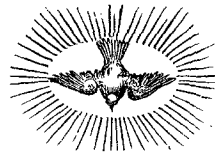


# Adventist Review



## AND SABBATH HERALD.



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

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#### PILGRIM DAYS.

BY S. O. JAMES.

WATCHING, watching, wearily watching,  
Till my eye-lids close,  
Rousing up, and fighting daily,  
With my cruel foes;  
Wondering at the painful pressure  
They can bring to bear,  
Trying still to leave with Jesus  
All my load of care;

Wondering if my efforts please him  
In such weakness made,  
Fearing lest my failures grieve him,  
Praying still for aid;  
Sighing for his precious graces,  
Mourning o'er my sin,  
Humbled at the deep corruption  
I behold within;

Speaking of his boundless mercy,  
And his wondrous love,  
Hoping soon to share his glory  
In bright realms above.  
Thus it is my earth life passes,  
Thus my days go on;  
But I know the shades will lighten,  
And the morning dawn.

### 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.

#### EXPERIENCE AS A TEACHER.

BY MRS. E. G. WHITE.

EXPERIENCE is said to be the best teacher. Genuine experience is indeed superior to book knowledge. But habits and customs gird men and women as with iron bands, and they are generally justified by experience, according to the common understanding of experience. Very many have abused precious experience. They have clung to their injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and when you seek to instruct them, they sanction their course by referring to their experience. But true experience is in harmony with natural law and science.

Here is where we have met with the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths brought before the mind, sustained by the word of God; but the ear and heart are closed, and the all-convincing argument is "my experience." Some will say, The Lord has blessed me in believing and doing as I have; therefore I cannot be in error. "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to style

experience. Many of the grossest habits are cherished, with the plea of experience. Many fail to reach that physical, intellectual, and moral improvement it is their privilege and duty to attain, because they will contend for the reliability and safety of their experience, although that misjudged experience is opposed to the plainest revealed facts. Men and women, with constitution and health gone because of their wrong habits and customs, will be found recommending their experience, which has robbed them of vitality and health, as safe for others to follow. Very many examples might be given to show how men and women have been deceived in relying upon their experience.

The Lord made man upright in the beginning. He was created with a perfectly balanced mind. The size and strength of the organs of the mind were perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet dependent one upon another for the full and proper use of any one of them. Adam and Eve were permitted to eat of all the trees in the garden, save one. The Lord said to the holy pair, In the day that ye eat of the tree of knowledge of good and evil, ye shall surely die. Eve was beguiled by the serpent to believe that God would not do as he had said he would. Ye shall not surely die, said the serpent. Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband; and that which had an overpowering influence upon him, was her experience. The serpent had said that she should not die, and she felt no ill effects from the fruit which could be interpreted to mean death, but just as the serpent had said, a pleasurable sensation, which she imagined was as the angels felt.

Her experience stood arrayed against the positive command of Jehovah, and Adam permitted himself to be seduced by the experience of his wife. Thus it is with the religious world generally. God's express commands are transgressed, and because "sentence against the evil-doer is not executed speedily, the hearts of the sons of men are fully set in them to do evil."

Men and women, in the face of the most positive commands of God, will follow their own inclination, and then dare to pray over the matter, to prevail upon God to consent to allow them to go contrary to his expressed will. God is not pleased with such prayers. Satan comes to their side, as he did to Eve in Eden, and impresses them, and they have an exercise of mind, and this they relate as a most wonderful experience which the Lord has given them. A true experience will be in perfect harmony with natural and divine law. False experience will array itself against science and the principles of Jehovah. The religious world is covered with a pall of moral darkness. Superstition and bigotry control the minds of men and women, and blind their judgment, so that they do not discern their duty to their fellow-men, and their duty to yield unquestioned obedience to the will of God.

Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who

would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Ps. 81:11, 12: "But my people would not hearken to my voice; . . . So I gave them up unto their own hearts' lust; and they walked in their own counsels."

Those who are desirous to follow a course which pleases their fancy, are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. Some have their duty indicated by circumstances and facts sufficiently clear, but have, through the solicitations of friends, in harmony with their own inclinations, been swerved from the path of duty, and passed over the clear evidences in the case; and, with apparent conscientiousness, they have prayed long and earnestly for light. They have had earnest feeling in the matter, and they interpret this to be the Spirit of God. But they have been deceived. This course has grieved the Spirit of God. They had light, and in the very reason of things, should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord, and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that God permits them to do so, and to suffer the results. These imagine they have a wonderful experience.

God made Adam and Eve in paradise, and surrounded them with everything that was useful and lovely. God planted for them a beautiful garden. No herb, nor flower, nor tree was wanting, which might be for use and ornament. The Creator of man knew that this workmanship of his hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. If happiness consisted in doing nothing, man in his state of holy innocence would have been left unemployed. But he who formed man, knew what would be for his best happiness; and he no sooner made him, than he gave him his appointed work. In order to be happy, he must labor.

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, we shall be blessed, and our lives will be useful. Not only will the organs of the body be gaining strength by their exercise, but the mind will be acquiring strength and knowledge, in the action of all the organs of the body. The exercise of one muscle, while other muscles are left with nothing to do, will not strengthen the inactive ones any more than the use of one of the organs of the mind, if continually exercised, will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle have their distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor.

—The best government is that which teaches us to govern ourselves.

## DEGREES OF INFIDELITY.

BY J. A. OPPY.

AN atheist is the highest type of an infidel. He says in his *heart*, "There is no God." Next to him follows the rank infidel, who believes in a supreme creator, but does not believe in the God of the Bible. If such were intelligent students of the word, they could not fail to see that it requires a greater stretch of the mind to disbelieve what the Bible says than to believe it. To disbelieve the Bible, is equal to affirming miracles and historical facts more than tenfold as great as to believe the Bible. Their ignorance of the book and its teachings, together with the carnality of the human heart, betrays them into a total rejection of it. If they understood the book, they could not be honest and reject it. Nor does it indicate honesty for a man to reject what he does not know anything about, morally speaking. The Bible claims to be a revelation of the will of God to man. Who can *honestly* reject it as such before he has carefully investigated and weighed the *evidence* on which such a claim rests?

Following the infidel is the skeptic. Thomas will well represent this class. He demanded evidence, and that, too, of a stronger nature than the case really required. "I will not believe," said he, unless I can "put my finger into the print of the nails, and thrust my hand into his side." But when the Lord showed him his hands and side, and told him to do as he had desired, the sight was enough, and he cried: "My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed." It is usual for the skeptic to demand more evidence than his case requires; and not being supplied with anything more than "All Scripture is given by inspiration of God, . . . that the man of God may be perfect," he continues to doubt, and more often than otherwise, becomes a universal doubter. Before we have time to suggest the long list of unbelievers, they will readily flash across the mind of the intelligent reader. The fact is this: A man is an infidel just in proportion to the degree that he rejects the word of God.

But I am met with the assertion, "Every man has a right to his own opinion." I reply, that any man who accepts the Bible as the revealed will of God, has no "right to his own opinion" when that opinion is opposed to the plainly revealed will of God. When opinion comes in contact with the word of God, then opinion must be given up. Opinion leads to sectarianism, and this, in turn, to the blanket of infidelity.

Let us see how this works. The atheist, the first type of infidel, gives it as *his opinion* that "there is no God." One of the second type declares, There is a God; but it is *my opinion* that the Bible is not a revelation of his will. An infidel of the third class says, There is a God, and the Bible contains all the revelation of his will that he has ever made; but there are many things in the Bible that he had nothing to do with. An infidel of the fourth class affirms his belief in the New Testament, but rejects the Old Testament. One of the fifth class accepts both the Old and the New Testaments in the spirit of them, as he says, but opposes the letter. Under this head come nearly all the popular denominations of the land. "We are not under the law," say they, "but under grace;" "The law is abolished;" "Christ changed the law;" "The disciples changed the law;" "We can't keep the letter of the law on a round world;" "One seventh part of time is all the law requires;" and so on *ad infinitum*. The psalmist says: "Thou shalt guide me with thy counsel;" and when men do a thing that God has commanded, simply from the stand-point of their *opinion*, they are deserving of but little more credit than as though they did not do it at all. When opinion becomes our guide, anything that comes to us from God in the form of a cross is readily laid aside; and only the easy, popular forms of Christian worship are adhered to.

Let me illustrate this principle by two incidents: I said to a Methodist brother, "Do you believe in celebrating the Lord's supper?" Of course he said, "Yes." I asked, "Why?" He replied, "Because the Lord instituted and commanded it." I asked, "Did you ever read the 13th chapter of John?" "I suppose I have," said he, "but I do not know what it is about now." "I will quote

three verses," said I: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." "Now," said I, "the ordinance of humility was instituted and commanded by Christ, just the same as the celebration of the Lord's supper; and why do you accept the one and reject the other? They both rest on the same foundation. They stand or fall together." "Well," said he, "it is *my opinion* that that is an old Jewish institution, and not binding on Christians." Thus is the Bible made void through opinion.

Two years ago I had the privilege of addressing an audience of about five hundred in a church at Fairbury, Ill. I spoke on the second coming of Christ. After the discourse, the minister arose, and said: "When I was a boy, the Adventists set a time (1844) for the Lord to come; and it just made my hair stand on end. But the time passed, and the Lord did not come, and my hair lay down, and it has been *lying down ever since*. Do n't be alarmed, brethren, the Lord is not coming very soon; it may be a thousand years yet." How does the above statement compare with "Behold, I come quickly;" "I go away, and *come again* unto you. If ye loved me, ye would *rejoice*, because I said, I go unto the Father?" A long absent and much loved friend is about to make us a visit, and as soon as some hear of it, it makes their "hair stand on end." What must be the condition of a man's heart, and the nature of his conduct, if the coming of the Lord makes "*his hair stand on end*"! It was *his opinion* that the Lord would not come soon, though the Lord says he will. Thus does opinion make void the word of God, and develop the worst of infidels.

## STEPPING-STONES TO SPIRITUALISM.

BY H. STEARNS, M. D.

THE great object which Satan has in view, is to draw men away from Christ the Saviour, and lead them to put their confidence elsewhere. To accomplish this object, he employs, and has employed in the past history of the church, a great variety of devices suited to the peculiar conditions of the times. When he could no longer deprive the world of the word of God, it became his greatest object to introduce errors in the interpretation of that word, which should pave the way for greater deceptions on his part.

Probably no error has been more prolific of evil, or more generally accepted by professed Christians, than that of the conscious state of the dead, or the inherent immortality of man; and yet there is no belief so contrary to reason and to revelation. The Bible speaks in no ambiguous terms on this subject. In the very beginning we have God's own words for it, that death should be the penalty of sin. We are told that in the very day a man dies, his thoughts perish (Ps. 146:3, 4); that the dead know not anything (Eccl. 9:5); that they do not know what is going on in the earth (Job 14:21); that they are asleep in the grave (Matt. 27:53); that they shall sleep there till the resurrection (Job 14:12); and hundreds of similar statements are made, so plain that they cannot be disputed.

It is surely a wonderful evidence of the cunning craftiness of Satan; that he has induced the great majority of the church to adopt as the corner-stone of their faith, a belief so contrary to the Scriptures, so fatal in its tendencies. Out of this error have sprung a host of others, whose name is legion. Purgatory, invocation of saints, the worship of the Virgin, prayers for the dead, eternal punishment, Spiritualism, and many others would go down in a moment before the plain statements of the Bible. In the face of all this, is it not strange that Christian ministers will be found who assert that it is a matter of no consequence what we believe on this important subject? And yet this is too often the case. There are many earnest Protestants who, while they strenuously oppose the Romish doctrine of prayers to the saints, are yet themselves deceived into an error almost as dangerous.

How often have we heard the expression from the lips of those who have lost some near and dear friend: "I could not live did I not believe that the one who is gone is conscious of my griefs and cares; that he sympathizes with me as on earth, and

may be even here in my presence, to guard and protect me"! Many of those who use such language, utterly repudiate Spiritualism. Oh, that their eyes might be opened, that they might see how Satan is drawing them nearer and nearer the maelstrom of Spiritualism, in which so many noble souls have been wrecked! Little do they realize how few are the steps, and how easy the descent, into actual Spiritualism. Once established in the belief that their dead are conscious, Satan endeavors to lead them on to the next step: instead of looking to Christ for help and sympathy, he would have them depend more and more on the spirits of the dead. When this is accomplished, they are in an exceedingly dangerous position. Their minds dwell continually on the presence of their dead friends. If the dead know what the living are doing, why can they not hear what they say? so, almost unconsciously, they begin speaking to the dead, telling them their troubles, and asking for help.

But when they have gone thus far, they do not often stop. They have accustomed themselves to depend so much on this unseen help, that it seems as if they must hear from their loved ones. The wish is father to the deed, and before they are aware how far they have gone, we find them secretly consulting some medium. A letter comes, purporting to be from the dead; or perhaps a spirit appears, so exactly resembling the lost one, that with joy they cry out, "What further need have we of proof?" Now the hosts of darkness triumph.

Through this forbidden intercourse, Satan instills into their minds all sorts of errors, undermines their faith in the Bible, and leads them down, step by step, till they are beyond all hope. It is a fearful picture, but not more fearful than true. Christ himself has said to sorrowing ones: "My grace is sufficient for you;" "Lo, I am with you always, even unto the end of the world." We say to such, Trust the promises of the Saviour. Look to him for help and sympathy. Depend on One who is "mighty to save,"—not upon spirits which have no real existence,—till the voice of Christ shall call them from their graves. Surely, nothing can please Satan more than to see the success of this terrible delusion in turning hearts away from Christ.

It is easy to believe what we wish to be true. It is hard to give up a cherished belief. It may be, as Harriet Beecher Stowe expresses it,—

"A beautiful belief,  
That ever round our heads  
Are hovering, on viewless wings,  
The spirits of the dead;"

but we are not concerned now with the poetic beauty of the thought. In view of the soon coming Judgment, we ask all honest Christians to lay aside all prejudice, and, with earnest prayer for guidance, to investigate this important subject for themselves. And may God in his mercy guide us unto all truth by his Holy Spirit, according to his promise.

Sunshine, Col.

## SHALL WE KNOW EACH OTHER THERE?

BY ELD. G. C. TENNEY.

THE song assures us that we shall. Every impulse of our hearts says, Amen. But it does seem a little strange, upon first thought, that the Bible should be comparatively silent upon the point of personal recognition, when we are inclined to regard it of such great importance to our future happiness. The Bible describes no such scenes as we are apt to picture to ourselves in thinking of the time when we shall meet again our lost loved ones. As we take our last look at some loved face, the dearest thought is, We shall soon meet again. Without this hope, often life itself would be a burden. But the word of God does not make this a prominent subject of promise; in fact, it is left so that the question is often asked, Shall we know our earthly friends in heaven? I do not doubt for a moment that we shall. Certainly we shall preserve our identity, and reap the results of our earthly life; and the fact that our identity is preserved, proves that we shall be identified. Moses and Elias were readily recognized at the transfiguration. Abraham, Isaac, and Jacob will be recognized by those outside of the city. The promise that they that mourn shall be comforted, assures us of the restoration of our lost joys. There is nothing in the Bible to show that we

shall not know each other by name and by our earthly associations.

But evidently the Author of the Bible does not place as high an estimate upon the importance of this fact as we are inclined to do. This is because heavenly associations are formed upon an entirely different basis from that upon which earthly affection rests. We know but little of the true principle of love, except what is revealed to us by divine grace. We have around us a comparatively small circle whom we regard as personal friends, and who are more or less dear to us, as we are more or less closely related to them by interest and sympathy. But to the world outside of that circle, we are almost indifferent. We read of their losses and their death without even a sigh. The truth is, much that we regard as love is born either of natural ties or of selfishness. We love those who love and please us, and when their power to do so is lost, our friendship vanishes. And we measure our happiness in this life by the amount we receive from our immediate surroundings.

Carrying this idea into the future world, we place a very high estimate upon the importance of being able to recognize these friends, and renew these associations. There is, perhaps, no wrong in this; but the words of Jesus to the Sadducees are intended to set us right upon this point. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

The idea of a grand, harmonious family, embracing all the children of God, where each will be dear to all; where love will be pure and boundless, surpassing all we have known or felt here, and which all will share alike, is here presented to us to represent the society of heaven. We shall know each other, and know everybody, and heart will be bound to heart with the tenderest and truest affection, even the love of God and Christ. Here the husband may persecute and forsake the wife, the wife give agony to her companion, children be ungrateful, and even a mother may forget her tender child; but the love of heaven is not so. Nothing separates from the love of Christ; and when each and all possess an overflowing measure of this love, we shall experience a friendship and kindred love to which upon earth we have been almost entire strangers. How dear all the saints of God will be then! Love for our lost but found ones will not be diminished, but it will be greatly increased; and yet all will be modified and stripped of selfishness, by our having taken deep draughts at the living fountains of divine love, gushing forth on every side; by our breathing an atmosphere laden with the rich fragrance of grateful praise and filial love; by an unbounded sense of infinite love, and what it has done for us. Before such a happy state, earthly love, even in its best forms, will fade into nothingness. This, no doubt, is the reason why so little is said about earthly love in heaven.

### WHERE DOES IT GO?

BY N. J. BOWERS.

"If the soul does not go to heaven or hell at death, where does it go?" is asked. *Answer*, Into the grave. *Proof*: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89:48. "But God will redeem my soul from the power of the grave." Ps. 49:15. Something here called the "soul" goes into the grave. David says that God will redeem, or bring back, his soul from the grave. King Hezekiah, in speaking of his sickness which was almost fatal, addressing his words to the Lord, says: "Thou hast in love to my soul delivered it from the pit of corruption: . . . For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 38:17, 18.

John on the Isle of Patmos was shown the souls of those that had been beheaded for their Christian testimony. They *lived* and reigned with Christ a thousand years. They had been dead, but had been called forth in the first resurrection. *They came from their graves, or resting places, to eternal life.* Rev. 20:4-6. It is not difficult to know where the soul goes at death if we let the Bible settle the question.

—In doing right, "resolutions can effect little; resolution is what is needed."

### AT PEACE WITH GOD.

BY L. C. HUTCHINS.

At peace with God I fain would be;  
His loving smile my soul would see.  
All reconciled, look down on me—  
At peace with God.

At peace with God! The law's demands  
Are canceled by his bleeding hands.  
I joy to do his blest commands,  
At peace with God.

At peace with God! My will put down,  
What care I though the foe may frown?  
Before me lies a golden crown—  
At peace with God.

At peace with God! My stony heart  
Is changed. I choose the better part,  
And healing feel instead of smart;  
At peace with God.

At peace with God! I trust him now,  
And walk with an unruffled brow.  
My all is safe with him I trow—  
At peace with God.

At peace with God! 'T is all I ask—  
Each day fulfill my humble task,  
As quiet in his love I bask,  
At peace with God.

At peace with God! The fears I share—  
At Jesus' feet each anxious care  
I lay, and gladly leave it there;  
At peace with God.

At peace with God! And, lest I roam,  
He gives the grace to overcome,  
And bear me safely to my home,  
At peace with God.

At peace with God! I'm rich, though poor;  
My drifting bark he'll guide and moor,  
And land me safe on Canaan's shore,  
At peace with God.

Fennville, Mich.

### CREATION.

BY GEORGE THOMPSON.

THE immensity of creation is something that cannot be comprehended by the mind of finite man. We look at this earth, which is but an atom of creation, and cannot estimate the power that brought it into existence. The angels beheld its creation, and shouted for joy. Job 38:4-7. God "spake, and it was done; he commanded, and it stood fast." Paul says, "Through faith we understand that the worlds were framed." Heb. 11:3.

