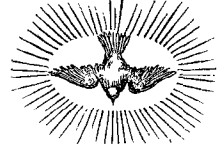


Adventist Review



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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HE LEADS US ON.

He leads us on

By paths we do not know
Upward he leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone,
We know he leads us on.

He leads us on

Through all the quiet years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on.

And he, at last,

After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last.

—Sel.

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.

AMONG THE CHURCHES OF SWITZERLAND.

BY MRS. E. G. WHITE.

THURSDAY morning, May 20, we left our home in Basel for a two weeks' tour among the churches of Switzerland. We traveled by private conveyance, partly because we needed the benefit healthwise to be derived from such a journey. The roads of Switzerland are excellent. They are everywhere broad and macadamized, and are so carefully kept that there is but little dust or mud; and although Switzerland is very mountainous, the roads have been so laid out that there are few steep or difficult places. At noon we would usually stop to rest and eat our dinner in the grove, or under some broad-spreading tree by the way-side, and while resting in the heat of the day, our guide and interpreter would supply the neighboring families with our French or German missionary papers, according to the language they spoke. Much of the scenery was beautiful, and in places its grandeur was beyond all description. For grandeur and beauty combined, we think it exceeds anything we have seen in America, not excepting the mountains of Colorado.

Friday noon, we arrived at Tramelan, where we were cordially welcomed and entertained at the home of Bro. Roth. With the exception of the youngest three, this entire family—father, mother,

seven sons, and three daughters—are members of the church. One son and one daughter are at work in the office at Basel. Bro. Roth is a merchant tailor, and his oldest son is in the same business. The second son has been a successful baker, and still retains an interest in the bakery, while he gives himself to the work as a colporter. The bakery, with its sales room, the two tailoring establishments, a store for general merchandise, and rooms for three or four families are all found in one commodious building. This arrangement by which the work and business are conducted under the same roof where the persons engaged in it find their home, is a characteristic feature of this country. This family is better situated and much more independent than most of our brethren in Switzerland, many of whom find it very difficult to obtain work on account of keeping the Sabbath.

The church at Tramelan is not large, and their meetings are held at the houses of the brethren. When the time for meeting comes, the largest room is quickly cleared, benches and boards which are kept for this purpose are brought in, and the large family room soon assumes the appearance of a meeting hall. On Sabbath, quite a number came in from the neighboring churches, so that the meeting room was filled and the adjoining rooms were occupied. It is seldom that these brethren have the privilege of listening to preaching, and they seemed hungry for gospel food. As I looked around upon those assembled, I thought, What great good they may do if they maintain their allegiance to God! Those who love not the truth will place many obstacles in the way of all such little companies; false doctrines will surely be presented for their acceptance. But if they are listening attentively to the voice of the True Shepherd, they will walk in the light as he is in the light. "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." He who is all-powerful is able to keep his people, although they may be exposed to temptations and perils. He has promised to do this, however, only on condition that they trust and obey him. "Kept by the power of God through faith unto salvation."

On Sunday, services were held during the day, and in the evening the brethren came together for a missionary meeting. I spoke a short time on the privileges and duties of the Christian. If our brethren do not enjoy much ministerial labor, it is all the more important that they place themselves in a right relation to God, so that they can receive of his blessing themselves, and become channels of light to others. Much more is included in the term "missionary work" than is commonly supposed. Every true follower of Christ is a missionary, and there is almost an endless variety of ways in which he can work. But there is one thing which is frequently overlooked and neglected. It is the work of making the prayer and social meetings as interesting as they should be. If every one would do his duty with fidelity, he would be so filled with peace, faith, and courage, and would have such an experience to relate when he came to the meetings, that others would be refreshed by his clear, strong testimony for God.

Our prayer and social meetings are not what they should be,—seasons of special help and encouragement to one another. Each one has a duty to do to make these gatherings as interesting

and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his saints. If you do not allow darkness and unbelief to enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus and less of ourselves, we should have much more of his presence in our meetings.

When we make our Christian experience appear to unbelievers, or to one another, as one that is joyless, filled with trial, doubt, and perplexity, we dishonor God; we do not correctly represent Jesus or the Christian faith. We have a friend in Jesus, who has given us the most marked evidence of his love, and who is able and willing to give life and salvation to all who come unto him. Why, then, do we not bring cheerfulness, hope, and thankfulness into our religious life? Why do we not praise God for his goodness, and speak with confidence of what he is doing for us? It is not necessary for us to be ever stumbling and repenting and mourning and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full.

On Tuesday, we drove from Tramelan to Bienne, where we attended their evening missionary meeting. A goodly number were present. I spoke about half an hour on the importance of not being discouraged in our efforts to spread the truth, and W. C. W. and others followed. They have here an active missionary society; but there is always danger of the workers' becoming discouraged when all their expectations are not realized. How was it with the Prince of life, the world's Redeemer? He came to men with messages of love and warning; but only a few took any interest in his work. Did he then become discouraged because of the hardness of men's hearts? If he had, the whole human race would have been hopelessly lost. But no; he continued to work with unabated interest, whether men would hear or whether they would forbear. He was man's only hope, a bright and shining light amid the darkness. And shall the light of his followers grow dim amid the surrounding darkness because their labor is not appreciated? God forbid. We have entered upon a life-long struggle. We have started to run a race for an immortal crown, and we must run with patience if we would succeed. If we are weak, Christ is strong; if we are ignorant, he is wise; and we may unite our ignorance to his wisdom, and our frailty to his enduring might.

From Bienne we went to Chaux-de-Fonds, where we have a growing church of about forty members. Ten of these have been added during the last few months by the labors of Brn. Ertzenberger and Vuilleumier. Here I spoke Thursday evening, also Sabbath forenoon. Although followed by two interpreters, one in French and one in German, I felt the deep movings of the Spirit of God upon my heart. The truth seemed so clear and powerful, that I felt to say with the beloved John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life," "declare we unto you." Although pressed by infirmities before I

commenced to speak, the power of God rested upon me to such a degree, and I felt such a sense of the worth of souls, that every faculty seemed to be renewed.

I was specially called out to appeal to those who had been convinced of the truth, but who were still in a state of indecision, shrinking at the cross. Now was the time for them to decide to be on the Lord's side. Joshua said to Israel in their backslidings, "Choose ye this day whom ye will serve." We could not call the people forward, for they were packed in too closely; but nearly the entire congregation arose to signify their intention to put away every sin, and obey God.

After an earnest season of prayer, testimonies were borne in quick succession by nearly all present. It was a profitable meeting to us all. Although of different nationalities, our hearts were united in worshiping the one only true God. It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out.

Several meetings were held at Chaux-de-Fonds for the special benefit of the church, and Sunday evening we went to Locle, where I had an appointment to speak on temperance. The brethren there had secured a large hall, and it was filled with a fine class of people, who listened with deep interest. While here in Europe, I shall try to improve every opportunity of reaching the public. Here, as in America, whenever the truth is presented in a new place, our enemies try to arouse the prejudice of the people against me and my work. If, when these false reports are put in circulation, there are some who have heard me speak, and can testify of the nature of my work, it may help counteract the influence of these falsehoods, and prevent much prejudice that might otherwise arise.

We have now visited all the churches in Switzerland, and spoken once or more in each place. But we feel a great desire to do more thorough work for them. While the brethren are noble, whole-hearted, and generous to the last with what little they have, there is still a great work to be done for them. They need more of a spirit of union and brotherly love. Not only is this the case in the churches of Switzerland, but we find the same difficulty existing all through Europe. There is a criticising, exacting spirit manifested, which, if long cherished, is sure death to spirituality and a growth in grace. May God give his ministering servants wisdom to know how to suppress this tendency wherever it may appear, and grant strength to his people to so overcome in this respect that the sweet spirit of the Lord may run from heart to heart, and His name be glorified.

In a few days we start for Scandinavia, where we expect to spend about four weeks in attending the Conference in Sweden, and other general meetings, as may be appointed.

Basel, Switzerland, June 13, 1886.

ACTIONS VS. THE HEART.

BY H. F. PHELPS.

"God does not look at our actions, but he looks at the heart." This text is not Bible, I know; but it ought to have been Bible; that is, the speaker should have spoken Bible instead of uttering a sentiment so utterly out of harmony with its plainest teachings. And who was the speaker?—A man whose hair was whitening with age; who

had for years been standing as a leader and a teacher of the people; a professed minister of the gospel. I thought, Truly, if the blind lead the blind, they both shall fall into the ditch.

But why this blindness! Is there any need or cause for it? God said of King Belshazzar, "Thou art weighed in the balances, and art found wanting." Had God looked at his heart, or at his actions? The answer is very plain. It was said of him, "And thou his son, O Belshazzar, hast not humbled thine heart, . . . but hast lifted up *thyself* against the Lord of heaven." He had drunk wine in the vessels which had been dedicated to the most high God, at the same time praising senseless gods made of the base things of earth. We read further: "And the God in whose hand thy breath is, and whose are all thy *ways* [that is, God knew of all his ways], hast thou not glorified." And the sentence had been pronounced in accord with these "ways," or actions.

How was the decision rendered in the parable of the talents? Two had traded, in other words, had *acted* wisely; and the other had gone and *hidden* his lord's money. And when the lord came to reckon with them, their *actions* were taken into the account. In the vivid description of the great Judgment day, as given by our Lord in Matt. 25, we see the commendation and disapproval, with the results, all based on *actions*, or works. One class had fed the hungry, given drink to the thirsty, visited and ministered to the needy and suffering; the other had taken the opposite course. Of the one it was said, "Come, ye blessed;" of the other, "Depart, . . . ye cursed." Christ said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." But why multiply words? The Bible is full of such testimony. It is positively stated in I Sam. 2:3, that "the Lord is a God of knowledge, and by him *actions* are weighed." It is true that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." God can see much deeper than man. He can see even the very motive that prompts us in every act of life. Nothing is or can be hid from him. Says David (Ps. 139:2, 4), "Thou understandest my thought afar off." "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether;" and it is just as true that "out of the abundance of the heart the mouth speaketh." Matt. 12:34. No stream can rise higher than its fountain; and when men teach that God does not notice our actions, they virtually give the rein to every lust of man, and say to the wicked, It shall be well with thee.

Royalton, Minn.

CHARACTER.

BY GEORGE THOMPSON.

CHARACTER is defined by Webster, "The sum of qualities which distinguish one person . . . from another." Character is formed by our actions. Good actions make good character; bad actions, bad character. Good character is not made by great and mighty deeds alone, but by the faithful performance of the duties of every-day life. It takes our whole life to complete a character. How careful, then, we should be of it. How many do we see, who, after having a character established, and having been elevated to positions of trust, where the world pointed to them as model men, have yielded to temptation, committed some crime, and thus destroyed the work of a life-time.

Many look on character and reputation as being the same. This is a mistake. A man may have a good reputation, and yet be a man of vile character. Take, for illustration, that monster of iniquity, King Herod. With all his evil deeds, when he spoke, the people said, "It is the voice of a god, and not of a man." Men of noble character have often been men of poor reputation. In proof of this, we have but to consider the lives of the ancient worthies. They were mocked, scourged, imprisoned, stoned, sawn asunder, etc. The reformers of the Dark Ages were branded as heretics, and were evil spoken of. Worse still, fifty million of them were slain by their cruel persecuter, the papacy; but when their true *character* was seen, it is said that "white robes were given unto them."

The worth of a good character is beyond the

power of human comprehension. Man may revile those of spotless character, but God respects them. When the Lord shall come to gather his elect, those who have perfected a good character will be crowned with a life that will span the measureless cycles of eternity. Inspiration says, "The righteous shall be in everlasting remembrance;" "but the name [character] of the wicked shall rot." Life is short. "Whatsoever a man soweth, that shall he also reap." Christ is our example. He "was in all points tempted like as we are, yet without sin." Let each of us strive to perfect such a character, that, when the Lord shall come, and all the holy angels with him, we may hear the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Willow Hill, Ill.

GOD'S PROMISES.

BY J. M. HOPKINS.

LIKE a golden cord interwoven with strands of silver, are the precious promises of God's holy word. All through the Bible we meet them, and they speak to us in tones of love and tenderness, inspiring hope, courage, strength, resignation, and trust. The beloved Paul wrote to the Romans (chap. 15:4), "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." St. Peter also says there "are given unto us exceeding great and precious promises." 2 Pet. 1:4. Not least among these promises are those which our Lord has made to the poor and distressed, those for whom the world has but little sunlight. Hundreds and thousands of God's children have no more than the barest necessities of life, and many are in abject poverty, scarcely knowing where to-morrow's food will come from. Many are overworked and pressed with care, poorly fed, and thinly clad. To such, how many times have the golden promises of the Bible spoken with angel voice! How many times have they whispered words of cheer and comfort to the saddened, weary, fainting heart!

It is true that "man's extremity is God's opportunity." When human wisdom and strength fail, when we seem to have come to the last, how consoling it is to the weary, aching heart, to take all our burden of care and need to Him who hears the ravens cry, and by whom the very hairs of our head are numbered! God has magnified his word above all his name. Ps. 138:2. He will not fail; his word cannot be broken; it will not return unto him void. His great heart of love will not become hard and unkind. The bank of Heaven will never fail; and as long as God and heaven remain, he will be the exhaustless supply and portion of his dear people. How kind and bountiful a Friend!

These truths inspire our hearts with faith and gratitude. We may go to the Lord with all our trials and needs; we may lay our burdens at his feet; we may cast *all* our care upon him; for he careth for us. 1 Pet. 5:7. He has promised to do this. In his own good time, as he sees it is for our best good, he will untangle all the knotty threads of our lives. We may not know why his promised blessings seem at times to tarry, but he knows. Perhaps what we may sometimes desire, and pray earnestly for, would not, if bestowed, prove a blessing. It is not proper to grant every wish of a child. Children lack foresight and judgment. So do we. Parents know best what is for their children's good; so God knows best what is for our good. Thus Jesus said, "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. We may always pray for the Holy Spirit; for his presence is always a blessing. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)? all that will be for our good here, and finally the riches of heaven. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isa. 49:15, 16.

Our kind Heavenly Father is grieved when we

hold him off, and treat him in such a cold, stranger-like manner. His nature is loving and sympathizing. He would have his children accept his promises fully; not in a half-hearted, hesitating, distrustful way. He would have them come near to him, as the fondest, most loving mother would receive her child. What stronger, clearer, and more impressive language can be used to express and illustrate love, than is found in the scriptures quoted above. Oh let us treat God more like a friend, a father! Let us accept his promises in "appropriating faith," and enjoy his presence here and a home with him when Jesus comes.

"O blessed word of blessed God, to thee
In grief and joy, success and failure, we
Turn and refresh our faith, and patient wait
For God his better will to demonstrate.

"O holy rock, in dry and parched land,
We may evoke—if with a rev'rent hand
And rod of faith we smite thy gracious side—
The streams of life, and nothing he denied.

"O holy Lord, let light from heaven descend
Upon thy word, that we may apprehend
The full intent of every written line,
And, most of all, the promises divine.

"The prayer of faith shall heal the sick," 'tis said;
The spoken faith we know raised Lazarus dead;
O Christ, so tender, whom the sisters mourned,
Forgive if we thy promises have scorned!

"Not allegories of a lifeless age,
But living words upon a living page
The Scriptures are; to us to-day addressed,
With partial faith we are not fully blest.

"Is it a sin the fullest faith to claim?
To ask for all things in this precious name?
If not, how little can we ever know
Of God's great love till he this faith bestow!

"O mighty faith, which leaps the human bound,
And wins the royal will of him enthroned,
Be ours to-day, and may we nevermore
Limit his love or circumscribe his power."

Chatfield, Minn.

TIME LOST.

BY MRS. E. H. ROLLINS.

Lost! Time, precious time, that might have been devoted to useful labor or study but for a slight disregard of the laws of health. We often reason that only once will not hurt us, or that what we wish is so little that it would not injure us; and thus we let Satan get in an entering wedge, which soon makes way for more and larger transgressions.

It was "only once" that Eve plucked the forbidden fruit; but how bitter the consequences to the human race! Even so we are often made to realize the effects of our own disobedience to the laws of life.

How much time might be saved to the cause of truth, and how much pain and sickness spared us, if we would heed the light given us upon health reform! We cannot disregard this subject without being guilty of wilful sin. There may be times when we are compelled to eat such as is set before us; but there are more times when we let perverted appetite overrule reason.

There are too many among us who manifest the indifference one brother frankly expressed to the writer when speaking of the temperance work. Said he, "I do not take much interest in that. I do not pay much attention to it." At the same time, he was working to spread the light of the Third Angel's Message, but was "shorn of the right arm of his strength;" for we cannot have sound minds in vigorous bodies without close attention to the laws of health; and if ever a people needed sound minds in sound bodies, it is the people who profess to have, and to be giving to the world, the last message of mercy.

The Lord has repeatedly spoken to us upon this subject; and how long will we neglect to heed the warning? Let us beware lest it be said of many of us as it was of one of old, He "is joined to idols: let him alone."

Hart, Oceana Co., Mich.

—Men shun contact with religion as long as they can do without it, and feel awkward or ashamed at seeming to court it when it is the only help left that is available to them.—*Calcutta Witness.*

APPEAL TO A FORMAL CHURCH.

BY ELD. L. D. SANTEE.

"HAVING a form of godliness, but denying the power thereof." 2 Tim. 3:5.
"And they shall turn away their ears from the truth." 2 Tim. 4:4.
"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

Ah! Church, how thy robes have tarnished
By the sins and corruptions within;
Not white as "clean linen," but tarnished
To hide thy transgression and sin.
The world doth allure and embrace thee
With proud hands that fight against God;
The blood of poor sinners shall face thee
When the wine-press of wrath shall be trod.

Down through the last years of probation
Ye have wantoned in pleasure, and laughed;
They have offered thee copious libations,
And Babylon's wine ye have quaffed.
All thy sins shall with judgments be smitten,
While ye stand in confusion, and dumb,
On the blue scroll above shall be written,
The Judge and Redeemer is come.

His coming is near—do you know it?
Are your hearts filled with eager desire?
Is it taught by your preacher and poet,
Or sung in the hymns of your choir?
Do your minstrels repeat the glad story,
As they sing to the gathering throng,
That Christ in the fullness of glory
Shall appear in the heavens ere long?

Ah! no; of his coming ye know not,
Ye linger in satisfied sleep;
But the roses of pleasure shall blow not
When are gathered the tares from the wheat.
In the day of the Lord, fierce and bloody,
Ye shall seek for a shelter in vain;
Though Babylon's wine has been ruddy,
The dregs are commingled with pain.

If ye wake not, your place shall be taken
By others that follow the Lord;
In the day when the heavens are shaken,
Ye shall feel the keen stroke of his sword.
O Church, from the Good Shepherd roaming,
To your knees and your closets, and weep.
Pray God, in the days that are coming,
To spare you, and evermore keep.

