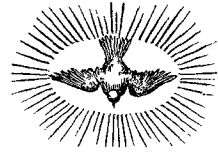


# Advent Review



OUR FIELD  
AND SABBATH HERALD.



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

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REVIEW AND HERALD, Battle Creek, Mich.

### "OUR FATHER."

BY N. W. VINCENT.

The One whom we adore,  
So little understood,  
Is LOVE supreme forevermore,  
Unchanging, perfect, GOOD.

All things by him designed,  
Life-fountain, boundless, pure,  
All-seeing Eye, all-knowing Mind;  
His blessing shall endure.

Omnipotent and just,  
Blest Fount of Mercy, too;  
His ways are right, in him we trust,  
We know our God is true.

Then bless this glorious One  
Who fills eternity,  
And to his dear exalted SON  
Let equal worship be.

## 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.

### KNOWN BY THEIR FRUITS.

BY MRS. E. G. WHITE.

IMPRESSIONS and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, how they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith.

The truth should be presented in a manner which will make it attractive to the intelligent mind. We as a people are not understood. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers, by their consistent, elevated lives, that they have been deceived in this people! How important that the cause of

truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character!

It is highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. See Titus 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In verse 16 Paul speaks of a class who profess that they know God, but in works deny him, and are "unto every good work reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word.

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their lives. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow-men he will have the fear of God before him, will love his neighbor as himself, and will deal just as he would be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ.

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that of a truth God has been with his people when their works have corresponded with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and

yet they seem to be blinded to their destitute, wretched condition.

The following scripture is applicable to those who go along under such a deception: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Here is the greatest deception that can affect the human mind,—for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied.

God has provided means to correct the erring; yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above.

God is bringing out a people, and preparing them to stand as one, united, to speak the same things, and to carry out the prayer of Christ for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

God has blessed his people who have moved forward, following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that of a truth God is with his people, and have humbled their hearts to obey him. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world, the Sabbath and their errors are placed upon a level, and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth; and unless he repents, it were better for him that a millstone were hung about his neck, and he cast into the sea.

No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to think us more so than our faith requires us to be.

## THE EVER-RECURRING QUESTION.

BY ELD. E. W. FARNSWORTH.

NOTHING is more interesting to one who closely watches the current of passing events, than to note how quickly new ideas germinate and take shape; how swiftly old theories are dropped, and new ones grasped and acted upon. When the writer first began to preach, about ten years ago, almost every one believed that Christ changed the Sabbath from the seventh to the first day, and that there was abundant testimony in the Bible to prove it. But in this respect, times have changed greatly since then. The men now are scarce who will so far hazard their reputation as scholars and critics as to try to maintain that there is any authority in the New Testament for the observance of Sunday. They generally admit that there is none, and try to build their argument for the Sunday rest purely on man's spiritual and physical needs.

This idea is most clearly illustrated by a discourse preached by Charles H. Parkhurst, D. D., at Madison Square Presbyterian church, New York, January 24, 1886, and published in the *Christian Union* of May 20. While there are many things in the discourse which we do not and cannot indorse, yet the confessions in reference to the foundations for Sunday-keeping are so sweeping as to be decidedly refreshing. He says:—

"This gives us an opportunity to dwell for a few minutes on some matters relating to Sunday and Sunday-keeping; and this, not so much because we have anything new to say about it, as because we cannot quite afford, under all the circumstances of the times, to say nothing about it."

"The case is a difficult one to state justly. That is one reason why the pulpit has so little to say concerning it, and one reason why so much that is written upon it misses its mark. It is a hard mark to hit. One reason of this is that the target is obscure; and another, that so many arrows are flying through the air at all angles, that it becomes difficult to gain a clear, sure, and steady aim. It is certainly wise to confess the difficulties. We have no pet theory to push. A few things relative to it seem very clear; the residue, more or less hazy. Enough is evident to meet our practical necessities, even if some of our philosophical ambitions do have to go unsatisfied.

"If Christ himself had made some definite utterance in regard to observing holy time, matters would be simplified. Opportunities occurred frequently when he might have said something very definite, and when that was exactly what the people wanted him to say; but he dealt with the matter only generally. Paul, likewise, handles the question in much the same way. The apostolic churches evidently observed religiously the first day of every seven; but we never hear Paul telling them to, and never discover him sketching any plan of Sunday observance. No one who wants an itemized scheme of Sunday-keeping can obtain any such thing, either from Paul or the Lord. No one has yet made a careful study of the New Testament if he has not discovered, in regard to a number of matters, clear evidences of an intentioned indefiniteness."

"There is no end to the number of undigested discourses that have gone to pieces from having their foundation knocked out from underneath them. And it hurts; it impairs confidence in preaching. Whether it is a structure of wood, brick, or truth that we are putting up, our first care needs to be, not to carry our walls outside of a foundation that we are not sure of."

"The Christian Sabbath, in form and spirit both, is quite another day from that contemplated in the fourth commandment. The Christian Sabbath is distinctly commemorative only of Christ's rising; the Jewish Sabbath is distinctly commemorative only of God's resting. The Christian Sabbath comes the first day of the week; the Jewish, the seventh. I know it has been repeatedly said that all that is meant and intended is that a seventh of time should be kept holy. That is not all that it means and intends. Something more than the proportion of time is aimed at. We do not keep the fourth commandment by hallowing one day in seven, unless it is the seventh day that we hallow. The seventh day is specified, and the reason for specifying it is specified; and every child who intelligently knows the commandment, can tell why it is that it was the seventh rather

than the sixth day that was ordained and consecrated to holy uses."

"And as Christian teachers and preachers, let me say, we want to caution ourselves against even seeming to play fast and loose with facts to the end of establishing a doctrinal point, no matter how good the point. Whenever in matters of religion we find it expedient to work the logical faculty, the work needs to be done along logical lines as sharp and rigid as though we were demonstrating a proposition in Euclid. The end does not sanctify the means, and an orthodox conclusion will not save from disrepute the lame logic that is used in reaching it. In all such matters, we need to remember that a broken argument will not be kept from limping by being braced with the splints of pious intention. There is not sufficient premise in the fourth commandment to yield the Christian Sabbath as its conclusion."

What sweeping confessions! and yet, how true! He confesses frankly that a man does not keep the fourth commandment by keeping Sunday. Let none say hereafter that they keep the commandments when they keep the first day of the week. How evident it is that other ministers have found the Sunday question "a difficult case to state;" and the reason evidently is, that "the pulpit has so little to say about it," and in trying to state it, they "miss the mark." How many of them in their very souls have felt that it was a "hard mark to hit"! He confesses the "target" (Sunday-Sabbath in the New Testament) "is obscure." Obscure, indeed! no man ever had a magnifying glass powerful enough to reveal even the faintest outline of its disk. "The residue more or less hazy." Hazy! from the stand-point of a Sunday observer, Egyptian darkness is comparatively light. And who could be expected to "hit a mark" when everything is so "obscure" and "hazy"? Can a man shoot straight when all is total darkness around him? This explains the cause of the confusion in the ranks of Sunday observers.

But the Bible says: "For the commandment is a lamp; and the law is light." Prov. 6:23. There is no "obscurity" or "haze" there. It is only when men put on theological, foggy spectacles, that things become obscure.

## YOU HAVE ROBBED ME.

BY ELD. R. M. KILGORE.

## CHURCH DEBTS AND BUILDING CHURCHES.

To rob is worse than to steal. To rob God is worse than to rob our fellow-men. Here God makes a grave charge; but it must be true or he would not make it. How are we robbing God? He says, "In tithes and offerings." Mal. 3:8. God has reserved all the tithes as his: "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. He appropriates all the tithe to the payment of his own servants. He says, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. There can be no difficulty in determining who are the true servants of God. They are those who are devoting their time and talents to the advancement of his cause. They may be ministers, who labor in word and doctrine, colporters, or helpers in the employ of the Conference.

God is a God of order, and he has established order in his church on earth: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. God has not placed a pope or king over his people here on earth. He has not placed the government of his people in the hands of one man. The judgment of one man is not sufficient. As a people, we recognize this principle, and regard the General Conference as the highest authority, under Christ, on the earth. The "Testimonies," vol. 3, page 492, says:—

"No man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judg-

ment must not be maintained, but be surrendered."

To overlook this principle, is to ignore all order, and set at nought the counsel of God. Under, and subject to, the General Conference, are all the different State Conferences, in bonds of a complete and perfect sisterhood, yielding willing obedience and submission to the counsels of the authority above them. In each State Conference also, there is another system, a sisterhood of churches, each dependent on the Conference for its existence and maintenance; and to this authority they look, and to its counsels willingly submit. This principle is recognized still farther, and is carried out in the individual and family relations toward the churches of which they are members, and to which they regard themselves amenable. It is from these single individual members of the body that God's revenue, the tithe, is collected, with which to carry on his work in the earth. Is it reasonable to suppose that God has left it with each individual to say what disposition shall be made of the Lord's tithe he has in his own hands?—No; this would be confusion, and nothing would be accomplished. All can see the necessity of having a common treasury in each church, where the Lord's money can be deposited subject to the proper authority, whose duty it is to disburse the Lord's money. Every true member of the church acts with a ready, willing mind in accordance with this plan, and would disdain the idea that he has any right to disburse the Lord's money; but having disposed of that which he had in his hands, he feels that his duty is done, his responsibility is ended, and it now rests with the church.

Have the individual churches the power in their hands to say what shall be done with the Lord's money? If they had such power, how could the Conference carry on its work in the State, and where would the General Conference obtain its supplies with which to push the truth into regions beyond? All would be confusion, nothing would be accomplished, and the world would go on unwarned.

"But," say some, "is not building meeting-houses, paying church debts and rents, providing oil for lights, and what we pay to the sexton, advancing the cause of God?" It may appear so at first glance; but let us look at it again, and from another stand-point. For whose benefit, for whose comfort and convenience, is the meeting-house erected? It is certainly not built for God, as considered from this stand-point. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17:24. "Behold, the heaven and heaven of heavens cannot contain thee."

God is not confined to walls of masonry. He can meet with his people in the groves, which are his own temples, or "by the river's side." He does not ask for a roof to shelter him, nor does he require fire or light. Then for whose benefit are these conveniences provided? Is it not for those who worship? All can see that it is. It would be unreasonable and unlawful to take the Lord's money to provide a house, servant, fire, light, etc., for ourselves and families at home. It would be robbing God to do so. But it is no less than robbing God of tithes and offerings for the church to take of his money to supply its wants and provide for its convenience. Let the money go to the proper place with not a single cent lacking. Then the church's responsibility is ended, but not till then, after which it rests with the Conference, whom God will hold responsible for the manner in which his money is disbursed.

If money is needed by a church to build, pay rent, pay a debt, or hire a sexton, let the matter be brought before the Conference, and the Conference can consider and settle such accounts as it settles all other bills brought before it. This is order. This is right. This is just. We will admit that it is very pleasant to step into a well-arranged meeting-house on a cold, wintry morning, and find the fires nicely burning, warming the atmosphere, the floor clean, and the furniture dusted, and seat ourselves with no care as to the fires, and enjoy the worship of the hour; it is pleasant to return again at night, find the house well lighted, and everything pleasant and comfortable, to enjoy another season of worship. This is very agreeable, and there is nothing wrong in having all that is comfortable and convenient to make the worship of God pleasant and profita-

ble; and the house dedicated to the worship of God should be even better in every respect than our dwellings. But who should pay the bills? We certainly ought not to put our hands into the Lord's treasury, and ask him to do it. He is not benefited thereby; consequently it is robbery. If any part of the tithe is used for that wherein we are personally benefited, God will say to us, Ye have robbed me in tithes and offerings.

In another paper we shall see what provision God has made for places in which to worship, etc.

### WHERE SHALL WE COMMENCE?

BY GEO. W. BLISS.

"WHERE shall we start to reckon the six days?" —*Examiner*, April 22, 1886.

Start where the Lord started. Ascertain where he commenced at the time the manna was given to the people of Israel. The people gathered a certain amount every day for five days, and on the sixth day they gathered twice as much, but on the seventh day none was to be found. That which was left over at the end of the sixth day did not spoil as it did on other days. It was preserved for them to eat on the Sabbath.

There the Lord marked the seventh day. It was not left to the people to begin their reckoning where they pleased; they were obliged to conform to the Lord's counting; to call the next day after the seventh the first, and the next day the second, and so on to the seventh. The Lord fixed the sixth day for them, as well as the seventh and the first. They were obliged to begin counting for the sixth day just where they did for the seventh. No one could count the Sabbath the first day, and then gather a double portion of manna on the sixth day from that; nor could any one call the next after the Sabbath the seventh day. Every one had to conform to the Lord's counting. This order was continued for forty years. The people must have had the order of the seven days well learned.

When the commandment was given, the Lord had already taught the people where to start their reckoning, and had plainly pointed out which was the seventh day, which the commandment called the Sabbath, and which the Lord had blessed and hallowed. A definite, particular day was and is enjoined.

When Christ was crucified, the believing women rested the Sabbath day according to the commandment. Then they must have rested on the same seventh day which the commandment enjoins. In starting to reckon, they must have conformed to the Lord's reckoning. The next day they went about doing what they would not do on the Sabbath; and the next day was called in the New Testament, the "first day of the week." The day before it was the Sabbath, and was the seventh day. Paul went into the synagogue on the Sabbath, and sat down. He was invited to preach. When he had finished his discourse, the Gentiles wished him to preach the same to them the next Sabbath. On that day nearly the whole city came to hear the word of God. After that, Paul met on the Sabbath with the women by the side of the river. At Corinth he made his home with a Jew named Aquila, and his wife, and worked with them at tent-making. Every Sabbath he went into the synagogue, and taught both Jews and Gentiles. He was in that city a year and six months, about eighty Sabbaths.

The starting-point which the Lord established, was continued until the destruction of Jerusalem; for it was the Sabbath of the commandment which Christ spoke of when he told his disciples to pray that their flight be not on the Sabbath day. The same order of counting was continued in the early Christian church. Their starting-point corresponded with that of the Jews. The same day which the New Testament calls the first day of the week, at which the Lord started to count, which the early Christians and the Jews called the first day of the week, and which the Pagan Romans called Sunday, is at the present time called Sunday and the first day of the week. The day before Sunday is the seventh day, called commonly the seventh day of the week, Saturday, and the Jewish Sabbath.

It is strange indeed, that with so many Jews in the world, and so many Sunday-keepers, there

should be any trouble about a starting-point from which to reckon the days of the week. It is sad that the seventh day should frisk about among the others so that no one can tell which is the seventh day.

*Buffalo, N. Y., No. 548 Fargo Ave.*

### JESUS.

BY HELEN A. STEINHAEUER.

I LOVE to call him "Master,"  
I love to own him "Lord,"  
This precious, precious Jesus  
Who bought me with his blood.

What should I do without him!  
Than earthly friend more dear,—  
This tender Elder Brother,  
Of whom I have no fear.

Of all that here concerns me  
He knows, yes, thinks, and cares!  
My griefs I lay on Jesus,  
He every sorrow hears.

I tell him every trial,  
As well as every pain;  
He is the Great Physician  
Who gives me health again.

I am no longer clinging,  
I nestle in his breast,  
And there, though heavy-laden,  
Find constant peace and rest.

He walks beside me daily,  
I lean upon his arm,  
And hourly he defends me  
From all that else might harm.

I love him, O, I love him  
Far more than tongue can tell,  
This wondrous Friend and Saviour  
With whom I soon shall dwell.

To the fair heavenly homestead  
With him I'll never my flight,  
Where sin can never enter,  
Nor death, nor pain, nor night.

*Battle Creek, Mich.*

### SOWING AND REAPING.

BY N. J. BOWERS.