But leaving this earth, we take a view of the sidereal heavens, and catch a glimpse of the vastness and majesty of creation in all its grandeur. On a clear night, as we gaze on the countless host of stars and planets, rolling with the utmost precision through endless space,—whose center is—where?—No man can tell; perhaps it is the throne of God,—then it is that we are led to adore their Creator. These declare to us the eternal power and Godhead of the great Jehovah. The poet has said:—

"There's not a scene to mortals given  
That more divides the soul and clod,  
Than yon proud heraldry of heaven,—  
Yon burning blazonry of God."

Now, while we behold the wisdom, power, and goodness so gloriously described in the works of him "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," we ask, Would heathenism exist in the world to-day had all this been kept in remembrance? Would any bow down to gods of wood and stone, to worship them as the true God?—No, indeed. Creation points us to the true God.

But how can all this be kept in remembrance? I answer, By recognizing God's great memorial of creation, the Sabbath. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. We are told pointedly that it is the sign of the true God. Ex. 31:13, 17; Eze. 20:12, 20.

Here we are furnished with a memorial, the observance of which will keep the work of creation always before us, as God designed it should be, and

will thus save us from idolatry. This memorial will exist as long as it remains true that God created all things in six days and rested on the seventh, which will be throughout the countless ages of eternity. Isa. 66:22, 23. But to-day we find that a relic of the Dark Ages has come in, that another day is being kept, namely, Sunday, a day for the observance of which there is no command, except by Paul's "man of sin." 2 Thess. 2:3, 4. Shame on the theory that robs God of his holy day! Let us seek for the "old paths" (Jer. 6:16), and walk in them, be careful in keeping the commandments of God, that we may be prepared for the eternal scenes of another life, and for the society of the wise and good in the world to come. Rev. 22:14.

Centralia, Ill.

### DO WE KEEP THE COMMANDMENTS OF GOD?

BY J. W. WATT.

IN Eph. 5:5, the apostle declares that no "covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." There are a great many who profess to keep the commandments of God, who, we fear, are still covetous in heart and practice. The apostle here plainly tells us that a man that is covetous is an idolater; and that such an one can have no inheritance in the kingdom of Christ. We look at the life of this same apostle, and we find that he was deceived upon this very point. He says (Rom. 7:7): "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Again (verse 11) we read, "For sin, taking occasion by the commandment, deceived me, and by it slew me." I fear there are many among us who, while professing to keep the commandments of God, would find covetousness in the secret recesses of their hearts, if they were to look down into them.

We look about us to see the condition of the work in some of our Conferences, and what do we see?—In some Conferences having a membership of five or six hundred, we see only four or five ministers in the field; and these, though laboring for but small financial returns, are scarcely supported by the money that comes into the treasury. These ministers receive a great many calls for labor which they cannot possibly fill. They are troubled to know what to do, and begin to look about them for some one to help in this great work. They find a goodly number of young men who would soon develop into good laborers, but they can give them no encouragement, because there is no money in the treasury to pay them for their services if they should go out to labor. Thus souls are left to perish because of a lack of means to support those who could carry the light of truth to them.

What is the cause of this lack of means? We believe the cause is this: Not all of our people are paying an honest tithe. Some, no doubt, are doing so, while others are not. Why do we not pay an honest tithe?—Because we are covetous. Some will reason like this: We are poor, and need so many things, that we cannot pay one tenth of our earnings into the cause, and still support our families. Such forget that God has promised to bless the nine tenths remaining, if we will give to him one tenth; and that he will withhold his blessing if we do not pay the tithe. What can we accomplish without the blessing of God?—Nothing at all.

Another will say, Yes, I believe it is right to pay tithes, and I expect to do so. He receives some money, but his family is needy, and he makes up his mind that he will use all of this, and will have more by the time of the quarterly meeting. But the quarterly meeting comes, and he has no money, and pays no tithe. The next quarterly meeting finds him in the same condition, and he goes on in this way, paying no tithe at all, and yet believing himself to be a Christian.

Now, let us go and examine the church treasurer's book at X, and see just how many of the members of this strong church are paying tithes, and how much each one is paying. We find they have a membership of sixty; and what is our surprise when we find that only twenty out of the sixty are paying any tithe at all, and some of them but very little? We look to see how much Bro. A has paid,



and we find the amount to be \$2.50 per quarter, or \$10 per year. We know that Bro. A has six in his family, and we wonder how in the world he can support them upon only \$100 per year; but as we consider his case carefully, we must make up our mind that Bro. A is not paying an honest tithe. He is a leading member in the church, and we find about one half of those who pay tithes following his example. We now look at the case of Bro. C. He has just as large a family as Bro. A, and earns less wages; and yet he pays ten dollars per quarter, or forty dollars per year. Perhaps he is paying an honest tithe. Bro. C, also, is a leading man in the church, so the remainder of those that pay tithes follow his example.

We thus have before us a church of sixty members, forty of them paying no tithe at all, ten paying about one fourth as much as they should, and ten paying an honest tithe. I am sorry to say that in many places we find our people in as bad a condition as this. Now how do those who thus keep back a part of their tithe, or who pay none at all, stand in relation to the law of God? The Lord says (Mal. 3: 8): "Will a man rob God?" Again (verse 10): "Bring ye all the tithes into the store-house, that there may be meat in mine house," thus showing us that if we keep back even a part of our tithe, we are robbing God. To rob God is to violate the principle of that command which says, "Thou shalt not steal."

Brethren and sisters, time is very short. The Lord is soon coming, and we cannot afford to be negligent of our duty at such a time as this. We cannot afford to keep back our tithes, and thus bring the curse of God upon us. May God help us as a people to awake to our duty upon this and all other points of obedience, that the blood of souls may not be found upon our garments.

*Rich Hill, Mo.*

#### "WISER THAN THE CHILDREN OF LIGHT."

BY ETHAN LANPHEAR.

CHRIST says in Luke 16: 8, "For the children of this world are in their generation wiser than the children of light." Was this statement ever more applicable than it is to-day? The world has seemed to adopt measures that draw all men unto it, the church as well as others. It has set its snares so wisely that the church has walked in un-awares, and become so entangled that she seems powerless to loose herself from its grasp. The world has accepted the church as a good institution; and in order to hold the church in its power, has introduced all sorts of outside organizations—Masons, Odd-fellows, and a thousand and one other secret societies; and in so doing has had wealth, position, self-gratification, indulgence, and the fashions of this world as the great object of their organization. At the same time, the world has been careful to incorporate therein just enough moral and religious principles to cover the sins, and draw the church and its membership unto them. Their methods for raising funds to carry on their work, are wisely set to draw from both the church and the world. They have fine halls, furnished equal to any of the churches; everything is attractive, and to their members wonderfully promising.

The church, looking on, observes this wonderful success, and adopts these methods of raising funds for her own support. She introduces sociables, theatrical performances, grab-bags, and nearly all other methods adopted by the world that appeal to man's vanity and pride, in order to draw the people and get money, thus obtaining money from gratifying the natural desires rather than from a spontaneous giving of a Christian love for the cause of God, coming from the abundance of a true Christian heart. The church becomes a pleasurable circle for self-gratification, taking in all who claim to belong to good society, but who delight in fun and self aggrandizement at the expense of religion. In fact, members of secret societies control most of our large and popular churches at the present day. In these organizations, they scoop in every one, of whatever character, that believes in a God. They build theaters, establish beer gardens, saloons, cockpits, and skating rinks; establish circuses and all varieties of funny shows, to tickle the fancy of men and children, to draw away their minds from better things that pertain to their eternal interests beyond this world.

The ministers that profess to be called of God to preach the everlasting gospel, have become subject to flattery and a fashionable life, and largely have become members of these secret societies. The theaters, skating rinks, and other places of amusement are built by stock companies; and for the sake of gain, church members take stock with the world in the same. Free tickets to the theater are issued to the ministers and leading men and women of the church; and one day in the week is especially set apart in the rink for ministers' day. The ministers patronize them by their own attendance, and their children are indulged to attend their sports day and night, whatever the character of the associations may be. The actors and proprietors manifest a liberality toward the church and all benevolent societies, and occasionally donate the receipts of an evening to some church or society, or for the benefit of the poor, thus proving their superior wisdom.

However disgraceful, sinful, and unwise the act to be performed, a screen of deception is used to blind the unwary. "A panoramic view of the Holy Land," or some "Bible story," to be presented in beautiful painting or otherwise, is advertised, which "ministers should not fail to attend, lest they fail to obtain a useful lesson to themselves, and to be enabled to give profitable instruction to their flocks and to mankind." The "next performance" is always advertised to be a *little superior* to the last act or scene presented; "*none should fail to attend.*" The whole city or community becomes absorbed and carried away with enthusiasm over these present, self-gratifying indulgences, and are crazed lest something shall transpire that they will not be permitted to indulge in. The young people and servant girls, and old people as well, are so infatuated that every shilling is saved for such expense. Market bills, store bills, and honest debts are left unpaid in order to attend the rink, theater, or secret lodge.

The state of religion is at its lowest ebb in the churches, and the membership is decreasing. The pastor becomes uneasy. The pastors of the city meet together to consider the situation. The aspect is alarming, lest their churches go down, and their salaries with them. The decision is rendered that the week of prayer shall be observed in union or at each church at home, as choice of church and pastor may agree. The notices are given out that meetings will be held every night in the week, and as much longer as circumstances will warrant. The meetings open with the pastor and perhaps fifteen to fifty of the old members of the church present. A short sermon, then half a dozen prayers, or remarks by old members, and then the meeting closes. The pastor wonders why the people do not attend. The next week he preaches to his congregation a sermon in the form of a severe reprimand for their non-attendance, and gives notice that meetings will be held in the parlor of the church every night during the coming week. The S. S. superintendent and teachers become more interested, and gather in a few of the children; but where are the young people and members of the church? Inquiry is made, and it is ascertained that several of the young and middle-aged are in attendance at the secret lodge, being installed on such a night; and such and such an one is in attendance at the theater, and others are at the skating rink. The pastor is astonished and crest-fallen, and wonders how the young people could be so neglectful of the call of the church; and their attendance is urged. They in a measure submit, and attend the meetings; but as soon as the benediction is closed, off they go to the rink, and there remain until ten or twelve o'clock.

A minister's daughter, after attending the covenant meeting of the church, went direct to the rink, where she was accosted by another young woman, not a professor: "What business have you here, coming right from your covenant meeting? I guess by to-morrow morning you will not remember much of what took place at the covenant meeting."

Is it any wonder that these things exist while pastor and people patronize these institutions? If you "sow to the wind," or world, you must "reap the whirlwind." Pastor and people, what think ye of it? Are you holding up Christ to a dying world? Are you making friends of the mammon of unrighteousness? "Can ye not discern the signs of the times?" Christ says: "Now is the judgment of this world: now shall the prince of

this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Is the church, in all this conformity to the world, lifting up Christ, that he may draw men to himself? Surely, the children of this generation seem wiser than the church. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

*Plainfield, N. J.*

#### WHAT SPIRIT HAVE WE?

BY MRS. E. H. ROLLINS.

"Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9. Though Christ uttered scathing denunciations of the hypocritical Pharisees, he never manifested a harsh or vindictive spirit, even toward his enemies and those who rejected him and his teachings. Instead of this, we find him weeping over those he came to save, who blindly turned from their only hope, and at last praying for the forgiveness of his murderers. Then how unbecoming in those who profess to be his followers, and who are engaged in carrying this last message of love and mercy to those who are in darkness, to manifest a feeling of anger and resentment toward those who do not readily accept us or our message! That this is sometimes the case is too true; and it is sometimes carried so far as to give rise to a feeling that they have had the light, and if they do not accept it, their punishment is good enough for them,—the professed missionary feeling that he or she has done all that duty requires, forgetting the difference in temperament, and the influence of individual surroundings, early training, etc.

It is true that we are each responsible for every ray of light given; but we are not to judge whether or not those with whom we labor are honest because they do not immediately accept our views. It is ours to labor with meekness and humility to sow the seeds of truth, and with earnest prayers to beseech the Lord to give the increase. When we feel that our labors or our talents are not properly appreciated, and that the leaders in the work do not give us the sympathy and support we think we should have, and because of this give way to feelings of independence, and refuse to work according to the plans recommended by those whom God has seen fit to place at the head of the work, or withhold in some manner our talents and support from the work,—when we do this, we not only "have not the spirit of Christ," but we are doing just what pleases Satan. A few words from "Testimony No 14," pp. 25, 26, may be in place:—

"Satan well knows that success can only attend order and harmonious action. . . . These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's 'say so.' They are amenable to no man. It is Satan's especial work to lead men to feel that it is God's order for them to strike out for themselves, and to choose their own course, independent of their brethren.

"If this work is of God, then when those who have been placed in positions of responsibility and trust meet in Conference, and together in earnest prayer seek God's guidance in and blessing upon their council and decisions, it is ours to accept those decisions, even though they are not just in accordance with our ideas.

"If any seem to be held back from the position they seek, it may be the very best thing for them and the cause. When the Lord wants us in any particular place, he will place us there just as soon as we are fitted for it. And we may rest assured that all the trials sent are just what we need; and it is our duty to patiently submit to his will, that we may at last hear the welcome, 'Well done.'"

*Hart, Oceana Co., Mich.*

## The Home.

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

### A SINGLE STITCH.

ONE stitch dropped as the weaver drove  
His nimble shuttle to and fro,  
In and out, beneath, above,  
Till the pattern seemed to bud and grow  
As if the fairies had helping been;—  
One small stitch which could scarce be seen.  
But the one stitch dropped, pulled the next stitch out,  
And a weak place grew in the fabric stout;  
And the perfect pattern was marred for aye  
By the one small stitch that was dropped that day.

One small life in God's great plan,  
How futile it seems as the ages roll,  
Do what it may, or strive how it can  
To alter the sweep of the infinite whole!  
A single stitch in an endless web,  
A drop in the ocean's flow and ebb!  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed;  
And each life that fails of its true intent  
Mars the perfect plan that its Master meant.  
—Susan Coolidge.

### TOM'S BIBLE VERSES.

"I DO N'T see the use of learning so many Bible verses," said Tom.

"Why," said his imaginative sister Amy, "suppose you were cast on a desert island with no Bible. Think how many verses and whole chapters you would have in your head."

"But I'm not going to be cast on a desert island," objected Tom. "I don't ever go sailing."

"And suppose," continued Amy, "you were called to see some poor sick man, and he wanted you to say some verses to him."

"I'm not ever called to see sick men," declared Tom. "I go to see sick boys sometimes, and they never ask for verses. They want to hear about base-ball, and what's going on at school."

"Not if they were dying?"

"If they were dying, I would n't be let in to see them anyhow," said Tom, triumphantly. "What I want to know is what's the use of me, a boy, learning so many verses. I'm not going to be a minister."

While Amy was trying to find another answer to Tom's question, Cousin Madge laid down her book and entered into the conversation.

"I suppose you can say ever so many verses, Tom?"

"Oh, heaps, whole chapters. The twelfth chapter of Romans, and the fourteenth and fifteenth of John, and the chapter on charity, lots of chapters in Proverbs, Psalms, heaps of 'em," said Tom, with a boastful air. "Do you see any use in it, Cousin Madge?"

"I have n't seen the use of it yet," said Madge. "But then I have been here only three days."

Tom started. "What difference does that make?"

"Why, I don't know you very well yet."

"But what's that got to do with my learning verses?"

Cousin Madge smiled as she asked, "Would you like me to tell you in a day or two?"

"I'd like you to tell me now," answered Tom, all athirst for knowledge. But his desires could not be satisfied just then, for Madge was called away, and Tom was left to ponder the problem by himself.

Cousin Madge was present the next morning before breakfast, when Tom rattled off his verses to grandma. After breakfast there arose a great disturbance in the yard which Cousin Madge's window overlooked. Presently she tapped on the window to Tom, who was in the thick of the disturbance. Tom looked up at the window.

"Tom, can you come up here a minute before you go to school?" said Madge pleasantly.

It was full ten minutes before Tom found it convenient to obey the summons, and then he clattered upstairs more noisily than usual, which is saying much, and burst into his cousin's room, and slammed the door after him with such force that two fans and a photograph were jarred off from the mantel-piece. Tom's apology for his violence was this:—

"Well, I don't care. It's just the meanest thing I ever heard of."

"What is the meanest thing?" inquired Madge, innocently.

"Why, that old Barney, that comes here to do chores. He went to fooling with my rabbits, and he's let the very prettiest one, the white one, get away, and she's got out of the yard, and I bet I'll never see her again."

"Is that the very meanest thing that ever happened?" asked Madge.

"Yes, it is to me," declared Tom.

"And the meanest thing that ever happened to Amy happened yesterday when you lost two of her white mice," pursued Cousin Madge, calmly.

Tom looked slightly confused. "Yes, but that was an accident. I told her I did n't mean to, and she ought to believe me."

"Then Barney meant to lose your rabbit?"

"He said he did n't; but I don't believe him. He'd no business to meddle with them."

"Did he give any reason for doing so?"

"Yes, he said one of the slats in the hutch was loose, and he was trying to fix it; but I don't believe a word of it."

Cousin Madge looked steadily into the flushed face, and said gently, "Why should Amy believe Tom if Tom does n't believe Barney?"

"W-e-l-l," stammered Tom, reduced to his last argument.

"What were your verses this morning?" asked Cousin Madge.

Tom looked surprised at this sudden change of subject, but hurriedly repeated, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression."

"What was the use of your learning those verses?" asked Madge.

"I don't see," replied Tom, stubbornly.

"And yet, if grandma had known you were to be subjected to a severe temptation this morning, she could not have selected better verses for you."

"Temptation!" said Tom, puzzled.

"Yes, the temptation *not* to defer your anger, and *not* to pass over a transgression."

"Is that the good of learning verses?" asked Tom, going at once to the point.

"That is what I think," said Madge. "But sometimes when I see you and Amy together, I should think you were a *boy* who had never heard of the twelfth chapter of Romans, which you *say* you have learned."

"So I have," affirmed Tom.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another," quoted Madge. "And there is a verse in the same chapter which says, 'Avenge not yourselves, but rather give place unto wrath.' And yet I heard you say, 'I'll fix him. I know a way to pay him up.' Barney, I suppose you meant."

"Well," said Tom, dodging, as he thought, the main question, "that verse says, 'dearly beloved,' and that don't mean me."

"Doesn't it? Are you not one of Christ's dearly beloved?"

"No, I'm not," said Tom, hastily.

"Do you mean that Christ does not love you?"

"I do n't mean that," said Tom, slowly.

"Perhaps you mean that you do not love him." Tom did not want to say that, so he said nothing. Presently he spoke with more confidence.

"What I mean is that all those verses are for Christians, and I am not a Christian."

"Would you not have felt better yesterday if Amy had deferred her anger and passed over your transgression?"

"Yes, and I should have felt more sorry, too; but she made me so mad scolding me, that I did n't care if the old mice were lost."

"Perhaps Barney felt that way," said Cousin Madge, softly. "So it seems that people who are not Christians could practice some of these verses with good effect. But I do n't see why you should not be a Christian, Tom, a boy who has to learn so many Bible verses, and wants a good reason for doing it. Reciting anything is n't always learning it. What would be the use of learning all the rules in the arithmetic if you could not do the examples under the rules?"

"Well, that reminds me," said Tom, after a short pause, "I must hurry, or I shall be late to school." He went out and closed the door very

softly behind him. Cousin Madge had put a new thought into Tom's mind, and as he is a boy that is wont to keep a new thought, and turn it over and consider it well, it may be that something will come of it. Something does generally come of Tom's thoughts.—*Maud Lincoln, in Watchman.*

### PRUNING.

In a neglected garden there once grew a grape-vine. It was of good stock, and had been planted with care, but for years had been left to itself. Its trellis having crumbled away, it now sprawled upon the ground, clambered over the stone wall, and intertwined itself among the dead limbs of apple-trees that were piled in heaps. It bore no fruit of consequence, yet was proud and happy in its luxuriant growth, and believed itself beautiful and blest.