Fallen Church, do your past errors grieve you?
Do ye mourn for your folly and pride?
Can ye hope that the Lord will receive you
As a lover receiveth his bride?
Instead of repentance, confession,
The pathway of pleasure you've trod;
You rejoice in your earthly possession
Far more than the favor of God.

When the powers of the heavens are shaken,
And the years are swept softly aside,
Ah! then from your slumbers you'll waken,
And lament for your folly and pride.
Sin's crimson and passionate blossom,
Ye have nourished and cherished so long,
Shall burn like a fire your bosom
In the day that God punishes wrong.

Ye shall stand then, uncovered and lowly,
At the outermost portal of peace,
Ye shall cry then, and seek the Most Holy;
But mercy forever shall cease.
It soon will be past. Ere it closes,
Oh! seek God's forgiveness and care,
Or your joys will be "ashes of roses,"
And your hopings will end in despair.

Ah! the sins of all time leave their traces
On the snowy attire of the bride;
And the sad rain of tears on white faces
Shall attest your repentance for pride.
But when there is no intercessor,
And the angel of mercy is flown,
Whom then will ye make your confessor,
What sacrifice then will atone?

It is vain to ask God to forgive you,
If ye turn not away from your sin,
And your wickedness shall not outlive you
In the day when his judgments begin;
It is vain to ask God for his blessing,
Imploring him grace to impart,
While the sins of the world you're caressing,
And carrying warm in your heart.

The world has been to thee a servant,
Has flattered thee, wooed thee, and won—
What matter that prayers may be fervent,
When mingled with wrongs ye have done?
All your pride and your world-gotten treasure,
When weighed in the balance, shall he
As light as the down of a feather,
Or as foam from the wind-heaten sea.

Then delay not in perilous sleeping,
For the shadows of death fill the air.
Seek the Lord, and with praying and weeping
Invoke his protection and care.
With your sins all repented, forgiven,
And your wrongs all forsaken, confessed,
You may enter the portals of heaven,
And share in the joys of the blest.

Chetopa, Kans.

"COUNCIL OF NICE."

BY ELD. E. W. FARNSWORTH.

I HAVE recently had the pleasure of reading a little work relating to this council, and as I find some statements in it that I have not seen in print elsewhere, and thinking our brethren could make use of some of them, I will transcribe a few. The book is called, "History of the Council of Nice, With a Life of Constantine," by Dean Dudley, Boston. Of the character of Constantine, the author says:—

"Constantine was not a great man in depth and penetration of intellect, but exceedingly shrewd, prompt, and energetic in all the affairs of life, and inspired by such unbounded selfish ambition that he overcame difficulties which far greater souls would have deemed insurmountable. His credulity and superstition, which arose probably from ignorance of even the first principles of natural science, were the only checks upon his evil propensities. And both the old religion and the new, as he understood them, taught that every event was a special providence, and Jehovah or some other deity was the first and only cause of all our fortunes. However, according to his plan, sovereigns were instruments to carry on the affairs of the world, so they might imitate the Heavenly King, and make laws for nations, slay their subjects at pleasure, as the laws of nature do, and wield the sword, and fire, and every kind of vengeance, against their foes, without overstepping the bounds of their proper sphere; and whatever God allowed to be successful, bore the stamp of his approval, inasmuch as it would not have been permitted unless it were right."

"He was taught by the bishops that God sent his only Son to be crucified for the benefit of mankind; therefore a sovereign might order his son to be sacrificed for the good and peace of society. Under the influence of such fanaticism, he perhaps committed all his bloody crimes without feeling their real enormity. But his character and influence cast a dark shade over the Christianity which he established." Page 27.

Again the author says:—

"The principal faults of the founder of Christian power in Rome were . . . very similar to those of Henry VIII., founder of the Protestant ascendancy in Great Britain. He was wilful, voluptuous, and self-conceited. His heart was capable of extreme cruelty, as shown by his acts toward several of his near relatives. . . . He assumed that he was born to reign, and held his commission from God. The flattery of the prelates might have augmented this conceit; for it was sometimes excessively fulsome." "Eusebius says that on one occasion a Christian orator asserted, in the emperor's presence, that he would share the empire of heaven with Christ in the world to come." Page 23.

With such sentiments as these, and with such an unscrupulous character to sustain them, we are not unprepared for acts of cruelty or blasphemy that he may commit toward man or God. In his conduct toward his own relatives, he fully sustains the reputation given him by the historian.

CONSTANTINE'S CRUELTY.

"Gibbon says that after Constantine had put his wife's father to death in Gaul, he gained a victory over the Franks and Alemanni, and gave their chiefs to be devoured by wild beasts in the public amphitheater of Treves. Another historian says a great number of the French youth were also exposed to the same cruel and ignominious death. Yet, says Gibbon, his reign in Gaul, excepting his destruction of Maximian, seems to have been the most innocent and even virtuous period of his life."

"Julian charged his uncle, Constantine, who was also the father of his wife, with being a voluptuary, a profligate, and a murderer." Dean Stanley says he put to death five of his near relatives, one being his wife, Fausta, and one an eleven-year-old son of Licinus and his wife Constantia, Constantine's half sister. Page 23.

Farther on, the author, in speaking of Crispus, the son of Constantine, whom Eusebius calls a "brave and pious son," says:—

"He had been engaged in his father's wars since seventeen years of age, and had the deserved esteem and admiration of the court, the army, and the people. This dangerous popularity soon excited the attention of Constantine, who, both as a

father and a king, was impatient of an equal." "The emperor began to hint at suspicions of a conspiracy against his person and government. By rewards he invited informers to accuse even his most intimate favorites. The adherents of Crispus were the victims chosen. Constantine soon ordered him apprehended and killed, and the only son of Constantia, the emperor's sister, in spite of her prayers and tears, shared the same fate."

The author quotes Philostorgius as saying, "The emperor murdered two wives, and his three sons who succeeded him were the sons of an adulteress." Page 25. The query may arise, Did these things continue through his life? On this point the author says:—

"In Constantine we may contemplate a hero, who so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessities of dissimulation. His old age was disgraced by the vices of rapaciousness and prodigality, and he lost the esteem of his subjects." Page 24. "At last he was taken sick, and called for the bishop of Nicomedia where he was, to baptize him, which was done; and he thought this ceremony had the effect to purify and purge his soul from past errors." Page 21. A few days after this he died, May 22, 337. "His body lay in a golden coffin, in the great church of the apostles at Constantinople, which he had built and designed for his sepulcher." Page 21.

And this man, so cruel, ambitious, and wicked, has been canonized by the Greek Catholic Church, and according to their idea, occupies a high station in heaven. And this man had more influence in the Council of Nice than any other. This was the man, more than any other, who united church and State in one. After the council was passed, he made the decrees of the council the laws of the empire, as the following will show:—

HE UNITES CHURCH AND STATE.

"Constantine the Great solemnly confirmed the Nicene creed immediately after it had been drawn up by the council; and he threatened with exile all such as would not subscribe to it. At the conclusion of the synod, he raised all the decrees of the assembly to the position of laws of the empire; declared them to be divinely inspired; and, in several edicts still partially extant, he required that they should be most faithfully observed by all his subjects." Page 107. "In all his orders respecting church affairs, he acted like an ancient pope. Heresies were cursed and condemned, and heretics deprived of their right of holding meetings, and their houses of prayer were bestowed on the Catholic Church. Their books he ordered sought for and destroyed." Page 19.

Thus we see the laws of the church were made the laws of the empire, and the civil and ecclesiastical powers were united in one, and the sword was used to enforce the dogmas of the church. Rev. 6: 5 describes him as holding "a pair of balances in his hand," evidently with the civil power in one balance, and the religious power in the other. How wonderful the illustration!

CONSTANTINE AND THE COUNCIL CHANGE THE TIME OF CELEBRATING THE PASSOVER.

The Jews had always celebrated this feast on the 14th of Abib; hence it would fall, in a certain series of years, on all days of the week. The eastern churches had always celebrated it in the same way; but this council changed its observance so that it should always be celebrated on the Sunday after the first full moon that occurs after the 21st of March. The account given of the debate, as well as the reasons assigned for the change, are interesting and remarkable. Constantine himself, in a letter addressed to the bishops of the world who could not attend the council, gives the following account:—

"The commemoration of the paschal feast [Easter] being then debated, it was unanimously decided that it should everywhere be celebrated on the same day. It was, in the place, declared improper to follow the custom of the Jews in the celebration of this holy festival. Let us, then, have nothing in common with the Jews, who are our adversaries. Another way has been pointed out by our Saviour. . . . Therefore this irregularity must be corrected, in order that we may no more have anything in common with the parricides

and murderers of our Lord." (Italics mine.) Page 112.

These are the words of Constantine himself, and they give in a forcible light the true *motive* of his action. We may use them farther on. To the above statement the author makes the following foot note:—

"There were great disputes in the early church about the proper time for celebrating the paschal solemnity (Easter), some local churches observing it on a fixed day each year, and others, with the Jews, on the fourteenth day of the new moon. A decree was issued by Pope Pius about A. D. 147, commanding all Christians throughout the world to observe the paschal festival on Sunday. But the bishop of Smyrna came to Rome, and alleged that the opposite custom of the Asiatic churches had come down to them by tradition from St. John and the rest of the apostles. The matter was finally settled by the Nicene Council, against the practice of the eastern churches." Page 112.

It is true that the bishop of Rome had tried before to bring this about (see Andrew's "History of the Sabbath," pp. 274, 275), but he had not the influence to accomplish it till, through the influence of Constantine and this council, it was permanently settled.

CONSTANTINE'S INFLUENCE IN THE CHANGE OF THE SABBATH.

Nearly all are familiar with Constantine's famous Sunday law in behalf of the "venerable day of the sun." Our author does not say whether the council took any action on that question or not, but does state distinctly what influence Constantine exerted in behalf of Sunday, and the reasons why he did it. He says:—

"In regard to the canons and decrees: I think the best time for the Easter festival would have been the ancient day of the Jewish Passover. It was opposed merely by a whim of Constantine, because, as a Roman, he hated the nation which his country had long detested and persecuted, that is, the Jews, although he was forced to admit that God had ever preferred them before all other people. His change in the *Day of Rest* [italics his] arose from the same unjust prejudices. The Sabbath was as good for Gentiles as it had been for Israel; and, although Christ did not regard it as holy, he never appointed any other in its stead." Pages 4, 5.

Although we would not agree with the author that Christ did not regard the Sabbath as holy, unless he means in the same rigorous way in which the Jews observed it, yet his statement that Constantine's "change in the *day of rest*" from the seventh to the first day, arose from his unjust and bitter prejudice of himself and his people toward the Jews, is a valuable testimony to the truth. Again he says:—

"And our present legal institution of Sunday was established by this man's authority. He enjoined on all the subjects of the Roman Empire to observe the Lord's day as a day of rest. This decree for the general observance of Sunday appears to have been issued A. D. 321, before which time both the old and the new Sabbaths were observed by Christians. Gibbon says he called the Lord's day, *Dies solis*; that is, the day of the sun, or *Sun's day*." Pages 19, 20.

Thus we have another good testimony added to the great number of those who have already spoken. How evident it is that the "man of sin" wrought this great change! And we can see from these statements how Constantine and others appealed to the prejudices of the people to bring the desired change. "We must have nothing in common with the parricides and murderers of our Lord" was the most potent argument they could use. No doubt they said, If you do not keep Sunday, you deny Christ. And now, when much the same condition of things is being brought back, when many are trying to unite church and State again as in the fourth century, how often we hear that same old argument, "If you do not observe Sunday, you are a Jew, and deny Christ"! But the truth shines the brighter by every trial through which it passes, and those who cling to the truth will be sanctified and saved by it.

—Some one has said that while a last prayer will be offered, faith will culminate in sight, hope into fruition and love into oneness with God and the good of all ages, and praise will last forever as the employment of the redeemed.

Special Attention.

SPIRITUALISM.

THAT Spiritualism is that wonderful work of deception which the Scriptures have declared will transpire in the last days, there can be no doubt. It has come at the right time, it bears the character the prophets have described, and is doing the work which they foretold. But to accomplish all that is assigned to it, it must become popular, as a religion among religious people. It is now beginning to receive much

FAVOR FROM THE CHURCHES,

and this is one of the strongest indications possible that it is soon to do its last work. A number of the *Herald and Presbyter* not long ago, in an article headed "Spirits," contained the following:—

"Men in all ages and in all lands have believed in them. In addition to the idea of an invisible God or gods, the idea of beings like ourselves, though without bodies, seems to be universal. And we find such beings referred to all through the Bible. God is a spirit. Christ promised and sent to his disciples the Holy Spirit as 'another Comforter.' The holy angels are spoken of as spirits. So are Satan and his angels. So are the souls of those who have died. There can be no doubt that we are surrounded by hosts of unseen intelligences, some good and some evil, all of whom are deeply interested in us, and do more or less to help or hinder us in our heavenward journey. We are too much inclined to forget or ignore this fact, and to live as if the world of sense were the only one which we ought to care for. Hence, if modern Spiritualism recalls our attention to this neglected fact, its errors and evils may be overruled for good. Let us dwell briefly upon some things we know about spirits.

"1. They are very numerous. The angels that stood around God's throne when John went up through the open door into heaven, were 'ten thousand times ten thousand and thousands of thousands.' And they were only a small part of the whole number. Myriads, no doubt, were traversing the universe, doing the will of their Lord. The redeemed from earth at that time were 'A multitude that no man could number;' and how great it must be to-day! Bryant says, in his 'Thanatopsis':—

"All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

But the souls or spirits of those countless hosts are in the spirit world. . . .

"2. They are intensely active. How wonderfully a mind works, even when shut up in a body? Who, then, can imagine the speed and power of a disembodied mind? Spirits travel as thought travels."

Thus this writer would condone the errors and evils of the system in view of the fact that it recalls attention to the belief that departed human spirits are all around us in the unseen world, a belief which according to the Scriptures is the first and last lie of the father of falsehoods. But so far as the influence of that article goes, it will be to lead the readers of the *Presbyter* to look with favor upon Spiritualism, its evils being all overshadowed by its supposed good.

COUNTERFEITING HIS OWN WORK.

Under this heading, the *Minneapolis Tribune*, in April last, published the following, which should save any one from coming to the conclusion that there is nothing to Spiritualism because there is a great deal of fraud and deception practiced under that name. The writer says:—

"The spiritualistic seance held at the Leland rink, by Miss Anna Eva Fay and her coadjutors, was pronounced a fraud. This work of trickery, perpetrated under the guise of Spiritualism, may lead some to think there is nothing in it. It is our design to set forth the character of the doctrine, not, however, for the purpose of provoking discussion, but to expose this dangerous delusion.

"If Spiritualism is of satanic origin, it would seem almost incredible that Satan would counterfeited his own work. Yet he could in no better way prepare the minds of the people for being caught in the snare, than by causing them to believe that it is a humbug. Many, by believing that Spiritualism is merely human imposture, when brought face to face with manifestations which they can but regard as supernatural, will be deceived, and led to accept them as the great power of God. To the Bible believer we wish to say a few words on this important subject.

"Nothing is more plainly set forth in the Scriptures than the fact that Satan has power to perform miracles. They clearly teach that before the second coming of Christ, he will display his satanic majesty in a most remarkable manner. 'And no marvel; for Satan himself is transformed into an angel of light.' 2 Cor. 11: 14. But we need not be deceived by him, for Christ has said: 'For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.' Matt. 24: 24-27.

"In the Revelation we read of this miraculous power: 'For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them together to the battle of that great day of God Almighty.' Rev. 16: 14. Satan with his stupendous deception (Spiritualism) strikes at the head,—the kings of the earth,—and thereby permeates the whole body. When we consider that nearly all the crown heads of Europe consult spiritualistic mediums, and that some of them themselves are Spiritualists, we can see the way being prepared for deceiving the people through this wonder-working power. Let us not think that there is nothing in Spiritualism because it is counterfeited. The thief has the best opportunity to steal when no one believes that he is a thief."

A BOLD STEP ROMeward.

The following paragraph from the *Christian at Work*, of July 1, furnishes evidence that England, the great stronghold of Protestantism across the Atlantic, is endeavoring to keep pace with her sister stronghold on this side, in the race toward Rome. The occurrence is termed by that paper as "the boldest step yet taken Romeward;" and indeed it is difficult to see how a much bolder step could have been taken without stepping into Rome itself. Nor can it be supposed to represent an isolated sentiment. The paragraph runs as follows:—

"English ritualism generally has concern for the living; but a late phase of it seems to have concern for the dead, as it certainly shows the boldest step yet taken Romeward. It was the curate of Coppenhall Crewe who recently addressed his congregation on this wise: 'The rector has much pleasure in announcing that funerals may shortly be conducted with full Catholic ceremonies. There will be a handsome violet pall for adult communicants; a white pall and suitable bier for the funerals of children. There will also be six funeral lights flanking the coffin on either side. A burial guild is in contemplation, with the object of securing increased reverence in the treatment of the dead, and especially of providing choral burial for deceased members of the congregation, being communicants, and their children. The crucifix will be used on these occasions, with acolytes and surpliced choir. Where thought desirable, incense will be employed, so beautifully symbolical of the mutual intercession by which living and departed are bound together.' The rector goes on to suggest that in laying out the dead, the hands should always be crossed upon the breast, and that a cross or crucifix should mark the coffin. A rector who is so solicitous for full Catholic ceremonies for the dead, assuredly cannot long fail to provide them for the living."

Contemplating such an occurrence as the above, in connection with the recent remarkable developments of a similar nature in this country, the query arises how long it will be, at this rate of progress, ere there will be no more steps to be taken Romeward, there being nothing left of the gulf which once widely separated Rome from the Protestant world.

L. A. S.

Our Tract Societies.

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

NAOMI'S QUESTION TO RUTH.

"Where hast thou gleaned to-day?"
'T is a voice of the olden time,
Awakening echoes from far away,
To surge in a solemn chime.

"Where hast thou gleaned to-day?"
Bring the searching question home;
The distant hills are growing gray
In the gathering night shade's gloom.

"Where hast thou gleaned to-day?"
The harvest indeed is great;
The Lord of the harvest pray,
The fields for the gleaners wait.

"Where hast thou gleaned to-day?"
Hast thou followed those who reap?
Or do the fields by thy delay
Their scattered stalks still keep?

"Where hast thou gleaned to-day?"
Hast thou sat with folded bands,
Or idly loitered by the way,
Aloof from the reaper bands?

The fields stretch far and wide,
And, before we kneel to pray,
May we ask at each eventide,
"Where have I gleaned to-day?"
—Whiting Bancroft.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	49
" reports returned.....	27
" members added.....	1
" missionary visits.....	35
" letters written.....	23
" new subscriptions obtained.....	31
" pp. tracts and pamphlets distributed,	7,770
" periodicals distributed.....	336
Cash received on sales, \$.95; on periodicals, \$6.50; on reserve fund, \$9.50.	LILLIE D. WOODS, Sec.