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." John 4: 35-38.

While this language does not especially apply to the present time, nor to our special work, yet we may draw some practical lessons from it, which, if heeded, will tend to advance the cause we all profess to love. Jesus was the great missionary. His was the greatest mission ever undertaken. The work of saving souls is truly a great one, the greatest, it may be, possible. Jesus associated with him in his work upon earth, human beings, and dignified them with the mission of teaching their fellow-beings the way of salvation through their divine Master, the Anointed of God. Thus they themselves became missionaries—persons sent on a mission—of the cross, to bear the welcome news of life and immortality through the gospel.

Jesus sent out these, his first ministers, fresh with inspiration from personal association with himself. They went forth from that holy Presence, not so much to sow as to reap. Others, it seems, had prepared the ground and scattered the seed, and now these chosen ones were to gather up and save the results of their predecessors' labors. It is even so with us and our message. Others have prepared soil and sowed seed. We should cultivate, and gather the fruits. We note that—

1. *We are not to wait to begin our work. Now is the time.* The Lord would have his disciples work now. He would not have them wait for a better time. They once were saying, "There are yet four months, and then cometh harvest." Did they have in mind the approaching harvest of barley and wheat, or is it likely their thought was upon the annual festivals of the passover and Pentecost, not far off? Thousands from all Israel would assemble at these holy feasts of the Lord,

and thus a door for missionary work would be opened. A great opportunity would present itself, and it might be multitudes would hear and heed their message. Thus they may have reasoned. Now, do not we sometimes have about the same thought? At times does not the dim and vague belief arise in our minds, that time will bring with it great opportunities to get the message before the people? Thus we dally along, and hope to do great things in the future. This will never do. Satan breathes upon us an unholy influence. If he cannot frighten nor discourage us, he will suggest procrastination. He fain would make us think, that a little way in the future we can do twice or three times the amount of effective work we can now; and thus he would cool our zeal, and throw a spell of indifference over us, himself, meanwhile, working with the utmost diligence to build up his own work. Let us beware. Oh that we had an abiding caution of "the depths of Satan"!

Many of those who always wait for great opportunities to do good, never step in and embrace them when they are presented. The "good chance" finds them the same tardy, lazy, and inefficient procrastinators. It is to them the same as a poor one or as none at all. Let us take hold here, there, or anywhere we can get hold. If there is no chance, make one. A little industrious ingenuity will do wonders. Some seem to think, when the message goes with power, when the work sweeps along with a full tide, when thousands in a day accept the truth, then they will fall in and bear a hand. Not a bit of it; they will be left far behind, waiting for a chance. Do not delude yourself in this way, my brother, with the scores of openings all around you, not one of which you are willing to fill. Do not lay the "flattering unction to your soul," that when a hundred present themselves, you will do any differently. The only assurance you can give that you will do something then, is to begin to do something now. The one who waits to have the message carry him, will never do anything toward carrying it; depend upon it. What will send the message with power in the future, will be consecrated, earnest personal labor to-day. The Spirit of God has told us, "Now is the best time to work." Why not believe this, and act upon it?

Difficulties will come up before us; complications will arise; perplexing things of various kinds will confront us; sacrifices will have to be made, which will all cause the work to go harder. Then let us not wait for better opportunities. Calls for labor are sounding everywhere. Openings are being discovered all around. Opportunities to present the truth appear on every hand. Fields that have seemed hard and sterile heretofore, are now bearing fruit. The Spirit of God is impressing men here and there, all over the world. Now is the time. The tide will soon turn. Satan will work with power to hedge up the way. The nations, angry and thirsting for each other's blood, are chafing for mutual slaughter, but are held back from the fray by some strong, invisible power. The angels are holding these winds of strife, that the sealing work may go forward. Who at this period of comparative calm will help advance this work?

2. *In our work at the present time, we reap largely that whereon we bestow no labor.* Thus did the Lord's chosen apostles; that is, their way had been prepared by the labors of others. John the Baptist and his disciples prepared the way for Christ's workers. They sowed the seed. They opened up the prophecies to the people. They showed concerning the coming of Jesus, the Messiah, that that event was due. The prophetic lines reaching to the first advent of the world's Redeemer, terminated at the time of John's ministry. No doubt these lines were faithfully gone over again and again, and thus the people were led to expect the manifestation of the Messiah. So in our work to-day. The prophetic lines reaching to Jesus' second advent, have about run their length. The people have already heard the warning. A little time yet remains in which to finish the work. Books, tracts, papers, and lectures by the thousands voice the warning of Messiah near.

The system of truth spread out all through the Scriptures, we have in convenient form and arrangement, wrought out by the painstaking labors, the meditations, the deep searching in the word of God, and the earnest prayers of the pioneers of



this work. In the First and Second Messages, seed was sown which will be reaped in the Third. It is not much to hand out a tract or a paper now, to present the truth in all its parts to the people. The labors of others have made this easy. The heart and brain and hand of others are stamped and imprinted in every sermon we preach, and in every tract and periodical we distribute. "Other men labored, and ye are entered into their labors." Have we, dear brethren, entered into the labors of the pioneers in this work? Have we the same amount of zeal? Have we the same degree of love for the truth? Have we the same spirit of sacrifice? the same devotion? Think of it.

3. *The sower and the reaper rejoice together at last.* They both gather fruit unto life eternal. Their work is one. Their interests are one. The one sows in tears, and the other has his anxious cares in the reaping. What a blessed meeting! The pioneers in this last work of God on the earth, upon whom he placed responsibility at its beginning, whom he selected to lead out in the message, and to give it mold and character, with those who have taken up the burden where they laid it down, will rejoice together when the work shall terminate in success and victory. Many, when called to leave the work, passed away with complete armor on. They will awake in full light of eternal day, with garments of battle exchanged for those of the eternal conqueror. What a shout of joy will peal forth from those early in the message, who tenderly cared for it at its birth, and cherished it in its developing childhood! What notes of joy will come from those who behold the message mighty with the power of God, and emerge from the din and strife of conflict into the light and glory of a complete triumph!

Beloit, Kan.

### HOW DO YOU GET AROUND IT?

BY M. G. HUFFMAN.

WHILE sitting in the tent recently, an old gentleman came in, and said:—

"Elder, please excuse me for being so inquisitive; but I wish to ask you a question, and see how you get around it. (Just like all other ministers, I suppose.) It is this: We read in the 13th chapter of John, that on the same night in which our Lord was betrayed, he arose from supper, and laid aside his garments, and washed his disciples' feet, and said, 'Ye call me Master and Lord: and ye say well; for so I am. 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, how do you as a people get around washing feet?"

"My friend," said I, "we do not try to get around it; we simply obey the Master's injunction, and receive the blessing promised."

Said he, "I have asked several ministers the same question, and they have answered me in this way: that we now shake hands as a substitute for feet-washing."

As he told me this, I could but remember the language of Isaiah, when speaking of the last days: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant." "Be astonished, O ye heavens, at this. . . . For my people," says the Lord, in speaking through Jeremiah, "have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." May God help his shepherds to cry aloud, spare not, and show the people their transgression, and the house of Jacob their sins, which are the transgression of the law; and we have God's promise made to those who will do this: "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." May the Lord help us as a people, that we may not make the same great mistake in rejecting any of the plain teachings of the Bible, but that we may accept the whole truth, live out the same, and at last hear the "Well done."

—The real value a man puts on a thing, is the amount of sacrifice he will undergo for the purpose of obtaining it.

## Choice Selections.

"Here a little, and there a little."—Tsa. 28:13.

### HOW TO WRITE.

NEVER think what to write, but write what you think. Thoughts which kindle your heart will melt the hearts of others. Ideas that stir the writer will wake up the reader. Write facts. There are whims, fancies, and fictions in abundance. Tell what you have seen and know, rather than what you imagine or believe.

Write as fast as you can. Jot down your ideas anywhere with pen or pencil, on a scrap of paper, and when you have time, write them out more fully.

Lay your article aside for awhile, and keep the matter in mind, and add anything you happen to think of, and after an interval look over your notes and manuscript, and re-read, rewrite, interline, improve, and condense the whole.

Write your article carefully on one side of the paper, using small sheets, so that if you wish to rewrite one, it will cost you little labor. Then read it over by yourself aloud, and mark every word that does not read smoothly, sound well, or exactly express the idea. Make needful changes, or rewrite the whole again. Put in all quotations from the Scriptures in full, copying them unchanged from the Bible; for most of your readers will never stop to hunt up the references.

Write on smooth, white writing paper, with a coarse pen that will make a plain mark, and use black ink, as black as midnight. Leave an inch blank at the top of the first sheet, and then write the title of the article, leaving an inch blank down the left side of the page; and where a new subject commences, leave two inches blank at the beginning of the first line of the paragraph.

Write your title in fine letters at the top of each page, and number the pages 1, 2, 3, and pin or stitch them together at one corner. Keep the pages folded and smooth. *Never roll them up*, but fold them flatly across the sheet.

Lay your work aside awhile, and then read it over. Correct the spelling, grammar, and punctuation. Put a capital letter at the beginning of each sentence, and a period at the end. If you do not understand punctuation, omit other points, and leave them for the editor to insert.

Do not say, "I write in a hurry, please correct all mistakes." You have more time to correct them than the editor has, and if you have not made an article *just as good as you possibly can*, the editor ought to burn it, and probably will. Some people suppose that editors are employed to correct manuscripts for blundering and lazy writers. This is a mistake; they are employed to *keep such miserable writing out of the newspapers*.

It is said that Newton wrote his chronology over fifteen times before he was satisfied with it. Many articles by experienced writers are re-read, and rewritten again and again. New beginners should not expect to do work with less pains than experienced writers.

Never ask an editor to return a manuscript. Keep a copy for yourself. With scores and hundreds of letters piling up before him to be attended to, he has something to do besides hunting up old manuscript, received, rejected, buried, or burned up long ago. You think it is a very small thing to ask a busy editor to write a letter informing you of the fate of your last article; but suppose he has a hundred letters to answer and read, should he be obliged to read your manuscript, which he never asked for, and then write a letter about it to the neglect of other and more important matters which demand his attention?

Do not be angry if your articles are rejected. Many persons have lived to wish their early writings had been burned up rather than printed. A cobbler's first pair of shoes are not likely to be in the best style, and it takes more skill and longer practice to write a good article than to make a pair of good shoes. There are a hundred times as many good shoe-makers as there are good poets or authors. If you are not willing to work as hard to write an article as you would have to do to make a shoe, do not expect to succeed as a writer; if you cannot bear criticism and rejection, you are not fit for an author, and may as well know it at first.

Write plainly; make every letter distinct, especially *all names of persons and places*. Some poor printer has to set the type for every article, and all that is saved by using pale ink, poor paper, writing finely or crossways, to save postage, will cost the printer in toil and delay, fifty times as much money as you will save.

Finally, pray much and write remembering lost sinners, a crucified Saviour, and a coming Judgment.—*Common People*.

### THE MINIMUM CHRISTIAN.

THE minimum Christian! And who is he?—The Christian who is going to heaven at the cheapest and easiest rate possible; the Christian who proposes to get all out of the world that he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he can without being destitute of it altogether. The minimum Christian generally goes to church in the morning, unless he is too tired with his week-day labors, and has lain in bed too late on Sabbath morning to get ready for the morning service; in that case he will attend in the afternoon or evening, unless it is likely to rain, or it is too warm or too cold, or he feels too sleepy, or he has the headache. He listens respectfully to the minister, and joins in prayer and praise. He applies the truth often to his neighbors, rarely to himself. If there is a lecture in the week, he goes, if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses upon him too urgently.

The minimum Christian is friendly to all good works; he wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sabbath as a day of rest; nor does he think himself qualified to be a teacher. There are so many better qualified for this important duty that he must beg to be excused. He is in favor of the visitation of the poor; but he has no time to take part in these labors of love. He thinks it a good thing for laymen to take part in the prayer-meetings of the church; but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to home and foreign missions, and gives his "mite," but he thinks there are too many appeals; still he gives, or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theater and card-playing, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is nothing in the Bible directly against it. He does not see but that a man may be a Christian and go to the theater or to the ball-room. He knows several people who do go, and members of the church, too; and why should not he? In short, the minimum Christian knows he cannot serve God and mammon; he would if he could, and he will come just as near doing so as he can, for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion as possible, that you have missed it altogether; lest, without gaining the whole world, you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a *maximum* rather than a *minimum* Christian?—*Rev. John W. Dulles*.

—"We greatly need to feel that what God requires of us in this life must be done without delay, or it will never be done at all. If we would well and faithfully perform the allotted task of life, we must be diligent and earnest in the discharge of every duty, ere the night of death shall cut short our earthly toil."

## 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.

### ONE AT A TIME.

ONE step at a time, and that well placed,  
We reach the grandest height;  
One stroke at a time, earth's hidden store  
Will slowly come to light;  
One seed at a time, and the forest grows;  
One drop at a time, and the river flows  
Into the boundless sea.

One word at a time, and the greatest book  
Is written and is read;  
One stone at a time, and a palace rears  
Aloft its stately head;  
One blow at a time, and the tree's cleft through,  
And a city will stand where the forest grew  
A few short years before.

One foe at a time, and he subdued,  
And the conflict will be won;  
One grain at a time, and the sand of life  
Will slowly all be run;  
One minute, another, the hours fly;  
One day at a time, and our lives speed by  
Into eternity.

One grain of knowledge, and that well stored,  
Another, and more on them,  
And as time rolls on your mind will shine  
With many a garnered gem  
Of thought and wisdom. And time will tell,  
"One thing at a time, and that done well,"  
Is wisdom's well proved rule.

—Golden Days.

### GOSSIP.

It has been said that gossip keeps the heart warm. If it indeed be true that there is a kind of gossip that tends to keep warm and active true sympathy for, and interest in, each other, it is to be feared that it has become so rare that it might almost be classed among the "lost arts." The fire enkindled in the breasts of those who are under the spell of the wanton enchantress, with whom we are all, alas! so familiar, is of a kind that consumes instead of incites the finer susceptibilities of truth and justice, love and sympathy.

It is a fallacy to claim for gossip the power of giving a knowledge of, or of leading to a keen discrimination between, good and evil. Its criticisms and judgments tend to make us incredulous of goodness and incapable of generosity of opinion; to deaden the perceptive abilities, for we see what we seek, and we are so apt to look only for mistakes and errors, being blind to any opposite good which might elicit our admiration and respect, and equally blind to motives and causes which might arouse us to a sense of our injustice.

Gossip is the preying upon the imperfect by those who are certainly no less imperfect. Oh, the sadness of these scandalous tales, these endless repetitions, endlessly varied,—of what other men and women did, are doing, will do; said, thought, or will say; wore, wear, or will wear; thought, think, or will think,—unto the end of the catalogue of human probabilities and improbabilities, inferences, suppositions, and guesses, and unto the extremest tension of the capabilities of the verbs to do, to be, and to suffer!

How we do allow ourselves to be wrought upon by trifles which do not in the slightest concern ourselves! How emphatic are our judgments upon matters of which we know nothing! With what blind egotism of self-love we take our "farthing dips" and our little "one-inch rules," and go forth seeking what is wrong in our neighbors' concerns, peering about everywhere, searching about to find dark closets, dust piles, and uncanny corners, predetermined to discover evils, skeletons, and wrongdoings! And, unfortunately, truth is not to be expected from such investigations. A little twist from a person's individuality, a little coloring from prejudice, passion, desire, convenience, or self-interest, and the victims find themselves immeshed in a tissue of misrepresentation and falsehood from which there seems no way of disentangling.

What measures are possible which shall awake the consciousness of humankind to the littleness, and the unspeakable, pitiful littleness, of pecking up and talking over every little fancied peculiarity of manner, habit, temper, character, word, action, motive, of those with whom we meet and mingle, and of finding endless employment in discussing

their household management, children, servants, living, furniture, and dress?