At length the place was purchased by a skillful gardener and vine-dresser. One morning in early spring, ere the grape-vine had wakened from its long winter sleep, it was aroused by a thrill of pain in one of its tendrils farthest away; then another and another, as one by one the tender branches were being torn from their supports.

"What wanton cruelty!" thought the vine; "I am being torn in pieces." But the torture was hardly begun. Soon came the sharp, keen strokes of the pruning-knife, as branch after branch was severed from the parent stem.

"Why, oh! why must I be thus needlessly tortured?" questioned the poor vine within itself. "If I am to be killed, why cannot the ax be laid at my roots?"

Vain were its sighs and moans. The knife was wielded by a ruthless hand. At last, bleeding, fainting, dying it verily thought, the great vine was laid over a wooden scaffolding, and bound fast with leathern thongs.

But it did not die. After a little time it awoke to consciousness, and realized that the life-current was still coursing through its veins.

"I still live," it mused, "but, ah! what a wreck of my former self! My glory and strength are gone forever. I am but an unsightly object of pity to passers-by."

But by and by the pink buds burst their scaly coats, and unfolded into tender green leaves, which grew with unsurpassed luxuriance. Symmetrical, carefully-trained, and thrifty, the vine was now a thing of beauty, but was itself unconscious of the fact. It still bemoaned its ruined life, and wondered why it was allowed to live after such terrible experiences.

Summer ended, and golden autumn came. The gardener one day brought a party of friends to see the result of his labors. As they stood under the grape arbor, and at his bidding gathered and tasted of the rich purple clusters which hung in graceful profusion, he told them how he found the vine,—a useless thing, cumbering the ground and yielding "nothing but leaves." The visitors praised, admired, and wondered.

When the eyes of the grape-vine's understanding were opened, it saw that the hand which had seemed so ruthless in the spring-time, had only been wise and tender; that the wounds had not been given in vain; that the stroke of the keen blade had been necessary to remove excrescences and hindrances to fruit-bearing. Repining gave way to gratitude and peace.

Brother, sister, are you like this grape-vine? Have the tendrils of affection been rudely torn from their human support? Has the blade of the pruning-knife fallen upon you stroke on stroke, cutting your very self in pieces?

I pray you, learn a lesson from this simple allegory. Our Vine-dresser makes no mistakes. He knows the material with which he has to deal, and will not make one stroke too many. He knows just how much pruning is needed for our spiritual development. He is able to bring good out of what seems to us evil. Let us trust him, and wait. One short year may not, indeed, show a rich harvest; but in God's own time we may know the joy, the *blessedness*, of fruit-bearing; may understand the discipline of pain and trial, and kiss the Hand that smote and wounded.—*J. H. Beman, in Christian at Work.*

—If what is said about you is true, set yourself right at once; if it is false, let it go for what it will, until it dies of inherent weakness.

## Special Mention.

### OUR VIEWS IN AUSTRALIA.

THE reader will be especially interested in the following report of one of Bro. Corliss's meetings as given by an Australian paper, the *Telegraph*, published in Prahran, Melbourne. Allusion is made to it in the report by Bro. Corliss in another column. Under the heading, "United States the Marvel of Nations," the article proceeds as follows:—

"Among the many religious societies which have sprung into existence within the pale of the Protestant Church, and calling for recognition, is one that is now growing up around us. Nearly a year ago, a small company of earnest Christian workers landed in Melbourne, having come from America to plant the tenets of their peculiar doctrines in this country. Considering their wide departure in theory from the generally accepted faith of Christendom, they have not been unsuccessful. Since commencing work in Melbourne and vicinity, they have formed a church of one hundred members, who worship in the Assembly Hall, Collins street, each Saturday, at eleven o'clock. They have also been somewhat successful in Ballarat and other parts, so that they deemed it necessary to establish a monthly journal, which they issue from the *Bible Echo* Publishing House, in North Fitzroy, where are also kept in stock their various publications.

"Their most prominent doctrine, as contrasted with that of the various churches, is that which leads them to adopt the seventh day, or Saturday, as their Sabbath. This, they say, having once been the practice of the church, and being lost sight of in the Dark Ages, is now brought forward in fulfillment of prophecy. For some time past, they have been occupying the Prahran Town Hall Sunday evenings, where Mr. J. O. Corliss, their evangelist from America, has been holding forth his views of prophecy to large audiences. Last Thursday night he spoke in the court-house, on the subject of the United States and its future, as revealed in prophecy. Not being theologians, or expositors of prophecy, we cannot, of course, tell whether or not his conclusions are correctly drawn. He certainly gave an interesting and very plausible version of the matter. There was a full attendance, and all present evidently took great interest in the discourse.

"After some preliminary remarks, Mr. Corliss proceeded to explain the symbols of Revelation, commencing at the twelfth chapter, following them down chronologically to the year A. D. 1798. This brought him to the eleventh verse of the thirteenth chapter, where another symbol was introduced, in the form of a beast with two crownless horns, that was just coming into notice. The speaker maintained that beasts in symbolic prophecy always represent kingdoms or countries, and that this one, having no crown like the preceding beasts, brought to view a republican form of government. The beast that went before this one, he claimed, was Rome as represented by the papacy; that when the French dethroned the pope in 1798, and destroyed his authority as universal corrector of heretics, that was the deadly wound which the prophecy declared the beast should receive.

"The two horned beast was to arise at that time, be liberal in its sentiments, make great strides in the advancement in the sciences, have unbounded resources, etc.; all of which the United States has done. But the country thus represented was soon to speak like the dragon (pagan Rome), which would consist in enacting oppressive laws against certain religious tenets, in direct opposition to her professed liberality of sentiment. This would undoubtedly be considered by that country a necessity on account of the great influx of foreigners, who will have taken advantage of her proffered generosity to advance sentiments detrimental to the well-being of the country. But in doing so, enthusiasts will go to extremes, and have incorporated in the Constitution of the nation certain religious tenets, which can then be enforced by law, and which will oppress those who differ from the majority in religious faith, but who in

every way are as conscientious in their adherence to what they believe the Bible to teach. This, it was maintained, would be church and State to all intents and purposes, and would be the 'image to the beast' (the Roman power), as predicted in the prophecy.

"The speaker then proceeded to show how far this had been fulfilled. He said that a powerful organization, headed by leading men of the nation, and having an enormous capital, had grown up in that country, whose avowed object is to secure such an amendment to the Constitution as shall suitably recognize God in that instrument, and will place all Christian institutions and usages on an undeniably legal basis in the fundamental law of the land. Already that body has secured as adherents, many of the leading journals of the country; and the names of congressmen, supreme judges, college presidents, and bishops of churches adorn the long list of their officers, who are pledged to see the enterprise a success. Each year sees the matter nearer its accomplishment; and already public speakers in behalf of the movement have 'breathed out threatenings' of what will become of all dissenters when once their ideas have been formulated into law.

"Mr. Corliss disclaimed any desire to pose as a martyr, as he felt very serene in view of what he believed would soon overtake the world; but from the tenor of the prophecy, he thought that the growing spirit of intolerance now manifested in America would finally become international, and bring trouble to a respectable minority in all countries, which would be the beginning of the end, and which could now be but a little way in the future. The discourse was full of good thoughts, well delivered, and was listened to with rapt attention to the close."

### IRELAND AND ROME.

The Weekly *Witness* of June 24, 1886, quotes the following from the London *Christian*. From this it appears that the question in Ireland is not "Home Rule," but "Rome Rule." And if the success of the Home Rule bill would be to pass Ireland helplessly over into the hands of the papacy, as so many intelligent and discerning people declare, then every Christian will cheerfully acquiesce in the overwhelming defeat of that measure. The *Christian* says:—

"Party politics are not within our province, and we could not ourselves take up either side in this controversy without seriously interfering with the design and intention of this paper.

"We must, however, urge upon our readers of all opinions in this matter, that the true question is not Home, but Rome; and we will bring a few plain facts before them as to what is the present temper of Rome. What it has been in the past, let the Holy Inquisition bear witness.

"The Roman Catholic Bishop Ryan, speaking at Philadelphia quite recently, said:—

"We maintain that the Church of Rome is intolerant; that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the holy God and the princes of the church for what they have thought fit to do."

"In the interests of true Christianity, it is most desirable that England should know the line that will be taken by the Roman Catholic clergy if they can. Here is one expression of their feeling:—

"If there is to be but one Catholic country in Europe, Ireland will be that country. We will make a clean sweep of heresy from sea to sea in three provinces. We will give you the alternative, to conform or leave the country."

—"The greatest truths are the simplest, and so are the greatest men."

### PROGRESS OF THE UNITED STATES.

MR. ANDREW CARNEGIE, a Scotchman by birth, an American by residence and business, has published a work called "Triumphant Democracy," in which he gives many interesting facts concerning the progress and prosperity of his adopted country—the United States. His statements are truly marvelous, as showing what the United States is doing as compared with other nations.

For instance, he states that during the last year, 74,000 more tons of Bessemer steel were produced in the United States than in Great Britain; that more yards of carpet are made each year in Philadelphia and vicinity than in all England, Wales, and Scotland; that the school libraries alone of this country contain 12,000,000 more books than all the public libraries of Europe combined; and that all the State and city debts of the Union added together, rating them according to the valuation of property, do not amount to one fifth of the city debt of Manchester, Eng., or to one tenth of the debt of Birmingham.

It is certainly reasonable to suppose that a nation which wields such an influence in the earth, especially in the closing hours of time, would be a subject of prophecy.

### "KILLING WEATHER."

THE following testimony concerning the supposed power of Satan, I transcribe from an editorial in *Leslie's Magazine*, under the above heading.

"There must be something in the condition of the atmosphere to cause this wide-spread, sudden death. . . . There is an unseen sickle in the unwholesome air, which is cutting down unwonted multitudes. The atmospheric condition has had its effect on many styles of business; the streets, at times almost impassable, and the dull spirits which come of the fog and the darkness, indisposing citizens to make purchases; and I am told that, failing to bargain in dull weather, they do not make it up when the weather is fair. Getting along without the needed article for a little while, they get along without it altogether."

Do we not in these last days see the same law paralyzing the spiritual and moral nature of mankind? Speaking of floods and storms, the editor goes on to say:—

"It is time for those who know how to pray, to implore Heaven for cessation of deluge, and for the coming of the long-hidden sun from behind the clouds of storm and darkness. Let us ask God to rebuke and turn back the evil one, who in the Bible is called the prince of the power of the air. I have no doubt that he has more to do with bad weather than is generally supposed. What does it mean by his being prince of the power of the air? From the epidemic of suicides and murders and casualties, and the distress abroad, I have no doubt but that there are especial satanic disturbances."

No doubt the editor is correct in his view of the situation; for the same Devil who of old was able to bring up hostile bands of men against the servants and cattle of Job, destroy his flocks with lightning and his children with a whirlwind, and afflict his body with boils; and who could afflict and control the men in the tombs in the time of Christ, drive the swine into the sea, or bring down a terrible storm upon Galilee, in the attempt to destroy the disciples and their Lord, has no less power now to deceive and destroy, but has much greater wrath, "because he knoweth that he hath but a short time."

The whole atmosphere now seems burdened with spiritualistic miasmata from the infernal regions, which is so dulling the perceptions of men that neither the thunders of Sinai nor the pleading tones of mercy can arouse them to a sense of danger or of spiritual interest. When the bright morning dawns that is to dispel the shadows of the moral night now covering our world as with a pall, many, alas! will awake to shame and everlasting contempt. Happy those who will awake to everlasting life. See Dan. 12:2. A. SMITH.



## Our Tract Societies.

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

### A WORKER'S PRAYER.

LORD, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

Oh lead me! Lord, that I may lead  
The wandering and the erring feet.  
Oh feed me! Lord, that I may feed  
Thy hungering ones with manna sweet.

Oh strengthen me! that while I stand  
Firm on the Rock and strong in thee,  
I may stretch out a loving hand  
To wrestlers on the troubled sea.

Oh teach me! Lord, that I may teach  
The precious things thou dost impart,  
And wing my words, that they may reach  
The hidden depths of many a heart.

Oh give thine own sweet rest to me!  
That I may speak with soothing power  
A word in season, as from thee  
To weary ones in needful hour.

Oh fill me with thy fullness! Lord,  
Until my very heart o'erflows  
In kindling thought and glowing word  
Thy love to tell, thy praise to show.

Oh use me! Lord, use even me,  
Just as thou wilt, and when, and where,  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share.

—Frances Ridley Havergal.

### CANADA TRACT SOCIETY PROCEEDINGS.

THE seventh annual session of the Canada Tract Society was held in connection with the camp-meeting at Ayer's Flat, July 1-6, 1886.

FIRST MEETING, JULY 1, AT 5 P. M.—President, Eld. R. S. Owen, in the chair. Prayer by C. P. Whitford. The minutes of the last annual session were read and approved. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, D. M. Wilson, B. E. Hammond, Milo Cross; on Resolutions, C. P. Whitford, J. B. Goodrich, Mrs. R. S. Owen. Adjourned to call of Chair.

SECOND MEETING, JULY 2, AT 9 A. M.—The following report of the work of the Society during the past year was read:—

#### REPORT OF LABOR.

No. of members.....	59
" reports returned.....	92
" missionary visits.....	1,016
" letters written.....	290
" periodicals distributed.....	1,514
" pp. tracts and pamphlets sold and loaned,	50,517
" new subscriptions for periodicals.....	64
" Signs taken in clubs.....	19

After remarks by Eld. Underwood, an invitation was extended for all who had not previously done so to join the Society. Five persons responded to the invitation.

Committee on Resolutions submitted the following partial report:—

Whereas, In the providence of God we are again permitted to enjoy the blessings and privileges of another annual gathering, and of being favored with the labors of his faithful servants; therefore—

Resolved, That we will more earnestly strive to appreciate his loving care and tender mercy in sparing our lives to attend this annual gathering.

Whereas, Evidences are continually increasing of good success attending the T. and M. work in bringing precious souls to a saving knowledge of the present truth; and—

Whereas, There are some among us who through this means have recently been brought to rejoice in the same grand and glorious truths which we love so well, and which cost others great sacrifices to bring to us; and—

Whereas, The signs of the times, as seen in the moral, physical, and political world, also in the persecutions that are beginning to be felt by us as a people, all indicate that the time for us to labor is fast hastening to a close, and that what is done to bring these solemn truths before the people must be done speedily; therefore—

Resolved, That we will more faithfully carry out our resolutions made in the past, and thus, with renewed zeal and diligence, do all in our power to make ready a people for the coming of the Lord.

Remarks by Elds. Goodrich, Underwood, and Owen, showing their hearty sympathy with the

resolutions; and they hoped that we should not only resolve, but carry out our resolutions. The resolutions were adopted.

THIRD MEETING, JULY 5, AT 3:30 P. M.—Committee on Resolutions further reported:—

Resolved, That we set apart the fourth Sabbath of each month, as recommended by the last General Conference, to be devoted especially to the interests of the missionary work, and that we recommend that Sabbath offerings be given on this Sabbath, to be used in the circulation of reading matter in the interests of the Third Angel's Message of Rev. 14:9-12.

Eld. Underwood spoke of how the fourth Sabbath meetings should be conducted in order to keep up the interest. Further remarks were made by Elds. Goodrich and Kellogg. The resolution was adopted by a unanimous vote.

The Nominating Committee reported as follows: For President, R. S. Owen; Secretary and Treasurer, Mary L. Cushing; Directors: Dist. No. 1, Geo. D. Taylor; No. 2, J. L. Martin. The nominees were elected by acting upon each name separately. As Dist. No. 3, which comprised Ontario, has been taken into the Michigan Conference, it was—

Voted, That the companies at Fitch Bay and Ayer's Flat unite with the church at Hatley to form a new district, which shall be designated as Dist. No. 3.

Voted, That Herman E. Rickard act as director of said district. An opportunity was again given for others to join the Society, whereupon eight responded.

Adjourned to call of Chair.

R. S. OWEN, Pres.

MARY L. CUSHING, Sec.

### THE BROOKLYN, N. Y., MISSION.

SINCE our last report, we have been permitted to see some fruit of our labors. Eight or more new ones have promised to keep the Sabbath. It is cheering to see with what readiness some of these take hold of every point of truth,—the "Testimonies," tithing, missionary work, and all.

A printer who kept last Sabbath for his first one, left off his tobacco before keeping it. Many have been to their ministers with questions about the Sabbath. I think only two have yet preached on the subject, but they put their members off by promising to do so in the fall after people get back from their vacation. They seem to prefer to take other subjects, such as the thief on the cross, etc. One of the workers went to hear a Baptist minister last Sunday evening. He accused us of perverting the Scriptures by calling the account of the rich man and Lazarus a parable; but before he got through, he forgot that it was perverting the Scriptures, and referred to this "parable of the rich man and Lazarus."

My wife, through holding readings with a Methodist class-leader, was invited by the minister to hold some in his church. She held several, the last two being on the Sabbath question, which created quite a stir. As the result, several of his members are deeply interested in the truth, with whom she is still holding readings. We have been assisted in the work here by Bro. S. A. Whittier, of New England, Bro. J. F. Stureman and Sr. M. L. Slocum, of New York. Several others have been connected with the work for a short time. Bro. Hicks, of New York, has been doing quite an extensive work, distributing reading matter on board of ships. He has placed on vessels which sail to all parts of the world, 49,820 papers, and 348,000 pages of tracts. Bro. Patterson also is engaged in the ship work. One hundred and twenty orders have been taken for "Vol. IV," fifty for the "Marvel of Nations," and eight for "Thoughts." Twenty subscriptions have been obtained for the Signs, and also many of those who have "Vol. IV." take the Signs with it. We have received in cash donations \$26.56, and have had some contributions in provisions, which are always acceptable, especially so when they come to us pre-paid, as most of them do.

A. T. ROBINSON.

### HINTS TO DIRECTORS.

HAVING lately spent several days among the members of one of our T. and M. societies, I am able to testify to the need of more such labor on

the part of directors, and to see that they may neglect the most vital part of their official duties. Among the many things to be considered, are these:—

What is the missionary interest of the society, as represented by the individuals who compose it, or the individual interest?

What use is being made of the club of Signs? Are the members using them for missionary work, or do some of them remain unused at home? This should not be. You will do well to carefully select a list of names, with P. O. addresses, from which to supply some member who does not know what to do with his Signs or other papers, and give such members due encouragement and instruction. Suggest to those burdened with care, or to the feeble brother or sister, how they can drop the seed of truth as they journey along. They may inquire how, before you tell them. Give them cheering tidings from the field of conflict—what the missions in your State are doing. They do not always hear as often as they should, perhaps, from the mission in which they are most interested, and to which some of their brethren and sisters have gone to engage in the warfare; and they are anxious to know how the battle is going.

See if you cannot gather a box or a barrel of old but clean periodicals, to be sent to the International Society, M. L. Huntley, Secretary, South Lancaster, Mass. This is important, as your old papers will thus be the means of doing good. There is much reason to believe that you will find plenty of such papers; and the librarian will be glad to collect them, or see that they are collected. They should be sent by freight, prepaid.

Ascertain who in the church are not members of the society, and show them the need of becoming such; for their usefulness in the work is seriously crippled if they are not members of the tract society.

See that all have one or more of our periodicals, and our principle standard volumes—"Thoughts," "Great Controversy," etc.

Secure a club for the Sickle; for this is the sharpest sickle we have in the harvest field.