NEW YORK TRACT SOCIETY.

A QUARTERLY meeting for the N. Y. Tract Society was held in connection with the camp-meeting at Batavia, June 9-15, 1886.

FIRST MEETING, JUNE 11, AT 9.30 A. M.—President in the chair. Prayer by Eld. E. E. Miles, after which the minutes of the last quarterly meeting were read and approved. A letter from Elds. B. L. Whitney and W. C. White, with reference to the work among the German, French, and Italian people, was also read. By vote, the Chair appointed the following as a Committee on Resolutions: Elds. A. E. Place, J. E. Swift, and E. E. Miles.

SECOND MEETING, JUNE 13, AT 9 A. M.—The President made some comparisons in reports of labor for the past and preceding quarters, which showed a marked increase in some parts of the work.

The Committee on Resolutions presented the following as a partial report:—

Whereas, We believe that the *Signs of the Times* has been established in the order of God's providence to accomplish a great work in giving the light of present truth to the world; and—

Whereas, For the past year, to a considerable extent, it has fallen into disuse among us; therefore—

Resolved, That we will encourage all our local societies and individuals to renewed diligence in vigilant missionary efforts with this paper, and in securing subscriptions for the same.

Resolved, That we encourage the use of the *Gospel Sickle* for free distribution wherever it is desirable to use a smaller paper than the *Signs of the Times*.

Whereas, On every hand there are organized and earnest efforts being made to secure a religious amendment to our national Constitution, and the enforcing of such laws as must in their nature bring persecution upon us; and—

Whereas, We believe that expediency and duty demand that we place the principles of our faith before the American people with the greatest possible expedition; therefore—

Resolved, That we recognize the hand of God in providing for our use such valuable publications as the "Marvel of Nations" and the *American Sentinel*, and that we will place before the people the light contained in these works, as fast as possible; especially that we will place the *American Sentinel*, either by subscription or donation, in the hands of every lawyer in our State.

Whereas, It has been ascertained that some of our churches have failed to comply with the action of our last State Conference, and of the last General Conference, recommending the fourth Sabbath in each month to be devoted to a consideration of the missionary work and contributing to its support; therefore—

Resolved, That we urge the importance of acting in harmony with these bodies, and thus revive the spirit of missionary work, and keep it alive among us.

It was voted that the resolutions be adopted by considering each separately. Interesting remarks were made upon the first three, by Elds. E. W. Farnsworth and D. A. Robinson and Prof. Ramsey and others, the time being too limited for the consideration of the fourth.

Adjourned to call of Chair.

THIRD MEETING, AT 5 P. M.—The resolution left over from the morning session was taken up, and its importance clearly proved. Committee on resolutions further reported:—

Resolved, That as a Society, and as individuals, we will make earnest efforts to have every Seventh-day Adventist family supplied with the "Testimonies;" and that we will also use our influence, by precept and example, to have them used in daily family reading.

Whereas, There is but little being done in our State to place the light of present truth before the German, French, and Italian speaking people; therefore—

Resolved, That we will, by means of subscriptions and correspondence, and in every feasible manner, engage in this branch of God's work; and that we will seek out persons among us who can be fitted for labor among these nationalities.

After consideration, the resolutions were all unanimously adopted.

Adjourned sine die.

E. W. WHITNEY, Pres.

M. MAY TAYLOR, Sec.

IOWA TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Iowa T. and M. Society was held in connection with the camp-meeting at Des Moines, June 9-15.

FIRST MEETING, JUNE 11, AT 9 A. M.—President in the chair. Prayer by Eld. H. Nicola. The minutes of the last annual session were read and approved. Eld. Haskell related interesting incidents of persons becoming acquainted with the truth in India and New Zealand through reading the *Signs of the Times*, which had been sent there by missionary workers. He especially urged the importance of each member of the tract society's engaging in some branch of the missionary work, if we would fill the opening providences of God as they are so rapidly increasing before us.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, C. A. Washburn, John Wilson, R. C. Porter; on Resolutions, S. N. Haskell, A. G. Daniells, Lizzie H. Farnsworth.

Adjourned to call of Chair.

SECOND MEETING, JUNE 13, AT 9 A. M.—The following reports were read:—

REPORT OF LABOR.

No. of members.....	861
" reports returned.....	1,039
" members added.....	64
" " dismissed.....	35
" missionary visits.....	3,241
" letters written.....	1,205
" Bible readings held.....	208
" subscriptions obtained.....	1,118
" pp. reading matter distributed.....	634,973
" periodicals distributed.....	26,994

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand Aug. 1, 1885,	\$ 63 42
Rec'd. on memberships and donations,	525 11
" sales from districts and agents,	2,393 90
" periodicals,	1,615 53
" from Iowa Conference,	285 08
on general sales,	322 23
" Australian mission,	651 16
" Scandinavian "	258 40
" European "	622 36
" English "	711 57
" European and Scandinavian missions,	1,296 04
" Battle Creek College	540 96
" Iowa educational fund,	540 96
" South Lancaster School,	411 50
" city mission fund,	602 46
" reserve fund	541 96
" T. and M. depository fund,	324 59
" tent and camp-meeting fund,	384 11

Rec'd on Int. T. and M. Soc.,	107 27
" other funds,	167 48
Total,	\$12,366 09

CASH PAID OUT.

Paid to REVIEW AND HERALD,	\$3,241 22
" Pacific Press,	1,140 76
" other publishers,	245 42
" Australian mission,	651 16
" Scandinavian "	258 40
" European "	622 36
" English "	711 57
" European and Scandina- vian missions,	1,296 04
" Battle Creek College,	540 96
" Iowa educational fund,	540 96
" South Lancaster School,	411 50
" A. G. Daniells for city mission,	1,139 79
" Int. T. and M. Society,	107 27
Paid for tents,	369 55
" all other purposes,	746 78
Paid on other funds,	124 78
Cash on hand June 1, 1886,	217 57
Total,	\$12,366 09

FINANCIAL STANDING.

RESOURCES.

Value of publications,	\$2,265 45
" depository furniture,	122 84
Due from ministers and agents,	2,355 05
" districts,	1,027 39
" Iowa Conference,	237 00
Cash on tract account,	49 23
Total,	\$6,056 96

LIABILITIES.

Due S. D. A. Pub. Asso.,	\$428 24
" Pacific Press,	131 90
" other publishers,	43 40
" city mission fund,	237 17
" T. and M. depository,	455 80
" benevolent fund,	147 28
" tent and C. M. fund,	33 85
Total,	\$1,472 64

Balance in favor of Society, \$4,584 32

The Committee on Resolutions presented the following report:—

Whereas, The plan of holding a missionary meeting on the fourth Sabbath of each month has increased the interest in the missionary work, and also the contributions; therefore—

Resolved, That we continue the same plan, and urge all our local societies and individual members of our churches, including the children, to take part in the same.

Resolved, That we consider correspondence with individuals, and the re-mailing of our periodicals to be important; and we request those laboring in the cause to encourage individuals and churches to take clubs of our periodicals to use in missionary work.

Resolved, That as the *Signs of the Times* was designed by God to fill an important position in the missionary work, we therefore recommend the reviving of the interest in the same among all our people.

Whereas, The *Gospel Sickle* has been published for the purpose of giving the truth a wider circulation; and—

Whereas, Our brethren have seen many omens of good as the result of its influence; therefore—

Resolved, That all our T. and M. societies and scattered brethren and sisters make earnest efforts to increase the circulation of this timely sheet.

Whereas, There are many young men and women among us who might become useful in the work of God; and—

Whereas, Canvassing is an important training to fit individuals for usefulness in the cause of God, and popular editions of books have been prepared for this purpose; therefore—

Resolved, That we consider it to be the duty of our brethren to encourage the canvass for the "Marvel of Nations" with the *American Sentinel*, and for "Volume IV." with the *Signs of the Times*; further—

Resolved, That we encourage canvassing for "Thoughts on Daniel and the Revelation."

Whereas, There are many individuals who for various reasons cannot devote all their time to canvassing, and yet by an effort can sell more or less of the above works in the neighborhoods where they live; therefore—

Resolved, That we believe it to be the duty of all such to do what they can in this direction.

Resolved, That we consider it to be the duty of the Tract Society to put forth an extra effort to extend the circulation of *Good Health*, by each family's subscribing for at least one copy for themselves, and securing as many subscriptions from their friends and neighbors as possible.

Whereas, There are many young men and women in this Conference who might be of use in the cause of God, and who have a desire to connect themselves with it, but who need instruction and discipline to make them efficient workers; therefore—

Resolved, That it is the duty of our Society, especially of the ministers and laborers, to encourage such individuals either to attend the college at Battle Creek or the training school now located at Des Moines.

Whereas, The Lord has spoken to us by his Spirit that we are not doing one twentieth part of what we ought to do in bringing our views before the people; and—

Whereas, The Lord will hold us responsible for any neglect of duty; therefore—

Resolved, That as a Conference we feel that we must avail ourselves of every lawful means to disseminate the light of the Third Angel's Message; and—

Whereas, The distributor has proved to be an excellent means to judiciously circulate our publications; therefore—

Resolved, That we recommend that a distributor be placed in all public places throughout this Conference where we have people who will see to the filling of the same, and that we pledge ourselves to sustain this branch of the work with our means.

These resolutions were considered separately, and after forcible remarks on their importance, by Elds. Haskell, Butler, Johnson, and others, the first and second resolutions were unanimously adopted. The third resolution was spoken to by Elds. Haskell, Butler, and Ings, and was laid over till the next meeting.

Adjourned to call of Chair.

THIRD MEETING, JUNE 14, AT 9 A. M.—The third resolution was adopted after remarks by several of the brethren. The remainder of the resolutions were adopted after remarks by Elds. Butler, Haskell, Canright, Mc Coy, and Ings.

The Committee on Nominations reported as follows: For President, Eld. J. H. Morrison; Vice-President, Eld. H. Nicola; Secretary and Treasurer, A. G. Daniells; Assistant Secretary, Jessie V. Bosworth; Directors: Dist. No. 1, E. W. Chapman; No. 2, J. T. Mitchell; No. 3, J. W. Adams; No. 4, C. A. Washburn; No. 5, Noah Hodges; No. 6, C. W. Neal; No. 7, A. J. Stiffler; No. 8, Ludwig Henriksen; No. 9, W. B. Everhart; No. 10, J. S. Hart; No. 11, G. W. Hoskins; No. 12, James Johnson; No. 13, Wm. Cleary.

Each name was considered separately, and the nominees were elected to their respective offices.

Adjourned *sine die*.

GEO. I. BUTLER, Pres.

LIZZIE H. FARNSWORTH, Sec.

MINNESOTA TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Minnesota Tract Society was held during the camp-meeting at Minneapolis, June 23-29.

FIRST MEETING, JUNE 24, AT 9 A. M.—President in the chair. Prayer by Eld. S. N. Haskell. Maria H. Stewart was elected secretary *pro tem*. After introductory remarks by the President, the report of the last session was read.

On motion, the Chair was empowered to appoint the usual committees, which were duly announced as follows: On Nominations, W. B. White, C. M. Everest, Louis Johnson; on Resolutions, S. N. Haskell, Wm. Schram, D. P. Curtis. After interesting remarks by Eld. Haskell, meeting adjourned to call of Chair.

SECOND MEETING, JUNE 25, AT 9 A. M.—Report of labor for the past year was read. This report showed an encouraging increase of labor in several directions. After due remarks, the Treasurer's report was read. This report showed that there were \$7,406 more received this year than last; that the balance in favor of the Society is \$4,714 against \$1,851 last year. The amount for books sold at wholesale price during ten months, is \$5,225.

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand June 15, 1885,	\$1,744 78
Received from districts,	1,553 18
" agents,	2,273 06
" on depository and C. M. sales,	1,215 91
" periodicals,	2,229 23
" reserve fund,	2,538 64
" city mission fund,	1,189 56
" College "	1,175 25
" Scandinavian mission-fund,	756 60
" English mission fund,	486 75
" Inter. T. and M. "	63 59
" Australian mission fund,	719 95
" camp-meeting "	2,275 75
" So. Lancaster Academy,	484 75
" poor fund,	25 02
" two shares in R. and H. Pub. Asso.,	20 00
" Christmas donations,	2,924 56
" from Minn. Conference,	171 86
" on European mission,	531 24
Total,	\$22,359 67

CASH PAID OUT.

To REVIEW AND HERALD,	\$5,134 48
" Pacific Press,	1,642 39
" <i>Good Health</i> ,	44 75
" Inter. T. and M. Soc. for books,	204 20
" American Tract Soc.,	45 77
" Mich. T. and M. Soc.,	17 00
" Mdse. from city,	276 14
" American Bible House,	9 50
" Thomas Nelson and Sons,	49 55
" Mr. Purdy on pens,	11 87
" Montreal Bible House,	164 61
" J. E. White Pub. Co.,	96 04
" D. C. Cook,	5 60
" Illinois Tract Soc.,	12 71
" REVIEW AND HERALD on missions,	8,332 74
For camp-meeting purposes,	1,978 75
To city missions,	1,090 09
To Conference,	310 00
Loaned to agents,	76 88
To <i>Pioneer Press</i> ,	30 00
" district expenses,	99 81
" P. O. box rent, exchange, twine,	12 98
" fr'ght, expr., postage, postal cards,	259 61
" depository expenses—fuel, oil, etc.,	52 37
" improvements and repairs,	166 72
" interest, taxes, horse,	268 40
" property—safe, buggy, furniture,	333 74
" cash on hand June 1, 1886,	1,723 56
Total,	\$22,359 67

FINANCIAL STANDING.

ASSETS.

Due from districts,	\$3,265 12
" agents,	2,616 74
" J. E. White,	59 28
Value of publications on hand,	3,809 93
Cash on hand June 1, 1886,	1,723 56
Total,	\$11,474 63

LIABILITIES.

Due REVIEW AND HERALD June 1, 1886,	\$5,112 40
" Pacific Press,	555 13
" <i>Good Health</i> ,	61 80
" Scand. Dep't,	330 00
" J. H. Kellogg,	37 25
" Mich T. and M. Soc.,	22 57
" missions,	640 69
Total,	\$6,759 84

Balance in favor of Society, \$4,714 79

REAL ESTATE AND PERSONAL PROPERTY.

RESOURCES.

House, lot, depository, barn, net value,	\$4,500 00
Horse, buggy, wagon, harness, saddle,	185 00
Office and house furniture and safe,	224 70
Total,	\$4,909 70

LIABILITIES.

Due on house and lot,	\$2,500 00
Total,	\$2,500 00

Balance in favor of Society, \$2,409 70

SUMMARY OF LABOR.

No. of members.....	747
" " dismissed.....	30
" " added.....	153
" reports returned.....	1,015
" missionary visits.....	4,365
" letters written.....	1,927
" new subscriptions.....	1,009
" pp. tracts and pamphlets distributed,	1,233,127
" periodicals distributed.....	24,386
" Bible readings held outside of missions,	330

Committee on Resolutions presented the following partial report:—

Whereas, The signs of the times indicate that we are having the most favorable opportunity we ever shall have to get the truth before the people; therefore—

Resolved, That we hereby give ourselves anew to the work of disseminating a knowledge of the truths for this time, by the various means and methods that the providence of God indicates.

Whereas, Popular editions of such works as the "Marvel of Nations" the "Great Controversy, Vol. IV.," and "Thoughts on Daniel and the Revelation" have been prepared, and are adapted to this time; and as canvassing gives valuable experience in becoming successful laborers; therefore—

Resolved, That we encourage the canvass for the "Marvel of Nations" with the *American Sentinel*, and for "Vol. IV." with the *Signs of the Times*.

Resolved, That it is the duty of many to enter the canvassing field who now are doing comparatively nothing, yet have a desire to engage in the work of God.

Whereas, there are those who have the ministry in view, but who, in order to be prepared for that work, must have a more extended knowledge of the truth and general information; therefore—

Resolved, That we recommend canvassing for some of our prepared works, and a systematic course of study of the Scriptures, with the several volumes of the "Spirit of Prophecy" and other works, as a most important means to fit them for the ministry.

Resolved, That it is better to be a first-class canvasser than a second-class minister.

Resolved, That it is the duty of the directors of this Society to visit the churches in their districts, and to leave no means untried to enlist each individual, even the children, in some manner in the missionary work.

After animated discussions by Elds. Haskell, Butler, and others, the above resolutions were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 27, AT 9 A. M.—Committee on Resolutions reported further, as follows:—

Resolved, That it is the duty of public laborers and Tract Society officers to encourage our churches and isolated families to take clubs of our periodicals, and re-mail them with correspondence, and thus aid in extending a knowledge of the Third Angel's Message to the thousands who now have no knowledge of the same.

Whereas, The providence of God has designed the *Signs of the Times* as a pioneer sheet; therefore—

Resolved, That we encourage its being taken in clubs by our churches throughout the Conference.

Resolved, That the *Gospel Sickle* has a place in the work, and that we encourage its circulation.

Whereas, There are many who cannot give all their time to the work of canvassing, and yet can do something in the cause; therefore—

Resolved, That we encourage our brethren and sisters everywhere to have extra copies of our various works and periodicals to loan, sell, and use in any manner best to call the attention of neighbors and friends to what is coming on the earth.

Whereas, The providence of God has led to the method of holding Bible readings as a successful means of introducing the truth into thousands of families; and as our sisters are among our most successful Bible workers; therefore—

Resolved, That it is the duty of our ministers, and especially directors, to instruct and encourage all in the study of the Holy Scriptures, and to become familiar with all points of our faith and the best methods of approaching families and conducting readings.

Each of these resolutions was followed by earnest remarks, and heartily adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 28, AT 5:30 P. M.—Committee on Resolutions offered the following:—

Whereas, There are many individuals of different nationalities in our Conference who might secure addresses of friends in all parts of the world, where the living preacher has never gone, and by missionary efforts form a connecting link with others; therefore—

Resolved, That we put forth a special effort to secure the post-office address of as many as possible, in all parts of the earth, who have not heard of the truth, and forward the same to the State Secretary, who will see that proper persons correspond with them, and that foreign papers are sent them.

Resolved, That we deem it necessary for the Secretary, directors, and all who take responsibilities in the Tract Society, to devote some stated season each day to the reading of the Bible, the "Spirit of Prophecy," or the "Testimonies;" to meditate upon the work, and pray that God may especially assist in giving the true missionary spirit, and direct as to the best method of securing the co-operation of every one in the missionary work.

These resolutions were followed by remarks by Eld. Haskell and others, and were adopted.