We all have our limitations of knowledge and understanding. We are all sadly unable to live up to our own conceptions of what life should be. We are all conscious of being crippled and hampered by circumstances and conditions; of being bound by imperfections and restrictions. Should not this self-knowledge make us very careful lest we place added obstacles in the way of others; make us wary of "throwing stones"? We are greatly puzzled by the mingling of noble aims and desires with those of a lower and baser kind, by the contradictions and weaknesses within ourselves. We are greatly puzzled over this complex individuality which we call "ourselves." This being so in the one instance in which we have the most intimate opportunities for understanding motives, thoughts, and acts, how dare we ever judge even the apparently simplest and plainest action of another?

We ought to sympathize with one another. We ought to feel a deep interest one in another, a legitimate sympathy and interest, which would lead us to seek others' well-being and happiness, but would never lead us to make life harder, colder, more difficult and troubled for another. We ought to know about our friends, our neighbors, to know all that can help us, or help us to help them, to love them, to be true and just to them; or, if that sadness need be, to avoid them. No one can live to himself alone, no one ought; we are bound together by the ties of universal humanity, by the ties of affection, consanguinity, and duty, as well as by the ties of kindred experiences, needs, discipline, and desires.

"Shall we never speak evil? never talk about the ill things we see and hear? Are we not to uphold the right?" Yea, we are to uphold the right always; uphold it in every act and word and thought; uphold it in the silent testimony of a pure and upright life; uphold it with speech, where speech is needed,—speech which protests with earnestness against all evil in the abstract; but especially in a life which is strong and unflinching in its endeavor to live nobly and in accordance with the love of all goodness and truth.

We should strive by kindness, patience, love, by every means in our power, physical, moral, and spiritual, to advocate the principles of truth and right and justice, to lessen and eradicate the power of evil. But the fight against evil should be against evil as evil, never against individuals. We make the professed desire to do away with the wrongdoings in others the cloak for so much cruelty and injustice, which is in reality the outcome of our own imperfect temper, our own impatience, irritation, curiosity, envy, or enmity. Has any one ever known any wrong to be righted through the agency of censorious, scandalous, or slanderous gossip? Has any good ever been done by talking at or about a person?

Gossip is one of those things of which no one can say, "If I do not get better I shall certainly get no worse;" for it is a habit of sure and constant growth; it is a cometh of a veritable seed of corruption, and it breedeth corruption. Born of, or living through, the nourishment afforded by our more unworthy passions, it is hardy, and difficult to control. The battle must be arduous and long; but each victory will be an advancement in moral excellence, lifting us slowly to a higher plane, whence we can see that we have achieved a victory over one of the most powerful outposts of the stronghold of evil. It is a battle in which all should engage; for it is against a sin to which all are prone, from which all suffer and cause suffering.

It must be that each and all would desire to do good and not ill; it must be that none can foresee or realize the possible result of hasty, ill-considered speech. Years of repentance cannot undo the injustice caused by words spoken carelessly, through thoughtlessness, jealousy, selfishness, or mere momentary irritation. Each one can try to withstand the tendency by keeping stern vigil over his own life and over his own tongue. Eternal vigilance is the price each must pay for success in a battle which is to be fought by each individual within himself.

The tongue is indeed an unruly member; but it is only an instrument. If we would make our hearts so pure and loving that they would seek for the good and lovable in every one, our tongues would lose their bitter waywardness. If we could

but enlighten the conscience, purify the motives, keep the understanding clear and strong, our natures broad, generous, helpful, and reverent, reverencing ourselves and others because all are created in the likeness of God, it would be impossible for the tongue to be an instrument whose evil effects could haunt and harass a life time.

A love of Christ in the heart should make us quick to perceive the deeper wants of each other's natures, and should fill the heart with a love which would quickly respond with ministering to those wants. What we need is a divine quickening of the divine impulses of love; a divine awakening that shall put new meaning into life and the universal brotherhood of man, leading us in purer and higher directions, ennobling us with higher and purer aims and aspirations. For this, each must say unto himself, "My sufficiency is in God. Since he hath given me the gift of life, I will try, with his help, to live it worthily and nobly, in such fashion as becometh a child of God."—*Mary Ferguson.*

### DOING HIS BEST.

"THERE was a boy whom we will name Luke Varnum. He was fifteen years old, and he was lame of his left foot. So, when every other boy in Number Five, and every man, old and young, shouldered his firelock, and marched off to join Gen. Stark, and go to fight the Hessians at Bennington, Luke was left at home. He limped out, and held the stirrup for Lieut. Chittendon to mount, and then he had to stay at home with the babies and the women. The men had been gone an hour and a half, when three men galloped up on horseback, and Luke went down to the rails to see who they were. "Is there nobody here?" said one of them.

"Yes," said Luke, "I am here."

"I see that," said the first man, laughing. "What I mean is, is there no one here who can set a shoe?"

"I think I can," said Luke, "I often tend fire for Jonas. I can blow the bellows, and I can hold a horse's foot. Anyway, I will start up the fire."

So Luke went into the forge and took down the tinder-box and struck a light. He built the fire, and hunted up half a dozen nails, which Jonas had left unintentionally, and he had even made two more, when a fourth horseman came slowly down on a walk.

"What luck," said he, "to find a forge with the fire lighted?"

"We found one," said Marvin, "with a boy who knew how to light it."

The other speaker flung himself off from the horse meanwhile. Luke pared the hoof of the dainty creature, and measured the shoe, which was too big for her. He heated it white, and bent it closer, to the proper size.

"It is a poor fit," he said, "but it will do."

"It will do very well," said her rider. "But she is very tender-footed, and I do not dare trust her five miles unshod."

And for pride's sake, the first two nails Luke drove were those he had made himself. And when the shoe was fast, he said, "Tell Jonas that I heated up the forge—and put on the shoe."

"He will tell him," said the colonel, laughing, and he rode on.

But one of the other horsemen tarried a minute, and said, "Boy, no ten men who left you today have served your country as you have. It is Col. Warner."

When I read in the big books of history how Col. Warner led up his regiment just in time to save the day at Bennington, I am apt to think of Luke Varnum. When I read that that day decided the battle of Saratoga, determined that America should be independent, I think of Luke Varnum. When I go to see monuments erected in memory of Col. Warner and Gen. Stark, and even poor old Burgoyne, I think of Luke Varnum and others like him. And then sometimes I wonder whether every man and boy of us who bravely and truly does the very best thing he knows how to do, does not have the future of the world resting on him.—*Edward Everett Hale.*

—From the grave of a dead hope we may rise to a newness of life. Let us be thankful for the pangs by which God brings us to himself.—*Herrick Johnson.*

## Special Mention.

### THE GREAT CURSE.

AN article in the *Textile Record*, headed "A Promise of Better Things," somewhat curiously closes with the following paragraph, in which is vividly depicted the all-blighting influence of the rum traffic. This is the grand source of the troubles in the industrial world; and but little can be done toward curing these troubles until men are taught to restrain their baser appetites, and the nefarious rum business is stamped out of the country. Some agitate the eight-hour system under the plea that men would have more time to improve their minds; and they clamor for the Saturday half-holiday under the plea that men will be led by that to keep Sunday better; whereas, so long as men are so largely led as they now are by their appetites and passions, they will only use the extra time thus gained for a still further indulgence of these low propensities; and so the last end shall be worse than the first. Yet with the masses growing more and more unregenerate, and the rum curse in full blast, we have before us the miraculous spectacle of men complacently crying "Peace and safety," and predicting better things to come. The paragraph referred to reads:—

"We may go a little further. The curse of the working man in this country is the rum traffic. It is this that robs him of most of his wages, and in many cases it is in the taverns that he spends much of his spare time. It may be feared that the two hours proposed to be gained by reducing the hours of labor, would be spent in the same places, and with them much more of the money earned. It will be remembered that all the Chicago socialists were associated with the beer saloons, either as owners or frequenters, and their places were the haunts and the rallying points of the rioters. Rum sellers wax fat upon strikes and disturbances, and they form the only class that would make a clear money gain by cutting down the hours of labor. These are hard things to say, but they are true, and they ought to be said. The money squandered in this infernal business last year would have given us good trade and working-men good wages right along. It is not the tyranny of employers that keeps men poor. It is the rapacity and devilish greed of the liquor dealer. The fact is demonstrable, not only that wages are far higher than in other countries, but that they are far higher here now than they ever were before, and meantime living is cheaper. The constant tendency, moreover, is to still larger wages. Everything in this country tends to improve the condition and the chances of the laborer. If he falls behind in the race, when he has health and strength, the fault is almost certainly his. No organization can help him if he squanders his money and plays the fool. He will be beaten out of sight by the man who saves his earnings and obeys the requirements of reason and sense."

### FORCES IN RUSSIA.

UNDER this heading, the *New York Tribune* of July 12, 1886, publishes the following. It is a clear and explicit avowal of the policy which the great northern autocrat intends to pursue:—

"The mysterious movement of Russian diplomacy in the East becomes more intelligible when the forces of public opinion impelling it are disclosed. Our St. Petersburg correspondent explains on another page what the press, headed by Katkoff's powerful organ, is urging the government to do. The advice given by the journals in St. Petersburg and Moscow, is warlike in the extreme. They assert that Bulgaria is rapidly becoming a bastion between Bessarabia and Constantinople. They call upon the government to carry it by storm; to sweep Prince Alexander and his deputies into the sea, and to proclaim an intention of occupying Constantinople. This is the advice which Katkoff, one of the three men constituting the Czar's secret council, publicly offers. This, too, in a country where

the government exercises absolute control over the press.

"The same correspondent outlines the administration of the second triumvir, Count Tolstoi, and explains in detail how he has succeeded in the course of three years, in exciting the intense hostility of the lower as well as the educated classes, by attempting to restore the prestige of the nobility, and to restrict the privileges accorded by emancipation. He is credited with having done more than any other Russian official to render the present government unpopular. It is natural to suppose, therefore, that he will welcome a popular war, which will divert public attention from the oppressive measures introduced by him. The Czar's immediate advisers, whose judgment he is wont to follow in a great crisis, are likely to favor war. This is a fact of ominous import in its bearing upon the Eastern Question."

### "THE ARMAMENT PLAGUE."

WE make no apology in reproducing the following article published under the above title in a recent issue of the *Christian Leader*. It is a terrible negative to the oft-repeated affirmation that the world is rapidly marching on to a period of peace, that its conversion is just about to be consummated. Prophecy proclaims that "many people" will cry "peace," and predict the beating of "swords into plowshares" and "spears into pruning-hooks" (Isa. 2:3, 4); but the prediction of inspiration is that the nations will beat "plowshares into swords" and "pruning-hooks into spears" when the harvest—the end of the world—is ready for reaping (Joel 3:9-14); and even while the soothing cry of "peace and safety" is echoing in the ears of the deceived multitude, "sudden destruction cometh upon them." 1 Thess. 5:3. And the saddest fact in the following, because true, is the "terrible indictment," which the *Christian Leader*, a journal no one will accuse of pessimism, finds itself unable to deny:—

"A Dutch nobleman, Count Adolphe de Hompesch, in a work entitled *Pauperisme et Militarisme*, recently published at Maestricht, shows by a stern array of figures that excessive militarism is draining the last resources of Europe. It absorbs half, often more, of the revenues of nations. It withdraws from labor millions of men in the flower of their age. It is this, above everything else, which is causing the annual augmentation of our debts and our taxation; in Germany, for example, from one eighth to one quarter of the income of private individuals is now forcibly appropriated by the State. As Montesquieu long ago observed, the treasures and commerce of the world fail to keep pace with the demands of armaments. The people are becoming impoverished, in spite of all their industry; for private economy is counteracted by public waste. General Ambert, a French investigator, noted for his exactness, estimates that the army troops and reserved forces of Europe have now reached a total of nearly ten million men! The increase since 1856 in the annual military expenditure of Britain has been 15 million, of Germany 14, of France 16, of Russia 21, of Italy and Turkey 5 each, and of Holland 2. The aggregate expenditure of Europe on its armies and navies amounted in 1856 to 95 million; in 1884 it had mounted up to 183 million, just double in the twenty-eight years. Within the same period, the national debts of Europe have risen from 2,516 to 4,749 million. The inevitable result to which these figures point is universal national bankruptcy—a termination which has indeed been already nearly reached by more than one of the European powers. Count Hompesch calculates that the six European wars of our own time, from the Crimean of 1855 to the Russo-Turkish of 1876, involved the loss of 1,320 million pounds, to say nothing of the loss of life. In the Crimean war alone he reckons that 880,000 lives were sacrificed; Mr. Kinglake's estimate was a million. How vast an amount of good might have been effected by the men and the money thus squandered in these twenty-two years! Even one tenth of the financial outlay might have revolutionized the world for good. As it is, the expenditure has been worse than wasted. Racial hatreds have been intensified; the conscription has demoralized the youth of continental nations, and spoiled their manhood; the masses have been embittered, and driven to Socialism,

Communism, and Nihilism. Of all the causes that hinder the deliverance of Europe from this curse of militarism, there is none that matches the practical infidelity of the Christian church. In all her branches, with one microscopic exception, she has been recreant to her Lord in this matter of war. We are not able to deny the terrible indictment that her ministers have too generally turned their backs upon the Prince of Peace, and paid their homage to the warrior. 'The priests of Christendom,' says the current number of the *Herald of Peace*, 'have been its traitors and its Judases. Do they wonder if their own conduct has diffused infidelity and revolt?'—*Present Truth*.

### VOLCANIC ERUPTIONS IN NEW ZEALAND.

THE details of the terrible eruption of New Zealand during the month of June, which have just been received, show it to have been one of the most disastrous on record. The volcanic disturbances were confined to North Island, or New Ulster. This has an area of about 44,000 square miles, or almost equal to that of the State of New York. It is the second largest of the group. About one tenth of the surface is covered by mountains, the highest peaks of which are either active or extinct volcanoes. The northern part of the island is noted for the extreme beauty of its scenery, the Auckland lake district being a favorite resort for tourists. The greatest volcanic activity seems to have been felt in this part of the island. At Tauranga, on the Bay of Plenty, violent earthquakes followed each other in rapid succession on the morning of the 9th of June, and were accompanied by showers of fine dust. In the neighborhood of Rotorua, the severity of the shocks was such that many believed the island would sink into the sea.

The sensation experienced is said to have been fearful beyond description. After the first shock, the inhabitants rushed frantically about in all directions. With the second shock the entire country was illuminated by the volcanic fires. Mount Terrawerra, on the shore of the beautiful lake of that name, was the first crater to break forth; but in a short time the entire Paersa range was in a state of active eruption, hurling lava and stones over the surrounding country. The extinct volcano of Ruapehu, which rises to a height of 9,100 feet near the center of the island, resumed its activity for the first time in tradition. The scene was one of awful grandeur. The land for an extent of 120 miles in length by 20 in breadth, was one mass of flame and hot crumbling soil. Dense volumes of smoke, made luminous by the reflection from the fiery craters, hung heavily in the air. Showers of dust, having a strong sulphurous odor, continued to fall for nearly two days, turning day into night, and totally destroying a large number of native villages. Wairoa was covered with dust and ashes to a depth of ten feet.

The loss of life was considerable, and included a number of English residents. Those of the natives who escaped, were driven frantic with terror. Many were buried alive by the volcanic dust and scoriae. An old Maori chief had a remarkable escape. He is stated to have been dug out alive after an imprisonment of 104 hours. The destruction of the pasture by the dust and mud was so extensive that many cattle have been starved, and great distress exists throughout the entire lake district. Nearly all vegetation has been blasted by the poisonous vapors, dust, and mud of blue clay ejected from the volcanoes. The aspect of the country has been changed, and several of the lakes transformed into mud baths. Many of the buildings which escaped being buried, have been crushed by the weight of the falling mud.