Make a specialty of seeing and endeavoring to benefit all the lonely ones and the isolated families. This must not be omitted. Take time to do it. This I feel to be an imperative duty, and its performance results in a mutual blessing. You will be encouraged while encouraging others. You will see what the keeping power of the truth is. The tear of welcome proves that they want to see you, and that you are a needed visitor. They may tell you that they have not seen a minister or Sabbath-keeper since the last camp-meeting; and how, with only the REVIEW to lend, they have caused this or that person or family to become interested in the truth, and that they wish you could stay and give such ones Bible readings. See that such lonely ones have the REVIEW. Provide it for them some way. This is part of your duty. Pray with such. Leave them with the light of true joy on their faces. The bright beams of the blessed hope, now reflected from mortal clay, will not be intercepted by the dark glass when our hope ends in glad reality, and our faith in sight.

In conclusion, I trust directors will see that in addition to their simple routine duties, there is much of equal, even of more, importance that is too much neglected. The director's interest in his district will suggest various means and opportunities for labor, as particular circumstances may require.

A. W. BARTON.

—If it were happiness alone for which we came to be in this world, what signal failures, then, are our lives.

—He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—Beecher.

—If the Master has given you unoccupied leisure, he has along with it given you some talent or other, and says, "Occupy till I come." Find out what it is that you best can do, or what it is which, if you neglect it, is likely to be left undone; and, whatever you select as your sphere of usefulness, make it your "business;" pursue it so earnestly that, though it were only in that one field of activity, you would show yourself no common Christian. Make the most of your time.—Sel.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 27, 1886.

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

### HOW LONG THE VISION?

THE question which Daniel heard one saint asking another, is one of intense interest to the people of God: "How long shall be the vision concerning the daily sacrifice [desolation], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13. Then the angel, with a tender regard for the wants of Daniel and the people of God in the then future ages, turns to him, and says: "Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." Verse 14.

How far this answered the question has been with many a matter of some study; and the connection between the question and the answer has seemed to some not very apparent. But we think the answer was given with direct reference to the question, and that there is a more intimate connection between them than would at first sight appear.

We say that the 2300 days ended in 1844, and that the cleansing of the Sanctuary commenced at that time. Then, says the objector, if that has anything to do with the end of the period of treading under foot the Sanctuary and the host, what change has taken place since that time? Have they not been trodden under foot just as much since as before?

We first inquire in what respects the Sanctuary and the host have been trodden under foot by the daily (paganism) and the transgression of desolation (the papacy). The answer is, They have suffered, 1. Civil oppression by earthly powers; 2. Spiritual oppression, by the errors and superstitions under which the minds of men, and many of those who were really children of God, have been held in subjection. For one of the ways in which "the transgression of desolation" was to accomplish its work of treading down, was to "cast down the truth to the ground."

The church from Daniel's day to the present has been under the dominion of the wicked governments of the earth; and the Sanctuary of God has all the way along been confronted with the rival sanctuaries of Satan. In the days of Samuel, when the Sanctuary was in Shiloh, there was, in opposition, the temple of Dagon, in which the Philistines worshiped. To oppose the glorious temple of Solomon, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes. In the days of Nebuchadnezzar, Satan's rival sanctuary was the temple of old Belus, in Babylon. Later still, there rose amid the idolaters of pagan Rome, the Pantheon, or "temple of all the gods." And when the transgression of desolation (the papacy) took the place of the daily desolation (paganism) as the great system of organized oppression against the church, and the Sanctuary of God on earth had given place to the Sanctuary of the new covenant in heaven, it was not difficult to baptize the old Roman temple of all the gods, and call it the sanctuary of all the saints. Thenceforward there was a "temple of God" in Rome, and in that temple one who claimed to be above all that is called God, and who has been characterized as the blasphemer of God's tabernacle in heaven. Rev. 13:6. By this means he has trodden under foot the Sanctuary, even as the Son of God himself, the minister of the Sanctuary, is trodden under foot by the same means. Heb. 10:29.

In these respects, and by these means, have the Sanctuary and host been trodden under foot. We now inquire, What would be the natural order of events when this work is brought to a close? We know that the church is delivered from the civil dominion of earthly governments when Christ comes, or a little before, at the close of probation. But to be prepared for this, it is necessary first to become free from error, and spiritually right in his sight. God seeks such to worship him, especially the last church, as can worship him in *spirit* and in *truth*. John 4:24.

The first work is therefore to be a reform from error, a return to the pure and simple teachings of the word of God, in contrast with the superstitions and

mysticisms of the papacy. This power has so beclouded the Christian world in respect to their belief concerning things in heaven, that scarcely any one has any definite conception of the position and work of our Lord on high, or the place where he fulfills his office as mediator for us; and God and Christ, and heaven itself, have become in the popular mind mysterious and shapeless nonentities.

And perhaps worse than this, the same papal power has taken the seal from the law of God, and inserted its own mark in its place, in the form of a human or antichristian Sabbath.

But when that auspicious moment arrived when the prophecy, "Then shall the Sanctuary be cleansed," was changed to a reality, a new era of truth dawned upon the church. Then, like the rays of the sun suddenly shining forth from behind the dark cloud, the light re-appeared on the subject of the Sanctuary,—light so early obscured in the Christian church that Paul had scarcely set forth the truth upon it in the book of Hebrews before it was buried from sight by the mystery of iniquity even then at work.

And further, at the end of those days an aggressive reform at once commenced, touching the law of God, and undoing the work of the papacy in this respect. Thus as never before the work of the papacy stands exposed, and the remnant church is ridding herself, to the last item, of the trappings of the mother of harlots.

Thus it is seen that the answer was directed to the very point embraced in the question, "How long shall be the vision, . . . to give both the Sanctuary and the host to be trodden under foot?" Unto two thousand and three hundred days; then shall begin the first division of that work which is to free the church forever from all oppressive powers; then shall begin the spiritual deliverance which is to be followed by the physical, the undoing, so far as the church is concerned, of the work of those powers which have first cast down the truth to the ground, then restrained the liberties of those who would obey them.

And how could a more comprehensive, direct, and definite answer have been given? It must be an answer which would bring to view the ultimate work, and not overlook the preliminary. And such it is. For the cleansing of the Sanctuary embraces the latter, and is the most important work to which the minds of men can be directed. And when that is accomplished, the people of God will be glorified.

The time appointed was long. But we may now rejoice that the slow-revolving ages have rolled away. The days have ended. The predicted work has already for years been in progress. Truth has had a marvelous resurrection. A great movement has been going forward, and is still to go forward, with a power which is not of man, till it shall reach its triumphant issue. The great jubilee is now at hand; and soon those who have been faithful servants of the Most High shall no longer be trodden under foot, but enter into the glorious liberty of the sons of God.

### BATTLE CREEK COLLEGE AND ITS PROSPECTS.

It seems fitting that something should be said concerning this important educational institution as we draw near a new college year. The last year was in many respects a prosperous one. The attendance was large, between four hundred and five hundred in all sharing in its benefits. A large number attended with profit the Biblical lectures of Elds. Smith and Canright. The missionary class also had a large patronage, and many will likely devote themselves to labor in the cause of God. We hear of no complaints of special disorder or violations of the rules of the College. The standard of discipline seems to have been as well maintained as usual. On account of the sickness for several months of Prof. Prescott, president, especial burdens fell upon the other professors, which made their position and labors more difficult; but we are thankful for the degree of prosperity enjoyed.

Battle Creek College is the oldest, largest, and most central of all our educational institutions. Its situation gives it some special advantages, as it is so located in connection with the large Conferences of Michigan, Wisconsin, Minnesota, Iowa, Kansas, Illinois, Indiana, and Ohio, as to enjoy almost the whole of their patronage, with a portion of that of other Conferences. It must ever hold a leading position if it is so managed as to retain the confidence of our people. It must, to properly fill its position, ever be making

advancement and improvements. A spirit of progress should ever characterize its management, and it should constantly aim to meet all the wants of the cause as an educational institution, and fill a place more and more important. Our cause is rapidly extending and enlarging, and our leading College should keep pace with it, and meet the demands which will be made upon it.

If we correctly discern the leading want now most prominent, and that which is becoming more and more important in the great reform movement in which we are engaged, it is the proper education of our young people of both sexes, to fit them for labor in connection with this message. We do not use the word *education* here in the limited sense most common in this age—a knowledge of the sciences, languages, etc.—book knowledge, mere intellectual culture. This kind of cultivation we would not depreciate by any means; but we have in view the proper development of the whole man, physical, mental, moral, and spiritual, combined with such instruction, theoretical and practical, as will qualify those possessed of reasonable natural ability to become useful workers for God—such as can save souls, and win many to the Master's service. We do not pretend to say how far our colleges have yet been able to accomplish such results. Doubtless they have come far short of reaching the highest efficiency attainable, though they have done great good. But here is a vast field of usefulness to be occupied, and the nearer they can approximate to the highest ideal the better.

We have among us a great amount of material from which to mold workers for God. A large number of young people are coming upon the stage of action, who will soon select some occupation for their future activity. If the minds of such can be turned in the right direction, properly instructed and developed, and given the cultivation, mental and spiritual, they need, they will soon vastly augment the present force of laborers. Our number of laborers ought to be increased four-fold within a short period. This can be done if right influences prevail, and proper methods are employed. Will it be accomplished?

Our College at Battle Creek ought to be an important factor in bringing about such a result. If it cannot do this work constituted as it is at present, it must be so changed that it can. All this material must not be left to drift away into worldly channels, and the cause of God suffer such a loss. Every effort possible should be made by our ministers and persons of leading influence, to induce our young people to cultivate their powers, and use them for God and humanity. The great day is near and hasteth greatly. Our time for labor is very short. The salvation of our young people themselves will largely depend upon whether or not they give themselves to the work of God. The pursuit of worldly schemes in such a time as this, if a person can work successfully in the cause of God by proper preparation, is certainly very questionable. If the work God has given us is to warn the world, and save all we possibly can, then he will not be likely to greatly bless those who could be useful in it, who labor for merely worldly objects.

The managers of the College are trying to provide suitable facilities for a large attendance. Quite a large addition is being built the present season, which will add much to the accommodations. Provision is being made to more fully carry on the manual labor department. Heretofore, the College building has been extremely crowded during the winter term, so that recitations in some cases had to be held in rooms unfit for them; but now a larger number can be much better accommodated. The College hall, for study, general exercises, and religious meetings, is much larger and more convenient of access than heretofore. Rooms for manual labor are also connected with the College building, so that these exercises can be under the constant observation of the faculty. We shall doubtless want to have special terms of instruction in all kinds of work,—Bible readings, colportage work, canvassing, and Bible lectures,—for licentiates and many of our ministers, lasting a couple of months, more or less, to which a large number will come for instruction. We might call these Bible Institutes, over which our very best laborers will preside. Revival exercises also could be held in connection with them. The addition of room will be most convenient at such a time. We feel sure that our College will fill a most important position in the work in the future, more so than ever before.



There is one feature connected with this institution which is unfortunate, to say the least. In years past it has failed to meet its running expenses. A deficit of from \$2,000 to \$4,000 per year has been the constant result for a long period. A most perplexing problem has stared the managers in the face each year,—how to keep the tuition low, so as to assist students of limited means, and yet meet the running expenses. After wrestling with this problem for years, and seeing the institution run deeper and deeper into debt, a change of policy had to come. Any one can see that our people would at last become tired of being called upon to make up these constantly occurring deficiencies. Those who receive the benefits of the instruction, as a general rule, must pay its cost. In exceptional cases, worthy young people will doubtless be assisted; but in most cases, those attending ought to pay their own proper proportion of the cost. Tuition has been increased probably about fifty per cent on the average; but it is believed that it is now considerably lower than that of most institutions of the same grade. The expense of tuition is but a small portion of the whole expense, so the aggregate will not be greatly increased. We earnestly hope that the coming College year will be more prosperous than any in the history of Battle Creek College, and trust that Prof. Prescott's health will be such that he can give his constant attention to the supervision of the work. We shall look for a large attendance.

At the recent camp-meetings in the West, a real enthusiasm was aroused in the minds of many on the importance of education, and large numbers expressed a determination to attend the College. Let all our Conference presidents and ministers encourage virtuous, sensible young people to come to the College. This institution is not a reform school. We do not invite those to come who are rebellious, vicious, and unprincipled. We cannot promise to help or reform such. Such a large school is not the proper place for them. Their influence tends to corrupt others, and greatly adds to the difficulties of enforcing discipline. We do not want such to come. But we do greatly desire all to come who appreciate the importance of mental and moral improvement, and who wish to qualify themselves for usefulness in life, and to labor in the great work of enlightening the world by the light of the last message of warning. There are hundreds of such, we know, who need the benefits of this institution; and we urge them to come and receive them. Let our Conference officers look about them, and see if there are not worthy young persons who ought to have some assistance in preparing themselves for usefulness by attending the College. If so, extend the needed help. Education for the work of God is now the great want.

G. I. B.

#### THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 13.

The prophet Isaiah writes concerning Christ and his kingdom: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7. This is likewise spoken both of the kingdom of grace and the kingdom of glory. Christ brings judgment and justice to the people by the gospel. A government which would increase without end, must continue more than a thousand years. In this sense the text could not be applied to the millennium. The rendering of this in the Danish version is rather clearer. It reads, "That the government may become great, and that there may be peace without end upon the throne of David."

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking

child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:4-9.

This text speaks of the coming of Christ unto judgment, and afterward about the glorious new earth state. The fact spoken of in verse four, that the Lord shall slay the wicked with the breath of his lips, is the same as that whereof the apostle speaks in 2 Thess. 2:8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the condition described in the foregoing verses quoted from Isaiah is a description of the new earth's glories, is clearly seen from verse nine. It is there stated that none shall hurt nor destroy any more, and that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This cannot be applied to a mixed or comparatively short millennial reign, at the close of which millions upon millions of people sink into the consuming billows of the lake of fire, to die the second death (Rev. 20:1-9, 14, 15), while the elements rage in the fierce deluge which dissolves the earth. 2 Pet. 3:10. When there is no more found in the earth anything that can hurt or destroy, then the millennium is passed, and the eternal kingdom is established in the earth; and there can no more be found a single person who is not fully enlightened by the knowledge of the Lord. The waters of the sea do not simply cover the bottom, so that some parts are hidden while others lie open to view; they cover the deep everywhere. Thus at that time the knowledge of the Lord will be found in the whole earth, with every happy soul who has obtained the immortal inheritance in the new earth.

We need not wonder that the prophet here speaks of animals' living peaceably with each other, and having become so gentle that even small children can walk among lions and leopards, because other texts in the Bible state plainly that thus it shall be in the new earth. This is but a restoration of the happy condition of paradise as it was when God gave the first dominion to Adam, and gave every green herb for meat for every beast of the earth. Gen. 1:26, 28, 30; 2:19, 20. And the Scriptures testify plainly that man shall again receive this kingdom. Micah 4:8; Matt. 25:34. Then both great and small shall be found in the great throng, singing "Alleluia" with a voice like many waters and mighty thunderings.

The Scriptures so testify that God will create animals in the earth when he renews it. The psalmist speaks of all kinds of animals, how they die and return to their dust when the Lord takes away their breath: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works." Ps. 104:30, 31. This shows that the earth will be full of living creatures who rejoice in life, and that the happy sons and daughters of Adam will reign over them, while the Lord rejoices in his works as he did when the earth first went forth from his hand, beautiful like the garden of Eden.

The remainder of Isa. 11 contains a promise that the Lord will again, a second time, recover the remnant of his people. The remnant in the last days are those that keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:17. As the Lord saved his people anciently from Egypt and Babylon, so he will also gather his people in the last days by the sound of the gospel, when the ensign of the truth shall be lifted up before the nations, and even the Gentiles shall seek rest and peace in Christ, the Root of Jesse.

Again the prophet says: "For, behold, I create a new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17, 18. That this text indeed contains a prophecy of new heavens and a new earth, the apostle testifies: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. He refers in these words to the text quoted, because that is the only text wherein this promise is found.

J. G. MATTESON.

#### THE AUSTRALIAN FIELD.

THE work in this country is still onward. New ones are constantly becoming interested in the truth, and new fields are calling for help. In many cases, the people are not only willing to hear the truth, but are anxious to learn it; and yet I never met more determined opposition than is shown by some. Those who during the entire period of their church membership were never known to be roused from a semi-conscious condition, on learning of the accepting of the truth by some, have suddenly become inflamed with zeal, and have worked most assiduously to reclaim to the ranks of orthodoxy those who have been led away. Every device that was ever heard of is brought to bear in the emergency; and they do not cease their efforts with one or even two attempts. Their persistency is surely worthy of a better cause. All of these schemes have been somewhat annoying to our brethren, who in nearly every case have stood firm amid the cross-firing they have been called to endure. Indeed, I never saw so small a per cent of people go back after accepting the truth, as have thus far done so in this field.

A portion of the time since the tent meetings closed in Prahran, we have occupied the town hall of that suburb for Sunday night meetings. These have been well attended, the audiences ranging as high as five hundred, and the best of attention has been given to the discourses. These meetings have not only been a source of strength to our brethren by confirming them in what they had previously heard in the tent, but they caused an interest with some who had not previously heard our views.

The great, and about the only difficulty in holding meetings here in public halls, is the enormous rents charged for them. The Prahran Town Hall was procured for about \$6 a night, and was considered very reasonable at that price. Occasionally one can find a hall in some "up country" town that may be had for from \$2.50 to \$3 an evening. In this country, that sum is considered to be such a mere trifle for the rent of any public place, that if one hesitates about engaging a place after making inquiry, the owner will look curiously at him, as though he would divine his thoughts, and then conclude that he does not really want a hall, after all. But the times now seem to demand that we should hire halls to speak in until the tent season again opens; that is, if we follow up the different openings, and take advantage of the opportunities that the Lord has seemed to place before us. For instance, Bro. Israel not long since went to Ballarat (about one hundred miles northwest of Melbourne), and gave some Bible readings, through which some influential people accepted the truth. It has created some stir, as may be seen by the following extract, taken from the *Ballarat Courier* of June 10:—

"It is remarkable what sacrifices some business people are prepared to make for conscience' sake. This remark is drawn forth by a notice in the window of a Bridge street firm, to the effect that in future their establishment will not be open on Saturdays until sunset. The members of the firm in question are not of the Hebrew persuasion, but it seems that they are connected with a new religious sect which has sprung up in Ballarat, and which, after close research into the Scriptures, particularly the book of Exodus, has come to the conclusion that it is contrary to the law of the Almighty to enter into any business on Saturday until the orb which gives us light has set. We are not aware of the particular nature of the religious scruples in question; but that the persons who hold the belief are extremely earnest in their connection, is clearly shown by the fact that they are prepared to lose the whole of Saturday's business rather than infringe what they think is a divine command. We understand that several other business people, in addition to the firm on Bridge street, intend to follow suit, and one of these has a large establishment in Stuart street. The notice in the shop in Bridge street attracted a good deal of attention yesterday. A large number of Jewish citizens at one time surrounded the window, wondering whether the two gentlemen carrying on the shop had gone over to their form of religion. The innovation will, no doubt, be welcomed by employees."

It seems to us that now, while there is an inquiry about the truth in that city, we ought to do something for its people. A hall can be procured there at \$2.50 per night; and as it is thought that most, if not all, of this sum can be collected from those who attend the meetings, Bro. Israel and myself expect to open public meetings there next week. It may be that after we get through there, I will go to Adelaide, where the tent may be run during the winter, and re-

main there until the tent season opens again in this Colony. The calls for laborers are now so numerous that we know not how to fill one fourth of what seem to be unmistakable openings of God's providence. Oh for men whose hearts are imbued with a love for souls, who are willing to sacrifice all that earth holds dear for the sake of the salvation of others! There are fields for such in this country, that are already white unto harvest. We know that God is able to provide workers in his harvest; that he is not always dependent on our plans for the accomplishment of his work. We also feel sure that when his people withhold from his cause the talents and means that he has given them, he will carry on his work through others; and those to whom the privilege of supplying these needs was first granted, will come to the final reckoning to find "unfaithful" written against their life work.