Committee on Nominations then gave their report: For President: G. C. Tenney; Vice-President, H. Grant; Secretary and Treasurer, H. P. Holser; Assistant Secretary, Maria H. Stewart; Directors: Dists. Nos. 1, 2, F. L. Mead, Mankato; Nos. 3, 7, F. A. Lashier, Sauk Centre; No. 4, Allen Moon, Eagle Lake; No. 5, C. D. Chapman, Redwood Falls; No. 6, Byron Tripp, West Union; No. 8, C. A. Wyman, Hutchinson; No. 9, C. M. Everest, Minneapolis, Box 1058; No. 10, M. M. Olsen.

The report was adopted item by item. A report of the missions was then read, showing a goodly amount of labor performed, and some fruits as a result.

Adjourned *sine die*.

G. C. TENNEY, *Pres.*

H. P. HOLSER, *Sec. and Treas.*

WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Wisconsin Tract and Missionary Society was held in connection with the camp-meeting at Madison, June 16-22.

FIRST MEETING, JUNE 16, AT 10:30 A. M.—President, Eld. A. J. Breed, in the chair. Prayer by Eld. P. H. Cady. The minutes of the last annual session were read and approved.

On motion, the Chair was empowered to appoint the usual committees, which were as follows: On

Nominations, M. J. Bartholf, A. Mead, W. S. Hyatt; on Resolutions, F. W. Field, I. Sanborn, Mary V. Thurston. Eld. Haskell made some very interesting remarks in regard to the progress of the missionary work in various parts of the world. Meeting adjourned.

SECOND MEETING, JUNE 18, AT 4:30 P. M.—The Committee on Resolutions presented the following report:—

Whereas, The importance of our tract and missionary work increases, and new methods of labor are developing; therefore—

Resolved, That it is important that those connected with the Society as officers should become earnest and devoted, and give more time to the performance of the duties devolving upon them.

Resolved, That it be the sense of this Society that the directors take a responsibility of the churches and individuals in their respective districts, and labor to the end that the brethren pay their tithes to the Conference, take clubs of our periodicals for missionary work, encourage canvassing for our publications, and instruct in other phases of the missionary labor.

Resolved, That those directors who thus devote their time, and make it their business to bring up their various churches in the work, shall receive a remuneration for the same.

Whereas, Our directors and librarians need instructing in the missionary work, that harmony and a united action may be had in all our districts; therefore—

Resolved, That it is the duty of the State Secretary to visit the different portions of the State, and get together the directors, and as many librarians as possible, and others, and give them instructions in keeping their accounts, and in such things as may add interest to the Society.

Whereas, Some of the districts are very small, and the directors could care for a much larger district; therefore—

Resolved, That such arrangement of the districts be made as will give the director plenty to do.

Whereas, There have been popular editions of our publications, such as, the "Marvel of Nations," "Great Controversy Vol. IV.," and "Thoughts on Daniel and the Revelation," prepared for canvassers; and—

Whereas, The per cent allowed on these books is such as will remunerate those who devote their time to canvassing; therefore—

Resolved, That we encourage the canvass for the "Marvel of Nations" with the *American Sentinel*, and for the "Great Controversy" with the *Signs of the Times*, throughout the State, and encourage such canvassers in that manner which seems the most proper.

Whereas, God designed the *Signs of the Times* for a special work as a missionary paper and pioneer sheet; and as the re-mailing of them, with missionary correspondence by our brethren and sisters, has accomplished much good; therefore—

Resolved, That we recommend our laborers to encourage our churches and isolated Sabbath-keepers to take as many copies as they are able to pay for, monthly or quarterly, for missionary work, and thus aid in spreading a knowledge of the Third Angel's Message.

Whereas, There are many thousands of Scandinavians, Germans, and French settled in communities by themselves, also in different parts of the world; and—

Whereas, Those embracing the truth in this country form avenues by which thousands may be reached by personal labor, and addresses may be obtained of those who have no knowledge of the precious light of present truth; therefore—

Resolved, That we put forth a special effort to aid our Scandinavian brethren in getting the truth before that people by direct efforts, and by obtaining as many addresses in this country, in the British Colonies, and in Europe as is possible, and forwarding the same to the State Secretary, who will see that reading matter is sent them, and a proper correspondence had with them.

Whereas, Our State Society in annual session recommended the establishment of our State depository at Madison; therefore—

Resolved, That we commend the action of the Board of Directors in securing a permanent location there according to recommendation of the State Society at the last State meeting.

These resolutions were considered separately, and after being freely spoken to by Elds. Butler, Haskell, and others, were unanimously adopted, except resolution five, which was referred to a committee of three, of whom the Chair was one. Elds. Cady and Sanborn were appointed to act with him on this committee. Adjourned to call of Chair.

THIRD MEETING, JUNE 21, AT 12 M.—The annual report, of labor, and the Treasurer's report, were read as follows:—

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand June 1, 1885,	\$ 346 88
Rec'd on Scandinavian mission,	597 86
" European "	544 21
" English "	317 56

Rec'd on Inter. T. and M. Soc. fund,	210 15
" Australian mission,	425 51
" New England School,	401 50
" German mission,	10 00
" Arkansas relief fund,	1 36
" O. H. T. D. fund,	400 00
" city mission,	12 00
" T. F. T. D. fund,	1,001 25
" depository "	10 00
" general "	405 63
" periodical "	1,341 26
" Tract Society "	2,604 88
" canvassing "	265 00

Total, \$8,895 05

CASH PAID OUT.

To Scandinavian mission,	\$1,272 32
" European "	1,010 60
" English "	317 56
" Inter. T. and M. Soc.,	210 15
" Australian mission,	425 51
" New England School,	401 50
" Arkansas relief fund,	1 36
" O. H. T. D. fund,	400 00
" REVIEW AND HERALD,	917 16
" Pacific Press,	900 00
" Good Health Pub. Co.,	55 00
Loaned to depository fund,	495 00
For expenses, city mission,	50 00
" rent on church building,	47 50
" express, freight, drayage,	116 48
" dispatches, stationery, sundries,	196 95
" miscellaneous books,	136 44
" services rendered,	38 29
Cash on hand to balance,	903 23

Total, \$8,895 05

FINANCIAL STANDING.

RESOURCES.

Value of bound books,	\$2,904 00
" tracts and pamphlets,	649 79
" office furniture,	75 00
Cash on hand,	903 23
Due	100 00
Due from agents,	1,779 78
" societies,	952 90

Total, \$7,364 70

LIABILITIES.

Due REVIEW AND HERALD,	1,276 71
" Pacific Press,	636 80
" Good Health Pub. Co.,	2 01
" Battle Creek College,	1,222 96

Total, \$3,138 48

Balance in favor of Society, \$4,226 22

REAL ESTATE.

Value of property, cost price,	\$2,700 00
Due on property,	2,695 00

REPORT OF LABOR.

No. of members.....	775
" reports returned.....	1,758
" members added.....	135
" " dismissed.....	57
" letters written.....	2,636
" " received.....	143
" missionary visits.....	4,860
" Bible readings held.....	1,445
" attendance.....	1,864
" subscriptions obtained.....	1,846
" pp. tracts and pamphlets distributed,	1,100,024
" periodicals distributed.....	35,059

FOURTH MEETING, JUNE 21, AT 10 P. M.—The committee appointed to re-district the State, reported. Report not accepted.

Voted, That the Chair appoint a committee of three to re-district the State.

The following were duly announced as this committee: P. H. Cady, T. B. Snow, A. Mead.

Voted, That we return to the system of district secretaries.

The Committee on Nominations presented the following report: For President, Eld. A. J. Breed; Vice-President, Eld. P. H. Cady; Secretary and Treasurer, Mary V. Thurston. It was moved that the report be accepted as a partial report, and that the names be considered separately. All were duly elected.

Voted, That the present directors hold their offices till their successors are elected, and that the President appoint persons to fill vacancies.

Adjourned *sine die*. A. J. BREED, *Pres.*
MARY V. THURSTON, *Sec.*

—"Any little corner, Lord,
In thy vineyard wide,
Where thou bidst me work for thee,
There would I abide;
Miracle of saving grace,
That thou givest me a place
Anywhere!"

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 20, 1886.

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

ONE LITTLE SIN.

"ONE leak will sink a ship: and one sin will bar us out of heaven." Such is the declaration that we often hear; and as often as we hear it, we tacitly, at least, give assent thereto. But do not many who thus assent, show by their course of life that there is, lurking in their hearts, a secret skepticism in reference to the sentiment thus expressed? Else why the persistent clinging to some sin, the constant pursuing of some course, which is, perhaps, the only obliquity in an otherwise consistent Christian life? Such may be yielding to the false logic of temptation, pleased and charmed with the sophistry which proposes to grant them the indulgence of some favorite sin, and yet bring them out all right at last. They perhaps reason boldly with their own hearts what they would not like to express openly, that it cannot be that the Lord would reject them for one little sin; that they have given up many wrongs, have ceased from many sins, deny themselves in a great many respects, bear many crosses, and do much for the Lord; and it is not possible that he will reject them at last, and doom them to perish in the lake of fire, for one little sin which they so desire to retain, one little indulgence which they find it so hard to discontinue.

Perhaps God will not reject you at last for that one sin especially; but do you suppose that you will come up to the Judgment with that one sin alone upon you? Do you suppose you can retain that one sin, and keep yourself free from everything else to the last? Let us reason. The Lord wants the whole heart. The Holy Spirit requires an entire surrender. Yet you have some little idol in the heart, which bars the Saviour out. The Holy Spirit strives with you for the surrender of that sin; but you resist. It calls upon you to dethrone every idol from your heart; and you, perhaps, often sing,—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only thee."

Yet you make a mental reservation in behalf of some little idol which you would fain persuade yourself is not of much consequence, and you can safely retain. The Holy Spirit continues to strive; yet you hold on to your sin. Will this state of things always continue?—No. There comes a time when the Spirit will say, I can strive no longer. Then what position does this little sin assume? It becomes one of infinite magnitude. No one can charge blame upon the Spirit of God for finally ceasing to plead, when its pleas are persistently rejected. And you reject its pleas that you may retain that sin. You thereby declare that you set more value upon that little sin than you do upon all that the Holy Spirit proposes to do for you, and all the promises that are made to the overcomer.

The Holy Spirit being thus grieved away, what follows?—You are exposed to the enemy on every side. You cannot stand. Seven spirits worse than the first are ready to crowd in and take possession of the house you had kept so thoroughly swept of every sin but one. Rapidly you descend in the ways of evil; and when the day of retribution comes, you stand condemned, not then for one little sin, but as an unpardonable apostate, a monster of iniquity. So much comes from one little sin. Thus one little sin bars us out of heaven. It may have been a tiny seed at first; but you cherished it; and cherished, it would grow; and growing, its nature was to choke, root out, and cover all else with its deadly shade; for sin, when it is finished, no matter how small its beginning, bringeth forth death.

One little leak will sink the ship. Why?—Because by that leak the ship is brought into identically the same condition at last it would have been in, had a whole plank been removed from its bottom from bow to stern. So, through the avenue of one little sin, the sinner becomes as full of iniquity as though he had forever wallowed in its foulest depths.

One little sin cherished, keeps open an avenue be-

tween yourself and the enemy. Kept open long enough, he is sure of full possession. There is no safety till this is closed. For this, the Lord entreats, the Spirit pleads.

Reader, beware of the one little sin. It may look little and harmless now; but it will develop into the deadly Upas; and when it reaches such a state as to alarm you with undeniable tokens of danger, it will be beyond your power to eradicate the evil or check its growth. Put it away now. Let the last sin go. Dethrone the last idol. Be entirely the Lord's. Serve him with a perfect heart, and follow him fully; or you may as well not follow him at all.

RUSSIA AGAIN MOVING.

THE prospect of trouble in the East again becomes prominent from a change of attitude on the part of Russia. The *Christian Weekly* of July 17, 1886, says:—

"Uneasy Russia seems now ready again to disturb the peace of Europe and Asia. It never loses sight of its two darling objects, to secure Constantinople and to gain a foot-hold in India. It has notified the powers that Batoum, on the Black Sea, in Turkey in Asia, and not in its own territory, is no longer a free port, as the Berlin treaty appointed, claiming that the large petroleum trade makes it unprofitable to continue it open longer. It has now a powerful fleet on the Black Sea by which it can transport its troops to Asiatic territory for an advance on Herat and India when it wishes. It is also making threatening movements on Turkey, and there is a prospect of another outbreak in Eastern Europe."

This is precisely the move made by Russia in 1870 with reference to the treaty at the conclusion of the Crimean war in 1856. That is, it coolly informed the Powers that it would no longer be bound by the stipulations of the treaty of Paris, as it now notifies them that it will no longer be held by the treaty of Berlin. The former step was followed by an advance against Turkey; this latter will be followed by a movement in the same direction. This is what it means. The *Weekly* recognizes the fact that Constantinople is one of the objective points of Russia's rapacity and ambition. The Powers might just as well cease making any more treaties with such a nation, but when it moves, and as often as it moves, stop it if they can and if they want to. But the time is not far distant when they will not want to if they are able, or will not be able if they want to; for prophecy declares that the Turkish power will come to its end with none to help it. And at that time shall Michael, the great Prince, ascend his throne of everlasting dominion. Speed the day, will be the prayer of every true believer.

MISSIONARY WORK AMONG THE FRENCH, GERMAN, AND ITALIAN PEOPLE OF AMERICA.

WHILE the brethren and sisters in America are studying most earnestly to devise ways and means by which the special truths for our times may be presented to the many millions of English-speaking people, we hope that they will not overlook their duty to the many thousands of other tongues who have come to find homes in the New World, and who should receive a knowledge of the present truth by our efforts. Some of these people have been led by the providence of God to separate themselves from those influences that would hinder them from candidly considering new truths; they have left their country, their kindred, and their father's house, and have settled in the midst of that people to whom the Lord has given great light on the prophecies, and to whom he has intrusted much responsibility in the work of proclaiming the Third Angel's Message.

Is it a matter of chance that these people are within the reach of our missionary efforts? or is it in the providence of God, that they may receive a knowledge of the present truth, and then convey this knowledge by various means to the nations that they represent? We must believe that the hand of God was in the discovery and development of this country, making it a place where persons from all nations should become acquainted with the message which is to prepare a people for the coming of the Son of man, and from which they were to return and warn their own countrymen. How great, then, is our responsibility to present the truth to the people of every nation who have come to the United States!

We know that our American brethren have an interest for these people, and are anxious to do what

they can to present to them the important truths for our time; but it is not easy to work for those with whom we cannot talk freely, and it is only natural that our American brethren have devoted their missionary efforts almost entirely to the English-speaking people.

It is true that there are a goodly number of German and French churches in America, and that there are German and French Sabbath-keepers here and there among our churches in different parts of the Union. Some of these are doing a noble work for the people of their own nationality, but there are many others who are doing but little. Some feel that it is more encouraging to work among the English; others have done what they could with those in their immediate vicinity; and there are still others who have done little or nothing because of a lack of encouragement and a definite plan on which to work.

We are confident that there are plans by which our American brethren can work successfully for the people of these nationalities living in their neighborhoods, and that there are ways by which our brethren who can speak and write the various languages can do four times as much as they have done in the past.

First we will suggest some things which our American brethren can do for the foreigners in their respective neighborhoods. Many of these people may be able to read and talk more or less English, and still in most cases they will prefer to read publications in their native language. If you can visit with them, and supply them with papers and tracts, it is well; but we suggest that there is nothing better than to send them regularly, for a few months, one of our periodicals in their language, and this you can do, not only for those with whom you can talk, but also for those with whom you cannot communicate.

Our papers in the European languages are not published weekly; they are issued semi-monthly, monthly, or quarterly, and they cost but little. This, with the fact that few of our American brethren can communicate with those who receive the papers, leads us to think that in most cases the very best plan will be to have the papers sent to the individuals from the office of publication, for three, six, or twelve months. In cases where it is requested, the Swiss Missionary Society or the mission will conduct the necessary correspondence with the receivers of these publications.

To encourage our brethren to engage in this work, the publishers offer to send *Les Signes des Temps* three months (six sixteen-page papers), for twenty-five cents; *Harold der Wahrheit* six months (six sixteen-page papers), for thirty cents; *L'Ultimo Messaggio*, our Italian quarterly, one year (four sixteen-page papers), for twenty cents. The publishers of the *Stimme der Wahrheit*, Battle Creek, Mich., offer the *Stimme* for one year (twenty-four eight-page papers), for this purpose, for sixty cents, or six months for thirty cents.

WHAT OUR COLPORTERS MAY DO.

Let us request all our book agents, colporters, and ministers to take the address of all the Germans, French, and Italians with whom they come in contact, who appear to be of the class that would be benefited by receiving the papers. As they canvass for our English papers and books, they will meet many of these nationalities who understand enough of the English so that the canvasser can present to them the new works which we are getting out in their language. In other cases the laborer cannot succeed in this, and yet he is interested in these people, and would gladly do something for them. The addresses of all should be carefully taken, with a record of what language they speak, and a note of their circumstances or anything that would indicate the best way to approach them by correspondence. This will give us the names of thousands of persons to whom we can send reading matter. In many cases they will be more ready to read in their own language than the average American is to read English, because they are not usually so well supplied with reading matter.

WHO WILL USE THESE ADDRESSES?

We appeal to our brethren and sisters in America who understand these languages, to take an active part in this important branch of the missionary work. We are sure there are many who could engage successfully in the work of mailing the papers and tracts to the addresses gathered by the colporters. Some are connected with missionary societies which would willingly furnish them the periodicals and tracts that would be required for this work. There are others

who are able from their own means to procure as many publications as they could use, and there are still others who could use to advantage a large number of the papers, but who are not able to pay for them. Such could make known to the secretary of the State society their willingness to labor, and it may be that some brother who has means, but no time to engage in this work, would furnish the publications.

As we look over the field, and see the millions in Europe who are in ignorance of the important events which are just before us; as we see the little handful of laborers in our missions working beyond their strength; and when we consider that there are twice as many German and French Sabbath-keepers in America as there are in Europe, we feel intensely anxious that those who can speak and read the various languages shall do all in their power for those of their own nationality. Until the last year, our brethren in Europe have felt that there was little that they could do unless they gave their entire time to the work as colporters or preachers. But during the last few months, they have taken hold earnestly to do what missionary work they can by mailing the papers and by correspondence. Some are already gaining an encouraging experience in this work; but when we see how few the numbers of these workers are compared with those engaged in the English work, we feel that it is right to ask all who can work for the people of other nationalities to do what they can to prepare the way for the message to go to these nations. We hope that our ministers and our Conference and tract society officers will devote some thought to this work.