The effects of the eruption were felt for some distance at sea. The steamship *Southern Cross*, bound for Auckland, experienced an almost fatal downfall of dust on the morning of June 10, the day following the earthquakes. From 5 to 10 o'clock there was complete darkness, and balls of fire constantly played around the mastheads. The men being unable to stand the blinding showers of dust, the vessel was put about and stood away to the north; but it was not until 11 o'clock on the following morning that the dust was 1-ft behind.—*Scientific American*.



## Our Tract Societies.

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

### ERE NIGHT COMETH.

BY. M. B. DUFFIE.

LET me work while yet 't is daylight;  
See, the whitened, ready harvest :  
Soon the time allowed for action  
Will be past.

Though I'm come a tardy worker  
To the field, if I am faithful,  
I may stand approved, accepted,  
At the last.

Shall I place beneath a bushel  
And obscure the light I'm given,  
That its rays may not illumine  
Hidden snares ?

Shall I idly sit, and passive,  
Speaking not a word of warning,  
While the evil one is busy  
Sowing tares ?

When the mists shall softly gather,  
And the breath come faint and low,  
Let me fall asleep in Jesus  
When 't is o'er;

Let me close my eyes, believing,  
With a hope of resurrection,  
And a life within the kingdom  
Evermore.

Battle Creek, Mich.

### ST. PAUL MISSION.

THE good work is onward in this city, and some are uniting with us. Six have recently been received into the church by baptism; others are keeping the Sabbath who we hope will soon join our ranks, and still others are much interested. Sunday, July 11, the quarterly business meeting of the church was held, followed by the celebration of the ordinances. The Spirit of God came near, and from the hearts of some melted hard feelings that had existed for some time. We thank God for this. The little company are now in harmony and union, and we hope and trust that God will work abundantly for them the coming year. It is with something of a feeling of sadness that I leave the work in the city for my field in North Dakota, as I have learned to love the work here, and can see many who are interested to hear the truth; but I trust if I follow where duty leads, I shall find many others who desire to know and obey the truth.

W. B. WHITE.

### SYRACUSE, N. Y., MISSION.

I HAVE been in charge of the Syracuse mission since June 16, and I can say that a good work is being accomplished. The members of the Syracuse church are active in the missionary work; and others embrace the truth, their partake of the same spirit, and join the ranks of the workers. The V. M. society numbers thirty-three. Thirty copies of the *Sickle* and sixty of the *Signs* are used. Six services weekly are held in the lecture room, and all are well attended. We have prayer-meeting Wednesday evening, a Bible reading Friday evening, Sabbath-school at 9 : 30 and preaching at 10 : 30 on Sabbath day, and preaching at 4 P. M. on Sunday, which is followed by a meeting of the V. M. society. Canvassing and Bible work are carried on in the city by the mission workers. Many are deeply interested in the truth, and some are deciding to obey. A gentleman whose wife and daughter came into the truth here about four months ago, has kept the last four Sabbaths. One lady commenced last Sabbath, and another will doubtless keep next Sabbath. Several canvassers, who make the mission their head-quarters, are having good success in the towns and villages a few miles out of the city. Since coming here, I have visited and held meetings with the brethren at Utica, Brookfield, Frankfort, Auburn, Cortland, Moravia, Oswego, and Euclid.

E. E. MILES.

July 2.

### TO BIBLE WORKERS.

#### WHEN TO INTRODUCE THE SABBATH.

By the advice of Eld. Butler and others, in our Bible readings we have tried the plan of introducing the Sabbath to the people about the third

or fourth reading, or in the seventh chapter of Daniel. And after trying the plan for six or eight months, our workers are all unanimous in their approval of it.

We think that several advantages are gained by introducing the Sabbath early in the readings. The attendance at that time is good; and this important subject should be heard by all, which it may not be if you wait a long time before presenting it, as usually many of your most promising readers will drop off for some reason, and are left without any important or testing truth to consider. By presenting the Sabbath early, and in connection with the prophecy, two of the main features of the present truth are presented to the mind, which in time may prove sufficient to bring the person into the whole truth, even though he should cease to attend the readings.

We have had two or three instances of this of late, one of which I will mention: A reading was appointed at the home of an intelligent lady by one of our sisters, and the second of Daniel, the new earth, the second coming of Christ and the signs of that event were given, with seeming good interest, as was also the seventh of Daniel, with the Sabbath in connection. The worker was then informed that the family were about to move, and that it would not be convenient to have another reading for a few weeks; but that when it was convenient, she would let us know. Several months, two or three at least, passed away, and no interest was received, and we to our great satisfaction, the lady called at the mission a few days ago, and said she had been troubled constantly about the Sabbath since the day the reading was given on the seventh of Daniel, and that of late she could not throw off the conviction that God would have her fully investigate the subject, ascertain the truth in the matter, and obey it. She said that whenever she tried to pray, that subject would come before her mind, and she could not put it away. She gladly accepted of the loan of the "History of the Sabbath" and smaller publications, and promised to let us hear from her again. We have seen her once or twice, and there is every prospect of her fully embracing all of the truth. She is a person of good mind, and, we judge, of good influence. This case is not an isolated one, but illustrates the point. We have also decided not to introduce the subjects of the state of the dead and the destiny of the wicked, as a general rule, until after the 2300 days, the Sanctuary, and the messages are presented.

The new edition (fourth edition) of "Helps to the Study of the Bible" will have the readings arranged as above suggested, and also a reading on the seventh of Daniel, with the Sabbath introduced. We would advise all the workers to get the new book, as it will be improved in several respects, besides having four new readings, on the subjects of faith, walking in the light, Bible memorials, etc. Your old books can be sold at a reduction, or loaned to some one, or given away to do missionary work.

GEO. B. STARR.

Chicago Mission, July 21.

## Bible Readings.

"Search the Scriptures."—John 5 : 39.

### SALVATION.

BY ELDER R. F. COTTRELL.

1. WHAT is the all-important inquiry for every person? Acts 16 : 30.
2. What do men need to be saved from? Matt. 1 : 21.
3. What is sin? 1 John 3 : 4.
4. Has God written his law for men? Ex. 24 : 12.
5. What was written on the tables of stone? Ex. 34 : 28.
6. Did God or Moses write them? Deut. 10 : 4.
7. Are the ten commandments a complete code? Deut. 5 : 22.
8. What other complete code of moral precepts is found in the Bible?

9. Was the law which God gave perfect? Ps. 19 : 7.

10. Can you mention any sin which is not a violation of the principle of one of these commandments?

11. What is the first great moral requirement? Matt. 22 : 37, 38.

12. What is the second? Verse 39.

13. How much do these two precepts comprehend? Verse 40.

14. Is love to God and men the only true motive which prompts to obedience?

15. How is our love to God manifested? 1 John 5 : 3.

16. Will one who truly loves God, willingly break one of the first four commandments?

17. In what saying is the whole duty to our neighbor comprehended? Rom. 13 : 9, last clause.

18. What commandments are named as a part of this law? *Ib.*, first part.

19. Can you break one of these, and still love your neighbor as yourself?

20. Repeat the definition of sin.

21. Repeat the ten commandments.

22. Have all sinned? Rom. 3 : 23.

23. What is the wages of sin? Rom. 6 : 23.

24. Do all, then, need salvation from sin and death?

25. What are the terms of salvation as offered in the gospel? Mark 16 : 16.

26. Is faith then, necessary? Heb. 11 : 6.

27. Must the faith in Christ be confessed in order to obtain salvation? Rom. 10 : 9, 10.

28. Must the faith have corresponding works? James 2 : 21, 22, 26.

29. Was repentance for the remission of sins included in the gospel commission? Luke 24 : 46, 47.

30. What was the reply of an apostle to the anxious inquiry, "What shall we do?" Acts 2 : 38.

31. Of what must the sinner repent?

32. What is sin? 1 John 3 : 4.

33. Does the gospel then require men to turn from the transgression of the law to obedience? Eph. 4 : 25, 28.

34. Will true repentance produce fruits? Matt. 3 : 8.

35. How does an ancient prophet describe repentance and remission of sins? Isa. 1 : 16-18.

36. Is baptism required as a symbol of the washing away of sins? Acts 22 : 16.

37. What only can cleanse from sin? 1 John 1 : 7.

38. Of what is fine linen, clean and white, a symbol? Rev. 19 : 8.

39. Does the sinner do anything that the blood of Christ may cleanse his robe of character? Rev. 7 : 14.

40. Could the blood of the ancient sacrifices take away sins? Heb. 10 : 4.

41. When God commanded, was it not duty to offer them?

42. Can faith, repentance, baptism, or anything we can do, take away sins?

43. But can we hope for remission without complying with all the conditions upon which He has promised it? Acts 2 : 38.

(Concluded next week.)

—"Lost for want of a word—

A word that you might have spoken!  
Who knows what eyes may be dim,  
Or what hearts may be aching and broken?  
Go, scatter beside all waters,  
Nor sicken at hope deferred;  
Let never a soul by thy dumbness  
Be lost for want of a word."

—A celebrated Scotch divine said: "The world we inhabit must have had an origin; that origin must have been a cause; that cause must have been intelligent; that intelligence must have been supreme; and that supreme, which always was and is supreme, we know by the name of God."

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 3, 1886.

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

### A NEW WITNESS.

LAST week a letter came to our address postmarked "Amsterdam," and written in the German language, accompanied with a pamphlet in the same language. Making out that the book was about the change of the day of the Sabbath, we supposed it to be an argument in favor of the first day designed to meet the works which our people are scattering in Europe in favor of the Sabbath of the Bible.

In procuring a translation in the German department of this Office, what was our surprise to find it to be just the reverse, that is, in favor of the seventh day, and setting forth that the first day rests only upon the tradition of men, and ought not to be observed by the church as a duty toward God.

In the letter, the brother introduced himself and the circumstances of his embracing the Sabbath; and in this appeared the most remarkable part of his communication. His attention was called to the subject solely by the testimony of the Bible. Instructed by that alone, he saw that the real Sabbath had never been repealed, and that Sunday-keeping had no divine authority. Feeling the importance of obedience, he commenced to practice accordingly. This caused no little surprise among his friends, and of course an effort was made to bring him back to the traditional Sunday. To this end his minister placed in his hands the German pamphlet of Prof. Rauschenbusch, of Rochester, N. Y. That pamphlet was written in reply to articles which appeared some time since in the REVIEW, headed, "Shall We Keep Saturday or Sunday?" and which some of our readers may remember.

The weakness of Prof. R.'s arguments for Sunday only confirmed our brother in his Sabbath observance. But up to this time he did not know that there were any others in the world who were keeping the seventh day. From this pamphlet he now learned our address, which has put him in correspondence with this Office, from which he will learn of many others who with him are keeping the seventh day.

So many attacks had been made upon his seventh-day observance that he had found it necessary to resort to the press to defend his views; and this was the occasion of his issuing the pamphlet above referred to.

How many other witnesses to his truth God may be at this moment raising up through the testimony of his word and the influence of his Holy Spirit, and of which we have as yet no knowledge, we do not know. But the fact that men are thus occasionally coming out alone, is a sure testimony that the honest in heart everywhere are fast coming into a condition to accept the Sabbath reform.

Some would be glad to suppress all works issued in behalf of the seventh day, in order to arrest the spread of the Sabbath views. But to stop this work they must do more than that—they must suppress the Bible itself. It is in that book, gentlemen, that the root of this heresy is found.

### WHAT KIND OF A GOD?

AN exchange which advocates the still somewhat popular view of the eternal conscious suffering of the wicked, in speaking against the doctrine now so widely held that the wicked will be destroyed, says:—

"We hold *destructionism* in its essence antichristian. It is not in harmony with what we know of the nature of God, the character of the religion of the New Testament, or the aspirations of the human soul."

Then we are to understand, we suppose, that the keeping of millions of beings in a lake of unquenchable fire, preserved by the direct power of God, to sin and suffer and wail and blaspheme to all eternity, is in harmony with what our exchange knows of the nature of God, the character of the religion of the New Testament, and the aspirations of the human soul!! Where is this nature of God revealed?

Where is this character of the religion of the New Testament set forth? And where are some such aspirations of the human soul recorded?

It is reported that when missionaries were sent to Siam, the natives asked them how long God tormented bad men. The reply was, "To all eternity." "Well," said they, "our God only torments the worst of men a thousand years; so we will not have your American God in Siam."

So it seems that the aspirations of those heathen extended but a thousand years in this direction. Perhaps in this enlightened land there are some who have so much more noble aspirations that they would be willing to tread this path to all eternity; but we imagine they are not very numerous.

### THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 14.

If we read the remaining verses of Isa. 65, we see clearly that to the close of the chapter the prophet speaks of the new earth. If the Lord has written this concerning the new earth, then it is in vain, and leads astray, to apply the text to the millennium. Yet many think that the following verses, on account of the statements they contain, must be applied to some other time, and not to the eternal kingdom. But if we consider them in order, we shall see that this is not necessary.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Verse 20. The prophet is here speaking of things which shall not be in the new earth; to wit, weak children who die in infancy, and old people who are weak and helpless. Such poor creatures exist in abundance while the curse rests upon the earth; but then they shall never be found any more. The last part of the verse gives the reason for this. The word *for* shows that the cause here is presented why such weak creatures are no more found in the earth; to wit, sin and sinners have been cut off by the curse or second death. The sinners who lived before the flood—when a man at one hundred years of age was but a child compared to the people who reached the age then commonly attained—have been destroyed, as well as those who have lived in later generations, when one hundred years became a great age. Death and the curse shall pass away with the lake of fire and the old earth, when the Almighty shall make "all things new." Rev. 21:5.

In the version of Paganini, this text is perhaps rendered more intelligibly: "There shall no more thence be carried out to burial a child of a few days or a youth or an old man who has not filled his days. For the man of a hundred years old shall be as a youth." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22. In the new earth, the people of God will not labor in vain, and evil men will not destroy the works of their hands, as is often the case here. As it was the happy work of Adam to dress and to keep the garden of Eden (Gen. 2:15), so shall they likewise enjoy the works of their hands. The tree here spoken of is a certain remarkable tree, no doubt the tree of life, to which those that keep the commandments of God shall have right. Rev. 22:14. When the days of God's people are as the days of this tree, then they have obtained eternal life, and are satisfied.

"They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:23, 24. The Danish version has, "They shall not have trouble in vain, nor bring forth unto sudden death." Here parents with a heavy heart often follow their dear children to their last resting-place; but there the people of God shall no more be pained by such sad events. Their children who have been saved with them always remain with them. These verses certainly contain a blessed assurance that there shall be no death nor pain nor trouble in the new earth. They cannot with any show of reason be applied to an earthly millennium comprising

millions of sinful mortal beings, even if some immortal souls should live among them.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Verse 25. This is a description of the peaceful, happy condition of the animals in paradise restored.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Some have tried to mingle with this text the idea that there are sins which may be forgiven in the future world. We have seen, however, that this is contrary to the teachings of the Scriptures. The gospel will not be preached any longer than unto the end of the world (Matt. 28:20; 24:14), and the earth will be empty during the thousand years. Zeph. 1:2, 3. The expression "shall not be forgiven him, neither in this world, neither in the world to come," is synonymous with the word of another evangelist on the same point: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29. The sin here spoken of, that of insisting presumptuously and wickedly that the work which is done by the power of the Holy Spirit is done by the power of Satan, cannot be forgiven in this world while mercy lasts, and in the future world, at the second coming of Christ and the first resurrection, the eternal Judgment begins. Rev. 20:4. Then there can be no more any conversion, neither any pardon of sin.