One thing in the work here is very cheering. When men embrace the truth, they are not ashamed to carry it to others; and many buy tracts to carry about, and supply any they meet who will read. One brother in Ballarat writes that he has recently sold a pound's worth of our small works; others are doing what they can in the same direction. I never saw so much zeal manifested, even among our American brethren, who have had the advantages of systematic training.

*Bible Echo* grows in favor with the reading public. One man in a country town, having seen a copy of the paper, wrote, saying that he would be glad to become agent for it without any commission, because he thought it every way worthy to be circulated among the people. While traveling a short time ago in the country, I handed a copy of the paper to a gentleman by my side in the railway carriage, who proved to be a newspaper man. The next week I received a marked copy of the *Benalla Standard*, in which was a notice of our paper, and from which the following is an extract:—

"Whilst traveling lately from Melbourne to Wangaratta, I had put into my hand a new monthly religious publication, called *Bible Echo*. It is edited by an American evangelist, named Mr. Corliss. In these days, when we have all kinds of speculation, and violent propositions enunciated with respect to religion, it is gratifying to read a publication which upholds the simplicity of Christianity, and ignores quasi-learned discussions, which up to the present moment have proved nothing."

The very thing we were anxious to have done when we first landed on these shores, one year ago, is now being brought about by the voluntary action of those outside of our faith. All the secular papers then sturdily refused to notice our work, except to warn the people against some Americans who had landed with a new religion; and one daily even intimated that the American Consul would probably have trouble because of us. But now these very papers seem anxious to get items about our work, and publish favorable reports of our meetings. Last week the *Prahran Telegraph* occupied nearly a column in reporting one of our meetings, the matter of which was in no way disrespectful. We may furnish the entire article for the *Review*. [See Special Mention department in this number.—Ed.] The *Herald*, the evening paper of Melbourne, which is read by thousands in all parts of the country, had a reporter at our Sabbath meeting last week. He made many inquiries concerning the origin of our people, our belief and customs, and said he would give us a half column notice, which he did.

The books that have been placed in libraries are being read, and we often hear of those who become interested in the truth by reading them. To-day a man from the city came to the *Echo* office to buy some tracts, saying that he had seen our bound books in the city library, and had read three volumes of the "Great Controversy," "Thoughts on Daniel and the Revelation," "the History of the Sabbath," etc. He seemed anxious to search more deeply for truth, and had therefore come to the office for works on other subjects.

The work accumulates faster than we can possibly compass it; but we expect that the Lord will provide help in his own time, and that his will concerning the spread of the truth here will be accomplished. We feel that the workers here have the prayers of our people everywhere in America, and that the Lord, in answer to those prayers, puts beneath his work here his everlasting arms. The thought, too, is cheering, and inspires courage and confidence in the hearts of the workers. Our daily prayer is that we may be

perfectly fitted up to work for the Master, and that when he comes, we may be permitted to see many precious souls enter upon their eternal reward as the result of our efforts.

J. O. CORLISS.

Melbourne, Australia, June 15.

## 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.

#### HOW SHALL WE VISIT?

THIS is a very important question. It requires as much wisdom, and tact, and good judgment, and earnestness, and devotion to visit well as it does to preach well. Many have the idea that it is a very easy and simple thing to visit; that it is merely to go to a house, and spend so much time there. They call that visiting. They have been in the house; they have been there two hours; they have taken dinner; they have stayed all night there; they have chatted with the people, and they call that pastoral, Christian visiting! But is it?—It may have been, but it may have been just the reverse. The time thus spent may have been time wasted by the minister, and a damage to the family. Merely to be there, pass the time there, is not enough; merely to talk is not enough. The all-important questions are, How was that time spent? What did you talk? With whom did you talk? What did you talk about? I have seen men visit when I felt every moment that they were doing harm, and great harm; that their example was bad, and their influence ruinous. I have heard men earnestly talk with others, on the truth, too, when I knew in my heart that everything they said was just what they should not have said. They do not use wisdom. It is a great study to know how to visit judiciously and profitably.

Paul states the proper motive that should govern a man in visiting his brethren. He says: "For I long to see you, that I may impart unto you some spiritual gift to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." Paul's object, then, in visiting a family, was to impart to them some spiritual gift, and that he also might be profited by their faith. If this is accomplished, the visit is a success. And again, "He that winneth souls is wise." Prov. 11:30. Almost anything else is easier to manage than a human soul; hence, let no one think that this can be done successfully in a careless and thoughtless manner. The Bible compares it to fishing: "I will make you fishers of men," says Christ. I once had an experience in fishing for trout, which I will not soon forget. It was one summer when Eld. White and myself were in the Rocky Mountains. He was very desirous of some trout to eat, and we also wanted the amusement of catching them. So we bought our fishing tackle, hooks, lines, and flies, for which we paid over two dollars. Then three of us went down to the stream, and fished for hours; but not a trout did we get. We went the next day, and on the third day I had the good fortune to catch one little trout. Eld. White's daughter Mary cooked it, and he ate it. So he remarked that we had all had a hand in that fish, but it was rather a costly fish. We saw, however, an experienced angler come home with a nice basketful of trout, and he laughed at our fishing. Now, why could we not catch trout as well as he?—For the very reason that we did not know how. He had studied the business until it was a trade with him; we went at it in such a bungling manner that we scared all the trout away.

It is just so in privately laboring with men. It is not enough to be honest; it is not enough to talk, and to be desirous of influencing them. You must know how to do it. The more experience I have, and the more I watch others, the more I am convinced that it requires great wisdom, a large understanding of human nature, and a great amount of tact to visit wisely and successfully. With many, there is far too much time spent in visiting, and not half enough work accomplished. I used to suppose that a talkative, sociable, free-and-easy sort of a man was the best kind of a visitor. He seems to be at home everywhere, is jolly and talkative; can engage in song with the young people, in a ride on the lake, or an excursion after berries, or almost anything. But I have changed my mind. Such jolly, good people may be very wel-

come in the household, but the fruit of their visits is not very apparent. They do not leave conviction nor produce decision. I have come to see that it is hard, earnest, careful work to do really good visiting in a proper manner.

And I have found another thing, that the hardest students—men who are the most covetous of every moment of time—make the most successful visitors. The fact is that such men work hard and earnestly at whatever they do. These sort of jolly, sociable, free-and-easy men never get down to hard work at anything.

Bishop Simpson makes these pointed remarks upon this subject:—

"There are, however, some ministers to whom pastoral visiting is not of great service. They have been accustomed to mingle with the people; they enjoy society, shake hands with every one they meet, and are at home everywhere. Such men need their books more than they need society. They are loving, earnest, pleasant preachers, but are seldom profound and solid thinkers. Their congregations love to meet them, but they think more of their conversations at the fireside than they do of their work in the pulpit. Such ministers may be met at almost every funeral, and have time to go to the cemetery, even if it be three or four miles distant. They attend every festival in the different churches, mingle in all gatherings, know everybody, and learn everything, except how to honor their Master and his cause in their public sermons. Sometimes young men who aspire for nobler things, who behold a radiant glory in gospel truth, and have a longing desire to unfold it, are repelled from visiting by the superficial character of the pulpit exercises of this class of men. Yet they should remember that these men do but little true pastoral work. They call familiarly in various families, join in jokes and laughter, sit down in a circle to smoke cigars, are ready to join in any recreation or amusement, and leave without a word spoken for Jesus, or a prayer offered in behalf of the family. Seldom is such a man found in the cabins of the poor, by the bedside of the sick, or in close, sympathetic conference with the prodigal young man who is breaking the heart of his father and mother, and is wandering into the depths of sin. Seldom is he found pleading with such a one to reform his life, and to turn to his Saviour. Seldom is he found in earnest conversation, endeavoring to bring heavenly consolation to the heart of the suffering widow, or to drop a word of instruction and comfort to the orphan child. Seldom is he found visiting the man of business who is in deep embarrassment and distress, and whose heart is wrung with agony under the pressure of difficulties and responsibilities. As the result of long observation, I am satisfied that those who are the closest students, and are by nature the most timid, become the best pastors when they conquer themselves, and instruct the people from house to house; for they go, not to spend the moments in trivial conversation, but under the conviction that Christ has sent them as his servants, and in his stead, to bear his benediction to the household. Their words are not words of mere compliment, but of light and joy drawn from the Holy Scriptures. They tell of the wonderful love of Christ, and the exhaustless store of spiritual riches in reserve for those who love him. Their touch is as the helping hands of brothers who lift up the lowly, the discouraged, and the sorrowing."

There is the description of a true worker for Christ, and of the kind of visiting that the real minister should do. But let us consider more particularly just how a minister should visit. Of course circumstances will vary greatly, and he will need judgment to vary his conduct accordingly. If he calls upon a family who have attended a few of his meetings, and have become interested, but not particularly convicted as yet, he can only talk to them in a general way. After a few moments spent in general conversation, so as to be courteous, the subject of religion and present truth should be introduced. This can be done without any offense by inquiring if they have been at the meetings, how they like what they have heard, or something of this kind. This will readily open the way to turn the conversation in any direction that may seem best. Certainly, inquiry should be made as to whether or not they are Christians; and yet, care should be taken not to be too personal, so personal as to give offense.

Only a short time need be spent with the family under these circumstances. Half an hour certainly is long enough. Invite them to the meetings. A little further along in a course of lectures, it will be different. You will then find persons deeply interested, and investigating the truth, anxious to know more about it. In such a case, after a very few words upon the start, you can immediately come to the subject. Ascertain just where they stand, how much they believe, what difficulties they have, if any. It is best to take the Bible, and read to them directly from it. Sometimes a half hour is plenty long enough; at other times, three or four hours is not too long.

D. M. CANRIGHT.

## Progress of the Cause.

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

THE DESERT CALL. REV. 22:17.

BY ELIZA H. MORTON.

WANDERER on life's desert dreary,  
Fainting on the burning sand,  
Longing for a living fountain,  
For a kind and helping hand,  
Hark! a welcome invitation  
Falls upon the listening ear;  
Pilgrim, weak, oppressed, and weary,  
Courage now; for help is near!

Come, oh come! a fount is open!  
Healing waters freely flow!  
Sin-sick souls can drop their burdens;  
Every one that thirsteth, ho!  
Come, oh come! Oh heed the summons!  
Shout aloud the joyful cry!  
Cooling springs are found; oh hasten!  
Come! oh come! why will ye die?

Joy, oh joy! a free salvation  
Is the burden of our song.  
Christ for us a rock has riven;  
Praises all to him belong.  
Lo! his voice is gently urging,  
Calling: "Sinner, come to me.  
Come, oh come! dear child, come quickly;  
For I gave my life for thee!"

Portland, Me.

### MAINE.

I RETURNED home to this State last January, and have been laboring here since that time. Nine have embraced the truth. I have sold fifteen dollars' worth of books, and have taken several subscriptions for our papers. I am now laboring with Bro. A. O. Burrill, in tent meetings.

July 14.

R. S. WEBBER.

### NORTH PACIFIC CONFERENCE.

SEATTLE, W. T.—It is now nearly three weeks since our meetings commenced. The interest continues good. Some have already added to their former faith the observance of the Lord's Sabbath. There are those who are becoming interested in our building a meeting-house. This is the most important point in the northwest part of the United States, and there should be a mission established here. Our colporters are welcomed by the best of families, and find more than they can do.

CHAS. L. BOYD.

### MISSOURI.

UTICA.—I closed my labor here on the night of the 18th. The interest and attendance were moderately good. Five were baptized and added to the church; others are in the "valley of decision," some of whom I hope will yet obey. The brethren and sisters here take new courage, as they have had the evidences of our precious faith again presented in their midst. Pledges to the tent fund amounted to \$26.25. I am now confident of having the new tent.

July 14.

N. W. ALLEE.

### CONNECTICUT.

MOOSUP.—We pitched our tent here July 2, and have now held thirteen meetings. There was much prejudice to meet; but from the commencement of our meetings there has been a growing interest. About seventy-five attend regularly. We have just presented the Sabbath and its supposed change. Some are deeply interested, who we hope will soon obey the truth. One lady has begun to keep the Sabbath by our holding Bible readings at her home. The Lord is at work for us, and we hope to see a company raised up to keep all of God's commands. Our P. O. address is Moosup, Conn.

July 12.

J. B. GOODRICH.

O. O. FARNSWORTH.

H. D. MANSFIELD.

### NEW YORK.

FREWSBURG.—Bro. D. A. Ball came here April 6, and held sixteen meetings. The attendance was not large, and there was some bitter opposition; but as the result, a Sabbath-school of nine members was organized, one signed the covenant, and some others are deeply interested. May God in his mercy bring them into the clear light of present truth.

DONNA CARPENTER.

BURR'S MILLS, JEFF. Co.—This is a hamlet, about five miles southeast of Watertown. We have been holding meetings here since July 3. On account of the busy season of the year, the attendance has not been as large as it otherwise would have been; still there has been a goodly number present, and an in-

terest to hear. Some have acknowledged the truth, and are now in the deciding time. The people are very friendly, and have brought in liberally to supply our table. We can say that the blessing of the Lord has rested upon us in presenting his truth. We are of good courage, and hope for fruits of our labor here.

July 16.

J. V. WILSON.

WM. HERD.

### IOWA.

DES MOINES.—We have our tent pitched in East Des Moines, at a central point, on State Square. Began meetings evening of the 9th. The services are fairly attended by a good class of people. We are in the busy whirl of a large city, and expect hard labor and much opposition. Have given five discourses. We feel that we must have the help of God.

July 12.

J. H. MORRISON.

L. McCoy.

EDDYVILLE.—We pitched our tent here June 24. Have given twenty-three discourses to attentive audiences. Several times there have been many more present than could be seated in the tent. Thus far we do not know that any have commenced to keep the Sabbath; but many are talking seriously about it, and we hope that some will yet obey all of God's commandments. The first Sunday we were here, four persons were baptized who had accepted the truth through previous labor. The people are very kind, and are supplying nearly all we use in the way of provisions. The pastor of the M. E. church has advertised to preach against us next Sunday. We are of good courage, and feel that God's blessing is attending the work.

July 14.

A. P. HEACOCK.

MATTHEW LARSON.

### KANSAS.

MOLINE.—We have just closed a very interesting and, we trust, profitable quarterly meeting at this place, for Dist. No. 10. Every church in the district was well represented, most of the friends coming Friday and remaining until Monday. The Spirit of the Lord came in and blessed us, and the courage of many was increased. We return to our homes determined to work more earnestly for the Lord. The work in this district is advancing. To the Lord be the praise.

July 12.

J. W. BAGBY.

GEO. D. SYMMS.

NEWTON.—July 8, I ceased tent labor long enough to hold the quarterly meeting with the Newton church. Found them of good courage, and increasing in spirituality. Their Sabbath-school interest was quite commendable. Our minds were led into practical fields of thought, and the church felt much edified. There is an increasing outside interest to hear; and if the church will exemplify the truth, and hold up the light, I feel certain that others will be added to their numbers. Some of the dear children learned to pray at this meeting. May God bless the little ones. The T. and M. district quarterly meeting was held in connection with this meeting. The subject of tithing was duly considered. I return to my field of labor much encouraged in regard to this church.

July 12.

W. W. STEBBINS.

### MINNESOTA.

DODGE CENTER.—Our meetings here are progressing favorably. Last evening the tent was filled with attentive listeners. Bro. A. H. Vankirk is with us at present, and helps us much, especially in the singing. We earnestly desire that God's work may prosper in our hands.

July 14.

W. B. HILL.

F. J. COON.

PELICAN RAPIDS.—We pitched our tent at this place July 9, and have thus far held three services, with good congregations. The best of attention has been given to the word spoken, and some seem interested. Yet there are many things that seem against our efforts, foremost of which is the strength of the foreign element; and these we cannot hope to reach. We are trying to humble ourselves before God, that we may get in a position where he can bless us, and use us to his glory in the promulgation of present truth.

July 14.

J. I. COLLINS.

BYRON TRIPP.

HENRY HEWITT.

ANAWAUK.—Commenced meetings in our tent Sunday evening, July 11, with a congregation of eighty. Good attention was paid to the word spoken. It being in the midst of haying and harvest, we supposed that on Monday evening there would be a very small attendance; but to our happy surprise, there were seventy present, who gave the best of attention. We are in a country neighborhood, four miles north of Waterville, on the west road from Waterville to Kilkenny, near Sunfish Lake. The people seem very friendly. The gentleman upon whose ground our tent stands, heard Wm. Miller,

over forty years ago, in Vermont. He says we have made several improvements on the chart of symbols. We hope for success in our labor here. Address us at Anawauk for the present.

D. C. BURCH.

F. L. MEAD.

OWATONNA.—We came to this place July 2, pitched our tent, and were ready for meetings July 9. Have held five meetings, the audiences ranging from seventy-five to one hundred and ninety or two hundred. Nearly the same ones come every evening; and many seem to be really interested. We hope the interest will continue to increase; and we shall work to that end. We have already distributed about five hundred handbills, and expect to go over the town with four or five hundred more in a day or two. The papers are publishing our articles, and giving us favorable notice in their locals. We trust that God has directed us here, and we are of good courage to continue in the work. Our company consists of Bro. M. H. Gregory and A. L. Curtis, sisters A. Moon and Della Battin, and myself and wife. We desire to keep humble, so that God can use us.

July 14.

WM. SCHRAM.

### TEXAS.

WAKETON.—We have been at this place nearly five weeks. Have given thirty-seven discourses and twenty-six Bible readings, and have made twenty-five visits. We have labored hard to show the people the truth, and to give the last warning message. The attendance has been good nearly all the time, and the people are very kind to remember our wants. One family were obeying the truth when we came here; another has taken hold, and several are in the valley of decision. Last Sunday, on hearing that the Methodist minister was to give a discourse, and prove by divine authority that Sunday is the true Sabbath, we postponed our morning services, and requested all to go and hear him. We all went, but were disappointed. After having circulated the report that he would speak on that subject, he said that seeing them all in their seats before him on Sunday morning, he had come to the conclusion that they were all keeping the Sabbath; therefore he would say nothing about it. His failure to speak on the expected subject, made a favorable impression on the side of truth. A great deal of prejudice exists, and many falsehoods have been circulated. We labor on in hope, instructing the interested ones; for we desire "that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78:7.

July 15.

W. S. CRUZAN.

W. T. JOHNSTON.

### TENNESSEE.

COLUMBIA, CORINTH, AND CROSS PLAINS.—June 21 we concluded a series of thirty meetings in the city of Columbia, Maury Co. Thirteen are keeping the Sabbath, and others are interested. We have met many hindrances in establishing the work here; but we thank God that some fruit has appeared, much of which is due to the labors of Bro. and Sr. Rogers, in preparing the way by colportage work and assisting in the meetings. These are the first meetings held by our people in this part of the State. Columbia is noted for its educational institutions, and for the intelligence of its people. We are thankful the truth has gained a foothold here which will give it influence in this new field. To God be all the praise.

June 26, I met with the brethren at Corinth, who embraced the truth last summer. Some there have made the unwise choice, but ten are still faithful. At Mitchellville, two persons advanced in age, who embraced the cause of Christ last fall, are now sleeping. Two were baptized, and united with the church at Cross Plains, at which place I held eight meetings. The brethren here are of good courage, doing well in sustaining the cause. Their tithe this quarter was about seventy dollars. One member of the Sabbath-school was baptized and united with the church. July 9 I returned to Columbia. Found Bro. Rogers still engaged in his labor of love, and he reports a deepening interest. To-morrow we move our tents to Hurricane Switch, six miles south.