As we look with satisfaction upon the progress of our Scandinavian mission, we see that its success is largely on account of the energy and liberality of the early Scandinavian brethren in America. They sent our publications to their friends in Europe, and thus prepared the way for the missionaries. They donated liberally of their means to sustain these missionaries, and some sent their sons and daughters to the college at Battle Creek, that they might obtain an education which would fit them to be laborers in the cause; and now some of the young people thus educated are going out as canvassers and colporters, in the Scandinavian fields in America, and there are those who may be sent as missionaries to the Scandinavian countries of Europe. We trust that our German and French brethren in America will realize their responsibility, that they will engage heartily in all branches of the missionary work, and that they will educate their sons and daughters to be laborers in the cause of God. In many respects, America is the most favorable place to train laborers for European missions. Our colleges, our city missions, and our general meetings furnish opportunities for education and preparation far beyond anything which we can expect in Europe for some time to come. Let us pray earnestly that the Lord of the harvest will send faithful laborers into the harvest.

W. C. WHITE.

OUR SABBATH-SCHOOLS.

PERHAPS some may think that there is no necessity for saying more about our Sabbath-schools; but if any feel that way, it is because they know but little about this branch of the work, and have not taken the interest in it that they should. We are thankful to God for what has already been accomplished; but far more should have been done, and far more must be done in the future, if we do our duty.

Our Sabbath-schools are doing comparatively well; but there is great need of improvement in them in many ways, and we should never rest satisfied, and settle down in mere routine work. The only way to keep up our Sabbath-schools is to keep the subject agitated; keep studying, thinking, improving; keep up with the best methods of the time. The teacher or the officer, the school or the Conference, that does not do this, will soon fall behind in the work. We can scarcely overestimate the importance of the work which our Sabbath-schools may do. A fair calculation places the children and youth among Sabbath-keepers at about ten thousand; and besides there are about twenty thousand grown people, who also should attend the Sabbath-school. Thirty thousand souls every Sabbath day to be instructed in the word of God! Is not this a matter of some importance? and ought we not to be awake to it? Among all our people the Sabbath-school takes one half of

the Sabbath service every week; therefore it certainly is worthy of the very best thought and attention we can give to it. Especially is it important for the children. Upon the Sabbath-school and its influences they must depend largely for their instruction in divine truth. Our ministers are few; they seldom visit the churches, and when they do, they have little time for work with the children. Hence, the instructing of these children in the word of God must rest largely with the parents and teachers. And, in fact, this is what does occur. It is a truth, acknowledged by all, that the impressions made upon a child in the first years of its life, are quite likely to shape its whole future career. This has been proved true times without number. The first few years give the shape, and mold, and impetus to the child, which will be seen in all its after life.

The Bible recognizes this everywhere. Hence the word says: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Many parents claim that they have done this, and that then their children have not walked in that way. But in every case of this kind which I have known, it is manifest to all but the parents themselves that they did not train up their children in the right manner. They may have tried to do so; they may have thought they did do so; but others could see that they did not. The margin says: "Catechize up a child," which gives the idea of questioning the child, teaching the child, leading the child's mind. The mind of a child when first born is a total blank. It has not one idea. It does not know anything. But when a child is ten years old, it knows a great many things. How important it is that this knowledge should be the right kind of knowledge! The Bible furnishes us with very striking illustrations of what early training can do. Take the case of Moses, for instance. His mother had the training of him only until he was twelve years of age. He was then taken from her care, and from among his own people. He was placed in the midst of the greatest temptations to forsake his God and his religion. He was placed among idolaters; was taught the learning of the age; was petted and honored and put forward. All around him was idolatry and worldliness; and yet Moses stood firm to his convictions and to his God all through those mighty temptations. His firmness for the right was due to the influence of his mother's teaching during the first twelve years of his life. And that influence has gone on, impressing the whole world until the present day. What a lesson this should be to mothers to day, who have the care of little boys and girls! They should not feel that hours, and even days, of patient, careful, godly teaching are lost time. This may be in the providence of God the grandest missionary work they can possibly do.

Take another case in the Bible, that of Samuel. We are all familiar with the story of how his mother devoted him to the service of her Lord. He also had the pious influence of Eli in his early years. These things stamped and molded him, so that he became an eminent man of God, and stood firmly by his convictions to the end of life. There is no spot nor stain upon his character.

Another example of early training is the case of Timothy. This is a very beautiful one, and illustrates the same grand truth—the infinite importance to a child of its early training. We know from the words of Paul, that Timothy became a very efficient minister. See Paul's declaration that he had no man among his fellow-laborers that was as faithful in the cause of God as Timothy. Phil. 2:19, 20. What was the secret of this young minister's faithfulness and efficiency? Let us read. Paul writes to him thus: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." From this we learn, that Timothy, from a child, had thoroughly known the holy Scriptures. Now the question is, How did he come to know them so well? Was he such an extraordinary child that he took to the pursuit of this knowledge naturally, without any help?—Oh, no. In the same letter the secret is explained: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:5. Here we have it. First, young Timothy was blessed with a godly grandmother; and as a natural consequence, he had a pious mother; and the influence went on down to the third generation, and bore fruit in the

earnest minister. I can imagine a humble home in Asia Minor. I see an old, gray-headed grandmother sitting quietly with her flax and spindle. A little white-haired boy of two or three years is playing about her. She says, "Come here, Timothy; let grandma tell you a story." Little boys are always eager for stories. She tells him the story of Moses, or perhaps of Samuel, or maybe of David and Goliath, or of Daniel in the lions' den; then she sends him to his play. By and by I see a younger woman, with her sewing in her hands. She says: "Come here, my boy. What was that story grandma was telling you?" Then little Timothy's eyes brighten, and he goes on and repeats the story that he has heard from those pious lips. And thus day after day, Bible lessons were impressed on his young mind; and as he grew older, no doubt he was taught to read, and was patiently instructed in the oracles of God. When the great apostle came along, he found him ripe and ready for the work of the Lord.

How many of our mothers and grandmothers to-day are training little Timothies for missionaries, and laborers in the cause of God? This is the work our Sabbath-schools should do, in connection with parents at home. Father and mother may do their part faithfully and well, but it needs to be supplemented by the powerful influence of the Sabbath-school, where these impressions can be deepened in their young minds. There is a power in association which cannot be obtained under any other circumstances. A child goes to the Sabbath-school where a dozen, or twenty, or fifty, or more are all talking about the same thing. The child catches the spirit of it; he wants to be like the rest; he does not want to be behind. The same thing that he heard alone at home, has an added interest now. He has heard John talk about it, Mary speak of it, and Tommy tell it, and the teacher comment upon it. It makes him feel that it is a matter of great importance; and likely when he goes home, he will want to tell his father, or mother, or other members of the household, as news, what he has learned at the Sabbath-school. It will be the very thing that they tried to teach him at home, but it did not strike his mind so forcibly. Now he is all alive, all interest. This is what the Sabbath-school can do to bind off the work that is begun at home.

Then, often, the teachers are better prepared to teach the lesson than the parents are. In many cases they have better government; the children listen to them when they would fail to listen at home. We say, then, that officers and teachers, and even members, of the Sabbath-school, should feel that they have a great responsibility to make the Sabbath-school all that it possibly can be for the training, the guiding, and the saving of these ten thousand dear children in our midst.

D. M. CANRIGHT.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 12.

TEXTS USED TO PROVE THAT PROBATION CONTINUES DURING THE THOUSAND YEARS, AND THAT THE GOSPEL WILL BE PREACHED UPON THE EARTH AFTER THE COMING OF CHRIST.

NOT one of the texts which are thus used, speaks of the thousand years; neither is there anything in the contexts which makes it necessary to apply them at that time. It is therefore an open question whether these texts should be applied to a time before the coming of Christ, or to the thousand years, or to a later time. If the texts themselves, or the contexts, show that they cannot be applied to any other time, then we must apply them to the thousand years. Let us examine these texts, and see what they contain.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. It is indeed singular that any one should attempt to use such a text to prove the doctrine of an earthly millennium, and the conversion of the heathen during that time. It shows that it must be difficult to find texts that contain any reference to such a doctrine. If the statement that the Lord shall break in pieces the heathen like a potter's vessel proves that the heathen will be converted, then must also the statement of the apostle in Rom. 16:20—"And the God of peace shall bruise

Satan under your feet shortly"—signify that Satan himself shall be converted.

The psalmist writes concerning the kingdom of Christ: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him. . . . Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. 72: 7-12.

This text speaks, no doubt, about Christ; but it is impossible to apply the expression "in his days" exclusively to the thousand years; for his days continue without end. The time when "he shall deliver the needy" and "help the poor," began when he preached the gospel to the poor and healed the sick on earth; as the Lord himself said concerning the time when this ("The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61: 1, 2) should take place: "This day is this Scripture fulfilled in your ears." Luke 4: 21.

The expression, "All nations shall serve him," cannot mean that every heathen during the thousand years shall be converted; for at the end of the thousand years, the number of the unconverted heathen is as the sand of the sea. Rev. 20: 8, 9. Hence this text proves nothing more than that some of every nation will be converted unto the Lord, and serve him, as the apostles said when they heard that the Gentiles also had received the word of God: "Then hath God also to the Gentiles granted repentance unto life." Acts 11: 1, 18. And another apostle testifies "how God at the first did visit the Gentiles, to take out of them a people for his name; . . . that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord." Acts 15: 14-17.

The Lord promised unto Abraham, "In thy seed shall all the nations of the earth be blessed." Gen. 22: 18. This blessing shall come unto all nations through the preaching of the gospel, as our Saviour also testifies: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. The preaching of the gospel would not be confined alone to the Jews, but would extend unto all nations, that the Lord might "take out of them a people for his name" (Acts 15: 14),—"a peculiar people, zealous of good works." Titus 2: 14. The Scriptures declare that "the nations of them which are saved shall walk in the light of it [the New Jerusalem]: and the kings of the earth do bring their glory and honor into it." Rev. 21: 24. The nations and kings which walk in the light of the New Jerusalem are certainly the same as the kings and nations spoken of in Ps. 72: 11, that shall serve Christ.

The abundance of peace which shall be in the kingdom of Christ when he shall reign "from sea to sea, and from the river unto the ends of the earth" (verse 8), cannot exist before the new earth state. This is proved by verse 19: "And blessed be his glorious name forever: and let the whole earth be filled with his glory." The whole earth could not be filled with the glory of Christ in a mixed millennium; for then there would be many ungodly and wicked persons among the saints, and they could not glorify God. But when the Lord makes new heavens and a new earth wherein no one but the righteous dwell (2 Pet. 3: 13), and from which all impurity is excluded (Rev. 21: 27), then the whole earth can be filled with the glory of the Lord. So long as there is a single soul who is a rebel against God, and does not want Christ to reign over him (Luke 19: 27), so long Christ does not have dominion over all the earth; for a disobedient and unconverted person cannot be subject to Christ. J. G. MATTESON.

THE DAKOTA CAMP-MEETING.

This meeting was held at Huron, June 30 to July 6. The camp was located just in the edge of the town, on the open prairie. Groves are out of the question in this Conference. There were seventy family tents, besides the larger ones, and about six hundred of our people were present. The weather was quite unfavorable nearly all the time, as it was

dry, hot, and exceedingly windy. This hindered much. There were but few from without in attendance.

But we found a good spirit of courage and union among our people, and much work has been done the past year. The Conference now has, churches, 20; members, 550; preachers, 10; Sabbath-schools, 21, with 700 members; missionary societies, 21, with 369 members, who made 536 visits, distributed 991,000 pages of reading matter, and did other work in proportion.

Elds. Butler and Haskell took the lead of the meetings, and the people seemed to appreciate their labors. Eld. H. Shultz attended, and labored in the interest of the Germans; and Eld. L. Johnson labored for the Scandinavians. Some one was placed over each interest of the meeting, so that all passed off well. The devotional feeling was not as deep as we wished to see; yet there were some good moves made. Quite a number came forward for prayers. Of these, forty-nine were baptized on Monday. The baptism was in a favorable situation, and was witnessed by the whole camp and hundreds of citizens.

Eld. A. D. Olsen was again elected president of the Conference. His wife was elected president of the Sabbath-school Association. I was glad of this move, as I believe it to be in the right direction. The hope of our Sabbath-schools must lie largely in the efforts of our sisters. They will be allowed to give their time and attention to it, and so have the opportunity to meet with success. Over five thousand dollars were pledged for the cause. Eld. S. B. Whitney conducted the health and temperance work.

The dailies gave us two-column reports each day, and a good report was given in each of the weeklies, occupying all the space we asked. A carefully prepared article, giving a brief outline of the meetings, the numbers and work of the Conference, a statement of our faith, a history of our people, and the extent of our work, was printed in the weeklies. Of these, the brethren took twelve hundred copies to use in missionary work. Proof sheets of the article were struck off, and will be taken to the various papers in the Conference, for insertion. Several papers have already copied it of their own accord, some as from their special correspondents. In their reporting, let other Conferences profit by this.

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.

VISITING.

(continued.)

How much should a man visit? Certainly not all of his time. Some make a mistake in visiting too much. Knowing that visiting is an important part of their labor, they use nearly all their time in this way. They do not read, or study, or write; but they spend nearly the whole day in constant visiting. This is certainly a great mistake. No minister can thus keep fresh, and grow, and improve, and become an able man. He will only have a few ideas, and after awhile these will become stale. He will be a one-idea man, and small at that. No; only a reasonable portion of every day should be devoted to visiting. The forenoon, as a general rule, the minister should have to himself, in his study with his books. Wherever it is reasonable, the minister should have one steady place for his home. The necessity for this will be apparent to any one. If he must move every day, stay with a different family every night, he must daily be to the trouble of packing up all his books and everything he wants, and taking them from house to house; and thus his regular habits are broken up. Much of the time he will have no room or place to be by himself; he cannot study much under such circumstances; and if he is not very studious and regular in his habits, he will soon become demoralized in that respect. We do not say a man should not sometimes do that way, *i. e.*, change his place of sleeping every day; but it should be avoided as far as is reasonable. He can have a room in some certain house where it is the most convenient for him, where he can be by himself, and where he can retire to meditate, pray, and study. From this place he can go out afternoons to visit the other brethren and

friends. If he does this faithfully, it is all they should ask of him. When his sermon is over in the evening, he can return to his stopping place, and immediately, or after prayers, retire to his room; and he will stand a much better chance for rest than he will in a new place. He has to spend no time in packing up and unpacking his baggage; he can carry more books, etc., with him in this way. The Lord Jesus seemed to recognize the necessity for this in the command he gave to his disciples, when he said, "Go not from house to house." Luke 10: 7. And in harmony with this advice, we find that his apostles all had one settled common place of abode. See Acts 1: 13. And so we find that Elijah, as he traveled from place to place, had a room specially prepared for his convenience, where he always lodged when he came that way. See 2 Kings 4: 10.

The advantages of this are too numerous to mention, and we believe that every minister has a right to secure these advantages to himself; and if they are properly used, he will be much more efficient in the cause of God than if deprived of his necessary study and preparation. As we have often asserted, we say again, that the minister should secure to himself, when it is reasonable (and it almost always is), from two to four hours of study daily. If he does this, he can keep fresh, add to his stock of knowledge, and grow every year; but if he does not gain some additional knowledge every day, he will after awhile become very narrow, very dry, and very small, and his usefulness will be very little.

Having settled it that we should visit a proper amount of time, we ask again, How much should a man visit? That will depend something upon circumstances; but ordinarily he should spend four or five hours a day. He can put in three or four hours study and four or five hours visiting every day, and yet have time for his sermon and other duties. Some visiting should be done every day. Those who are of a stupid or indolent disposition will have to do this from principle. They should have a rule, or system, about it, just as we have recommended in their study.

D. M. CANRIGHT.

The Commentary.

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

485.—ELECTING SABBATH-SCHOOL OFFICERS.

Is it a desecration of the Sabbath to elect Sabbath-school officers on that day? A. M. L.

We do not so regard it, nor do we know of any reason why such an act can be construed as a desecration of the Sabbath.

486.—APPLICATION OF MATT. 23: 39.

Please explain where and when Matt. 23: 39 applies. G. W. R.

The passage reads thus: "For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." The latter part of the verse is a quotation from Ps. 118, and evidently has its application at the end of the thousand years, when Christ returns to the earth with his saints, to locate the New Jerusalem. The words "ye shall not see me," signify that they, the Jews, will not understand, or comprehend, that he is the true Messiah until that time.

487.—BEING LIKE CHRIST.

1 John 3: 2, last part reads thus: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." Does the phrase "we shall be like him" mean in every respect like him—in knowledge, and power? J. M. D.

The best reply we are able to give to the above question is to refer the reader to 1 Cor. 2: 9.

488.—POOL OF BETHESDA.

Please give explanation with regard to the pool of Bethesda, mentioned in John 5: 4, on the following points: 1. Did an angel actually go down into the pool and trouble the water, thus giving it a healing power? 2. Was the troubling of the water due to some natural cause, but believed by the people to be a supernatural power? 3. What lesson does this passage teach? 4. Are we to understand that only the first person who stepped into the pool after the waters were troubled was healed? K. V. W.

Judging from the account given in the text referred to (which is the only source of information that we have with regard to the matter), we must conclude that the troubling of the waters by an angel, and the peculiar healing properties imparted to them, were miracles of God. It is evident that the people so regarded them. It seems also that only one person was healed after each troubling; but just when this miraculous exhibition commenced, or how long it continued, we do not know that it is possible to ascertain. It is perhaps admissible to conclude that this pool was, to a certain extent, a representation of Christ, the great Fountain for the cure of moral disease. The necessity of action on the part of the diseased person, and of acting promptly at the proper time, teach lessons with regard to man's part in the plan of salvation.

Progress of the Cause.

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

SURSUM CORDA.

BY TORIA A. BUCK.

O THOU bright King, whose mighty love
Abides with us forever;
Who from thy shining courts above
Can shield and guide us ever;
Thy path once stained with tears and blood,
With feet all torn and bleeding,
We tread, while thou, O gracious God,
In tender love art leading.

I feel thy breath upon my heart,
In gentle breezes blowing,
And all despair, all doubts depart
'Neath sun rays, bright and glowing.
And brave the trust that leads us on,
And pure the love, and tender,
That calms the soul till peace is won,
And bids us ne'er surrender.

How doth the light o'er death's dark sea
(How saints rehearse the story!)
Still shine, that bids the world be free,
And brings the King of glory!
Then peace, sad heart, the angels call,
Through all thy years of sorrow,
Old Israel's God reigns over all,
And Christ will come to-morrow.

Then up! my spirit, up to God!
This path, though dim and gory,
Is still the same my Saviour trod,
And brightened with his glory.
The Star o'er Zion's hills that shone
Shall brighter be, and dearer,
While that bright band that leads us on
To waiting ones draws nearer.

Hold my right hand, almighty God!
Thy love, so pure and tender,
Guides to thy mountains yet untrod,
And brightens with thy splendor.
O heart, be still! be strong and brave!
Why yield to tears and sorrow?
The soul shall triumph o'er the grave,
And Christ will come to-morrow.