God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:6, 7. In this age, the Lord introduces into his kingdom of grace all those who repent of their sins, and believe in his Son. And in the eternal age to come, when the people of God shall dwell with Christ in the heavenly city, he will show the exceeding riches of his grace in eternal glory.

The prince Gog and the people in the land of Magog, who are spoken of in Eze. 38 and 39, belong to the same king and armies that are spoken of in Jer. 25; Joel 3; Rev. 16:14. They are gathered into a place called Armageddon, which is the same as Megiddo, or the mountain of Megiddo, in the land of Canaan. This prophet testifies like the other prophets, that the last great controversy between God and all earthly powers will end in their destruction and the desolation of the earth: "For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Eze. 38:19, 20.

The prophet also shows plainly that this will happen when the last great war rages, and the plagues of God destroy the earth and they that dwell therein, with pestilence and great hail. Rev. 16:8, 14, 21. "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38:21, 22.

In this chapter, Ezekiel speaks of certain events which may take place in the last great war. That which is presented in verses 17-20 is plainly the same as the supper of the great God spoken of in Rev. 19:17, 18. All the wicked, both free and bond, both small and great, perish, and the birds of heaven feast on their flesh. Thus, also, Ezekiel invites all the birds and the beasts of the field to come and "eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . and ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." Chap. 39:18-20. "The whole house of Israel" (verse 25) which the Lord at that time shall save, is the "Israel of God" (Gal. 6:16) or "all



Israel" which shall be saved when the Deliverer comes from Zion. Rom. 11: 26. This takes place at the second coming of Christ.

Eze. 40-48 contains a description of a glorious temple. This temple has never been and will never be built, because it belonged to the old covenant, with its shadows and types. It was promised on certain conditions, and the conditions were never fulfilled; so it was never built. The prophet says: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. *And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof.*" Eze. 43: 10, 11.

This temple was to be arranged with an altar, on which to make offerings and sprinkle blood. Verse 18. The priest was to offer a young bullock for a sin-offering. Verse 19. A kid of the goats was also to be offered as a sin-offering. Verse 22. After these sin-offerings had been made, a bullock and a ram were to be offered as burnt-offerings. Verses 23, 24. The whole service spoken of is the old ceremonial service, which in no wise can be united with the new covenant. The Scriptures testify that the law which ordained sacrifice and offering and burnt offerings and offerings for sin, which only contained a shadow of good things to come, had been taken away. Heb. 10: 1, 8, 9. To bring in an earthly millennium with such a shadowy service, would certainly be a fanciful undertaking. J. G. MATTESON.

#### ENTERING RUSSIA.

ANOTHER country, and one of immense size and great population, is now, by God's help, being entered, and we hope to commence our work this week in Crimea, the southern part, on the border of the Black Sea. As we were anxious to have the Biblical part of the Sabbath history completed, so that I might take it with me, my journey was delayed until June 28. On my route through Austria, I crossed over the noted Arlberg, where the railroad wound its way up and up, until we reached the tunnel, which is over two thousand meters high, and over six miles long. At Vienna I stopped over a day, to look over a number of Catholic works, and then went through Buda-Pesth to a Hungarian town, in the hope of finding Christians who were Sabbath-keepers. I was disappointed in this, yet I was allowed to talk to them on present truth through an interpreter, and I hope some good seed was sown. On the way, I took several subscriptions, and one man promised to obtain subscribers for us.

My next destination was Pietesti, Roumania, where I soon found our beloved brethren, and spent a day with them. They all seemed glad to learn that the truth was going beyond them, and we parted with regret, not being able to remain together longer. From Bukharest, by some providence, I took the train for Giurgewo, on the Danube, and went by steamer to Galatz. Among the Babel of nations,—Turks, Greeks, Bulgarians, Roumanians, etc.,—I formed the acquaintance of a gentleman who had been converted from the Jewish faith to Christianity many years ago. Under Lutheran influences he went from Russia to England, and was now returning to labor in Russia. He had given up the Sabbath, and when I began to mention it, he was very much astonished to learn that so many Christians were beginning to observe it. He had been present at the conference of Mr. Robbinowitz, in Kischineff, who has formed a society of converted Jews there, but still holds fast to the Sabbath. He knows him well. After a lengthy conversation, I showed him the "History of the Sabbath," and he was anxious to read it while on the steamer. Before parting next morning, he took the book, and I promised to correspond with him. He seemed deeply interested, and said that his mind and the minds of many others who had embraced Christianity, never were fully settled on this point; and he expressed himself confident that this would remove a great stumbling-block when the Jews should learn that the Sabbath is retained, though in the true spirit, and freed from traditions.

Arriving at Galatz July 6, I had to have my pass signed by the Russian Consul; and as no steamer left for Odessa till Friday, and the railroad of late had been taken up, so it is a very round-about way, I went per hack to the Russian border, and crossed the Pruth in a little boat. When I landed, myself and baggage were at once taken to the custom-house, and my pass and baggage carefully looked over. As

everything seemed straight, a little farm wagon was secured to take me to Reni, the starting-point of the railroad. As neither party understood the other, and signs had to be used plentifully, the whole proceeding was extremely interesting. I left with a light heart, thanking God that everything had passed off so pleasantly, and by evening I reached the tavern, where I stopped till next morning at 6: 30, when the train departed.

Here I learned that the gentleman whom I had met on the Danube had arrived in the morning, as his pass had been signed at Bukharest. I had a long conversation with him and his family. We all bowed down, and thanked God for his kind providence which had brought us safely through, and parted in the hope soon to be one in faith.

I found the cars in Russia very roomy, and the fare very cheap; the only trouble is the slow time, as they only make from twelve to twenty-four miles per hour. Our train for the first part of the journey, to Bender, being a very slow one, we did not arrive in Odessa till the next morning. As I had found an Austrian gentleman on the road who spoke Russian and German, my journey was agreeable, and I easily found a hotel. At the post-office I found a card from Bro. Perk, saying he had arrived here Monday; but when I went to his lodgings, he had gone. I concluded to wait until Monday, when the steamer was to leave for Crimea. To my great joy, Bro. Perk found me Thursday afternoon, and we saw again that the Lord had helped us; for through neglect of the post-office in delivering our mail, it would have been very easy for us both to depart without meeting each other. As Bro. Perk was born here, and is well conversant with the German and Russian languages, and has traveled through the greater part of Russia, and even in Siberia, as a colporter, I feel more free to commence my travels in this vast empire.

Bro. Perk tells me that our opponents have so thoroughly warned the people concerning us, that in nearly every colony we have been noised abroad, and all are anxious to see and hear us. Surely, we ought to be thankful to get such cheap advertising, and I hope the day is not far distant when in every part of Russia the truth will gain a foothold. Where we are going, in Crimea, already twenty-five are obeying the truth.

Bro. Laubhan and family, from Kansas, have arrived at Saratow, on the extreme western border, and we hope soon to report success. We hope to be remembered in the prayers of our brethren and sisters. I am thankful that, unworthy as I am, the Lord has prospered me thus far on my journey, and I hope that I may walk so before him that he can give me wisdom and grace for this great work. When I see these great cities, and the millions of people, often the question arises, Who will warn them? Surely, the harvest is great, time is short, laborers are few, and means are not plenty. May God make us strong, and may we all feel the importance of the hour and the magnitude of the work. L. R. CONRAD.

Odessa, July 11.

#### OUR MINISTERS AND THE SABBATH-SCHOOL.

SOME time ago, Eld. Tenney wrote an excellent article on this subject, and I wish to say more on the same point. This is a matter to which we must give more attention. All feel some interest in it, some responsibility about it, but not nearly what they should. Every minister will admit that he owes a certain duty to the Sabbath-school, and that he should give it more attention; but many are very slow to do so, and others do not seem to know what they really should do. Let us think a moment. We certainly should encourage the Sabbath-school work, just as far as we reasonably can give our time to it. All agree to this, but how shall we do it? This is not hard to tell:—

First, We ourselves should get the lessons regularly every Sabbath. If we do not do this, we will lose our interest in them, we will not keep up with them, we will not have the spirit of them. We need these lessons; no study will be more profitable, even to the oldest ministers. Brethren, let us not neglect them.

Secondly, The minister should take special pains to aid the family where he may stop, in getting the Sabbath-school lesson. Ask for the paper. Inquire if they have the lesson. Invite them to sit down and study it together. Gather the children around

you, and talk to them about it. This is an excellent way to spend an evening or an hour or two at any time of the day.

Thirdly, Go to the Sabbath-school yourself. Do not make the excuse that you want to study your sermon. You should have done that before. Have that out of the way. Set a good example for the children and brethren where you go. Say a word about the Sabbath-school early. Start on time; be there on time. Your example will be a great deal in this direction.

Fourthly, Take hold and help in the Sabbath-school all that you can. Sometimes it will be well to take a class, to show the school how the teaching should be done. At other times it will be better to pass around among the classes, seeing what improvement you can suggest, what may be wrong, what may be excellent. Almost always it is well for the minister to review the *Instructor* class. You can bring out excellent thoughts, as well as set them an example as to how to conduct a review. After school is over, in almost every case it is well to spend at least half an hour in a talk about the school. If the minister is alive, and has live thoughts upon the subject, he will find enough to say, and the influence of it will be felt for weeks after he has gone. He can scarcely say anything else that can do as much good; but, of course, to do this he must be posted on the Sabbath-school question. I find it well, directly after the Sabbath-school, to preach on the work of the school. Usually an hour cannot be more profitably spent. If they have no teachers' meeting established, see if you cannot start one. Attend it yourself; show them how to do. If they have teachers' meetings, go and help them all you can.

There are most excellent books written upon the Sabbath-school work. These every minister should possess, read, and study. He should take them with him, and induce officers, teachers, and others to buy and read them. By so doing, he will be raising the tone of the schools where he visits, putting life and enthusiasm and spirit into them, and the work will go on after he has left. Come, brethren, let us take more interest in this important branch of the Lord's work. D. M. CANRIGHT.

#### RENEWAL OF ACQUAINTANCE.

LAST week I had the pleasure of meeting an intimate friend of bygone days, one whom I had not seen since our parting in the sunny hours of youth. Forty-three years ago we were students and room-mates together in the State of Vermont, and taught our first schools in adjoining districts the following winter. Subsequent to this, over forty years passed away, during which time we had no intelligence respecting each other. But last April, an accidental circumstance gave my friend a hint that the writer was located in this city; and I know not which was greater, my gratitude or surprise, on receiving a note of inquiry as to the truth of this. Since then we have been in correspondence with each other, and on the 20th inst. we met in Chicago.

The renewal of acquaintance, the revival in memory of the scenes and associations of the past, and the assurance of unbroken, cherished friendship through all the years of separation, afforded mutual joy. My friend is a lawyer, settled in one of the Western cities, and evidently has the confidence of the people. He has served one term of four years as senator in his State legislature, and is now on his second term. The last three months he has been furnished with reading on our views as a religious body, and in our visit, listened candidly to our faith and the outlook of the future from the Bible stand-point.

Speaking of the conviction and imprisonment of our brethren for quietly working on Sunday, he expressed a wish that, as a test of our rights, a case might be carried up to the Supreme Court of the United States. His State guarantees to Sabbatarians the privilege to work on the first day, which he holds to be right. In political rings and legislative bodies, he sees fraud, deceit, bribery, and corruption, which he thinks far more threatening to the happiness and existence of national rights than the present strikes and unhealthy outbreaks in society. We left with him the "Marvel of Nations" and "Thoughts on Daniel and the Revelation," which we trust will be read with interest and profit. As the Third Angel's Message increases in power, and gathers the tried and the true, and opposition to the Sabbath increases, I shall be surprised if the voice of this friend is not

heard, and his influence felt, in vindication of the rights of Sabbath-keepers.

While in Chicago, I had the privilege of visiting the mission under the charge of Bro. G. B. Starr, and of attending the tent meetings conducted by Bro. Kilgore and Starr. These brethren, with more than a score of workers connected with the mission, seem of good courage in the Lord.

A. S. HUTCHINS.

Sanitarium, Battle Creek, Mich.

## Ministers' Department.

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

### SUGGESTIONS TO MINISTERS.

#### VISITING.

IN visiting people, should we urge them to keep the Sabbath?—Not until they fully acknowledge that they are convinced upon it. Settle conviction upon them first. Be careful not to coax them, or try to make it too easy for them. Let them see that there is a cross in it. But when they are convicted so that they begin to feel, then urge them strongly to decide, and to decide immediately. When a person has taken his stand for the truth, it is well, it is necessary, to call on him frequently; but in such a case, the visit can be very short. Just drop in a moment at the home or the shop, and speak a word. If he still is friendly, and decided and clear in the truth, there is no use to argue with him, or to lose time in this way. A call of ten minutes is plenty long enough. But these calls will greatly encourage those who have lately decided, and cause them still to attend your meetings.

Frequently, however, some whom you thought very decided, you will find wavering or turning back. The minister, the deacon, or some friend has been to see them, and filled them with doubt. Just a few words will reveal this fact; their countenances will show it. Then you have work to do. Find what the trouble is, and labor earnestly to remove it. Be sure to take your Bible, and use it freely. Still others will be friendly; will attend your meetings more or less, and express some interest in the truth, but yet not be convicted. Such persons should be called on frequently. A call of only five or ten minutes will keep up their interest, and cause them again to attend the meeting. But do not begin to urge such people to decide for the truth. They must first be convinced and convicted of it. It does no good to urge a person to decide, when you can see yourself that they have no conviction that way. Your labor must be in another direction.

You can have far more influence over a person, and talk much more freely with him, if you can meet him alone. Very often the husband will talk much more freely alone than he will in the presence of his wife; and she will do likewise in his absence. This, however, is not always the case. Young people who are under conviction should always be spoken with alone, if possible. It is very embarrassing to them to be talked to on the subject of religion before some one else. If you are wise, you can readily find an opportunity to speak with them alone. Invite the young man out to walk with you, or go with him to his work, or to do his chores. Find some proper occasion when you can talk with every member of the family a few minutes alone. Such an opportunity is your time to labor; make the most of it.

Visiting among families of our brethren, of course, must be conducted differently. They all believe the truth. A little careful inquiry will soon enlighten you as to just how each member of the family stands. The mother or the father will tell you. Then immediately seek an occasion to talk with each member of the household; whether they are Christians or not, you should do this. They will think more of you for it; for they will see that you have an interest in them. They will think that you have not done your duty if you do not do so.

Should we pray with the families we visit?—That will depend upon circumstances. Often you should, and where this is evident, it would be wrong not to pray; but in some cases it would be out of place to do so. Probably it should be done very much more than it is. While visiting our own brethren, it would nearly always be very proper to pray. Ministers who come and go in a light and trifling manner, without prayer, without showing a spirit of devotion and in-

terest in the religious welfare of the family, leave a bad impression.

In visiting, special pains should be taken to speak to the old, and to little children. The poor should never be passed by; they are very sensitive on this point. If the minister stops with the wealthy brethren, the poor brethren notice it, and feel slighted and hurt. He should take special pains, therefore, to visit them. It will do them great good, and will do him good. A most excellent time to do a large amount of visiting handily, is just before meeting time. Be in the church before any one else is there. Have your sermon and everything ready, then greet each one as they come in; speak a word with them. Get their names, show yourself friendly; and after service, you can continue the same work, and thus you can often speak a word with a score of individuals nearly every day. This will draw them near to you, and give you an influence with them. Never neglect this.

Be very careful about idling away precious time in long-drawn-out visits, where there is no particular necessity for it,—going to dinner, for instance, and spending three or four hours making no particular impression. The man who properly values his time will not do so. After you have gone home from meeting, it is a bad thing to sit up and talk till a late hour. You weary the family and weary yourself. You had better be at rest, so as to be up early in the morning, fresh and ready for your studies.

