd, who made violent efforts to lay hands upon him, but were beaten off by the police.

## Obituary Notices.

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

MERRIMAN.—Died of typhoid fever, Sept. 17, 1885, at Lisbon, Me., Nancy J. Merriman, in the sixty-second year of her age. Sr. Merriman had embraced the truth through the missionary labors of Sr. A. M. Blaisdell. The Maine camp-meeting of 1855 was the only such gathering she was permitted to attend, but it was a great blessing to her. Her will was made in favor of the truth she had just received.  
A. O. BURRELL.

WATSON.—Died of consumption, in Battle Creek, Mich., June 8, 1886, Mrs. Julia E. Watson, daughter of Bro. and Sr. Charles L. Palmer, aged 32 years and 6 months. About one year ago she gave her heart to the Lord, since which time she has tried to live a Christian life. She leaves two little boys, whom she had faithfully taught the commandments of God during the last year of her life, and her last thoughts were concerning them. May they meet her in the resurrection morning.  
W. C. GAGB.

DE VORE.—Sr. Kate E. De Vore died of consumption, at New Sharon, Iowa, May 13, 1886. She was born at Cardington, Ohio, March 9, 1853, at which place she lived till grown to womanhood. She embraced the truth at New Sharon in 1881, but had been steadfastly trusting in the merits of Christ as her Redeemer since her childhood. She was a devoted lover of God's truth, and showed exceptional fidelity to it; and at her death she left none to doubt her acceptance by her Saviour. She has left to deeply mourn her loss, parents, three sisters, four brothers, and the little company at this place with whom she was united in church fellowship; but comforting is the thought that she sleeps in Jesus. The funeral services were conducted in the Presbyterian church, with a large circle of friends in attendance. Remarks were made by the writer, from a text of her own choice found in Rev. 22:17.  
L. T. NICOLA.

CHAPMAN.—Died at Alamo, Mich., May 30, 1886, Reuben R. Chapman, aged 19 years and 3 days. Ruby united with the church at Noble, Rice Co., Kan., at the age of twelve years, and held to the faith to the time of his death. He was of a quiet, retiring disposition, but always gave his testimony in meeting, expressing a desire to overcome his sins, and have a home in the earth made new. He was sick only five days, being taken with scarlet fever, and was delirious most of the time, so he had no opportunity to make special preparation for death; but we leave him in the hands of a merciful God, hoping to meet him in the morning of the resurrection. Words of comfort were spoken by Bro. Carpenter.  
J. B. SHEPPARD.

SMITH.—Died June 3, 1886, after a very painful and lingering illness of nearly seven months, Bro. Warren Smith, of Hubbell, Thayer Co., Neb., aged 53 years and 1 month. He was baptized in 1882 by Eld. Chas. Boyd, and the same year united with a church of S. D. Adventists, and remained a member while that church organization continued. Bro. Smith was a faithful church member and believer in the third angel's message, and was looking for the soon coming of the Saviour. His mind and his conversation were always on the Lord and the new earth. He was conscious till the last, his last words being, "Praise the Lord." His funeral was largely attended. Words of comfort were spoken by Rev. Hunt, of the Presbyterian church, from 1 Pet. 3:15, the text Bro. Smith had chosen for the occasion several weeks previous to his death. He leaves a wife, step-daughter, and an aged mother, with a large circle of true friends. We feel that he rests in a bright hope of eternal life, soon to be received at the appearing of our Saviour. May we be ready to meet him.  
W. S. SMITH.

TOOF.—Died of typhoid fever, at Canon City, Col., June 10, 1886, Bro. R. I. Toof, in the forty-sixth year of his age. Bro. Toof embraced the present truth about three years ago. His willingness to sacrifice of his means to help forward the cause of God, and his determination to be thorough in the work of overcoming,—for one who never had any religious experience before embracing the truth,—were very remarkable. Truly, it can be said of our brother that he was being sanctified through the truth. While the wife mourns the loss of a husband, the children the loss of a father, and the church at Beaver Creek, its elder, the Colorado Conference sustains the loss of a true and faithful supporter. But, thank God, we mourn not as those who have no hope. He was patient during his sickness, although his sufferings were very great. His only anxiety to get well was that he might do more in the cause of Christ. He died trusting in God, and now rests from his labors, and his works will follow him. Words of comfort were spoken to the mourners by the writer, from John 14:1-3.  
W. OSTRANDER.