J. SISLEY.

### ARKANSAS.

ELM SPRINGS.—Have just taken down the tent, after a four weeks' series of meetings. Bro. S. Simonds has been with me, and has rendered valuable assistance. The congregations have been small, owing to the stay-away argument, which has been used to its utmost extent. I begin to realize as never before the terrible hatred and rage which Satan will instill into the minds of those who reject the truth in the times of trouble which are just before us. I think I never before saw such prejudice and opposition manifested. The basest and most improbable stories were circulated concerning us and our work, while open threats of violence were frequently made during the progress of our meetings; and when at last our work closed, and we took down our tents, anvils



were fired, and church members and worldlings united in rejoicing over the event. In the meantime, we endeavored to put our trust in the Lord, and the result has more than justified our expectations.

Notwithstanding all the opposition, and in the face of the stringent Sunday law of this State (for the violation of which one of our brethren was at this time lying in the county jail, only ten miles distant), twelve adults, representing five families, signed the covenant to "keep the commandments of God and the faith of Jesus." To the name of the Lord be all the praise. In spite of all the efforts of the enemy to hinder the work of God, we confidently expect to see it move forward until it closes in mighty power, when eternal deliverance will be granted to the people of God. "The Lord of hosts is with us; the God of Jacob is our refuge." Let us take fresh courage in the work.

July 15.

#### INDIANA.

HOMER, RUSH CO.—The interest here is still good. Last evening the tent was well filled, and there was the best of order. Twenty have now signed the covenant to keep all the commandments of God, and others are keeping the Sabbath. The friends are anxious that the erection of a house of worship shall be commenced immediately. We have had much opposition to meet here, especially evinced in the stay-away argument. But through the influence of the Holy Spirit, souls have been brought to see and accept the present truth. Book sales have amounted to \$26.10. We are of good courage in the Lord, and hope by his help to see a good company established here.

M. G. HUFFMAN.  
O. C. GODSMARK.

NEW HARMONY AND WADESVILLE.—After remaining at New Harmony five weeks, we moved our tent to this place July 5. The interest there did not seem to justify our staying any longer. The people were kind, and wished us success, but did not manifest any special concern about investigating the truth for themselves. One lady said she intended to keep the Sabbath. At Wadesville we are having much better interest. The tent was quite well filled last night. The people are caring for our wants, and we are having some invitations to visit. The first collection last night, amounted to \$3. We are only four miles from Poseyville, and the brethren come down quite frequently to visit us. Their influence here seems to be good. They are growing in grace and the knowledge of the truth, and are walking out in the light of God. Two more were added to their number at their quarterly meeting, and we hope for other additions soon.

July 12.

D. H. OBERHOLTZER.  
W. R. WILLIAMS.  
J. D. BUTCHER.

#### MICHIGAN.

CHARLOTTE.—For more than a year, I have spent most of my time with my parents. Nine of the family now engage in prayer at the altar, and all but an absent sister keep the Sabbath. Four have joined the church at Potterville, and I hope others will do so soon. Brn. Bather and Lamson once held meetings near here; but when Bro. L. died, he had seen no results to encourage him. The labors of these brethren assisted much in teaching them the truth. I had preached nearly a year before any of my family decided to do their duty; but I thank God for his help to stand firm, and for the encouraging results.

During my stay at home, I have met with various churches near, and have had profitable seasons. At my different places of labor, three have recently covenanted to keep all the commandments of God and the faith of Jesus, and others I hope for soon. Sabbath, I met with our people at Bro. Weed's, in Kalamo. The Charlotte and Vermontville churches were present, besides several from the place; and we feasted on the promises of God. I next went to the Grand Rapids mission, leaving some in that place "almost persuaded," who I hope will soon accept the truth.

L. O. MOORE.

HILLSDALE AND FLINT.—We took down our tent at Hillsdale July 5, the interest not demanding a longer stay. We think some good was accomplished by our effort. Steps were taken toward the building of a house of worship in the city, the one they now occupy being too small for present use. Thirteen hundred dollars are already pledged for this purpose. We moved our tent to Flint, where we have it pitched on the corner of Fourth and East Sts., in the second ward. We have a pleasant location, in a quiet part of the city. The ground is furnished free of charge. Our meetings are now in progress, with increasing attendance each evening. The best of order prevails. The leading daily paper of the city, the *Daily News*, has opened its columns to us for a synopsis of each discourse given, which is prepared by Bro. Charles B. Clark, who is with us from B. C. College.

For several months past, two sisters have been doing missionary work here, holding Bible readings, etc., and have succeeded in getting over one hundred families interested, many of whom attend our meet-

ings. Brn. G. H. Randall and J. L. Rumery are assisting in the meetings, and we expect Bro. Van Horn soon. We are desirous of so doing the work of the Lord that his blessing may rest upon this effort to the salvation of souls.

H. M. KENTON.

July 16.

BEAR LAKE.—We pitched our fifty-foot tent in this place June 28, and commenced meetings the 30th. Have given seventeen discourses. The congregations average about one hundred and fifty. The people here possess a good degree of intelligence, and are anxious to know the truth. We are now presenting the Sabbath question, and some have expressed entire satisfaction as far as they have heard. We have an organ, and excellent singing is conducted. Tracts are readily taken and paid for, and we hope and trust a good work will be done. We have had no open opposition thus far; but the Methodists have hired a hall, and will commence a series of meetings soon. We understand they will have six or eight ministers present, and will continue their meetings an indefinite period of time.

As a tent company, we are trying to seek the Lord with all our hearts, and we feel that he is greatly blessing us in laboring for this people. We hope we shall see fruit in the kingdom of God as the result of our labors in this place.

July 16.

R. C. HORTON.  
H. S. LAY.  
F. L. RICHARDSON.

MARSHALL.—In a hymn which John Wesley wrote on his own experience, I believe he has this verse:—

"Oh, that without a lingering groan  
I might my last discharge receive!  
My body with my charge lay down,  
And cease at once to work and live!"

I think this, his prayer, was answered. In volume two of his "Sermons," on page 466, he has a sermon on the subject of faith, preached in London, January 17, 1791, and he died March 2, of this same year. Had he lived till the following June, he would have been eighty-eight years of age. This sermon was preached six weeks before his death. He did cease at once to work and live.

I am now one month in advance of Wesley's age, and I might have accomplished much more in my thirty-four years of experience in present truth in restoring the down-trodden law of God, had I in my small capacity been as diligent as he was in restoring to the church the faith of Jesus. Mr. Wesley preached many years without a knowledge of saving faith. I for many years thought there was a sacredness to the first day of the week; but the commandment came, sin revived, and I died. May we hold on to all the light we have received from reformers who have gone before us, while in the work God has assigned us we restore to the church the holy law of God. The great I AM has his own time to accomplish his own work, and will choose his own instruments to do it. Dear brethren, may we bow in submission, and prove faithful in the work.

For a few Sabbaths I have been visiting churches. Five weeks since, I was with the church at Marshall. Bro. Dickey, their elder, had requested me to attend their quarterly meeting in July. I did so, but this dear brother was not there. He was gone to the grave, to come up, I trust, in the glorious morning of the first resurrection. Pray for the church at Marshall, and that I may have a little strength to labor, and cease at once to work and live.

July 11.

J. BYINGTON.

#### GOOD REPORTS.

We do not desire to anticipate the reporting of our ministers; but they report to me so many items of interest that our people are anxious to know, that I felt to venture some in that direction. Eld. J. W. Bagby reports fifteen baptized, most of them starting for the first time. Eld. Hill and wife report that twenty-one have signed the covenant, eighteen of whom are new converts to the truth. Eld. Curtis says about twenty have recently embraced the truth under his labors. Eld. Enoch and wife report twelve new converts and six reclaimed. In all, we hear of some over sixty who have taken hold since camp-meeting, as the result of about one month of labor. Other incidents of interest are continually coming up. The cause is onward in Kansas.

J. H. COOK.

#### WISCONSIN CONFERENCE PROCEEDINGS.

THE sixteenth annual session of the Wisconsin Conference of Seventh-day Adventists was held in connection with their annual camp-meeting at Madison, Wis., June 16-22, 1886.

FIRST MEETING, JUNE 17, AT 9 A. M.—President, A. J. Breed, in the chair. The Secretary, Dr. Hale, being absent, W. D. Stillman was elected secretary *pro tem*. Prayer by Eld. Haskell. The list of churches was called, and an organization was effected, with fifty-two delegates, representing twenty-nine churches.

The report of the last annual session was read and approved. The church at Eureka, with fifteen members, and the church at Mt. Sterling, with twelve members, were admitted to the Conference. All visiting brethren were invited to participate in the deliberations of the Conference. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, Alex. Paton, O. Burr, E. J. Rice; on Auditing, C. K. Ackley, Fred Johnson, A. Paton, O. Barr, M. J. Bartholf, John Fletcher; on Credentials and Licenses, P. H. Cady, D. M. Canright, T. B. Snow; on Resolutions, S. S. Smith, W. W. Sharp, P. H. Cady, D. M. Canright, Lewis Johnson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 18, AT 10:45 A. M.—The following additional churches were represented by delegates: Humbird, Poy Sippi, Stevens' Point, Kickapoo, Briggsville.

The Committee on Resolutions submitted the following:—

*Resolved*, That we indorse the recommendation of the General Conference as touching the improvement of the ministry; and that we will faithfully carry it out in this Conference.

*Resolved*, That it is the sense of this Conference, that the services of our general meetings and camp-meetings should partake more of the nature of instruction in the various branches of the work, and less of preaching.

*Resolved*, That the directors, who are efficient in bringing up the various branches of the work in their districts, be encouraged to devote their time to the work, and that they be paid for the same out of the Conference funds, according to the value of their labor, the same as ministers.

Resolution one was laid on the table. Numbers two and three, after being ably discussed by Brn. Canright, Haskell, Sharp, and others, were adopted. Number one was taken from the table and adopted. Adjourned to call of Chair.

THIRD MEETING, JUNE 20, AT 9 A. M.—By vote, the following churches were admitted into the Conference: Royalton, with thirty-one members; Trade Lake, with eight members.

By vote, the Conference officers were instructed to have the proceedings of the Conference inserted in the Year Book for 1886-7.

Adjourned to call of Chair.

FOURTH MEETING.—Opened on adjournment, without form. The Committee on Resolutions presented the following:—

*Whereas*, There are persons in this Conference who have moved from one church into the vicinity of another, and have not joined the church to which they have moved; therefore—

*Resolved*, That it is the sense of this Conference, that all such persons, whether ministers or lay members, should unite with the church near where they live.

After an able discussion *pro* and *con*, the resolution was unanimously approved by the Conference.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 20, AT 5:30 P. M.—The resolution in reference to church property was laid on the table. The Committee on Resolutions submitted the following:—

*Whereas*, The providence of God has established schools for the education of the youth, and to make ministers more efficient; therefore—

*Resolved*, That we will show our appreciation of this providence by encouraging the young men who have the ministry in view, to attend the college at Battle Creek.

This Resolution was discussed by Brn. Haskell, Butler, Canright, and others, and adopted. Adjourned to call of Chair.

SIXTH MEETING, JUNE 22, AT 9 A. M.—*Voted*, To refer the holding of church property to the Conference Committee.

The Committee on Resolutions presented the following:—

*Resolved*, That it is the sense of this Conference that a city mission, and training school for Bible workers be established in such city as the Conference Committee may in their judgment deem best; that Bro. P. H. Cady have charge of the same, and that he and his wife visit Chicago and other missions as soon as convenient, and learn what they can as to methods of labor.

This Resolution was fully discussed, and passed by a unanimous vote.

Adjourned to call of Chair.

SEVENTH MEETING, JUNE 21, AT 4 P. M.—The Committee on Nominations presented the following: For Secretary, F. W. Field, Glendale, Wis.; Treasurer, W. D. Stillman, Madison, Wis.; Conference Committee, P. H. Cady, Poy Sippi; H. R. Johnson, Neenah; Camp-meeting Committee, Alex. Paton, Lodi; William Saunders, Plainfield; E. D. Wilton, Humbird. The names were considered separately, and the nominees were duly elected.

The Committee on Credentials and Licenses presented the following: For credentials, A. J. Breed, I. Sanborn, W. W. Sharp, T. B. Snow, A. Mead, H. R. Johnson, S. S. Smith, C. W. Olds, J. C. Nelson,

P. H. Cady; for ordination and credentials, W. S. Hyatt, F. H. Westphal; for license, A. Christiansen, F. W. Field, F. H. Brown; for missionary license, P. Christiansen, R. P. Hanson, William Sanders, Albert Olsen, H. C. Olsen. The names were considered separately, and the report of the committee was adopted.

Adjourned to 9:30 P. M.

**EIGHTH MEETING.**—The Conference proceeded to the election of a President. A. J. Breed being the unanimous choice, was declared duly elected. The resolution with reference to holding church property was rescinded by a vote of the Conference. The committee presented the following resolutions:—

*Resolved*, That hereafter we hold our annual camp-meeting in the fall.

This resolution was laid on the table.

*Resolved*, That all ministers and licentiates be requested to hand in their accounts to the President, or to some member of the Conference Committee, one week before the annual camp-meeting; and that said committee proceed to examine the same, and recommend such action as in their judgment shall be best to the Auditing Committee, when the same has been appointed.

This resolution being the sentiment of the Conference, was adopted.

Adjourned *sine die*.

A. J. BREED, Pres.

W. D. STILLMAN, Sec. pro tem.

#### MINNESOTA CONFERENCE PROCEEDINGS.

THE Conference convened for its twenty-fifth annual session, at Lake Harriet, in the city limits of Minneapolis, June 23, 1886, at 10 A. M. Eld. G. C. Tenney, President, in the chair. After prayer by Eld. L. Johnson, thirty delegates, representing twenty-five churches, responded to the roll call. The report of the last annual session was read by the Secretary. The President being authorized to appoint the regular committees, announced them as follows: On Nominations, D. W. Emmerson, C. D. Chapman, W. B. Hill; on Auditing, E. J. Gregory, J. A. Fairchild, Chris. Johnson, David Quinn, John Valentine, J. J. Graf; on Resolutions, Byron Tripp, Allen Moon, H. W. Babcock; on Credentials and Licenses, D. M. Canright, H. P. Holser, L. Johnson; Auditor, H. F. Lashier.

Adjourned to call of Chair.

**SECOND MEETING, JUNE 24.**—After a sermon by Eld. Butler, upon the work and responsibilities of the ministry, from 2 Tim. 2:15, the President called the Conference to order for a discussion of the subject brought to view in the sermon. Remarks by Elds. Canright, Haskell, Johnson, Daniels, Tenney, and Whitelaw.

Adjourned to call of Chair.

**THIRD MEETING, JUNE 27, AT 6 P. M.**—Upon calling the roll, about seventy delegates responded, from forty-four churches. The following churches were admitted to the Conference: Brookville, in Brown Co.; Alexandria, Douglass Co.; Fort Ripley, Crow Wing Co.; Faribault, Rice Co.; Mankato, Blue Earth Co. Eld. Tenney presented the case of the Dundas church, which some four years ago voted to disband, but immediately adopted a temporary form of organization, under which it continued until last spring, when it was fully reorganized. The question of the status of the church being raised, Eld. Butler gave it as his opinion that the church had never lost its identity or its membership in the Conference; and this was accepted as final in the case. All visiting brethren were invited to participate in the deliberations of the Conference.

The Nominating Committee reported, and the following named persons were elected as officers of the Conference for the ensuing year: For President, Eld. G. C. Tenney; Secretary, Eld. D. P. Curtis; Treasurer, Eld. H. P. Holser; Executive Committee, Elds. G. C. Tenney, H. Grant, L. Johnson.

The Committee on Resolutions reported the following:—

*Whereas*, We deem it of great importance that none but suitable persons should engage in the solemn work of preaching the Third Angel's Message; therefore—

*Resolved*, That we deem it wholly inconsistent with proper gospel order, that any members of our churches should engage in the work of preaching without the recommendation of the Conference Committee.

*Whereas*, The Spirit of God has borne testimony from time to time in regard to the importance of efficiency in the ministry; and—

*Whereas*, the General Conference, at its last session, made recommendations in regard to steps to be taken by the different Conferences, looking to the improvement of the ministry; therefore—

*Resolved*, That we indorse the recommendations of the General Conference, and urge upon our ministers and laborers their duty to engage with energy in carrying out these recommendations.

*Whereas*, God has committed to us the very solemn work of warning the world that the second coming of the Lord is near at hand; and—

*Whereas*, We recognize the fact so emphasized by the tes-

timony of the Lord's Spirit, that we are greatly deficient in faith and power; therefore—

*Resolved*, That we urge all our people, and especially all our ministers and other workers, to seek greater consecration and faith, in order that God can clothe us with that spiritual power so indispensable to the accomplishment of our great work.

Upon a motion to consider and adopt the report item by item, the first resolution was discussed by Brn. Tenney, Emmerson, D. P. Curtis, Butler, and others, and referred back to the committee for revision. The second was spoken to by Elds. Butler and Haskell, and passed. The third was adopted after remarks by Eld. Haskell. An additional report was presented, as follows:—

*Whereas*, It is the duty of all persons to thoroughly cultivate the talent God has given them, that they may be useful in some branch of his work; and—

*Whereas*, In the providence of God, we have established, at great expense, our college at Battle Creek, Michigan, with every facility for the proper education of our young people and laborers in the work; and—

*Whereas*, We believe the influences there thrown about the young will tend to lead them to God, and to devotion to the cause; therefore—

*Resolved*, That we encourage all our young people, so far as it is at all reasonable, to attend this school for a longer or shorter period.

The consideration of this subject was deferred till another meeting. The New York Mills church having become extinct, was dropped from the list of churches.

Bro. M. M. Olsen made a verbal report of the progress of the work in North Dakota. Nearly all the churches received some additions during the year. As there is a very large Scandinavian field, in which he had felt specially called to labor, the American element in the population had been neglected. There is great need of additional help in that district. He recommended having the center of the work at Fargo. Remarks were made by Brn. Butler, Tenney, Johnson, and others, and it was—

*Voted*, That the Conference Committee be requested to take measures to supply the North Dakota field, according to their ability and best judgment.

Adjourned to call of Chair.

**FOURTH MEETING, JUNE 28, AT 6:30 P. M.**—The Committee on Resolutions reported the following as a substitute for the resolution referred back to them at the previous meeting:—

*Whereas*, We deem it important that harmony and good order should exist among all those who labor in the cause of present truth; therefore—

*Resolved*, That we advise that all those who desire to enter into labor in the cause of the Lord, should counsel with the Conference Committee in regard to their labor.

The report was adopted.

The Committee on Credentials reported, recommending for credentials, H. Grant, H. W. Babcock, L. Johnson, G. C. Tenney, M. M. Olsen, W. B. Hill, D. P. Curtis, J. I. Collins, H. P. Holser, W. B. White, D. C. Burch, Wm. Schram, and John Fulton; for ordination and credentials, M. H. Gregory and E. A. Curtis; for license, Byron Tripp, E. A. Merrell, H. F. Lashier, F. J. Coon, H. F. Phelps, Allen Moon, F. D. Mead, A. S. Coon, G. Mellicke, C. M. Chaffee, A. H. Vankirk. The case of Eld. W. H. Whitelaw, a recent convert from the Baptist Church, who is in feeble health, was referred to the Conference Committee. For colporteur's license, C. M. Everest, Chas. Eastman, Ole Oppegard, Ole Paulson, F. A. Lashier, Geo. Johnson, R. Peterson, M. A. Winchell, E. Hilliard, H. Hewitt, Theoph. Kloss, Peter J. Peterson, A. L. Curtis, A. L. Hollenbeck, and E. Younger. The report was unanimously adopted.