D. M. CANRIGHT.

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 489.—UNDER THE LAW.

How do you construe Rom. 6:15 so as to harmonize with 1 Cor. 9:21? W. S. C.

Romans 6:15 reads thus: "What then? shall we sin, because we are not under the law, but under grace? God forbid." It needs no argument to show that those of whom Paul here speaks as not being under the law, are those who are at peace with God, having their sins all forgiven. They had been held under condemnation by the law for having violated its precepts; but having repented of those sins, and obtained pardon, they are no longer under that condemnation, but are free so far as those violations are concerned. But they are now under grace; that is, they are under obligation to grace, because thereby they have obtained freedom from being under condemnation of the law. To such as are in this condition, Paul says, "Shall we sin?"—"God forbid." The signification is evidently this: Have we a right to again violate the law because we once did so and have now obtained forgiveness for so doing?—No, we have not. Paul would refute the claim that because a person is once in grace he is always in grace. Obtaining pardon for one violation does not give one the right, liberty, or privilege to again violate law with impunity.

1 Cor. 9:21 reads thus: "To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law." The subject of the apostle's discourse in this instance, is his desire to labor in such a manner as to win souls for Christ. He remarked that he was "made all things to all men;" that is, he had been accustomed to adapt his labors to the conditions, circumstances, and needs of the different classes for whom he labored. To the Jews, he became as a Jew. Acts 16:3. To them that were without law, that is, the Gentiles and all heathen nations to whom had never been especially committed the verbal form of the law, he became as one of them, or labored with them from their standpoint. He says, parenthetically, that they were not without law to God; and in Rom. 2:15, speaking of the same classes, that they "show the work of the law written in their hearts." He furthermore says that they are "under the law to Christ." Christ came into the world as a light, to lighten "every man that cometh into the world." John 1:9. This was a fixed law, or principle; and such being the case, every man is thereby placed under responsibility. He is responsible for the manner in which he allows that light to affect himself. Being under law to Christ is being under responsibility, in consequence of the opportunity and means thereby afforded, to obtain pardon of one's sins, and become a child of God. To slight the proffered pardon by refusing to comply with the conditions upon which it may be obtained, is to fail of properly bearing that responsibility. The expression "under law," or its equivalent, occurs frequently in the New Testament, but does not always have the same signification, nor does it always refer to the same law.

## 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.

### THY KINGDOM COME.

BY ANNIE TUFTS.

NEARER draws the time, and nearer;  
Gospel light is shining clearer;  
Every day reveals some token  
Of the truth our God has spoken  
Through his prophets. Every hour  
Strengthens the destroyer's power  
In our land, until time's history  
Closes, with its crime and mystery.

On the great prophetic dial  
We may read the time of trial.  
We may see, as it approaches,  
How the wily foe encroaches.  
When he makes his strong contentions,  
Insurrections, and dissensions,  
What shall save free institutions  
From his wrathful revolutions?

Ye have heard the word of warning,  
Ushering in the night and morning;  
And the echo still is sounding,  
From the utmost earth rebounding.  
Are ye ready to receive it?  
Prove it first, and then believe it;  
Search the Scriptures, — they will prove it, —  
Then believe, receive, and love it.  
Are ye ready for the issue?  
Let not God's salvation miss you.

Persecution and temptation  
Shall assail each situation;  
Blows from hostile arms fall thickest  
Where the citadel is weakest.  
Let us rally each the other,  
And assist the halting brother.  
O ye children of the Father,  
Yield not, weary not; but rather  
Haste where Duty lifts her standard,  
Be her true and loyal van-guard.

For the soul that follows duty  
Shall behold the new earth's beauty.  
Pen of poet fails expression  
To describe the rich possession.  
Oh! the joy, to live forever  
With the friends we love, where never  
Parting words shall come to pain us,  
Or a sinful thought to stain us.  
O my heart, 'tis worth the trial,  
Worth a life of self-denial;  
Worth a life of meek behavior  
In the service of the Saviour.

Salona, Wis.

### FRANCE.

NIMES.—Our tent was pitched in this city June 30, Bro. B. L. Whitney rendering valuable assistance. My vitality had been sorely taxed in searching three weeks for rooms and ground for the tent, then in settling my family, and finally in doing hard work in the hot sun, to prepare the tent ground. The extreme heat of this southern climate, together with the sting of poisonous flies, produced swellings and burnings on my person, causing sleep to depart, and making additional help an urgent necessity. The re-enforcement consisting of Bro. J. Ertzenberger and Albert Vuilleumier, which soon followed, was appreciated.

The first discourse was given by the writer the evening of July 3, before a large audience. The first number of our *Journal de la Tente Evangelique* (Journal of the Evangelical Tent), a neat eight-page paper, filled with spicy matter, published at Basel, had been quite thoroughly distributed in the Protestant part of Nimes.

The novelty of such a style of meetings, together with a report which had just appeared in a daily, stating that we outdid Salvationists by a special costume, and by our singing, brought in quite a number of turbulent persons, who made it very difficult for us to speak. I could not deliver more than two thirds of my discourse, and saw clearly that what I did say could not make a full impression on minds, because of the noise. I appealed to the honor of the disturbers, but all in vain. The evening following, Bro. Ertzenberger met the same difficulty. The third evening, I felt sensible that God gave me power to drown the voices of the disturbers, and I spoke with greater satisfaction, though with the conviction that order must be secured or our effort would be in vain. Some of our candid hearers were being disheartened, and resolved not to attend under such circumstances; but other new ones took their places through curiosity. At this point, the central commissioner of the police said that the surest way for us to secure order was to take down our tent and leave. I called on him, and found that some had received the impression that we were Prussian spies in disguise. I corrected this, made use of the fact of

my being an American citizen, and appealed to the good feeling existing between the two nations. This had a good effect, and secured us a stronger corps of policemen. Notwithstanding this, the next meeting was more noisy and disorderly, polished collegiates mingling with the disturbers. Our tent was pitched inside of a stone wall nine feet high, for safety; but a breach was made in this wall, and the rabble were determined not to leave the tent, though it was late in the night. I saw that mere kindness would not do. It seemed to me that God had gone before us in France, causing laws to be enacted of which we must take advantage. I rushed upon the rabble, saying, "In the name of France, I order you to leave my tent and my grounds." I hastened to three policemen, who soon stepped in and cleared the tent, the roughs fleeing in every direction. The next night two more breaches were made in the wall; but two of the aggressors were taken, shut up, and punished. Since then we have had quite good order, though our position has been very similar to that of Nehemiah,—praying, building, and keeping the enemies at bay. Two men are at the door. One, with the aid of a policeman, secures order in the tent, and watches the wall within; another walks around the wall without, and another preaches. I take my turn in watching the wall. It is understood that we are at home, and are determined to be heard, and to have our rights; and that the first man who comes over the wall or disturbs the audience, will be seized and delivered to the authorities, to be locked up in prison for three months, or to be fined.

We are thankful to the authorities for their protection thus far. Several times each week, duty calls us either to write to or call on the authorities, on business matters relating to our work, and for the purpose of correcting false rumors published by newspapers. Thus we have had pleasant interviews at the Prefecture (capital buildings of the department), with men who would gather around us from different offices, and hear our statements, showing true respect.

Thus far we have held nine meetings. We have left singing out of our exercises, so as not to be mistaken for those who have abused singing. We have also introduced the use of a card of invitation, to enlist the services of our true friends in securing order, and to keep out unworthy and tumultuous persons. God has a people in France; and our hope is in Him who is able to turn the hearts of men in power to favor us, and who can even overrule events which would seem disastrous to the cause, and make them result in victories to his truth and people.

I have been thus particular and minute, that our brethren may be in a better condition to pray for the cause in France; and also to partly meet the minds of my numerous correspondents to whom I cannot write as formerly without doing great injustice to the work God and my brethren have assigned me, and imperiling my health and life, and disregarding light God has mercifully given me in view of my feebleness. Cheer us by your letters, and let your earnest prayers follow us, that the mission in France may prove a success.

D. T. BOURDEAU.

July 13.

CANADA.

ST. CATHERINES, ONT.—We pitched our tent and commenced meetings July 4. We made the tent as attractive and inviting as we could. We circulated nearly two thousand handbills. Our first meeting was held at 3 P. M., with but few present. In the evening we had quite a good congregation. The ministers of the place have set themselves in array against us, and say bitter things to prejudice the people. They have not dared to come and face us, but privately scoff at us. But few will attend the meeting, but we learn that they are the most pious. We have now held meetings two weeks. The attendance has been small, except on Sunday evenings, when we have a fair hearing. We have just commenced to present the Sabbath question, and a few seem interested. We hope for some fruit.

T. M. STEWARD.

A. W. BATHER.

C. B. CHILDS.

July 20.

IOWA.

AUDUBON.—Began tent meetings here July 15. This place has a population of twelve hundred, and is the county seat of Audubon county. The truth is new to this people, and they seem anxious to hear. Attendance so far has averaged two hundred. We have access to three weekly papers, in which to announce our subjects, and give a brief synopsis of the same. We trust the Lord has directed us to this place, and that his name may be honored in the salvation of souls.

I. J. HANKINS.

J. M. WILLOUGHBY.

S. W. BIRD.

July 21.

MINNESOTA.

MINNEAPOLIS.—We have bought two lots, 26x100ft., on Sixth street, between 22d and 23d Aves. south, for \$1,900, and have put up a tent on them.

They are nicely located, in the midst of the Scandinavian population, and about six feet above the street. We had meeting last night for the first time, and there was more out than the tent would accommodate. The attention paid to the word spoken was good, indeed. We will have meeting every night. There are seven of us here at work for the salvation of souls, two brothers and three sisters, besides myself and my wife. We feel the need of divine help. Letters will reach us if addressed to 2212 Sixth street S., Minneapolis, Minn.

L. JOHNSON.

OHIO.

WASHINGTON C. H.—The interest here is still good. Thirteen have signed the covenant, and others are deeply interested. Our Sabbath-school now numbers thirty-two members. Last Sabbath afternoon we buried seven with our Lord in baptism. A lady who has taught school for several years, and has of late been devoting a portion of her time to the temperance work, lecturing, has taken a firm stand upon the truth, and will prepare herself, and henceforth spend her time and talent in teaching present truth to others. We have been here five weeks, and will remain several weeks longer. We believe the Lord has other honest souls in this place who will obey.

W. J. STONE.

H. H. BURKHOLDER.

PENNSYLVANIA.

SHUNK.—Since our last report, the attendance has continued uniformly good, the tent being nearly full every night. Last Sabbath we had our first Sabbath meeting. Eight commenced to keep the Sabbath, some of them starting in the service of God for the first time; and there are quite a number more who are almost decided to accept the truth, and who we feel very confident will do so. A matter of sadness has befallen us. Last night, July 22, we awoke just before midnight to find that our large tent had been set on fire, and was nearly one third consumed. We did the best we could to save it, but to no avail; and this morning our cotton church is in ashes, and our hearts are sad. There is a strong spirit of bitterness here against the truth, and we have just learned that threats had been made to burn the tent. What we shall do we hardly know just now; but we feel that we cannot be turned away from those who are so deeply interested. We shall try to secure the use of the school-house for the time being. Pray for the work here.

J. W. RAYMOND.

D. A. BALL.

VIRGINIA.

MARKSVILLE AND CEDAR POINT.—July 9-11 I attended quarterly meeting at Marksville. The attendance was quite good, and all seemed to be encouraged. There was a good interest manifested by those not of our faith, and I think others can yet be gathered into the truth if these brethren and sisters will let their light shine as they should. The ordinance meeting was good. The Lord seemed to bless while we followed in the path of duty he has marked out for us. The tithes were liberally handed in by most of the members, considering the general complaint of hard times.

July 16-18, I was with the little company at Cedar Point, and held the regular quarterly meeting with them. Several of the members were absent from the meetings. This ought not so to be, and I hope they will never think of going back. May they ever strive to be faithful, and gain eternal life at last. The attendance of those not of the faith was very good, and some interest was manifested. This little company need more help, and I hope they can be labored with in such a manner as to add others to their number in the future. We are nearing the time for our camp-meeting, and are trying to urge all to attend who can possibly do so. May the Lord open the way for many to be at this good meeting and enjoy his blessing.

B. F. PURDHAM.

July 18.

VERMONT.

BURLINGTON.—The tent meeting in this place was closed July 11, since which time we have been following up the interest from house to house. Much to our regret, Bro. H. W. Pierce was called away just as the meetings were fairly started. On account of Bro. C. L. Kellogg's sickness, he went to assist in the work at Middlebury, where he has since remained. Bro. Walston was called away on account of sickness, leaving our force rather weak; but the Lord came in when we most needed help, and our meetings closed better than we had dared to hope. From the first the attendance was small, not over 150 at any meeting; but those present were of an intelligent class, and seemed much interested. We believe that God's Spirit directed in pitching the tent here. Five or six began to keep the Sabbath during the meetings, the new Sabbath-keepers were strengthened, other persons became interested, and I think

we stand in a much better light before the public than before.

Some \$51 were received in donations while the tent was up, and some books were sold. Yesterday I baptized nine souls in Lake Champlain, at a quiet and beautiful spot north of the city; and we are taking steps to organize a church, which will number some fifteen or twenty persons, and the end is not yet. We expect quite a delegation will attend the camp-meeting at Vergennes.

H. PEBBLES.

TENNESSEE.

BIG SANDY, LEACH, AND TREZEVANT.—We closed our meeting at Big Sandy July 14, having continued six weeks. The Methodist minister of the place gave two discourses against the Sabbath of the fourth commandment. He took the position that the law is unchangeable; but as the commandment does not say the seventh day of the week, we have a perfect right to rest upon any day we choose, after working six days. But as the laws of the land have determined the first day as the Christian Sabbath, we should observe that day. He then appealed to the so-called Christian Fathers for proof that the day was kept from the apostles' time. When the fallacy of his argument was shown, many of his own members decided that his position was unsound; but when the real test was presented, to know who would obey, they decided that the cross was too great. We are glad, however, that eight adults are now keeping the Sabbath in that place, while we have hope that some others who seem fully convinced will soon commence its observance. These brethren for the present will meet with the church at Springville.

We shipped our tent to Trezevant on the 15th, and while waiting for our baggage to come by freight, we met with the church at Leach, twelve miles distant. At the close of the meeting on Sunday, two persons, father and son, were buried with their Lord in baptism. We erected our tent at Trezevant, and commenced meetings on the 20th. We have held two services, with good attention given to the word spoken.

S. FULTON.

G. W. DORTCH.

INDIANA.

BRIMFIELD.—The interest is as good as at any time in the past. Many acknowledge the truth, and some are obeying. The best class of people attend our meetings. The business men, including all the merchants and doctors, with their families, attend services at the tent. Eld. Wm. Covert has been with us since last Thursday. His preaching aided such in the development of the work. Our book sales amount to \$23.32; donations, \$15.83. We will stay one or two weeks longer, to encourage others who are deeply interested, to take a stand for the truth.

July 19.

JOHN W. COVERT.

F. M. ROBERTS.

DELPHI.—The effect of thoroughly distributing bills throughout the town, has been to secure us large congregations. Thirteen have signed the covenant, and undoubtedly others will do so soon. The Christian minister of this place came to our tent, and proposed to show the people from our pulpit that the first day of the week is the Christian Sabbath. The discussion begins July 20. We shall pitch our tent at Logansport the first week in August; and we would request all the brethren and sisters living near, and others who can do so, to aid in supplying our wants, as we shall have a large family of workers.

July 20.

J. P. HENDERSON.

A. W. BARTLETT.

PRESTON STANLEY.