East Randolph, N. Y.

ENGLAND.

KETTERING.—Last season, while the tent was pitched at Harold, we sent two lady canvassers to work here. In doing so, they sold books and tracts and a large number of papers, and obtained some subscriptions for the latter. They held a number of Bible readings, and as the result, one very devoted lady embraced the truth. She immediately began to labor in its behalf, creating some interest therein. Thinking she should be encouraged, Eld. Durland held several Bible readings at her home, which resulted in some becoming interested. The sister who first embraced the truth subscribed for thirty copies of *Present Truth*, the sale of which she has effected several months. As the result of the reading matter and Bible readings, more became interested, and it was thought best to make a public effort; so Eld. D. gave several discourses in a hall. Four more sisters embraced the truth. At the close of the meetings, it was seen that there was still an undeveloped interest, in view of which we decided to pitch our new tent here.

Although the meetings in the hall were well advertised, few seemed to realize that anything out of the line of regular preaching was being given; but when the tent was pitched, the scene changed, and people commenced to inquire, "What does this mean?" Some received the impression that we were a second Salvation Army, and many of the rude boys and youths who had opposed the army, opposed us. They showered hundreds of stones on the tent, from early day till late at night. In passing the tent, they would drum on pans and cans until we could scarcely make the congregation hear. They made so much noise that it enlisted sympathy in our behalf, and those living near tried to aid us in maintaining order. Soon the police came to our rescue, whose appearance quieted the rabble. The uproar advertised us more than all the bills and posters we distributed; for soon the "tent meetings" were known, and some of the leading men came to meeting to see who and what we are. They wished us success in our good work, and hoped that we would not become discouraged.

This is a place of some fifteen thousand inhabitants. It contains several large shoe manufacturing establishments, employing hundreds of hands. Our tent is only a few feet from the pavement on a main street, where hundreds and thousands pass every day. The attendance has not been large, but the same ones attend regularly, and are deeply interested. They have donated some \$15, which has been a great

help in defraying our expenses. Besides the money contributed, the ladies have kindly donated provisions. We have been here four weeks, and the people now treat us with the utmost respect. Some of the rude boys now attend the meetings, and as they pass out of the tent, some say, "Good-night, Master."

Each Sabbath we have held meeting and Sabbath-school at private houses, as there were so many hundred passing on the pavement we judged the noise would interfere. Last week we thought we would try a Sabbath meeting in the tent, and to our delight the passers-by paid us the utmost respect, and but little noise was made. We spoke in the forenoon, and in the afternoon held a Sabbath-school, Bible reading, and social meeting. All were good, especially the social meeting. The first to speak after those connected with the tent had testified, was a young man, twenty-seven years of age, who has for years past been connected with the Congregational Church, and has been sent by them to fill a pulpit for the last few years, in a near village. There are papers awaiting him at London, to constitute him a general colporter and missionary for the society. He said that he thanked the Lord that he had ever met Seventh-day Adventists and their publications; that by hearing and reading he had been convinced of the truth, and could find no rest or peace of mind until he promised the Lord in solemn prayer that he would obey him by keeping the Sabbath and living out the truth, even in the face of loss of friends, position, and employment. He thanked the Lord for the tent meetings. He has fully embraced the truth. The next one who spoke was a stranger, who stated that he was attracted to the tent to hear what might be said, and had become deeply interested; that many things formerly dark to his mind had been fully and satisfactorily explained. He wanted to learn the truth, and was glad he had visited the tent.

Several good testimonies were given by the sisters, when followed an earnest testimony from a gentleman who belonged to the Baptists, and had for the past ten years preached for them in the village near. He stated that since he had heard us preach and read our works, he had learned more about the Bible than he had in the thirty-five years of his Christian experience; that he was convinced on most points of our faith, and as soon as he should be fully convinced, he had made up his mind to embrace it, regardless of friends and business. He and his father and brother run a shoe manufacturing establishment. He is a hygienist, being a strict vegetarian, and takes an active part in the Baptist temperance society. In our Bible reading in the tent during the past two Sunday forenoons, at his request we have taken up the Sabbath question in a critical manner. He takes a deep interest in the investigation, and seems satisfied thus far.

The next to speak was a gentleman who was fully convinced, after whom an employee of the R. R. Co. bore testimony. As he stood before us, his eyes filled with tears as he stated that a few years since he was excommunicated from the Methodist Church for believing in the non-immortality of the soul; that he had stood nearly alone in that truth, and thought he had nearly all the truth until he heard us preach; and now he had learned another precious truth, but it contained a heavy cross that he would like to lift, but his way seemed hedged up at present. At this point his feelings overcame him, and he sat down. He has a large family, and realizes that should he keep the Sabbath, he would lose his present employment. He purchases tracts of us, and supplies his friends, and delights to donate at our meetings.

Soon after we commenced these meetings, we wrote some facts in regard to our denominational work and the leading articles of our faith, and had them printed under the title of "The Tent Meeting," and have distributed hundreds on Sunday afternoons and evenings, as people were returning home from church. We have issued one each week. The last one was on the Sabbath question, and has awakened some interest. The truth is gaining ground. To the blessed Master be all the praise. We have a second tent pitched in Wales.
S. H. LANE.
J. H. DURLAND.

WISCONSIN.

SHAMROCK, JACKSON Co.—We came to this place and held our first meeting Sunday evening, July 4. Have held two meetings, with an attendance of from fifty to one hundred. Good attention is paid to the word spoken. Some opposition is manifested by the members of the different churches, principally by staying away. We hope for good results.

July 7.

A. MEAD.
T. B. SNOW.
A. J. OLSEN.

MASSACHUSETTS.

NEW BEDFORD.—We pitched our tent in this city, and began meetings Friday evening, June 25. Have now given twelve discourses. Our congregations have not been large, but those who have come, have seemed to be deeply interested. The people are very friendly; in fact, the most so of any place we have

ever been. Last Sunday evening there were nearly four hundred present when the Sabbath question was introduced. New Bedford contains about thirty-five thousand inhabitants, and is one of the oldest cities in New England. We are now in the midst of the discussion of the Sabbath question. We have received in donations toward the tent expenses, \$35.50, and have sold tracts and pamphlets to the amount of \$7.38.
E. W. FARNSWORTH.
D. A. ROBINSON.

PENNSYLVANIA.

VENANGO, CRAWFORD Co.—Since my last report, I have spent most of my time in Erie county, Pa., following the tent interest of last season, and visiting fields where were scattered Sabbath-keepers. Have succeeded in organizing two churches in Erie county: one at Edinboro and the other at Waterford. In company with Bro. Baker, I am now located at Venango, a little town of about three hundred or four hundred inhabitants, with a beautiful farming community surrounding it. We held our first meeting last night, with some seventy-five or one hundred present, and good attention was paid. We are praying and hoping for a harvest of souls. Paul planted, Apollos watered, but God gave the increase. May God bless and sustain us, and give us fruits of our ministry.
J. G. SAUNDERS.
July 9.
J. L. BAKER.

IOWA.

WINFIELD, HENRY Co.—We pitched the Southeastern Iowa tent in this place June 29, and since the 4th of July have had increasing interest in our meetings. This seems to be an enterprising town of about seven hundred inhabitants. The present truth has never before been presented here. The people seem candid and friendly, and have already commenced to contribute toward our expenses. The seats were all full last Sunday evening, and many were outside of the tent. We shall reach the Sabbath question next Sunday. The editor of the town paper is friendly, and offers us space in his columns, which we improve. Have given eight discourses. Book sales, \$2.70. We greatly desire to do our whole duty at this important time so that God can approve of the work in this part of the great harvest field.
July 9.
C. A. WASHBURN.
JUDSON WASHBURN.

INDIANA.

FOREST CHAPEL AND WEST LIBERTY.—June 25-27, I was with the Forest Chapel church, and held seven services. One person was baptized, and two were added to the church. Although it was in the midst of wheat harvest, the house was well filled each evening, and on the last evening it was not large enough to afford room for the people.

July 1-4 I spent with the West Liberty church. Nine services were held. Three persons were baptized, one of whom had been a member of the church from the date of its organization; but not having been baptized by our people, she had become dissatisfied with her baptism. The other two were added to the church. One of these is a young man who received a tract from the Indianapolis distributor, became interested, and came to a brother to learn more about our views and the people who are teaching them. The brother gave him Bible readings on points of doctrine, and he has taken a stand for the truth. It is encouraging to know that the Lord blesses every proper means used to persuade people to accept the truth. In this we see a combination of agencies brought into requisition.
WM. COVERT.

OHIO.

PAYNE, PAULDING Co.—The interest is still good in this place. Up to this time, twelve have taken their stand to keep the Sabbath of the Lord, and many others are deeply interested, for whom we have strong hopes. While we have many things to encourage us, on the other hand we are having much opposition from the churches, especially from the Disciple Church. The minister of this church, finding that many of his members were deeply interested, and on the point of obeying, became alarmed, and sent at once for their champion defender, Eld. Updyke. He came, and preached against us five times. His principal argument was to ridicule and misrepresent. We reviewed him each time, with good results. Those that had taken a stand for the truth were strengthened, and many others were led to see the difference between truth and error, for whom we earnestly labor, desiring ever to have the help of God. We expect to remain here until the camp-meeting. We are trying to seek the Lord with all our hearts, that he may fit us for the work here, and that he may bless our efforts to the salvation of many precious souls.
GEO. W. ANGLEBARGER.
July 12.
J. S. LILES.

MICHIGAN.

ALMENA.—Tent meetings have been in progress here a little more than four weeks. Opposition began before the meetings commenced, but the interest has been good. Many are convinced of the truth, and some nine or ten have decided to obey. The work here is not yet finished.

R. M. J. POUND.
MARCUS CARPENTER.
A. W. SANBORN.
T. S. PARMELEE.

TUSCOLA.—Since my last report, I have labored as seemed best among the churches in Dists. Nos. 8 and 9. Have seen some evidence of the blessing of God in my work, for which I am thankful. For the last three weeks I have been in the vicinity of this place, where Brn. Evans and Leland began the work one year ago. Bro. L. has labored in several school districts in this vicinity, with occasional help from others, until a church of thirty or more is organized. The work is now closing with the erection of a meeting-house in a central location. May this little company ever walk humbly and carefully before God, that his blessing may rest upon them in all their ways.

ALBERT WEEKS.

MINNESOTA.

GOOD THUNDER.—I was at Good Thunder last Sabbath and Sunday, and held quarterly meeting with the church. Five were added by baptism. The Lord has done great things for the Good Thunder church, and has added to their number until it is one of the largest churches in the Conference. Satan is not pleased to have it so, and is watching his opportunity to divide and scatter the flock. Our prayer is that God will keep them, and that brotherly love and faithfulness in the work of God may continue. Bro. F. J. Coon and myself are now at Dodge Center, preparing for tent meetings. We have secured a nice location for the tent.

W. B. HILL.

July 7.

AMOR.—Came to this place May 16, and found a good interest to hear. I held twenty-two meetings previous to our State camp-meeting. Presented the Sabbath question and the claims of God's law upon us. One family decided to obey. I was at the camp-meeting twelve days, and July 1, I returned to finish up the work. Found five persons keeping the Sabbath, and others almost persuaded. Sunday evening the house was crowded, and last night, July 5, some went home because they could not find room. I think the reason why there has been such a good interest is this: A sister taught school at this place last summer, and while here organized a Sunday-school, using our Sabbath-school supplies. Working faithfully for the Master, she stirred up quite an interest to hear. The first of last May, another sister began teaching here. She also started a Sunday-school, using our lesson helps. The people began to inquire about our work, and wanted to know if we had any minister.

As Bro. Schram and myself were laboring near this place, we thought we would try to see what could be done. Bro. Schram preached once, and as he could not stay longer, he left me to follow up the interest. I have presented the truth as plainly and pointedly as possible, and God has given me freedom, for which I praise his name. I shall finish up the work here as soon as possible, as I expect to join Bro. White in labor through the tent season in North Dakota. I wish to so relate myself to the Master that he can use me in his cause to the good of others and the salvation of souls.

C. M. CHAFFEE.

July 6.

MISSOURI.

RICH HILL.—We commenced a tent meeting at this place June 24. This is a town of between four thousand and five thousand inhabitants. A few Sabbath-keepers have lived here for several years, but no public effort has ever before been made to reach the people of the town. There has been a good attendance from the beginning. We are now in the midst of the Sabbath and the law questions. Some seem to be deeply interested, and we hope for good results. Several helpers are with us, to assist in the visiting and colportage work. The *Daily Herald*, the leading daily paper of the place, each day devotes one column to a synopsis of the subject presented the previous evening.

DAN T. JONES.

J. W. WATT.

PLEASANT HILL.—Sabbath and Sunday, July 3, 4, I was with the church at Pleasant Hill. This church has only been organized a few months, and this was their first quarterly meeting. Nearly all are taking hold of the work with a good degree of zeal, and are growing spiritually. One was added to the church. Evening after the Sabbath, the ordinances were celebrated. It was an occasion of deep solemnity. On Sunday forenoon we had a meeting to talk of the T. and M. work. After the object and advantages of

the society were explained, a society of nine members was organized. Others, not then present, will join. If all the members of this church are faithful to duty, we believe their numbers will increase.

DAN T. JONES.

FROM June 16 to July 7 I labored on the line of McDonald Co., Mo., and Benton Co., Ark., about six miles east of South West City, Mo. A few Sabbath-keepers have been living in this vicinity for some time, and last spring their numbers were increased by two more families who located among them. Through the giving of Bible readings, etc., before my arrival, an outside interest had been awakened, which I labored to develop. As a result, eight more covenanted to keep the commandments of God and the faith of Jesus. A church of twenty members was organized. Five were baptized, and the ordinances were celebrated. Their Sabbath-school now numbers forty members. The season of the year was the busiest, being just in the midst of harvest, yet the interest was good from the beginning till the close, the house usually being crowded, and sometimes would not hold the people. The majority of the neighborhood decided that we have the truth, and I am persuaded that others will yet take their stand with God's remnant people. I would have remained longer with them, but was anxious to visit other companies in Southwest Missouri before the Springdale, Ark., camp-meeting. Came yesterday to Pool's Prairie, Newton Co.

July 9.

R. S. DONNELL.

MAINE.

PORTLAND.—Our tent has been pitched in this city one week. It is located on Thomas street, among influential citizens. At first there was considerable prejudice, but this is wearing away. We find, by visiting and canvassing, that the people come to look upon us in a very different light. July 3-6, this city has been celebrating its one-hundredth anniversary. The people have become intoxicated, not with strong drink, for this is a temperance State, but with the thoughts of such an occasion; and it has been with great difficulty that we could arrest the attention of even a few under the canvas. Now that the celebration is over, we hope for better attendance. Our tent company consists of Eld. Webber and wife and four Lancaster students.

FROM BRO. OSBORNE.

"I went to see a brother who recently began to keep the Sabbath, and have been holding meetings every evening since the first of July. To-day six persons promised to keep the next Sabbath, and others are deeply interested, who I hope will decide to obey the truth.

"I have just seen Bro. Baker; he says two have decided to keep the Sabbath. The enemy is stirred in that vicinity. Eld. ———, of Houlton, has been to some thirty livery-stables and barber shops, and notified them to do no more business on Sunday. If they do, they will be dealt with according to the law."

Bro. O. is now in the vicinity of Houlton.

OUR CANVASSERS.

We have now opened up the canvassing work in several of the largest cities in this State. From some of them most excellent reports are returned. We have been trying here to educate individuals in the canvassing work, and we begin to see some good fruits of our effort. Then there are individuals who are canvassing near their own home, where they can go out and spend a few days at a time in different places, and, from the orders they are sending us, it is evident that the Lord is greatly blessing them. We encouraged one individual who we thought could do something in this way, to make an effort, and the first day, in his own little country town, he sold six copies of the "Marvel of Nations." In his next attempt, in half a day he took three orders. He can leave home but little, as his wife is very feeble. Another individual, whom we encouraged to try to see what he could do, in a short time sent an order to our State secretary for twenty copies of the "Marvel of Nations." This was promptly filled, and a few days later a second order came for twenty more, accompanied by cash to pay for both orders. There are others who are doing well canvassing; but oh, how many there are, scattered throughout the State, who, if they could sense the times in which we live, and how much *they could do* in their vicinity (which they consider the least promising of all fields), would at once send to our State officers, and obtain the canvasser's outfit for the "Great Controversy" and the "Marvel of Nations," and engage in this best of all labors!

A. O. BURRILL.

KANSAS.

HUTCHINSON.—Since our report, one week ago, the work has gone forward here. Twenty-one have signed the covenant, one of whom began to observe the Sabbath before we came. Five others of the number are children of Sabbath-keeping families. We hope for others who are almost persuaded. The donations since our last report amount to \$8.58.

OSCAR and RUIE HILL.
E. A. MOREY.

ALTOONA, WILSON Co.—We have been here about ten days. The average attendance at our meetings has been about one hundred and fifty. At the last service, the tent was full, and many could not be seated. The collection taken amounted to \$5.18. We are now in the midst of the Sabbath question, and many seem to be interested.

June 29.

R. F. BARTON.
G. W. PAGE.

RAWLINS AND DECATUR Cos.—I came to Rawlins county June 24. Found Bro. Morrow and wife and Brn. Rosseau and Hughes, with the tent up, and the meeting fairly commenced, with a fair attendance for a new country that has not been settled much over two years. Remained over one week, holding meetings each day for the brethren, and special services for the children, and meetings at night for those not of our faith. The interest was all that could be expected for such a new country. We organized a church of eleven members. An elder and a deacon were ordained, and a clerk and a treasurer were elected. About one half the members had not obtained their letters, and hence were not ready to join the organization. When all come in that we now expect, they will number from twenty-five to thirty members. They have a Sabbath-school of nearly forty members. This church is made up of members from Iowa and Missouri. We hope that they may indeed be a light that cannot be hid, where so many have let their lamps go out. The tent remains for some time, to further develop the work. The church took the name of "Rotate Church of Seventh-day Adventists," Rotate being their nearest post-office.

I came to Traer, Decatur Co., July 6. I could only remain here one night, but called together those of the brethren I could, and talked to them the best I knew. The word spoken seemed to touch their hearts, and revive some of the spirit of the first love that filled the hearts of those who fully embraced the First Message. Here a brother and family, of Ohio, and some of their relatives, settled in an early day. But the experience of a frontier life has not failed to rest heavily on them, and that with many discouraging circumstances; but we expect to see them rally anew, and gather up the neglected rays of light. We partially arranged for tent meetings in Decatur county, when through in Rawlins. There are enough in that part of the county that are with us in the truth, to make a good church, if they will press together. We hope that other Sabbath-keepers in that county will correspond with W. F. Crouse, Traer, Decatur Co., Kan., and so understand where the meeting will be held, and be sure to attend it. If we could have a good church in each county, what an impetus it might give to the work in Kansas! The ministers with the tent would be glad to have enough of our people congregate so that they could hold one or two meetings each day for them, and at night have services for the benefit of all classes. Brethren of Decatur, make a rally, and you will not be left without help. Remember, we are nearing the post. Rally for the last conflict and victory.