Bro. Gustave Mellicke requested the admission of a church at Mountain Lake, composed of eleven members, organized by Eld. Conradi. The request was granted. The committee appointed last year to ascertain and report the condition of the educational relief fund, submitted their report, showing that there had been received on pledges, \$182.50; loaned to assist young men in school, \$328.50; returned to fund by those assisted, \$15.; amount yet due from them, \$312.50. The report was accepted, and the committee discharged.

#### TREASURER'S REPORT.

##### RECEIPTS.

Balance on hand July 6, 1885,	\$ 2,252 21
Received tithes from churches,	12,172 31
Total,	\$14,424 52

##### PAID OUT.

To ministers and laborers, and in tithes to Gen. Conf.,	\$10,631 85
Loaned to Minneapolis church,	1,000 00
“ REVIEW & HERALD,	1,000 00
Total,	\$12,631 85

Balance on hand June 25, 1886, \$1,792 67

Report was approved. Bro. Tenney offered the following resolutions, which, after appropriate remarks by himself, were adopted:—

*Whereas*, The cause in our Conference calls for the establishment of the work in a central point in the State; and—

*Whereas*, Minneapolis occupies such a position in our Conference; therefore—

*Resolved*, That we approve of the building of a house of worship by the Minneapolis church, sufficiently commodious for general meetings, and to fitly represent our cause.

*Resolved*, That we will second the efforts of the church by our means, and recommend that the work be prosecuted under the direction of the Conference Committee.

*Moved*, That Bro. W. B. White, with other suitable help, be sent to North Dakota, to labor among the American population; and that Bro. Peter J. Peterson, and other suitable helpers from the Scandinavian brethren, be sent to labor among the Scandinavians.

After remarks by Brn. Butler, Olsen, White, Flint, and others, the motion was carried.

Adjourned to call of Chair.

**FIFTH MEETING, JUNE 28, AT 9:45 P. M.**—The resolution relating to the Battle Creek College, which was deferred at a former meeting, was taken up and supported by Brn. Canright, Butler, and Haskell, and adopted.

Resolutions of thanks to the R. R. companies who had given us reduced rates; to the city police, for their help in preserving order and punishing depredators; to the city papers, for courtesies in publishing, were presented and adopted. A resolution was also adopted, instructing the Secretary to prepare a report of the proceedings of the Conference for the REVIEW.

Adjourned *sine die*.

On Tuesday morning, June 29, Brn. Gregory and Curtis were set apart to the work of the ministry, prayer being offered by Bro. Canright, the charge given by Bro. Haskell, and the hand of fellowship by all the ministers present. Thus closed a very interesting and profitable session of our Conference and camp-meeting.

D. P. CURTIS, Sec.

## Special Meeting Department.

### FARE TO THE OSBORNE CITY, KAN., CAMP-MEETING

We have secured one and one third rates on the C. B. U. P. R. R., for round-trip tickets to the north-western camp-meeting, at Osborne City, Osborne Co. Tickets can be purchased Aug. 18, good until the 30th, from the following named points: Concordia, Lenora, Stockton, and all intermediate points to Osborne City. Those coming from the west on the north branch of railroad, in order to secure rates must purchase round-trip tickets, instead of stopping off at Portis, as stated in previous notice in REVIEW. N. P. DIXON.

### FARE TO THE WORTHINGTON CAMP-MEETING.

I HAVE not heard from the railroad companies concerning the fare to the Worthington camp-meeting. They promised to answer after the 9th inst., but as yet they have not done so. If we receive word in time, we will write to the churches in Southwestern Indiana, and make the arrangement. Whether we secure a reduction or not, do not fail to come. Come in any conveyance that is at hand, but do not remain at home. I believe we can get a reduction for those coming who pay full fare to the meeting. We can get special rates from Indianapolis over the I. & V. from the city office, if indorsed by W. A. Young, Emma Green, or the president of the Conference.

WM. COVERT.

### THE ILLINOIS CAMP-MEETING.

It is now decided, after considerable thought and counsel, to hold our camp-meeting at Clinton, Sept. 8-14. We have succeeded in getting a very desirable location for our camp, in the suburbs of the city. There is a well of good water on the ground, and all things necessary to make us comfortable and supply our needs while there. The General Conference has promised us the help of Elds. Butler, Haskell, and Canright. It is not often that we can secure so many efficient laborers at our annual gatherings, and we will certainly miss a great spiritual feast if we do not attend.

We shall have at least forty family tents on the ground to rent, at prices from \$2.50 to \$5.00, according to the size. All desiring to rent tents should correspond with Eld. R. M. Kilgore, 3652 Vincennes Ave., Chicago, Ill., as soon as they can, stating the size of the tent they want, and it will be pitched ready for them when they reach the ground. Also, we desire those having tents of their own, to ship them to Eld. Kilgore, Clinton, Ill., at least one week before the camp-meeting begins. During our workers' meeting, which commences one week before the camp-meeting, we desire to have all the tents pitched, so that we can begin the meeting on time, and not have to pitch and arrange tents after the camp-meet-

ing commences. We hope that all our brethren will see to it that their tents are shipped as above directed; and let us begin our meeting promptly on time, and get the good of it. All should feel that if they are pitching tents and working on the campground after the meeting begins, they are not only losing a great deal of good themselves, but are liable to disturb and hinder others in their worship.

We have secured two-thirds rates on nearly all the rail-roads that our brethren will use in coming. We have also made arrangements to get all freight shipped over the I. C. R. R. at one-half rates; so all having tents, etc., to ship over this road, will pay the full price for them coming, and have them returned free. Be sure to get a bill of lading from the agent at the place from which you ship your freight, and send it to Eld. Kilgore, at Clinton, so that we may know what to look for, and also be able to get your goods from the office. Agents will not deliver freight to strangers without a bill of lading.

We shall have a dining hall on the ground, and all who desire, can get meals at 25 cts. per meal, or five tickets for one dollar. We will also have a provision stand, so that all who desire to board themselves can be supplied with what they need.

The workers' meeting will commence Sept. 1, one week before the camp-meeting proper begins. All our workers are expected to be at the workers' meeting. This will include ministers, licentiates, colporters, Bible-workers, canvassers, directors, secretaries, and librarians. All our brethren and sisters are urged to attend the workers' meeting. None of our workers, especially, should allow anything to hinder them from coming. All those who have been in the employ of the Conference, and are expecting pay from the same, will be expected to have their reports made out and ready to be audited during the workers' meeting. We expect to have the Auditing Committee present to do the auditing work during that time. We want to have as much as possible of this work done before the camp-meeting begins, so as not to call our laborers to do work during this time that should be attended to before.

Our coming camp-meeting bids fair to be the most important one ever held in Illinois. The Lord's providence is going before us, preparing the way for us to have a good meeting, and we hope to see the largest attendance that we have ever had at any of our yearly gatherings in this State. The General Conference laborers who expect to be present, are men of great experience, and we cannot afford to lose so good an opportunity to be instructed in the things of God and the important work for these times. Let nothing hinder you from coming. Begin at once to prepare, and keep your minds steadfastly in that direction. No worldly consideration can compare with the importance of this yearly gathering. When it is so clear that God's work in the earth is about to close, can we now be indifferent in regard to attending this important meeting? Those who fail to come will surely meet with incalculable loss.

R. M. KILGORE, } Conf. Ex. Com.  
A. O. TAIT, }  
F. D. STARR. }

#### VERMONT CAMP-MEETING.

FREE return certificates will be issued on the ground to those who pay full fare over the Vt. Central R. R. and its branches, the Burlington & Lamotte, and the Bennington & Rutland roads. Those who come over the St. Johnsbury & Lake Champlain will call for round-trip tickets to and from Cambridge Junction. Please bear this in mind when you purchase your tickets, as no return checks over this road can be given on the camp-ground. We hope to receive a reduction over the Montpelier & Wells River and Passumpsic roads.

T. H. PURDON.

#### SOUTHWESTERN INDIANA.

WE want to meet all the friends of the cause of present truth in this part of the State at the Worthington camp-meeting. We will also welcome any from Illinois who can come. This meeting is especially appointed for the purpose of seeking a nearness to God; none can afford to miss it. Leave your worldly cares behind, and bring your children with you. The tract and missionary work and the Sabbath-school work will receive special attention. Children's meetings will receive a due share of the labor. As you are preparing to start, remember the Indianapolis mission. Some can bring canned fruit, and if any have bedclothes to donate, such a gift would be appreciated. Money is always acceptable, and needed to pay rent and running expenses. All can do something. These gifts will help to open the heart, and let the tender, melting Spirit of God come in. Try it, brethren and sisters.

WM. COVERT.

—What men want is not talent; it is purpose.—  
*Bulwer.*

—The one way of learning a thing is to do it. The child learns to speak by speaking, and to walk by walking; and the only way you will learn to do the hard thing which you ought to do, is to go right on and do it.

## News of the Week.

FOR WEEK ENDING JULY 24.

### DOMESTIC.

—Plymouth Rock is said to be washing to pieces.  
—It is proposed to use the American gold dollar as the basis of monetary transactions in Peru.  
—It is said that the manufacture of wine from oranges is developing into a very extensive industry in Florida.  
—Malarial fever is epidemic at West Elizabeth, Pa. There are at present sixty cases, many of whom are in a serious condition.

—Mr. Morrison offered a concurrent resolution in the house, Monday, for the final adjournment of Congress at 3 o'clock July 28.

—The Rev. Adrian Foote, the oldest Baptist minister in the United States, died last Monday night, at Rochester, Ind., in his 100th year.

—Heavy rains in Southwestern Kansas have greatly benefited crops. In some places the country has been flooded, and bridges have been washed away.

—Near Columbia, Tenn., Tuesday evening, a special engine ran into a Louisville and Nashville accommodation train, causing the death of seven persons.

—A storm Monday, at Pine Bluffs, Wyoming, wrecked several houses, blew down telegraph poles, and washed out the track of the Union Pacific.

—During June the fire losses in the United States and Canada aggregated \$9,750,000, being 50 per cent greater than the average loss for June in several years.

—Evidence in the anarchist cases now on trial in Chicago, showed a deep-laid plot to blow up the business part of the city and throw bombs on the police from the house-tops.

—Lieutenant Schwatka sailed from Sitka, Alaska, Thursday, for Yukutat or Icy Bay, where he will land, and proceed on his exploration in the Mount St. Elias country.

—A hither feeling is said to exist at Atlanta, Ga., owing to the strict enforcement of the prohibition law. The young men of the city have organized an anti-prohibition secret society.

—The Calispel Indians, in the Kootenai country, Washington Territory, threaten to massacre the settlers, and a number of frightened farmers, with their families, have arrived at Spokane Falls.

—Heavy wind and rain storms visited Lakin and Nickerson, Kan., Sunday night, wrecking twenty houses at the former place and ten at the latter, and injuring a number of persons. The rain, however, proved beneficial to crops, and will save the corn.

—The severe drought still continues over nearly the whole of the Indian Territory, and prairie fires are burning in every direction. The range is rapidly being ruined; murrain has broken out among the cattle, and many are dying. Unless rain falls soon, an epidemic among the stock is feared.

—At Puente, in Los Angeles county, Cal., the other day oil was struck at a depth of about 500 feet. The oil and gas rose higher than the top of the derrick, carrying with it the boring tools, and wasting hundreds of barrels of oil. The oil district thus far seems to have been only slightly tapped in California.

—The Pittsburg Humane Society proposes to prosecute certain organizations which insure the lives of small children from 2 cents per week upward. The increased mortality among the little ones leads to the belief that parents become careless as to the health of their children after the insurance has been effected.

—Six men, members of the Executive Board of the local lodge of the Knights of Labor, have been arrested at Wyandotte, Kan., charged with wrecking a train on the morning of April 26, and causing the death of two persons. The affair has caused great excitement among the knights at Kansas City, and additional arrests are feared.

—An extradition treaty between England and the United States has been signed in London, which, in addition to the customary provisions, has a clause specially to cover the surrender of dynamiters. It is generally thought in London diplomatic circles that the socialistic troubles in Chicago largely influenced the American government in making the treaty.

—A telegram was sent to Congressman Lanham at Washington, July 15, asking him to secure government aid for the people of the drouth-stricken regions of Texas. Hundreds of families are without the necessities of life. The drouth has extended over a period of several months; in many places there is neither grass nor water. The loss is estimated at hundreds of thousands of dollars.

—Some of the prominent fires reported during the week are: Nottingham Block, Cleveland, Ohio, loss \$80,000; Union Machine and Foundry Company's buildings at Allegheny City, Pa., loss \$30,000; business section of Madara, Cal., loss \$70,000; New York Architectural Terra Cotta Co's works at Ravenswood, L. I., loss \$70,000; lumber yard of Knapp, Stout, and Co., at St. Louis, loss \$400,000; property at Ravenswood, N. Y., loss \$100,000; lumber mill and newspaper office at Minneapolis, Minn., loss \$20,000; Soldiers' Orphans' Home at Knightstown, Ind., loss \$90,000; grain elevator at East Dubuque, Ill., loss \$45,000; Green's Opera House at Cedar Rapids, Iowa, loss \$36,000.

### FOREIGN.

—Baron De Courcel, the French ambassador to Germany, has resigned.

—In the elections throughout England, the popular vote results in a Unionist majority of 272,682.

—The cholera in Italy is continually decreasing in the worst districts, and is stationary in the others.

—The Printer's Total Abstinence Society has been formed in England to promote total abstinence among printers.

—A special cablegram from London tells of the loss of the English steamship *St. Andrew* from Bluefields for Philadelphia.

—It is believed that there are over \$125,000,000 of American capital now invested in railways, mines, and ranches in Mexico.

—A force of royal engineers are en route to British Columbia, to determine and report as to the best manner of fortifying the Pacific Coast.

—The Swiss Republic have changed their national holiday from the 9th of July to the 4th in order to keep it at the same time with ours.

—At Granada, West Indies, there will be a total eclipse of the sun Aug. 29, and astronomers are already turning their steps in that direction.

—Two years ago the temperance people of Russia petitioned the Emperor for permission to hold meetings, and have just received his gracious permission.

—Dr. Carl Peters, of Berlin, is conferring with Henry M. Stanley over a project for further united researches in Africa, with a view to colonization.

—A meeting of the Gladstone Cabinet was held Tuesday, and it was decided to place the resignation of the ministry in the hands of the Queen.

—The census returns for Paris have just been issued. The population numbers 2,254,306 souls, showing the small increase of 14,378 since the last census, taken five years ago, in 1881.

—A battle between revolutionists and State troops is reported at Metamoras, Mexico, July 18. The town is in great excitement, and new troops are being dispatched to the scene of disturbance.

—A Canadian mail coach was robbed by six masked men last Saturday, twenty-five miles south of Humbolt Station, N. W. T., the highwaymen abstracting \$20,000 from the mail bags, and, it is alleged, killing the driver.

—A curious flower was recently discovered on the Isthmus of Tehuantepec, Mexico. It has a faculty of changing its color during the day. It grows on a tree. Another peculiarity of this floral chameleon is that it gives out perfume only at noon time. In the morning it is white, at noon it changes to red, and at night it adopts a soft blue color.

—A new colonization scheme is proposed in England. The place proposed is Kaffraria, South Africa. Eighty Emigrants have already gone. Each one is to have one hundred and twenty acres of land and other help, on the sole condition of abstinence from intoxicating drinks. The place has a congenial climate for the raising of stock, and fruits of all kinds grow in abundance.

—A remarkable heat is passing over England, accompanied by disastrous thunder-storms. At Liverpool the sewers were overflowed and two persons drowned. Severe storms with loss of life are reported in France. Lightning destroyed the Dansette Spinnery at Annentieres, causing damage to the extent of 12,500,000 francs. In Paris the heat is excessive. Extraordinary sanitary precautions are being taken by the authorities there.

### RELIGIOUS.

—In Greenland there are 7,000 Esquimaux converts under the fostering care of the Danish Missionary Society.

—John Strauss, the noted musical composer, has renounced Romanism and professed Protestantism.

—In an English church in London, the communion service is celebrated once a month in Hebrew, for the benefit of some converted Jews.

—A commission has been appointed by the Minister of Culture in Denmark, at the suggestion of the Danish Bible Society, to revise the Danish New Testament.

—Saturday, July 24, was the anniversary of Brigham Young's entrance into Salt Lake Valley, in 1847. The Mormons celebrated it as "pioneer day."

—The English Church Missionary Society, the richest of the large foreign societies, reports that of its \$1,157,000 income last year, only 6,500 came from the titled classes.

—The Jesuits of Peru, South America, are in hot water. A public meeting at Callao resolved to petition the government to take immediate steps to banish them from the country.

—The receipts of the British and Foreign Bible Society last year were \$1,156,196.35, and those of the American Bible Society were \$523,910.59. The total issues of the two societies for the year were 5,561,344, or an average of about 18,000 for each working-day.

—The Jesuits of Rome, Italy, have purchased the beautiful Costanzi hotel, on the site of the gardens of Sallust, from which many valuable relics have been dug up. They have also bought large tracts in the new quarters of Rome, on which they will build vast edifices.

—The Ghetto, or Jews' quarter in the city of Rome, where they were formerly shut in at night, has been torn



down by order of the authorities. None of the ancient buildings now remain except the synagogues, and they will also be removed to give place to other buildings.

—During a single century the translations of the Scriptures have increased five-fold; the evangelical missionary societies, ten-fold; the number of missionaries, fifty-fold; contributions in money, twenty-five-fold; the circulation of the Bible, thirty-fold; and the number of converts from heathenism, thirty-five-fold.

—The *Tablet*, the English Roman Catholic organ, has this tribute to our English Bible: "We quite agree with him (Francis Bowen) in his high opinion of the excellence of the English translation of the Bible. We wish that we, as Catholics, could use it, or could bring out a translation of the Latin Vulgate that would stand as a rival."

—A committee headed by Prof. Zschokke, of the Vienna University, has been formed in that city for the purpose of arranging a pilgrimage to Lourdes, to be made next August. Many members of the Austrian aristocracy, among them the Counts Brandis, Waldstien, Hartig, etc., have signed the call, and Pope Leo XIII. has granted absolution to all the participants in the pilgrimage.

—At the last meeting of the Ministerial Association of Louisville, Ky., very strong resolutions were adopted, deprecating the manifest increase of Sunday secular labor, and especially the Sunday newspaper. A resolution, however, that all members of the Association should withdraw their patronage from Sunday papers, and refuse to read or advertise in them, was not adopted.

## Obituary Notices.

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

COOK.—Died in Bowling Green, Ky., June 25, our infant daughter Allie Lee. If faithful, we expect to meet our little one again.  
A. H. AND EMMA COOK.

FISHER.—Died at Lind, Wis., July 3, 1886, of slow spinal fever, Elsie Fisher, daughter of Bro. and Sr. Geo. Fisher, aged 3 years, 11 months, and 3 days. Remarks from Isa. 49:24, 25.  
JAS. HILTON.

CAMP.—Fell asleep July 5, 1886, at Williamstown, Vt., Fannie F. Camp, wife of William Camp, in the 75th year of her age. We hope soon to meet her in the resurrection of the just.  
WM. CAMP.

WILSON.—My father, Allen Wilson, who has been a subscriber of the REVIEW AND HERALD for a number of years, died June 13, 1886, aged 83 years, 6 months, and 6 days. He died as he had lived, firm in the faith which he had accepted, and in full belief that the promises of a life eternal were his.  
ALICE WILSON.

POTTER.—Died in Bowling Green, Ky., June 12, 1886, our infant daughter Clara Dee. We laid her by the side of her little brother who died just one year ago, there to rest till Jesus shall call them forth, clad in immortal beauty.  
T. A. AND LILLIE E. POTTER.