KEMPTON.—Meetings still continue at this place, with good interest. Some have already commenced to keep the Sabbath, and others, will soon render obedience to the command. Some public opposition is manifested. But we realize more and more the truthfulness of Paul's words: "For we can do nothing against the truth, but for the truth." Last Sunday, the M. E. minister preached an opposition sermon on the immortality of man, which we reviewed before a large audience in the afternoon, at the tent. We rejoice because of the brightness with which the truth shines in these last days.

July 22.

E. E. MARVIN.

N. KAUBLE.

W. GRAY.

NEW YORK.

RIDGEWAY, ORLEANS Co.—Eld. E. W. Whitney has begun a series of tent meetings in this place. Six discourses have been given. The congregations to us been good, sometimes filling the tent almost to its utmost capacity, and the attention and order have been excellent. What the result will be cannot be told; but much interest has been manifested, and a friendly disposition on the part of the people gener-



ally, so much so that a number have contributed to the temporal wants of the tent family. We hope for the blessing of the Lord and an ingathering of souls. Many invitations to visit people at their homes have been received.  
R. F. COTTRELL.

WATERTOWN.—We have been here three weeks, and the interest at present is better than at any previous time. We are now presenting the Sabbath question, and the city is greatly stirred by it. Several have already decided to obey; many more are deeply convicted, and are on the point of decision. We held our first Sabbath meeting last Sabbath. It was indeed a remarkable meeting. The Spirit of God was present in power, and three made a start to obey the Lord. It was good to be there. The workers are selling many of our publications among the people, and tracts are taken freely at the tent. We are of good courage in the work, and believe the Lord is with us. We desire that a large harvest of souls may be garnered the present season.

July 20.

M. H. BROWN.  
J. E. SWIFT.

## DAKOTA.

DE SMET, KINGSBURY Co.—We began meetings here in the tent July 14, and have held nine services. The interest is increasing. The tent is nearly full most of the time, and the best of attention is given; a person seldom leaves until after the benediction. The stay-away argument is strongly set before the people by the ministers. Our tent company consists of M. M. Ruiter, A. H. Smith, S. E. Andrews, N. Gilbert, and the writer. We are of good courage in the work. Would be glad to have our brethren from Iroquois and Badus meet with us on the Sabbath.

July 22.

G. H. SMITH.

ROSLYN, DAY Co.—In company with Bro. M. Stremann, I came to this place the 16th inst., and visited the Sabbath-keepers here. On the Sabbath we held a Bible reading and Sabbath-school, and gave a discourse, after which all took part in a social meeting. Sunday, after a discourse on baptism, we repaired to a lake, where four willing souls, two husbands and their wives, were buried in baptism. It was a solemn occasion. After the baptism, we returned and celebrated the ordinances. We had a precious season together, as these young converts for the first time took part in this solemn rite. These persons accepted the truth last March, under Bro. Stremann's labors. They have had to meet with opposition from friends and relatives, but they have stood firm for the truth, and are coming up on all points of the faith.

July 19.

J. C. MIKKELSEN

## WISCONSIN.

RICHLAND CITY.—We are now in the midst of the third week of our meetings. The interest has steadily increased, and the influence is being felt for miles around. The attendance is about one hundred and fifty during the week, and from two hundred and seventy-five to three hundred and fifty on Sundays. Our tent is pitched in a beautiful grove, on the north bank of the Wisconsin River, and on Sundays loads of people come from twelve to fifteen miles. These bring their lunch baskets, and spend the day on the ground. We are now in the midst of the Sabbath question. One man has promised to observe the Sabbath, and another man and his wife kept last Sabbath. The people are very kind, and our temporal wants are well supplied. We have more calls to visit than we can fill. Truly, the Lord has been good to us. Our courage is good to labor on.

July 19.

W. S. HYATT.  
F. W. FIELD.

ALMOND.—Commenced meetings in this place July 1. Have held twenty services, with quite a good interest. One influential German has already commenced to keep the Sabbath. A few years ago he was a Catholic. Light dawned upon his pathway, and he has labored hard ever since to have his Catholic friends see it. The result is, that a large number who were formerly Catholics now belong to the Methodist Church, of which he is a member. He feels a great burden for these, and is laboring hard to have them see the light of present truth. The ministers of that church have made a strong effort against us. We are here, however, to bear the solemn truths of the Third Angel's Message to this people. The opposition only helps to advance the cause of truth. This is the first German tent that has been pitched in this State. God is blessing the effort. Not only do we hope for some of the Germans to embrace the truth, but quite a number of the English-speaking people also are deeply interested. We desire that God may bless and direct in this great work.

July 19.

F. H. WESTPHAL.  
MARTIN STUCKRATH.

## KANSAS.

ALTOONA, WILSON Co.—We have been at this place

about four weeks. The attendance has been good, and many are interested in the truth, and convinced that our views are right. A few are keeping the Sabbath. We have obtained five new subscriptions for the REVIEW and one for the *Stimme*, and have received \$13.54 in donations.  
R. F. BARTON.  
GEO. W. PAGE.

ALTAMONT.—Our meetings in this place commenced last Thursday evening. The attendance ranges from two hundred to three hundred. Thus far everything seems encouraging. A collection taken last night amounted to two dollars. Besides this, some of the friends kindly remember our temporal wants. Our courage in the Lord is good, and we are hopeful of good results. The summer here is very warm and dry, and farmers are becoming very much discouraged. The gloomy prospects do not interfere with the interest of the meetings as much as we had feared they would. The Lord gives liberty in speaking his truth.

L. D. SANTEE.  
JOSEPH LAMONT.

CHERRY VALE.—By request, I attended the Cherry Vale district quarterly meeting, and enjoyed a pleasant season with the dear brethren of that place. I was surprised and pleased to see Eld. Bagby come in at the beginning of the second service, after which we labored together in the meetings. The interests of the T. and M. work were faithfully considered. Fifty-five copies of the *Sickle* were ordered, and regular meetings of the T. and M. society were appointed. Several from the surrounding country were present, and shared in the benefits of the meetings. One united with the church. The ordinances were celebrated Sunday afternoon. May the Lord bless this dear people, and may their labor in the tract and missionary work bear fruit in the kingdom of God.

L. D. SANTEE.

## ILLINOIS.

CHICAGO.—The interest remains about the same as last reported. A few have commenced to keep the Sabbath, and more are deeply convicted. Our workers are canvassing and visiting from house to house. On account of our appointments for camp-meetings in the South, we are compelled to close our meetings next Sunday evening. We have met with no opposition from ministers. Several preached against the truth and our Bible workers before the meetings opened; but they have since opposed us only privately.

July 22.

R. M. KILGORE.  
G. B. STARR.

CENTRALIA AND ODIN.—We closed our tent meetings at Centralia the 18th inst. Sixteen have commenced to observe the Sabbath. These, with those who had previously signed the covenant, will continue to maintain Sabbath meetings and Sabbath-school. We received about \$15 in donations, and sold about \$12 worth of publications. The daily paper continued to give us room for short articles until the close of the meetings. Last night we held our first meeting in the tent at Odin. The congregation numbered about one hundred. We have secured about a column of space in the weekly paper of this place, for each week during our meeting.

July 23.

A. O. TAIT.  
F. D. STARR.

KEENVILLE AND WAYNE CITY.—Came to Keenville Monday, June 21, where I remained until July 5, waiting the arrival of the tent at Wayne City, where Bro. A. K. Atteberry and I had decided to hold meetings. Held ten meetings with the church at Keenville. The Lord was with us by his Holy Spirit, and we feel that good was accomplished. One was baptized and added to the church, and seven others, mostly children of Sabbath-keepers, expressed a determination to seek the Lord. July 5, we came to Wayne City, a village of about four hundred inhabitants, and two days later commenced meetings. We have now given fifteen discourses. The ministers used the stay-away argument against us from the beginning; but this not proving as effective as they could desire, Eld. Lowry, Methodist, preached against us on last Sunday evening. He was reviewed on the following evening, before an audience of about one hundred and eighty, with apparently good effect. A few seem interested.

G. F. SHONK.

## NEBRASKA.

CEDAR RAPIDS.—Our tent meetings at this place continue with a good interest. We have spoken upon the state of the dead and the Sabbath question, and the people are now in the "valley of decision." The editors of the two weekly newspapers attend our meetings, and speak very favorably of them through their papers. They published from one to two columns of our articles on the soul and the Sabbath question, in reply to articles written against our views by the ministers of the place. We have received \$30.75 in donations, and many favors from business men. The people are very kind to us,

bringing in provisions, inviting us to their homes, etc.

The district camp-meeting, held July 7-12, in connection with our tent meeting, was a source of encouragement to our people, and made a good impression on the citizens of the place. There were about one hundred and twenty-five of our people present, which was a good representation for this part of the Conference. As Bro. Shultz did not come as expected, all the preaching was done by the writer. We carried out the usual camp-meeting program,—prayer and social meetings and three preaching services each day. I labored to impress the people with the importance of seeking the Lord for his good Spirit to enable them to live out his truth, and to preserve them from Satan's snares. A number of these brethren had not been privileged to attend preaching by any of our faith for from one to two years.

We are thankful to God for his blessing enjoyed during this meeting, and for strength and the aid of his Spirit to labor for others. My feelings are similar to those of Paul mentioned in Acts 28:15: "He thanked God and took courage." The counsel and earnest labor of J. P. Gardiner, who is doing colporteur work in connection with the tent meeting, was of great assistance in this meeting.

July, 15.

D. NETTLETON.

## TEXAS.

ARLINGTON AND MIDLOTHIAN.—We remained at Arlington about ten days after writing our last report, trying to encourage those to obey who were convinced, and to establish more firmly and instruct more thoroughly, those who had already taken their stand for the commandments of God. We presented all points of our faith, health reform, etc., with encouraging results. The brethren and sisters seemed anxious to know their whole duty, and stand ready to do it. They are cleansing themselves from the filth of the flesh by discarding tobacco, pork, and other unhealthful articles. We organized a Sabbath-school of 22 members, who are supplied with a club of ten *Instructors* and other necessary helps. These brethren are poor in this world's goods, but our prayer is that they may prove rich in faith, and be heirs of the kingdom. We met with some interesting cases, and learned something more of the power of present truth to convict and convince.

The enemy was not idle. A very persistent effort was made through a former S. D. Adventist who is now preaching at this place, the special object of his attack being Sr. White and her work. He reported that he had been offered \$400 per year to preach for us, but he would not do so on her account. He also circulated other pernicious and groundless reports, calculated to bring reproach upon the cause. As we were acquainted with his former connection with us, and knew the circumstances that were so badly misrepresented by him, we felt it our duty to expose him. This we did, after giving him an invitation to be present. This and other demonstrations showed that the enemy was not pleased with our work.

We left Arlington the 28th ult. to hold a series of meetings at Midlothian, where we intend having our camp-meeting this season. We began meetings here July 2, and have had a good hearing. Book sales have amounted to more than \$15. The people are kind, and administer to our wants.

W. A. McCUTCHEN.  
A. A. GREGORY.

## MICHIGAN.

FLINT.—Eld. Van Horn is now with us. Our congregations average from one hundred and fifty to three hundred, and are composed of the best class of people. Close attention is given to the word spoken. We are of good courage, and hopeful of some success.

July 20.

H. M. KENYON.

WAKESHMA CENTER.—Pitched our tent and commenced meetings in this place June 28. In consequence of the busy season of the year, the meetings were thinly attended at first; but as the work of harvest passed away, the congregation increased to quite a satisfactory number. The people are sociable, and respect the efforts we are putting forth in their midst. They will not countenance anything that savors of disturbance. The ministers of the place attend the meetings. By the repeated scattering of bills, a knowledge of what we are doing has been extended into the country; and such is the interest created, that after the labors of the day, people will come from a distance of miles to attend our evening services. They invite us to their homes, and thus a door is opened to get the truth before them from house to house, as well as publicly. But the spirit of the world is here, and it will take a determined effort, aided by the blessing of God, to develop fruit. We shall labor on, praying that the Lord may crown our efforts with success.

HICKMAN MILLER.  
M. B. MILLER.

DENVER.—In May, 1883, Bro. A. Kunz came to this place, and held meetings for two weeks. As a result, eleven accepted the present truth, who tried to obey God and add the Christian graces. A class was organized by Bro. Kunz, and also a Sabbath school of twenty-six members. In 1884, a church of eleven members was organized by Bro. E. P. Daniels. Since that time we have tried, as a church, to labor for the interest of the cause, making the missionary work the principal agency in bringing the truth before our neighbors. As a result, we now have thirty-nine members. We have occasionally been helped and encouraged by having with us Bro. Root and Sr. Lane; also Bro. M. B. Miller and Bro. Edgar have visited us. We are located in a new country, and perhaps for that reason have had but little opposition from opposers of present truth, until the past year. Last fall, we felt it to be our duty as a church to make a special effort for the presentation of the truth to our neighbors and friends, and so commenced a course of Bible readings and short discourses. The interest was good. Many were interested on the Sabbath question, which aroused the Methodist people here, and they had Eld. James Draper, from the village of Hesperia, come to our Bible readings on the Sabbath question. After we were through, he gave notice that he would speak at the school-house on the Sabbath of this dispensation. He delivered three discourses, of two and one half hours each. By the help of the Lord, I reviewed his sermons. He has delivered a discourse against our views concerning the Spirit of prophecy, and the result thus far has been very much in our favor. His audience has decreased while ours has increased, and several have accepted the Sabbath, joined the church, and now await an opportunity for baptism. The past week, two young men who have been reading and carefully investigating for some time, have understandingly moved forward in belief of this glorious truth. May the Lord continue to work. Eight souls are now ready to go forward in baptism. Many of our members are poor in this world's goods, but I trust they are rich in faith and love for this cause and for each other.

JOHN D. GOWELL.

AMONG THE CHURCHES.—According to previous arrangement with Eld. Fargo, President of the Michigan Conference, and Eld. O. A. Olsen, I went to Michigan May 20, to labor among the Scandinavians. On my way to Gowen, I stopped at Battle Creek, and spoke in the evening to about twenty young Scandinavians who were assembled. Among the brethren and sisters at Gowen, who are somewhat scattered, I held twenty-one meetings in several places. I hope some fruits may appear as the result of these labors. Four precious souls were baptized, and one Baptist brother who had lately embraced the truth, joined the church. I then visited two families at Tustin, who are keeping the Sabbath, and held nine meetings with them and their neighbors. I next went to Onekama, where also there are two families keeping the Sabbath. The people of this place showed considerable interest in the truth. I held seven meetings among them, and obtained seven subscriptions for our papers.

After this I spoke twice at Manistee, where are two sisters who have kept the Sabbath for some time. In this city of ten thousand inhabitants, there are not less than five Scandinavian churches; and doubtless this would be a good field for canvassing and holding Bible readings, if we only had proper persons to send for this purpose. I visited one Sabbath-keeping family in Whitehall, and held two meetings. Obtained three subscriptions for our papers. One Norwegian family who had heard Eld. Matteson in Norway, manifested much interest, and I trust will decide to obey the truth. At Muskegon I was delayed a few hours, during which I found a few Scandinavians, and distributed some papers and tracts. Bro. Carr and wife have already awakened some interest here by means of our periodicals. Here also there are many Scandinavians; and we hope some strong young men (for such are needed) may be stirred up to labor in the State of Michigan.

The 25th of June I arrived at Stambaugh, where we have a Swedish church. At this place and in Iron Mountain I held nine meetings and baptized one brother. Six or seven souls have embraced the truth here during the past year, since I was here last. June 30, I came to Stephenson, where there is a French church. Bro. Fargo had requested me to visit these brethren on my way through Michigan, and I accordingly stopped here two days, and held five meetings. I also had the privilege of baptizing seventeen converts to the truth, among whom were two Swedes, father and son, who have lately embraced the truth. The most of these French brethren formerly belonged to the Catholic Church. The Lord has done a great work for them, as well as for us all. This church now has twenty-eight members.