## Appointments.

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

### APPOINTMENT POSTPONED.

QUARTERLY meeting for the second Sabbath and Sunday in July, for Dist. No. 1, New England, is indefinitely postponed. Will the brethren please forward their tithes and reports immediately to me at Gould, R. I.

J. C. TUCKER, Director.





The Review and Herald.

BATTLE CREEK, MICH., JUNE 29, 1886.

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CAMP-MEETINGS FOR 1886.

CANADA, Ayer's Flat, P. Q.,	July 1-6
Texas, Midlothian,	Aug. 10-17
Indiana, Worthington,	" 3-10
Vermont, Vergennes,	" 10-17
Virginia, Harrisonburg,	" 3-10
Arkansas, Springdale,	" 4-10
	GEN. CONF. COM.

The present college year closed with interesting exercises in the College chapel, on Tuesday, June 22. Four persons graduated on the occasion. Prospects for a large attendance the coming year are encouraging.

The eleventh annual Catalogue of the Battle Creek College, 1885-86, is now ready. It gives as usual full information concerning departments of instruction, courses of study, expenses, regulations, special advantages, etc., etc. Every one who contemplates coming, or who knows of good moral and Christian young people who ought to attend, should send stamp and obtain a copy of the Catalogue, and then do missionary work with it. The enrollment shows an attendance of 404 during the past year. Address Battle Creek College, Battle Creek, Mich.

TWO THINGS NEVER REGRETTED.

It is laid down as a universal rule, that no one ever regretted becoming a Christian or getting an education. The educational part of this maxim will perhaps have to be modified a little; for there is one person who is said to have expressed a wish that he had never learned to read or write. This does not however seriously affect the proposition; for the person who is said to have uttered those words was—Nero! It therefore still holds good that no one but a Nero will ever regret acquiring an education. And does it not follow that every one who is not a Nero

will seek to acquire some degree, at least, of education?

Society presents no grander and more pleasing spectacle than the sight of noble young men and women first giving their hearts to Christ, to be his followers, and then preparing themselves by study and mental discipline, in addition to their spiritual, to become intelligent and efficient in his service.

We ask our young people to think on this subject, while we again call their attention to Battle Creek College as a place where they will find the highest advantages in both these directions.

THE SANCTUARY.

A COMMUNICATION from O. R. L. Crozier to the *Bible Banner* of May 27, 1886, refers to a report that he wrote an article to the REVIEW AND HERALD years ago on the subject of the Sanctuary. To this he replies that he never wrote an article for the REVIEW AND HERALD. This is all true; and how or when or why such a report arose we have no means of knowing, and never heard of it before. He did, however, write an article on the subject of the Sanctuary, giving the first light Adventists ever received on the subject of the Sanctuary in heaven. This was published in the *Day-Dawn*, and copied into the REVIEW AND HERALD, of May 5, 1851. This article closed with these words:—

"And now we feel safe in stating that there is no Scripture authority for calling anything else the Sanctuary under the gospel dispensation, but the place of Christ's ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced."

So S. D. Adventists said then, and so they have been saying ever since. But the authority called for has not been produced.

THE PROGRAM OF LATER CAMP-MEETINGS.

In trying to arrange a full program of camp-meetings for the later summer and autumn, we have met with some difficulties, so that we cannot announce a full list as yet; but we give a few of the earlier ones as follows: Virginia, Harrisonburg, August 3-10; Arkansas, Springdale, August 4-10; Vermont, Vergennes, August, 10-17.

We give these because the intervening time is so short, and the dates mentioned are the choice of the parties interested. Eld. R. A. Underwood and other competent help will attend the meeting in Virginia. Elds. R. M. Kilgore and G. B. Starr will attend the Texas meeting and the one in Arkansas. Eld. John Wilson will also be at the former, to help in the Scandinavian work. The camp-meeting in Arkansas is of special interest because of the present aspect of the Sunday persecution. The supreme court having sustained the decision of the lower court, fining quite a number of our people for Sunday labor, we trust our people there will stand firm, and meet the issue with fortitude. We hope there will be a general rally of the believers, and that God will greatly bless them. GEN. CONF. COM.