SMITH.—Died at Osceola, Iowa, June 18, 1886, of consumption, Bro. Christopher Smith, aged 53 years. He leaves a wife and four children. Brother Smith embraced present truth some fifteen years ago, under the labors of Elds. Butler and Canright. He was a loving husband and kind father, and was well respected by all who knew him. He died in the triumphs of a living faith. A large assemblage of friends attended the funeral service Sabbath, June 19, conducted by the writer.  
L. McCoy.

AUDIES.—Died at Wakeshma, Kalamazoo Co., Mich., July 14, 1886, of malarial fever, Myrtle, daughter of Isaac and Nancy Audies. She was a remarkably affectionate child. For two or three years she had kept the Sabbath with her mother and little brother, always having her Sabbath-school lesson well, and appearing to love the Sabbath and the teachings of the Bible. The funeral was attended by a large assembly of friends and relatives. A very attentive congregation listened to remarks by Eld. M. B. Miller, from John 11:35—"Jesus wept."  
C. B. DE YARMOND.

DICKEY.—Died at his residence a short distance from Marshall, Mich., June 19, 1886, Jesse Dickey, in the 72d year of his age. Bro. Dickey was born in Pennsylvania, Oct. 1, 1814. At the age of 19 he experienced religion, and became a member of the Christian Church, with which he maintained his connection for forty years. In 1837 he came to the State of Michigan, and for about forty-two years resided in Marshall and vicinity. Some twelve years ago Bro. D. embraced the views of S. D. Adventists, and was ordained elder of the Marshall church. In this faith he lived a consistent and earnest life till the time of his death, enjoying the fullest confidence and respect of all with whom he was acquainted. Eld. Millard, his former pastor, writes of him: "I always had a profound respect for Bro. Dickey. He was a sincere Christian, and perfectly true to his convictions." And the Marshall city paper, noticing his death, said: "No blemish ever stained his character as a Christian gentleman, and his memory is alike dear to his family and the general public who knew him." Sister Dickey, to whom Bro. D. was married a little over fifty years ago, in feeble health still survives. She has the sympathy of a large circle of friends in her affliction. The funeral was held in the Christian meeting-house in Marshall, June 20, a large congregation attending.  
U. S.

## Appointments.

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

PROVIDENCE permitting, I will meet with the Parkville church July 31. Will J. Langdon please meet me at Portage station Friday afternoon.  
J. BYINGTON.

THE following meetings will be held at the tent at Wakeshma Center, Mich., Sabbath, July 31: Preaching at 10:30; Sabbath-school and Bible reading, 2:30; preaching, evening. All the brethren and friends within reasonable distance are invited to attend. Come prepared to care for yourselves and teams, as there are no brethren in this place.  
HICKMAN MILLER.  
M. B. MILLER.

THE Vermont Conference of S. D. Adventists will hold its twenty-fourth annual session at Vergennes, Vermont, Aug. 10-17, in connection with the camp-meeting. Every church in the Conference should be represented by its full number of delegates.  
I. E. KIMBALL, Pres.

THE annual meeting of the Vermont Sabbath-school Association will be held at Vergennes, Aug. 2-17, in connection with the workers' meeting and camp-meeting.  
H. PEEBLES, Pres.

THE annual meeting of the Vermont T. and M. Society will be held at Vergennes in connection with the camp-meeting, Aug. 10-17. The directors are requested to come, if possible, to the workers' meeting, beginning Aug. 2, as some business may be taken up during that week.  
H. PEEBLES, Pres.

THE annual session of the Ohio and West Virginia Conference will be held in connection with the State camp-meeting at Mt. Vernon, Ohio, Aug. 17-24. All churches in Ohio and West Virginia should be represented by delegates. Each church clerk should make out a full annual report of the condition of his church—the increase and present standing. Church treasurers should collect all the tithes up to the present time, and forward the same to Bro. James Rowe, Clyde, Ohio, or send to the camp-meeting. We hope to see the delegates on the grounds in time to attend the workers' meeting, Aug. 11-16. All preliminary business should be out of the way before the regular camp-meeting begins. We request all the laborers of the Conference to send or bring their annual report of labor, with itemized account of time, expense, and receipts for the year. The Conference Committee want these reports by Aug. 11, the first day of the workers' meeting.  
CONF. COM.

THE Massachusetts camp-meeting will be held at New Bedford, Mass., Aug. 20-31.  
S. N. HASKELL.

## Publishers' Department.

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

THE P. O. address of D. E. Lindsey, until further notice, will be Fairmont, West Virginia.

### CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiansa, Norway.

GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

CHICAGO.—G. B. Starr, 3652 Vincennes Ave., Chicago, Ill.

NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

BROOKLYN.—A. T. Robinson, 139 Colyer St., E. D., Brooklyn, N. Y.

ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

KANSAS CITY.—D. T. Shireman, 1516 E. Twelfth St., Kansas City, Mo.

DES MOINES.—A. G. Daniels, 1315 East Sycamore St., Des Moines, Iowa.

MICHIGAN.—H. W. Miller, 194 Sheldon St., Grand Rapids.

LIVERPOOL.—Geo. R. Drew, 12 The Woodlands, Birkenhead, Liverpool, England.

### RECEIPTS.

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Books Sent by Freight.—Dr. H. S. McKee, N. E. Depository, Alice C. Wheeler, M. M. Taylor, Pacific Press, L. Dyo Chambers, A. A. Gregory, Emma Green.

Australian Mission.—Louise Filer \$20, III T & M Soc 10, Betsey G Reed 2, A. Crow 40.30, J. E. Greenwood 2.

S. L. Academy.—Louise Filer \$10, Wisconsin T & M pr S N H 50.

English Mission.—Louise Filer \$10, III T & M 10, Wis T & M 15, Mrs H. Crow 40.

Scandinavian Mission.—Maude Greenwood \$50, A. brother 1.

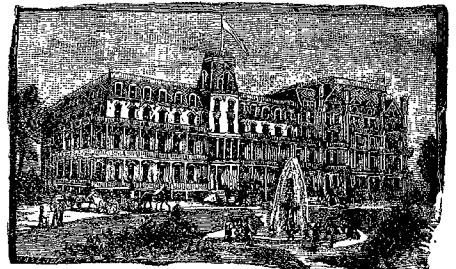
European Mission.—H. C. Miller \$10.25, Alexandria Minn S S 1.25, Mackford Wis S S 4.

Cash Rec'd on Account.—III T & M pr L S C \$333.91, Dak T & M pr A H B 281.77, B C S S pr H B 10.69, Ohio T & M pr L D 350, Kansas T & M pr L D C 200, Ohio T & M pr G A K 30, Kansas Conf pr A G M 10.75.

S. D. A. E. Soc.—Wis T & M \$500.

General Conference.—From a sister \$4, E R Jones 9.

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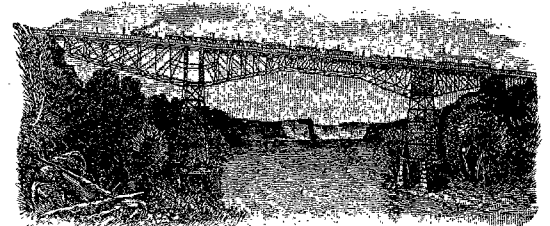
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## Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

### MICHIGAN CENTRAL RAILROAD.

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Gr. Ex.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Facile Exp.	Pressing Exp.	Gr. Ex.	Day Exp.	Chicago Exp.
a.m.	p.m.	p.m.	a.m.	a.m.	a.m.	p.m.	a.m.	p.m.	a.m.
11.45	6.15	11.15	6.00	8.00	9.15	8.00	4.00	9.10	1.30
10.25	5.30	10.09	4.35	6.40	10.38	9.28	5.30	10.25	2.32
9.15	4.28	9.15	3.15	5.25	12.09	10.55	7.15	11.30	3.32
7.57	3.10	8.22	1.58	4.17	1.04	11.55	8.22	12.45	4.22
7.21	2.27	8.01	1.30	3.50	1.30	12.22	8.52	1.08	4.40
6.45	1.50	7.25	12.35	3.03	2.35	1.12	9.45	1.10	5.15
.....	12.15	6.14	11.14	1.20	.....	4.18	3.03	.....	3.22
.....	11.11	5.17	10.18	12.02	.....	5.40	4.35	.....	4.35
.....	9.00	4.30	8.15	9.55	.....	8.05	7.00	.....	6.40
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express, daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.  
May 30, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

### CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 27, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Facile Exp.	Chgo. Pass.	Mail.	Mail Exp.	Atto. Exp.	Chgo. Pass.	PHN Pass.
.....	a.m.	a.m.	p.m.	p.m.	.....	a.m.	a.m.	a.m.	a.m.
.....	6.15	7.15	8.05	4.10	.....	10.20	1.26	7.35	10.40
.....	7.45	8.31	9.34	5.40	.....	8.42	12.07	6.15	8.57
.....	8.17	9.00	10.10	6.50	.....	7.59	11.37	5.40	8.17
.....	8.50	9.35	10.48	7.20	.....	7.05	11.03	5.06	7.40
.....	10.00	10.30	11.50	8.25	.....	6.20	10.14	4.00	6.09
.....	10.40	11.00	12.25	9.07	.....	4.42	9.48	3.25	5.32
.....	11.35	11.45	1.20	10.10	.....	3.45	9.00	2.35	4.35
.....	6.50	.....	12.05	1.25	.....	2.45	8.55	2.30	.....
.....	9.45	.....	12.45	2.21	.....	1.50	8.15	1.43	.....
.....	10.40	.....	1.25	3.19	.....	1.35	7.29	1.27	.....
.....	11.40	.....	2.28	4.07	.....	12.00	6.52	12.01	.....
.....	1.02	.....	3.43	.....	.....	10.45	5.46	.....	.....
.....	1.38	7.35	4.00	5.62	.....	10.30	5.32	10.29	8.40
.....	4.00	10.00	6.50	5.10	.....	8.05	5.25	8.15	1.15
.....	pm	am	pm	am	Ar.	Dep.	am	pm	pm

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

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W. J. SPIGER,

General Manager.

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TRAINS.	LEAVE.	ARRIVE.
Davenport Express.....	49:10 a.m.	45:45 p.m.
Council Bluffs and Peoria Fast Express...	42:10 p.m.	42:30 p.m.
Kansas City, Leavenworth, and Atchison Express.....	42:10 p.m.	42:30 p.m.
Minneapolis and St. Paul Express.....	41:20 a.m.	43:00 p.m.
Kansas City, Atchison, and Leavenworth Express.....	41:20 a.m.	43:00 p.m.
Peru Accommodation.....	44:45 p.m.	40:00 a.m.
Council Bluffs Night Express.....	44:00 p.m.	46:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express.....	44:00 p.m.	46:25 a.m.
Peoria Night Express.....	44:00 p.m.	46:25 a.m.
Minneapolis and St. Paul Fast Express...	44:00 p.m.	46:50 a.m.

\*Daily. †Daily except Sundays. ‡Daily except Mondays. §Daily except Saturdays. ¶Sundays only.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 27, 1886.

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[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the Review will be printed in SMALL CAPITALS; to selections in italics.]

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## REMAINING CAMP-MEETINGS FOR 1886.

TEXAS, Midlothian,	Aug. 17-24
Indiana, Worthington,	" 3-10
Vermont, Vergennes,	" 10-17
Virginia, Harrisonburg,	" 3-10
Arkansas, Springdale,	" 4-10
California, Eureka, Humboldt Co.,	" 4-12
Kansas, Osborne,	" 19-30
Ohio, Mt. Vernon,	" 17-24
Massachusetts, New Bedford,	Aug. 20-31
Maine,	Sept. 1-7
Illinois, Clinton,	" 8-14
New York,	" 15-21
Nebraska,	" 15-21
Nevada,	" 15-22
Michigan,	" 20-28
California, Woodland, State Meeting,	Oct. 6-19
Missouri,	Sept. 29 to Oct. 5
Indiana,	" " "
Kentucky,	Oct. 6-12
Tennessee,	" 13-19
California, Santa Ana,	Oct. 28 to Nov. 5
California, Santa Barbara Co.,	Aug. 25 to Sept. 1
GEN. CONF. COM.	

Before his embarkation for England, last week, Bro. Ings wrote us that he had obtained permission to place a distributor for our publications in Smith and Mc Nell's hotel in New York City. This house probably entertains more guests than any similar establishment in the world. It is said that ten thousand people eat there daily. Truly, a better opportunity to reach a large number of people could hardly be found. We are reminded of the words of Solomon, that Wisdom "crieth upon the highest places of the city." May many honest hearts be reached by her words.

A brother who is canvassing in the West for the Swedish paper, sends ninety-eight names from one city. And this is not all. He writes that he has another hundred names for the same paper, about ready to send. As all such efforts are helping to spread the truth, we can but rejoice to see the work moving.

In the above instances, the paper was taken for one year with the Swedish "Sunshine at Home," for \$2. It may be interesting to state that within a fortnight there have been added upwards of two hundred and fifty names to the Swedish subscription list, mostly from the States of Michigan and Kansas, all obtained in the same way. Let this good work go on.

PUBLISHERS.

## THE WAY TO SETTLE IT.

IN the opera house at Jamestown N. Y., June 24, 1886, as reported by the Jamestown Journal of June 25, Dr. Townsend answered a number of questions addressed to him by members of the audience. One of these questions was the following: "Can any man obey the fourth commandment and not keep the seventh day?" His answer was as follows:—

"After Christianity had been established, Constantine and the church began keeping the first instead of the seventh day. If I should go into a place where they kept Tuesday, I should conform to their custom and keep Tuesday: 'The Sabbath was made for man, and not man for the Sabbath,' and I believe we obey the spirit of the law when we keep the first. In Ohio, where I have been the past week, there is one family where the father keeps the seventh day and the mother the first day. They are quarreling, keeping up a continual contest, which amounts to no good. How much better it would be for the father to concede to the ideas of the mother, and have peace in the family!"

Oh, indeed! who is the head of that family? Suppose the mother should concede to the ideas of the father, and so have "peace in the family"? That of course would not do, because then the seventh day would be established in that family. Anything to get rid of the seventh day, even to the pitiable make shift of keeping the spirit of the law on some other day! Even the "spirit" of the law, we suppose in the estimation of first day advocates, cannot be kept on the seventh day, but can be on any other day.

## THE LATE AUTUMN CAMP-MEETINGS.

AFTER considerable perplexing study of the subject, we announce the time of the late fall camp-meetings as follows:—

Michigan,	Sept. 20-28
Missouri,	Sept. 29 to Oct. 5
Indiana,	" 29 " 5
Kentucky,	Oct. 6-12
Tennessee,	" 13-19

Let the different State Conference committees write to the Review Office direct, the place where these meetings are to be held, as the writer may be absent, which would cause delay in the announcements if sent to us. If any changes in the time are absolutely necessary, let notice to the writer be given as soon as possible.

G. I. B.

## TO THE WORKERS IN MICHIGAN.

Will all those workers who are to bring in their accounts against the Michigan Conference at the next session of the Auditing Committee, please send me their reports of labor performed to July 1. By sending these in now, I can get them all ready for the Auditing Committee before the workers' meeting. Then by handing me the balance of the report at that time, it will greatly facilitate the work of the Committee.

A. H. MASON, Conf. Sec.

## TENTS FOR MICHIGAN.

I AM prepared to furnish tents for the Michigan camp-meeting at the following prices:—

10x12, 5 ft. wall, 8 oz. duck,	\$ 8 00
12x14, 5 " " "	11 00
12x16, 5 " " "	12 00
14x16, 5 " " "	13 00

Will give prices for any other size upon application. Would like to receive orders as soon as possible, so the tents may be on the ground before the meeting commences. Address me at Battle Creek, Mich.

A. H. MASON.

## REDUCED FARE TO THE ARKANSAS CAMP-MEETING.

I HAVE succeeded in obtaining reduction of fare over the Arkansas branch of the St. Louis and San Francisco R. R. between Plymouth and Ft. Smith, and from Springfield, Neosho, and Granby on the main line. Round-trip tickets will be sold at all stations between Plymouth and Ft. Smith, and from Spring-

field, Neosho, and Granby, on Aug. 3-6, good to return till the 12th, at one and one-third fare. Ask for tickets for the Springdale camp-meeting.

DAN T. JONES.

## ARKANSAS CAMP-MEETING SABBATH-SCHOOL.

Those expecting to attend the Springdale camp-meeting, will please remember the following lessons for the Sabbath-school, Aug. 7. Scholars in Book No. 1 will learn lesson 32; in Book No. 2, lesson 84; in Book No. 3, lesson 32. The Instructor classes will learn the regular lesson in the Instructor for that date. Bring "Song Anchors" and "Better than Pearls."

J. W. SCOTTS, Supt.

## ILLINOIS, ATTENTION!

If all who expect to attend the camp-meeting at Clinton, Ill., Sept. 8-14, and who will go from Peoria to Bloomington by railroad, will let me know by mail, I may be able to secure you reduced rates. If fifteen or more are going from any one point on the I. B. & W. R. R., we can have reduced fare. I will also ask those who expect to go on the Rock Island & Peoria R. R., to let me know it at once. All the other roads have granted us the usual reduction. We will give full instruction in the future.

R. M. KILGORE.

## OHIO SABBATH-SCHOOLS, ATTENTION!

THE time for the yearly meeting of our State Sabbath-school Association is near at hand. It will be held during the time of our camp-meeting at Mt. Vernon. While we all realize the importance of the Sabbath-school as a God-given means of encouraging and instructing both old and young, yet there are many schools in this Conference that come very far short of what they should be. Can the Lord be pleased with this? It is written, "Cursed be he that doeth the work of the Lord negligently," margin. Jer. 48:10. At our general meetings, we have an opportunity to receive instruction from those of more experience in the cause than ourselves. Written questions should be handed in on any point bearing upon the Sabbath-school work, concerning which information is desired. These questions should be written out before coming to the camp-meeting. Let all come prepared to take an active part in this meeting.

O. J. MASON, Pres.

## VERMONT, ATTENTION!

MUCH work must be done upon the camp-ground. Who will volunteer to help the Camp-meeting Committee perform this labor? The interest is such as to forbid our brethren laboring in the field to attend to this; and at least one from each church should be on the ground a week before the meeting, to prepare the ground. It has never before been used, and consequently much trimming, etc., should be done. The interest at Middlebury and Salisbury will not permit a full attendance of the laborers at the workers' meeting, which is contemplated. All who do not previously come, should make every effort to be upon the ground Aug. 9. Trains will stop at the grounds throughout the entire meeting, except the express and night trains, commencing Monday. Trains north will arrive at the grounds at 8:30 A. M. and 3:53 P. M.; trains going south, at 9:20 A. M. and 4:20 P. M. Baggage should be marked, "Camp-ground, Vergennes, Vermont." We will try to have tents upon the ground to rent.

Brethren, the spirit of Christ leads those who possess it to help others; and if you have it, you will make every endeavor to make this meeting the best ever held in the State, for our brethren and for the cause. We would be glad to see our brethren from New York and Canada. Steamers plying across the lake make connection for Vergennes at West Port.

I. E. KIMBALL.

## LANGUAGE LESSONS BY MAIL.

NOTICE was given through the REVIEW some time ago, that Prof. G. H. Bell, of Battle Creek, Mich., would give lessons in language by mail, to those who wish to become more proficient in that branch of education. When this notice was given, some who were not so situated as to be able to attend college, regarded this as a rare opportunity, sent for lessons, and commenced study at once. With others it was a question whether this method of instruction could be made sufficiently practicable to be profitable for them to spend their time and money in this way.

Having taken one term of lessons, I can heartily recommend this method of receiving instruction to those who cannot attend college. I am sure that those who will take these lessons, and study them thoroughly, will be greatly benefited. Will not many avail themselves of this opportunity?

R. C. PORTER.