J. H. COOK.

CANADA CAMP-MEETING.

This meeting was held at Ayer's Flat, P. Q., July 1-6. Eld. J. B. Goodrich and the writer left the Northern Maine camp-meeting, and reached this place the first day of the appointment. The grounds were well chosen, and the weather was pleasant throughout. Eighteen tents were pitched, with the bookstand and pavilion; there was also a large building upon the ground, which several families occupied. Perhaps one hundred Sabbath-keepers of Canada were present, and about twenty-five came from Northern Vermont, which added to the interest of the occasion. About four weeks previous to the camp-meeting, Elds. R. S. Owen and M. E. Kellogg had been holding a tent meeting on the grounds. Quite a number had become interested, and one family had decided to obey. Others were led to decide in favor of the truth at the camp-meeting, and the interest already awakened became much more extended.

The preaching was especially adapted to the wants of our own people, except on Sunday. The good Spirit of God was present from the first. Sabbath, thirty-five or forty went forward for prayers, and quite a number of these made a start in the service of God for the first time. As we heard parents confess to their children, and children to their parents, our minds were turned to Mal. 4:6. The outside attendance increased on Sunday, and the people seemed to become interested. The preaching was pointed, and stirred up some opposition. Two ministers were announced to speak against us on the Sabbath question the coming week. One of these handed in the following texts to be answered at the stand: Rom. 3:20; 6:14; 7:1-6; Gal. 5:1-4. We requested him to define his position concerning the above texts, so that we would not misrepresent him. To our satisfaction he did so in a few words, as follows:—

"The world and Israelites [meaning the unconverted and the Jews] are under the law; but Christians have no more to do with *that law* [pointing to the ten commandments] than they would if they were annihilated."

We thanked him for stating his position before that large audience, in terms that could not be misunderstood. We then read and examined the texts he presented as the basis for his remarks; and as we contrasted his view with the truths which the above scriptures teach, the people saw his position in its true light, and the entire audience voted against it. Afterward, many of his friends expressed their chagrin at his position. The minister could have done nothing that would have helped the cause more. A good field for labor is opening for miles around this place, which our brethren will enter.

On Monday, eight were baptized by Eld. Owen, in a beautiful lake about one mile from the camp. The Conference in the past has been weak financially. Eld. Owen was their only laborer till a few months ago. The Conference was in debt between three hundred and four hundred dollars. Means were pledged (which will be paid this fall and winter) to pay this debt, and to give them at least five hundred dollars to extend the work. Several new workers will enter the field, who we expect, with the blessing of God, will become acceptable laborers. Many of the brethren did not fully understand the tithing system, and therefore did not practice it. A Bible reading was given on that subject, questions were answered, and all voted to pay an honest tithe to God. When the brethren saw this matter in its true light, they felt that they had been transgressors of God's law, and that they wanted to confess, and then go and sin no more.

The meeting closed Tuesday morning, with an excellent feeling on the part of all. Faith, courage, and a spirit of labor was the unanimous expression. The brethren felt that this was the best camp-meeting ever held in this Province, and that they would go home to live out the truth more perfectly. We were happy to find in this young Conference so much talent that can be developed for the good of the cause. We shall ever remember this dear people and the profitable meeting we had together.

Elds. Goodrich, Owen, Kellogg, and the writer assisted in the preaching. We now expect a much more rapid growth the coming year than has been seen in the past. Eld. Owen feels much encouraged, as do all the brethren, at the prospect before the Canada Conference. Two tents will soon be in the field, with a good corps of workers with each. We were happy to find a country filled with honest, intelligent people; and we shall watch the progress of the cause there with deep interest. R. A. UNDERWOOD.

CANADA CONFERENCE PROCEEDINGS.

The seventh annual session of the Canada Conference assembled on the camp-ground at Ayer's Flat, July 1, 1886, at 9 A. M. President, Eld. R. S. Owen, in the chair. Prayer by C. P. Whitford. The delegates were called forward.

Voted, That the ministers from abroad, and the members of the different churches, participate in the deliberations of the meeting.

Minutes of the last session were read and approved. On motion, the Chair was empowered to appoint the usual committees. They were as follows: On Nominations, J. L. Martin, Geo. D. Taylor, J. H. Hammond; on Credentials and Licenses, R. A. Underwood, A. Blake, Curtis Frost; on Resolutions, M. E. Kellogg, R. A. Underwood, Mary L. Cushing; on Auditing, J. L. Martin, Andrew Blake, Geo. D. Taylor, Harvey Mc Clary, John Hammond.

SECOND MEETING, JULY 2, AT 5 P. M.—Committee on Resolutions submitted the following:—

Whereas, Canada presents a wide field for missionary work, and the laborers are few; and—

Whereas, We believe there are those among us who might become useful workers in the cause of God; therefore—

Resolved, That we urge upon all to consecrate themselves to the work of the Lord in whatever way the providence of God may open and the minds of their experienced brethren may advise.

After many earnest remarks by Elds. Underwood and Goodrich and others, the resolution was adopted. The Treasurer's report was read as follows:—

TREASURER'S REPORT.

RECEIPTS.	
Tithes received during Conf. year,	\$469 15
Received from Gen. Conf.,	100 00
Total,	\$569 15
PAID OUT.	
Paid to ministers and workers on last year's acc't.,	\$214 43
" ministers and workers on this year's acc't.,	\$278 81
Tithes to Gen. Conf.,	40 00
Total,	\$533 24
Balance on hand July 1,	\$35 91

Committee on Resolutions offered the following:—

Whereas, During the past year the Lord has blessed the labors put forth in this Conference to the salvation of souls, which should encourage us to increase our efforts to advance the work in this Province; therefore—

Resolved, That we will do all we can to sustain the laborers working in this field, by contributing to their financial support; and—

Whereas, A systematic and equalizing method for the raising of means for this purpose is clearly laid down in the Scriptures in the tithing system; and—

Whereas, This system has been generally adopted by the S. D. Adventists, and its adoption has ever been attended with the blessing of God; therefore—

Resolved, That we recommend that all who are interested in the advancement of this work accept this plan, and at once begin its practice.

On motion, the second resolution was adopted. The third was laid over until a Bible reading should be held on that point.

Voted, That Eld. Underwood hold a Bible reading on the subject of tithing at his earliest convenience.

THIRD MEETING, JULY 5, AT 9 A. M.—Resolution three was again read, and discussed by Elds. Goodrich and Underwood and others, and was unanimously adopted. Committee on Resolutions further reported:—

Whereas, We notice a tendency among us to depart from the Bible rule in regard to plainness of dress; therefore—

Resolved, That we earnestly recommend our people to conform to the words of holy Scripture; and we advise that the ministers laboring in this Conference, and the local elders of the churches, give the subject attention, both publicly and in a private manner, laboring with those who are at fault until a thorough reformation upon this point has been secured.

Remarks by Elds. Underwood and Goodrich and others. The resolution was adopted by a unanimous vote. The Committee on Nominations reported as follows: For President, R. S. Owen; Secretary and Treasurer, Herman E. Rickard; Executive Committee, A. Blake, D. M. Wilson; Camp-meeting Committee, Milo Cross, Harvey Mc Clary, J. L. Martin.

On motion, each name was acted upon separately, and the nominees were elected.

Report of the Committee on Credentials and Licenses was as follows: For credentials, R. S. Owen; for colporter's license, H. E. Rickard, J. L. Martin, B. E. Hammond, Mary L. Cushing, Edwin Boothman, Arthur Taylor, and Alma Davis. The report was adopted by acting upon each name separately.

Voted, That the money raised the coming year on pledges made in 1884, be used as the Conference Committee may advise, to advance the work of God. Adjourned to call of Chair.

MARY L. CUSHING, Sec. R. S. OWEN, Pres.

CANADA SABBATH-SCHOOL ASSOCIATION.

The annual session of the Canada Sabbath-school Association was held at Ayer's Flat, P. Q., Monday afternoon, July 5, 1886, in connection with the Seventh-day Adventist camp-meeting. As the President and Secretary of the Association were absent, Eld. R. S. Owen acted as chairman, and Edith Pierce was chosen as secretary *pro tem*. Much of the time of the meeting was occupied by the ministers and others in giving instruction in regard to the Sabbath-school work. It was said that we cannot attach too much importance to the Sabbath-school work. The children may be molded in the Sabbath-school for future usefulness in the cause of God.

It was strongly recommended that isolated families have family Sabbath-schools, and report the same to the Secretary; and also that, wherever practicable, our people hold Sunday-schools, using our lessons as far as possible.

The following officers were elected for the ensuing year: President, J. L. Martin; Vice President, D. M. Wilson; Secretary, Emma Dingman.

Adjourned. R. S. OWEN, Pres. *pro tem*. EDITH PIERCE, Sec. *pro tem*.

DAKOTA HEALTH AND TEMPERANCE ASSOCIATION.

The third annual session of the Dakota Health and Temperance Association was held in connection with the camp-meeting at Huron, June 30 to July 6, 1886.

FIRST MEETING, JUNE 30, AT 8 A. M.—President, Eld. S. B. Whitney, in the chair. Meeting opened by singing and prayer. The Secretary being absent, G. H. Smith was elected secretary *pro tem*. Minutes of last meeting were read and accepted.

On motion, the Chair was empowered to appoint the usual committees, which were as follows: On Nominations, O. A. Fredrickson, J. A. Childs, Conrad Remkie; on Resolutions, G. H. Smith, D. M. Carrig, Vesta J. Olsen. Adjourned to call of Chair.

SECOND MEETING, JULY 4, AT 5 P. M.—Some stirring remarks were made by the President on the temperance question, setting forth the importance of taking hold of this branch of the work and doing something, as it has now had a rest for nearly four years.

Committee on Nominations reported as follows: President, Eld. S. B. Whitney; Secretary, L. C. Nelson. Both were elected.

Remarks were made by Brn. L. Johnson, Smith, and others, and some good experiences were then given by former tobacco users and tea drinkers.

Temperance tracts in ten cent packages were then sold to the amount of \$7.

Adjourned to call of Chair.

THIRD MEETING, JULY 6, AT 10:30 A. M.—The Committee on Resolutions presented the following report:—

Whereas, We believe that the temperance work is a part of the Third Angel's Message; and—

Whereas, God through the "Testimonies" of the Spirit has spoken to us on this subject, to which some pay but little heed; therefore—

Resolved, That we will awake to this branch of the work, and try to bring it up to its proper position among us; and further—

Resolved, That we invite the President of this Association (by permission of the President of the Conference) to visit all our churches, and speak directly on the subject of temperance.

Resolved, That our church elders and speakers make a special effort to have all under their care sign the teetotal pledge.

Each resolution was spoken to in a lively and earnest manner, and unanimously carried.

Adjourned *sine die*. S. B. WHITNEY, Pres. G. H. SMITH, Sec. *pro tem*.

ARKANSAS—ANOTHER ARREST.

THE case of J. W. Scoles, for the violation of the Sunday law of Arkansas, is reinstated on the docket; but as one of the judges is absent, and will not return until the latter part of September, the hearing of the case is deferred until that time, the chief justice desiring a full bench, as he said the case was a far-reaching one.

The end is not yet. To-day Bro. J. A. Armstrong, the elder of the Springdale church, was arrested and tried under the Sunday law of Arkansas. He was found guilty by the mayor of the town, fined one dollar and costs, amounting to \$4.65, which must be paid immediately or he would be incarcerated in the county jail at one dollar per day until paid. He chose the latter. This was altogether unexpected to us, as previous to this time we have always been told that no one was allowed to go to jail for the fine and cost as long as any property could be found to levy upon. We expect others will follow.

After his trial, Bro. Armstrong was allowed to see his family. I read from Dan. 3: 13-30 and Acts 4: 13-22; then we all bowed in prayer, the sheriff also kneeling with us. We committed our case to Him who doeth all things well, thanking Him for the light of present truth, and that we are accounted worthy to suffer persecution for Christ's sake, and praying for sustaining grace. Amid flowing tears, and with a hope and faith made bright by the promises of God, we all kissed our dear brother good-by, trusting that as God has in the past caused the faithfulness of his servants to redound to his glory, so he will do in this case.

Remember us, brethren, in your prayers. Springdale, Ark., July 9. J. G. WOOD.

A MODEL MEETING-HOUSE.

LAST week an appointment was given from Elds. S. S. Smith and P. H. Cady, for the dedication of the new S. D. A. meeting-house at Royalton, Wis., July 18. Accompanying the appointment, they wrote a description of the house, which we had not time to insert last week as their letter was received so near the time of going to press. But we give it this week, that all interested in the matter may have the particulars of the construction of a house which Brn. Smith and Cady think is the best adapted to meeting purposes of any they have ever seen. They say:—

"This church of thirty-two members was brought out under our labors the past fall and winter, under a persistent and most bitter opposition; but the Spirit of God made the wrath of man to praise him, and this house is but one of the substantial expressions of love for the truth which this people have made. The house is 26x40 ft., with 14-ft. studding; roof one half pitch, and self-supporting collar beams, or ceiling joists, spiked on rafters two feet above plate, giving a 16-ft. ceiling; corners of ceiling turned, with a 6-ft. circle, the foot of the circle joist being spiked to the studding on a line with the top of the windows, about two feet below the plate, and the upper end spiked to the ceiling joist. Studding 2x6, sized to uniform width; rafters 2x6; ceiling joist 2x8. House sided with pine drop siding, and ceiled with 3-inch bass-wood ceiling; wainscoting of alternate bass-wood and black ash; space between siding and ceiling filled with cedar sawdust. Building stands end to the street. Entrance wing 8x12, with 12-ft. studding; pitch of roof same as main building. The whole is raised on a substantial stone wall. Entire cost, with an eight-hundred pound bell, about eleven hundred dollars.

"Have found this house best adapted to speaking and singing of any we ever used. Any wishing further specifications can correspond with P. H. Cady, Poy Sippi, Wis., under whose supervision the house was built."

Special Meeting Department.

ARKANSAS CAMP-MEETING.

Who will attend? We confidently expect that all our brethren and sisters in the State who possibly can, will attend this meeting. We also hope to see a goodly number from Southwest Missouri. Springdale is only about thirty-five miles by railroad from the Missouri line. Dear brethren, let no earthly interest keep you away. "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The perils of the last days are upon us. We all need to seek God together as one man, for heavenly wisdom. The General Conference has promised to send us good help. No S. D. Adventist within reach of this meeting can afford to miss this opportunity to learn how to labor most successfully in doing the work committed to our trust.

We expect reduced rates on the Friscoe R. R., which will accommodate those from Southwest Mo., and also those along that line in Arkansas. Feed and provisions will be furnished on the ground, cheap as possible. Let all bring tents who can do so. A 40-ft. tent will be pitched to accommodate those who have no tents. We hope to have a few tents on the ground for rent. Bring your unconverted children and friends. Prophecy is rapidly fulfilling, and the Lord is soon coming. A great work is before us, and all need a fitting up as never before. J. G. WOOD.

VIRGINIA CAMP-MEETING.

OUR camp-meeting will be held at Harrisonburg, Va., on the B. & O. R. R., about one hundred and fifty miles from Washington, one hundred from Harper's Ferry, south, and twenty-six north of Staunton. Those of our brethren attending from a distance, will take the B. & O. R. R. at one of these points, from which you can obtain round-trip tickets at reduced rates. From Staunton and Winchester and all intermediate points, tickets can be secured at reduced rates for all regular trains, these rates continuing from July 28 to August 11, inclusive. Special trains and rates Sunday, July 7, between Staunton and Winchester. The camp-ground is located just outside of Harrisonburg, about one mile from the depot, but immediately on the railroad. Have your baggage checked to Harrisonburg, and give your checks to the conductor, and tell him you want it put off at the camp-ground. Those coming from Harper's Ferry or the north, will not get off at the depot, but go on to the camp-ground. Those coming from Staunton or the south, will get off before they reach Harrisonburg depot. By inquiring of the conductor, you need make no mistake. All mail and telephones should be sent to "camp-ground."

The camp-meeting committee and as many of the brethren as can possibly come, should meet on the ground Tuesday, July 27, in order to pitch tents and get everything in readiness, as the camp-meeting will be preceded by a workers' meeting of a few days. We think it would be well if all our brethren would make arrangements to come to the meeting the first week. We expect to have help at that time, and you will miss much by not being present.

V. A. C. M. COM.

VERMONT CAMP-MEETING.

DEAR BRETHREN: We wish to speak in regard to the soon coming camp-meeting. It is to be held at Vergennes, three quarters of a mile north of the depot, in Mr. A. Tupper's pleasant grove. We expect trains to stop at the grounds; so there will be no expense for transfer of person or baggage. We have agreed with Mr. Tupper, in consideration of his giving us free use of the grounds, to patronize him in keeping horses, obtaining milk, straw, etc., at lowest prices. He will take entire care of horses (feeding hay only) throughout the seven days of the meeting, for two dollars; or will allow owners to care for them, as they choose. The location is central. We expect a large representation of the new Sabbath-keepers, those brought to a knowledge of the truth this last year. Return checks will be given on the grounds, as heretofore. We are expecting that the General Conference will send us suitable help.

In choosing delegates to the Conference, bear in mind the change made last year in the basis of representation, which gives a church of fifteen members two delegates, thirty members, three, and an additional delegate for every fifteen members. Remember the admonition of Scripture: "Cursed be he that doeth the work of the Lord negligently," margin. Do not be careless or negligent in church reporting and the choosing of delegates, and in other church matters. Attend to these things promptly and with strictest fidelity. Make the work of God the first and most important of all concerns of life, as indeed it is.

A word about going to camp-meeting: There is a class that love the truth with all the heart—we know they will be there any way; another, who hold it

nominally, will consult worldly hindrances, and think to stay away; but by all means we want you there also, that if it be possible you may receive such a spiritual awakening as you ought to have to stand for God in such days as these. Remember the solemn words of the last "Testimony":—

"The same disobedience and failure which were seen in the Jewish Church have characterized in a greater degree the people who have had this great light from Heaven in the last message of warning." "Dare you continue thus to disregard his claims? Will you trifle with Heaven's most sacred trusts?" "Summon every energy of the soul; employ the few remaining hours in earnest labor for God and for your fellow-men." "My brother, you endanger your own soul's salvation if you hold back now. . . God will surely pass you by."

Come to the camp-meeting. We are hoping for a large outside attendance. The meeting is to be held in a new field, and tent effort will probably immediately follow. Pray for the illuminating influence of the Spirit of God in double measure this year.