THE DES MOINES DISCUSSION.

The following are the Articles of Agreement entered into between Eld. D. M. Canright, S. D. Adventist, and Eld. D. R. Dungan, Disciple, in reference to the discussion to take place in Des Moines in October next:—

We, the undersigned, hereby jointly agree to meet together in the city of Des Moines, Iowa, between October 5 and 15, 1886, in some convenient place, and discuss for ten sessions of two hours each—each disputant speaking thirty minutes alternately—the following propositions:—

PROPOSITION 1. *Resolved*, That the Holy Scriptures of the Old and the New Testament teach that the seventh-day Sabbath of the decalogue is binding upon all Christians.

This proposition shall be discussed during five sessions of two hours each, Eld. D. M. Canright affirming and Eld. D. R. Dungan denying.

PROPOSITION 2. *Resolved*, That the practice of the Disciple church of to-day in abstaining from secular work upon the first day of the week, and in meeting together to break bread upon that day, is sustained by the Holy Scriptures.

This proposition shall be discussed during five sessions of two hours each, Eld. D. R. Dungan affirming and Eld. D. M. Canright denying.

The speakers shall both be confined to the Holy Scriptures of the Old and the New Testament, ex-

cepting as they may be allowed to use authorities in the definition of a word, or in a criticism on a passage. This discussion shall be presided over by a board of three moderators, of whom each disputant shall choose one, and these two shall choose a third. The debate shall be governed by parliamentary rules.

June 15.  
 D. M. CANRIGHT.  
 D. R. DUNGAN.

S. S. CONVENTION AT FLINT, MICH.

THE first Sabbath-school convention of the series to be held in Michigan during the summer will be at Flint, July 10, 11. All who are studying "Bible Lessons" numbers one and two, will please learn lesson twenty-one, Book 1; those studying other lesson books will take lesson fifty-two, Book 3; and all others may prepare the regular lesson in the *Instructor*. Meetings will begin Friday evening and hold until Sunday evening. Further particulars, including program of exercises, will be given next week. M. B. MILLER, Pres.

WORTHINGTON, IND., CAMP-MEETING.

LEARNING that a little more time is demanded by many of the brethren and sisters of Southwestern Indiana to get their harvest cared for before attending the Worthington camp-meeting, we place it one week later. The appointment will now be Aug. 3-10.

We are arranging for reduction of fare on railroads leading to the meeting, and will give notice of the arrangements as soon as we have them completed. We cannot get definite arrangements made until after July 9. All roads that we can use are in a pooling combination, and the committee meets July 9. They promise an answer after that date. Of course we will get a reduction, but do not know just what it will be. We have tried to accommodate the friends in regard to time, and shall expect a large attendance from that part of the State. You cannot afford to lose the benefit of the meeting. WM. COVERT.

TO CANVASSERS IN OHIO.

WE wish to call the attention of all canvassers and others handling our books, to the resolutions passed by our State Society at the La Grange meeting last April, which read as follows:—

*Whereas*, The State T. and M. Society has in the past lost many dollars by the failure of its agents to pay their accounts; and—

*Whereas*, The President and Secretary are not always acquainted with, and cannot always know, the reliability of persons desiring to act as its agents; therefore—

*Resolved*, That hereafter this Society will recognize as agents only those who by their prompt payment of accounts have established a reputation as reliable persons, and such also as shall hereafter be recommended by the directors of the several districts; but all others, not regular officers of the Society, must accompany their orders with cash.

*Resolved*, That the T. and M. Society require all its agents to report to the Society every quarter the amount of books sold, and the amount on hand, and that they be invariably required at the end of each quarter to pay for all books sold.

It has become absolutely necessary to strictly enforce the above resolutions; and the State Secretary has received instructions to carry them out to the letter. There are hundreds of dollars that have been due for some time, that should be paid by our agents this quarter. We have not demanded that our agents should pay for books that they have not sold, but only for those actually sold. Unless there is more promptness in paying for them than there has been in the past on the part of some of our agents, it will be necessary to demand cash down for all books sent out from the depository. We hope all our agents will report to the State Secretary this quarter, according to the resolutions, and also settle for all books sold. E. H. GATES.

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