VERMONT CONF. COM.

News of the Week.

FOR WEEK ENDING JULY 18.

DOMESTIC.

—Sam Jones will begin a prohibition campaign in Missouri July 25.

—The steamship *Nevada* arrived last week with 400 new Scandinavian converts to Mormonism.

—The Dubuque (Iowa) Oatmeal Mills were swept away by fire Friday night, the loss reaching \$100,000.

—Business failures for the week number 183 against 179 last week.

—A heavy fall of rain Monday, in Northern Texas, was worth thousands of dollars to farmers and cattlemen.

—The lock-out in the fifty-four tanneries and currying shops of Peabody and Salem, Mass., was begun Tuesday morning, rendering over 3,000 men idle.

—Forest fires in Northwestern Wisconsin are causing tremendous loss and damage. It is the most disastrous fire that has ever visited that region.

—A very destructive cyclone passed over Central Illinois Friday night, July 9. A vast amount of growing grain was leveled and much other property destroyed.

—The impeachment trial of Mr. Brown, State Auditor of Iowa, closed on the 13th inst., having lasted eight weeks and cost \$30,000. The verdict is "not guilty."

—The Dakota Constitutional convention at Sioux Falls, Wednesday, declined to submit to a vote of the people the question of at once declaring the Territory a State.

—Seventy-five persons who partook of chicken salad at a tea party at Charleston, Ill., Thursday night, were poisoned. A number of the victims are still in a critical condition.

—Professor Dodge of the National Agricultural Department, estimates the losses in spring and winter wheat during June, from drought and other causes, at 11,000,000 bushels.

—A schooner containing a picnic party of Manteo (N. C.) citizens, capsized Thursday in Albemarle Sound. Three bodies have been recovered, but how many more perished is not known.

—Four cars of the Forepaugh circus train were wrecked Friday morning at Vasselborough, Me., several men being injured, and twenty-five horses killed. Two men are believed to be under the wreck.

—Latest returns show that the wheat crop of California will exceed 70,000,000 bushels—the largest ever harvested. It is expected that California will be able to export 60,000,000 bushels.

—A rain, hail, and thunder storm swept over the Marion, (Ind.) section Monday afternoon, leveling trees, wrecking windows, and ruining crops. Corn was riddled by the hail and entirely destroyed.

—The convicts at the Dade coal mines in Georgia have revolted, and 150 of the men have entrenched themselves. An artillery and a militia company have been ordered to the scene.

—At St. Louis, Wednesday, Brooks, alias Maxwell, convicted of the murder of C. A. Preller, was sentenced to be hanged Aug. 27. An appeal was granted, and a stay of execution ordered until Oct. 2.

—The Lindell Mills at Fort Collins, Col., were destroyed by fire. Loss, \$60,000. Chapman's planing mill and lumber yard at Mayville, Ohio, were destroyed by fire. Loss, \$20,000.

—The Department of Agriculture at Washington, reports that the outlook for the cotton crop is unfavorable. The average is below that of last year. Corn is one point better and promises a fair yield, though the Nebraska crop is suffering from drought.

—Eight thousand delegates were gathered at Topeka, Kan., Tuesday night, for the National Educational Association's Convention. It was found necessary to erect 200 tents in Capitol Square, it being impossible to lodge all the visitors in hotels and private houses.

—Dr. Gatling will soon exhibit in Washington a gun especially devised for the suppression of riots. Its weight

will be fifty pounds, and it will be capable of firing 1,000 shots per minute. The intention is to place the weapon on police patrol wagons.

—C. D. Graham, a native of Philadelphia, 33 years of age, succeeded in making the descent of Niagara rapids and passing through the celebrated whirlpool, Sunday, imprisoned in a cask. He was released five miles below unharmed, save a few bruises.

—A strange disease made its appearance at Waterford, Racine Co., Wis., a few days since, and is still spreading. Two deaths have occurred, and six others are expected momentarily. Forty people have been stricken with a virulent form, and many others with a milder phase, of the malady. The people are terror-stricken, and the village is being rapidly deserted.

FOREIGN.

—Turkey has authorized free passage of the Dardanelles by Russian torpedo-boats on their way to Odessa.

—Crops in Prussia are reported in a highly satisfactory condition, especially as regards rye and wheat.

—Spain will try to sell \$60,000,000 worth of forests, and build a navy with the money.

—Chief Poundmaker, who was involved in the Riel rebellion, died suddenly last week.

—It is believed in Vienna that Bulgaria and Roumania have concluded a secret alliance against Russian encroachment.

—Serious rioting broke out Tuesday evening at Belfast, between Protestants and Catholics, in which many persons were injured.

—The Canadian cruiser *Middleton* has given notice that no American boats are to be allowed to take herring in Dominion waters.

—M. de Lesseps states that it is possible to complete a level canal at Panama within three years, at a cost of 600,000,000 francs.

—Russian newspapers urge Russia to intervene in Bulgaria unless Prince Alexander be speedily deposed by his own subjects.

—A riot occurred at Cardiff, Wales, July 9, during which the police charged the crowd, and wounded over one hundred persons.

—A South American exhibition opens in Berlin in September. The Argentine Republic will exhibit farm produce; Uruguay, meat extracts; Brazil, woods and coffee.

—The present condition of the parties in the British House of Commons is as follows: Conservatives, 315; Unionists, 72; Gladstonians, 191; Parnellites, 83.

—The sum of 16,000,000 roubles has been set apart by the Russian government for improving ports on the Black Sea and Sea of Azov, to enable them to admit the largest Russian ironclads.

—Lord Salisbury has made overtures to Lord Hartington for the formation of a coalition ministry, whose program shall include a local government bill for Ireland, Scotland, and England.

—Six thousand uniformed Knights of Pythias paraded Tuesday at Toronto, Ont., the occasion being the session of the Supreme Lodge, which referred to a special committee a ritual for a ladies' rank.

—The French government has ordered 60,000 repeating rifles to be distributed among the troops before August. This action is attributed to the conduct of Germany in recently arming her battalions in Alsace-Lorraine with similar weapons.

RELIGIOUS.

—Mwanga, the African king who murdered Bishop Hanington, has since burned a native Christian convert alive.

—Dr. Murray Mitchell, of England, recently expressed the opinion that by the end of this century no foreign missionaries would be needed to carry on the work in Japan.

—The American Home Missionary Society's receipts the first year (1826) were \$18,000. Its receipts last year were nearly \$525,000.

—About \$62,000 were spent by the Presbyterian Church in Canada in the west, for home missions and augmentation combined, last year. About \$25,000 of this sum was given to Manitoba and the northwest. They have voted \$30,000 for this year.

—An act to incorporate the First Synod in the Dominion of Canada, of the Reformed Episcopal Church, and for other purposes connected therewith, received the royal assent through the governor-general, on the 2d inst.

—The Congregational Church Union in session at Ottawa, Canada, favorably considered the recommendation that the Congregational Church in Canada should seek union with that of the United States, and the executive committee has been instructed to prepare a report on the matter.

—The Presbyterian General Assembly at Minneapolis thus defined its relation to Swedenborgianism: "In view of the great doctrinal difference between the Swedenborgians and ourselves, the Assembly regards the reception of church members upon certificate from them as inadmissible. It is not intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."

Obituary Notices.

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

HOOPER.—Died of brain fever, at the family residence at Chestnut Ridge, Ohio, after an illness of three weeks, Grace, youngest daughter of Annie and Howard Hooper. She died eight months lacking three days after her father's death. The bereaved mother and three remaining children mourn not as those who have no hope; for they believe in the soon coming of our dear Saviour, and that they will then be united where parting shall be no more. Mrs. H. ALDERMAN.

HOLLINGSWORTH.—Died June 1, 1886, at Grimsby, England, of tubercular meningitis, Minnie, youngest child of Bro. and Sr. W. E. Hollingsworth, aged two years, 2 months, and 15 days. This is the third child that these parents have laid to sleep in the "city of the dead." But they sorrow not as those that have no hope, but wait for the coming of the Life-giver, when parting will be no more. Funeral services by the writer. M. C. W.

STATES.—Died near Reese, Mich., June 14, 1886, Sr. Harriet States, aged 57 years, 7 months, and 13 days. She embraced present truth in 1852, at Sylvan, Washtenaw Co., Mich., under the labors of Eld. Joseph Bates, and has since tried to keep the commandments of God and the faith of Jesus. She leaves a husband and five children to mourn their loss. Her last words were, "Tell Eliza [her absent daughter] all is well." Funeral services by the writer. Text: Ps. 17: 15. ALBERT WEEKS.

CHOWNING.—Died of diabetes, at Cross Plains, Tennessee, Feb. 5, 1886, Bro. Robt. O. Chowning, in the 30th year of his age. For years he had been a believer in the Third Angel's Message, but it was not until last fall that he put his faith into practice. A large concourse of sympathizing friends met on Sunday, July 4, to pay their last tribute of respect to the departed. Words of comfort by the writer. J. SISLEY.

FARINGTON.—Died in Lowell Village, Me., March 20, 1886, Mrs. Tamson Farington, aged about seventy-six years. Sister Farington embraced the Sabbath truth under the labors of Elds. J. B. Goodrich and R. S. Webber, in the summer of 1877. She was a consistent Christian, and loved the truth. We believe she sleeps in Jesus. GEO. W. HOWARD.

MOSHER.—Died at the residence of her son-in-law, in Middlesex, Vt., June 7, 1886, Mrs. Abbie F. Mosher, aged 57 years. Thirty years ago, Sr. Mosher was seized with spinal disease, which increased in severity as years rolled away. The nervous system felt the shock intensely. Her eyes became so sensitive to light that for some fifteen years she was compelled to occupy a darkened room, with several coverings over them. Twenty-five years ago, she had given her heart to the Saviour, embraced the Bible Sabbath, and desired baptism. We went to the river's side, where in her chair she was borne into the water, and buried in baptism. The Spirit of God approvingly rested upon her. On gradually exposing her eyes to the light, after some fifteen years' seclusion, she became able to recognize her friends, to read her Bible, and to labor more for those around her, especially in teaching the little children in the family of her daughter. A sister of hers left one of our missionary stations to visit her a few days before her death. But unlooked for, their visit was cut short. Death came suddenly and unexpectedly. Her sister writes of her: "She said many things which are very comforting to me. Spoke of what constitutes the Christian character, also on the subject of forgiveness." In their last season of prayer, she remarked: "Jesus seems very near." Though confined almost wholly to her bed, "she had arranged to do more extensive missionary work than ever before. How much she had done in her family the future may reveal." A. S. HUTCHINS.

Appointments.

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

I WILL attend the S. S. convention at Ithaca, Mich. July 24, 25. I shall be pleased to see all the missionary workers and canvassers, and all who desire to engage in these branches of the work. H. W. MILLER.

THE third annual session of the Virginia S. S. Association will be held in connection with the camp-meeting, at Harrisonburg, Va., Aug. 3-10. B. F. PURDHAM, Pres. Va. S. S. Ass'n.

Publishers' Department.

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

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 20c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

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The Review and Herald.

BATTLE CREEK, MICH., JULY 20, 1886.

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New York,	" 15-21
Nebraska,	" 15-21
California, Woodland, State Meeting,	Sept. 22 to Oct. 5
California, Los Angeles Co.,	Oct. 14-25
California, Santa Barbara Co.,	Nov. 4-11
	GEN. CONF. COM.

Bro. Wm. Ings writes us from Brooklyn, N. Y. that he and sister Ings expect to sail for England, July 24, on the steamship *Servia*, of the Cunard line. His address will be 72 Heneage St., Great Grimsby, England.

Bro. and sister Stagg of Kansas, on their way to England to work in the cause there as the way may open, stopped off at this place, and remained over Sabbath. Bro. S. is a native of England, and is very desirous of doing what he can to assist in bringing a knowledge of the truth before the people of his fatherland.

In a Private letter from Canon City, Colorado, where he is now holding meetings, Bro. Wm. Ostrander gives an account of an interesting experience he has had in presenting the subjects of the second coming of Christ, and the United States in prophecy, to the inmates of the State prison at that place. While there was an evident effort on the part of some to repress all interest in the tent meeting he was holding in the place, the warden of the prison invited him to speak there, which he did, giving the two discourses above referred to, with manifest interest on the part of some. A full set of our books was purchased for the prison library.

Bro. J. G. Wood sends us, from Springdale, Arkansas, a copy of a letter written by Bro. Armstrong, from the county jail of Washington county, where he was then lying incarcerated for quietly going about his labor on the first day of the week, after having observed the seventh day. A little hay with a blanket thrown over it, without any pillow, was his accommodation for a bed. To avoid the noisome odors of the cell, he was allowed the third night to sleep in the hall, on the bricks, with his coat for a bed and his Bible for a pillow. He wrote that he spent his days in reading and distributing tracts; that he was in excellent spirits and of good courage, enjoying the blessing of the Lord; and he wished Bro. Wood, when he should visit him, to bring him more tracts, and to read at their meeting. Phil. 4: 1-14, as expressive of his feelings.

"CANDID ADMISSIONS."

A FOUR-PAGE tract which should be circulated in large quantities. Sent post-paid to any address at twenty-five cents per hundred. Usual discount to the tract societies when taken by the thousand.

"HELPS TO BIBLE STUDY."

THE third edition of this valuable work has already been exhausted, and the fourth edition is now ready for sale. A few of the readings have been revised, some new ones added, and all re-arranged, and given in the order Bible readers recommend to be used. It has been thought best to bind a few in cloth; price, 50 cts. Paper covers, 30 cts. One copy of "Hints to Bible Workers" will be given free with each copy of the book. Address, College Press, Battle Creek, Mich.

ALL ADVENTISTS.

BRO. L. H. SMITH (S. D. Baptist) writes from Dallas Co., Texas:—

"One man to whom I gave a paper which you sent me, said, 'Why, this is an Adventist paper; I thought you were all Seventh-day Baptists. I was thinking some of joining your church; but if you are Adventists, I shall not do so.'

"Smiling at the brother's incredulity, I said, 'Friend, we are all Adventists; and if you show me a man that is not an Adventist, I will show you an infidel, a disbeliever in Christ and his word.' After conversation on this point, when we came to part, he gave me his hand, and, while the tears coursed down his cheeks, said, 'Well, brother, I believe I am an Adventist too, and did not know it.'

"The seed fell upon good ground, and will, I believe, bring forth fruit to the glory of God."

CAN YOU HELP?

WHEN I was in England, I found good, industrious men, women, and youth who were thrown out of employment, and greatly distressed, for keeping the Sabbath of the Lord; and on my return, I may find others brought into the same circumstances. It would bring relief if employment could be provided by our friends in America for a limited number of such special cases. Should any see duty in this matter, they will please communicate their wishes to me, at Great Grimsby, England. WM. INGS.

A CORRECTION.

IN last week's REVIEW, in our notice of the workers' meeting at Mt. Vernon, a mistake was made in giving the time of the workers' meeting as Aug. 4. It should have been Aug. 11-16.

R. A. UNDERWOOD.

TO LIBRARIANS OF DIST. NO. 3, MICH.

HAVING been appointed to fill the vacancy occasioned by the resignation of J. D. Morton, I have appointed my wife as district secretary. Librarians will send all orders and reports to A. E. Goodrich, Colon, St. Joe. Co., Mich.

H. C. GOODRICH, *Director.*

KANSAS WORKERS, ATTENTION!

WE desire to have a workers' meeting at Osborne, in connection with the camp-meeting, beginning Aug. 13 and continuing till Aug. 19, when the camp-meeting proper will commence, and continue ten days.

Those who expect to labor in any branch of this work will find it to their advantage to attend.

J. H. COOK.

MINNESOTA TREASURERS, TAKE NOTICE!

THE treasurers of the Minnesota Conference churches are requested to note the change in the office of Conference Treasurer, and to send their collections of tithes to H. P. Holser, Box 1058, Minneapolis, Minn., instead of to Allen Moon, Owatonna or Eagle Lake, as heretofore. And when you have sent your money to him, do not forget or neglect to send your report to me, at Hutchinson. If any fail to receive a blank in time, please notify me of the fact, and I will forward one. The treasurer annually receives several hundred dollars that are never reported to me. If our reporting system is worth having, it is worth carrying out faithfully. Let us see if it cannot be done the present year.

D. P. CURTIS, *Conf. Sec.*

TENTS FOR TEXAS.

I WILL say to those brethren that desire tents for themselves, I shall take pleasure in getting them for you. They can be had for the following prices:—

10x12, 3½ ft. wall, 8 oz. duck,	\$12
12x14, 4½ " " "	14
14x16, 5 " " "	16

Well made, and of good pitch. If a number are ordered, the above prices will be discounted some. They should be ordered immediately. Address me at 3652 Vincennes Ave., Chicago, Ill.

R. M. KILGORE.

DISTRIBUTERS.

MANY plans have been devised by our people to circulate our reading matter, but nothing has proved so effectual in California as the distributor. This case is neatly constructed with eight pockets, each pocket holding two papers, if folded properly. It is made of walnut, nicely finished, 17x10½ inches, and on the base board is the following inscription: "Choice reading free. This reading matter is furnished by the International Missionary Society, 1059 Castro street, Oakland, California. Correspondence solicited." Of course the address can be changed to any other. We also have a case for pamphlets, which are read and returned. In ordering cases, it would be necessary to specify which kind is wanted. The loaning library racks are only used in factories and on steamers. The price for either kind is \$1.50, when ordered singly; orders of from six to twelve, \$1.25; from twelve upward, \$1.00 each. When ordered, they will be cased and shipped free of charge, and can be had in any quantity by addressing Pacific Press, Oakland, Cal., or REVIEW & HERALD, Battle Creek, Mich. When ordering, say how you wish them sent, by freight or express.

The design of the distributors is for hotels, depots, employment offices, factories, and steam-boats. New papers should be used each week; old ones are distasteful, and would not be taken and read like those of a late date. When places are found for the cases, they should be attended to regularly. A variety of reading matter should be placed in them, as follows: four Signs, two REVIEWS, four Gospel Sickles, two American Sentinels, and a copy or two of the Instructor and of the Outlook. About eighty pages of assorted tracts of the smaller kinds should be placed in the upper pockets. The cost of supplying them once per week for one year, will be about \$12.

This is a very economical way of distributing reading matter, as it is only taken by those who desire to read. Then, again, the distributor does its work well. It has no controversy with any, and the superscription it bears does not explain all the particulars of our faith, which is often done prematurely by individuals. Should our people on this side of the Rocky Mountains take hold of this enterprise, as I am confident they will, they should not cease their efforts in mailing our periodicals. The work is advancing, and this distributor work is in addition to what we are already doing. The truth is onward, and it is the duty of all lovers of it to take hold of every enterprise that will advance the Third Angel's Message. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." WM. INGS.