Sabbath, July 3, I again had the joy of meeting with my brethren in Chicago, after an absence of six weeks. At our quarterly meeting, held at this time, two were baptized and five were added to the church. Quite a number of brethren and sisters have moved away from here during the last six months, which seems quite a loss for us; but we hope that our loss

may, through the blessing of the Lord, be a gain to others.

J. F. HANSON.

Chicago, July 6.

#### THE GERMAN WORK IN KANSAS.

MARION CO. AND OLNEY.—After the close of our Topeka camp-meeting, I labored in Marion county till June 7. On Sabbath, June 5, I had the privilege of baptizing three young converts. One was admitted into the church by vote. Labored at Olney June 8-28. As we celebrated the ordinances of the Lord's house Sabbath, June 19, the tender, melting Spirit of God was manifested in a very marked degree. On Sunday, we baptized two young converts, and last Sunday two more followed; three were admitted by vote. Others are keeping the Sabbath. Eld. R. Conradi and I organized this church with five members last summer, and now it numbers eighteen; and the prospects for the work to grow look brighter each time I come here. At present there is a good interest to hear, especially among the unconverted; and as I will now have to leave here, my prayer to God is that the word spoken may not be allowed to become choked by the cares of this world. If the brethren here will continue to grow in faith and love, the work will surely continue to advance.

June 28.

S. S. SHROCK.

#### THE VASSAR S. S. CONVENTION.

THE Sabbath-school convention just held at Vassar, was spoken of by those who attended it as being of interest and profit. Although in the midst of wheat harvest, the people of the district turned out well, there being one hundred and seventy-five present on the Sabbath, the most of whom remained over Sunday. Ministers present were Brn. Lawrence, Griggs and Owen, Sr. Owen, and Bro. Leland. We also had the help of the president of the State tract society.

Besides the regular work of the convention, which included a model Sabbath-school, four sermons were preached, an address on education was delivered, a meeting of the district tract society and two prayer and social meetings were held. This would seem like encroaching upon the Sabbath-school interests, were it not for the fact that all who took part in the exercises with remarkable unanimity turned their thoughts to bear upon the Sabbath-school work. All seemed to remember that the subject of the meeting was primarily the advancement of the Sabbath-school interests; and it was a matter of surprise to see how closely related are these three branches of the cause: education, the Sabbath-school work, and the missionary work. So, also, was it a matter for congratulation to observe how evenly and harmoniously the workers in these branches pulled when yoked together. The fact is, that the more closely this message is examined, the more clearly will it appear that the different departments of the work are but component parts of one grand, harmonious whole, as closely bound together as are the different members of the body. It will not be for the best interests of the Sabbath-school work entirely to monopolize the time, even in a Sabbath-school convention. No more will it be best for the missionary work to crowd out the Sabbath-school interests from our general tract and missionary meetings. But unite these interests, yoke the workers together, and a mutual benefit will result.

Several subscriptions were taken for the *Worker*, which will be forwarded through the regular channels of the missionary societies; and \$14.45 worth of books were sold. Pledges to the city mission fund to the amount of \$90, were secured in a few minutes. Considering the fact that the call was not made until late Sunday afternoon, when nearly half of the people had returned to their homes, we think the result showed an earnest devotion to the cause, and a willingness to share in lifting its burdens. The president of the tract society desires us to say that those who did not have the privilege of donating to the city mission fund, either from not attending the convention or from going home before the privilege was given, may forward their donations or pledges to E. S. Griggs, director of the district.

We thank God for the privilege of having a part in his work, and go to our next convention with renewed courage.

E. B. MILLER.

C. C. LEWIS.

#### ITHACA SABBATH-SCHOOL CONVENTION.

THIS Convention opened Friday evening, July 23, with a sermon on the importance of Bible study, setting forth the necessity of a diligent study of God's word in order to stand amid the perils of the last days.

Sabbath morning, the work was begun with a prayer-meeting at 8 o'clock; then followed a teachers' meeting preparatory to the Sabbath-school. School opened promptly at ten o'clock, one hundred and twenty being present, representing six schools. Nearly all took part in the exercises, being organized into ten classes. The children's lessons were made interesting by means of maps and illustrations, showing where and how the events recorded in their les-

sons took place. All present seemed to take a lively interest in the work. A donation of six dollars was received. The Sabbath-school was followed by a discourse on the duties of parents to teach the Scriptures to their children.

The afternoon and evening were spent in discussing topics relating to the best methods of awakening a deeper interest in the Sabbath-school work, and of making our schools what they should be. Each topic was presented by one of the managers of the Convention, and discussed for about thirty minutes; then about ten minutes were spent in open discussion, and answering questions on the topic under consideration. No time was lost, but every moment was promptly filled up. The question box received a number of questions, but most queries which could possibly arise, were fully answered in the investigation of the different topics.

Sunday morning, after an hour of prayer and an- of Sabbath-school work, a lecture was given on the ed of education, and the kind of training necessary, in order to do the work before us. The facilities of Battle Creek College for preparing young people to labor in the cause were set forth, illustrated by a diagram of the College buildings.

The work of city missions and the relation of the Sabbath-school in fitting up laborers to enter the missions were forcibly shown; and an appeal in behalf of the Grand Rapids mission was responded to by a subscription of about fifty dollars. The Convention was well attended, considering the busy season of the year. It closed with a discourse in the evening on the reward of teachers of righteousness.

We hope our people will take a deep interest in the remaining conventions, when they know what work they are doing, and realize what they will lose by staying at home. The Sabbath-school work is second to none other, and the "Testimonies" tell us that "none but those who have trained the intellect to grasp the truths of the Bible, will stand in the last great conflict."—*Spirit of Prophecy*, vol. 4, p. 412. Let us realize this solemn truth, put forth corresponding efforts in the study of God's word, and do all in our power to interest and save the youth and children, by securing for ourselves and those for whom we are responsible, a knowledge of the Holy Scriptures, which are able to make us wise unto salvation through faith which is in Christ Jesus.

G. W. CAVINESS, *Vice-Pres. Mich. S. S. A.*

#### COLORADO SABBATH-SCHOOL ASSOCIATION.

THE third annual session of this Association was held at Denver, in connection with the camp-meeting.

FIRST MEETING, JUNE 4, AT 2:30 P. M.—the President being absent, the Vice-President, C. P. Haskell, presided. The meeting was opened by singing, and prayer by Eld. J. D. Pegg. The report of the last session was read and approved; also the report of the schools, separately and as a whole, was read. The usual committees were appointed by the Chair: On Nominations, Eld. Ostrander, J. A. Oppy, H. H. Pierce; on Resolutions, Eld. Pegg, George Green, Wm. Caviness. Remarks were made by Eld. Carrington, who also presented the following resolutions of the General Sabbath-school Association:—

*Whereas*, We feel the necessity for our people to become better instructed in regard to the present truth; and—

*Whereas*, We recognize the Sabbath-school as the means of obtaining this knowledge; therefore—

*Resolved*, That we urge upon officers and teachers the importance of being diligent, and of putting forth special efforts to secure a full attendance of church members during the coming year.

*Whereas*, Sabbath-schools in connection with tent labor have been the means of accomplishing much good; and—

*Whereas*, The continued growth and final success of such schools depend very largely upon the mold they receive while the tent laborers are located with them; therefore—

*Resolved*, That we urge upon all our ministers and tent laborers the importance of organizing a Sabbath-school at an early stage of a meeting, and of enlisting others to bear the responsibilities as soon as consistent.

*Whereas*, The Sabbath-school work in many of our churches is considered of little importance, and has been sadly neglected; therefore—

*Resolved*, That we urge upon all our ministers the importance of this branch of the work, and request them to pay special attention to it during the coming year, in trying to raise the standard and awaken a deeper interest in the churches which they may visit.

*Whereas*, Experience has shown that much good can be accomplished by holding Sabbath-school conventions; therefore—

*Resolved*, That we hold at least one such convention during the coming year, when special instruction may be given in regard to the Sabbath-school work, and consultation may be had as to the best methods of carrying on the same; these conventions to be held under the direction of the State Conference.

These resolutions were spoken to by a number of the brethren, and on motion were adopted. Eld. Carrington introduced some books as helps in the Sabbath-school work. The Chair appointed teachers to teach in the Sabbath-school on the Sabbath, after

which the program for the same was read by the President.

Adjourned to call of Chair.

SECOND MEETING JUNE 6, AT 5 P. M.—The Committee on Resolutions presented the following—

*Resolved*, That we recommend that teachers' meetings be held wherever practicable.

Remarks by Elds. Pegg, Canright, and Ostrander, and many of the other brethren. The resolution was adopted. Eld. Canright suggested that a Sabbath-school convention of one week be held some time in the near future. A motion was made to that effect, and carried. A motion was made that the Association hereafter be under the charge of the State Conference instead of an executive board of five.—Carried.

The Committee on Nominations reported: President, Eld. J. D. Pegg; Vice-President, C. P. Haskell; Secretary and Treasurer, Cora M. Jones. Each name was considered separately, and the report was adopted. Eld. Canright made some remarks in regard to the Sabbath-school work and the helps needed to carry it on. A few words were also spoken by Eld. Pegg, relative to the same. The Secretary spoke in regard to prompt reporting by the schools, after which the meeting adjourned *sine die*.

C. P. HASKELL, *Vice-Pres.*

CORA M. JONES, *Sec.*

#### ARKANSAS ARRESTS.

THREE of our brethren at Star of the West, Pike Co., are to be tried the last week in July, under the Sunday law of this State, for not refraining from labor on Sunday. Three more are to be tried at Malvern, Hot Springs Co., the first week in August, and two in Benton county in October, all for the same offense. "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." J. G. WOOD.

## Special Meeting Department.

#### OHIO CAMP-MEETING R. R. FARE.

As heretofore announced, certificates must be secured of the agents where tickets are purchased, certifying that said persons have paid full fare in going to Mt. Vernon, Knox Co., to attend the camp-meeting. These signed by the Conference Secretary, will secure a return at one cent per mile. Some have raised the query whether more than one certificate is necessary in case they make a change of railroad in going to the meeting. I would say that if you cannot purchase a through ticket, you will have to secure a certificate from each agent of whom you purchase a ticket. This will insure a return over each road at a reduction. Buy through tickets if you can.

#### BAGGAGE AND TRANSFER TO CAMP-GROUND.

It is nearly one and one half miles from depots at Mt. Vernon to the fair grounds. Arrangements have been made with L. G. Hunt & Co., to transfer passengers, with their baggage, to the camp-grounds for 20 cts. each, or 40 cts. each for the round trip, and 15 cts. for children over six years of age. This line will take one person at the same price, and will meet all trains. This arrangement is good for all coming to the workers' meeting. Inquire for *Hunt's Omnibus Line*. We recommend our brethren to give this line their entire patronage.

#### MAIL.

All mail should be directed to "S. D. A. Camp-ground." Everything is favorable for a large attendance. Come, brethren and sisters, with your children, to this feast of tabernacles. Let not worldly cares hinder you. Let all who can, come to the workers' meeting Aug. 11-16.

R. A. UNDERWOOD.

#### GENERAL MEETING FOR GEORGIA.

OUR tent is pitched in Austell, eighteen miles north of Atlanta. I have been here about ten days. The meetings are quite well attended. After counseling with Eld. Rupert, I have concluded to announce a general meeting for Northern Georgia, to be held at Austell, commencing Friday, August 12. Come, brethren, let us see you all at this general meeting, especially those living in this part of the State. Bring bedding and provision, and stay with us over Sabbath and Sunday. We would like to see a church organized here, including those who live in this part of the State. Bring also tithes and offerings, and let those who can, assist us in paying for our tent. Brethren, let us not expect the General Conference to buy a tent for us here, and also support the laborer. This is not right, when we have so many Sabbath-keepers scattered throughout the State. Some have

already embraced the truth here, and we hope for others. Let all who cannot attend this meeting, send in their tithes or donations by registered letter, to me, at Austell, Ga. May the Lord bless the work in this State. Eld. G. G. Rupert is expected at this meeting.

C. H. BLISS.

#### NEW ENGLAND CAMP-MEETING.

It was thought at our quarterly meeting in the spring, that it would not be advisable to hold a camp-meeting in this Conference this season. But upon further consideration of the matter, and of the times in which we live, it was decided that we could not, as a people, afford to pass over one season without a general gathering of our brethren and sisters. Evidences are thickening on every hand that the coming of the Lord draweth nigh, and as a people we ought to take advance steps. There has been no time in the history of the world when there were such unmistakable evidences of so important a crisis pending on the people of God as at the present day. Already the nations are angry; the whole country is like a volcano that is ready to send forth destruction. On account of labor strikes and communism, there is a fearful looking for of those things which are coming upon the earth. Already some States are imprisoning those who would keep the commandments of God. We therefore feel it important that there be a general gathering of our people, and a special effort made to seek God as we have never done before.

It will be noticed that the camp-meeting is appointed for two weeks; the first week will be more especially for the workers and laborers in the cause. We therefore earnestly desire to see present the first week every one who is laboring or who intends to labor in any capacity in the Third Angel's Message. The camp-meeting proper will not begin until the second week; but during the first week there will be special labor put forth for those who are engaging in the work, that we may come so near to God as to receive more of his Spirit, and be better prepared to enter the work than ever before. Those who can attend but one week because of home cares, we recommend to come the second week, when there will be laborers present from abroad. We have appointed Sabbath, Aug. 14, as a day of fasting and prayer, that God may pour out his Spirit upon the cause here in New England.

There are some indications of God's favor, but we want to see greater blessings than we have seen in the past. We hope every company and all scattered brethren will be represented at this meeting. Let there be a general attendance of the friends of the cause here. Come prepared to stay till the meeting closes, which will be on Tuesday morning. We may expect a greater blessing at this meeting than has been enjoyed at any previous camp-meeting. Eld. Butler will be present the last week of the meeting, while other laborers from a distance will be present throughout the entire meeting. Those sending letters to represent the wants of the cause, should forward them to A. L. Wright, 715 Washington St., Boston, Mass.

S. N. HASKELL,  
D. A. ROBINSON,  
E. P. FARNSWORTH, } *Conf. Com.*

## News of the Week.

#### DOMESTIC.

—Taken as a whole, crops in Texas are reported as better than last year.

—Eighty thousand kegs of beer were consumed in Milwaukee during the Sangerfest week.

—Fifteen cases of sun-stroke were reported at New York Friday, two of which were fatal.

—A heavy rain, accompanied by a severe wind storm, visited portions of Michigan Sunday afternoon. The forest fires were entirely quenched.

—A cyclone Monday afternoon near Jacksonville, Ill., uprooted trees, ruined crops, and injured stock. A farm employe was seriously wounded.

—Refreshing rains are reported to have fallen in the Arkansas Valley, in the Sedalia (Mo.) and Elkhart (Ind.) sections, and in central Iowa and central Illinois.

—The hop crop of New York is reported a complete failure, and growers are destroying their yards. Where one quarter of an average yield was expected, not a pound will be picked.

—Near Yellowstone Lake, Montana, a snake, reported to be thirty feet in length, was seen recently. When crawling through the grass it carried its head ten or fifteen feet above the ground.

—It is reported from Portland, D. T., that the grain ruined by Saturday's hailstorm in that vicinity will aggregate 750,000 bushels, which at the present price means a loss of \$450,000.

—Lieut. Zalinski last week tested a submarine torpedo boat, invented by Mr. John Holland, at Fort Hamilton in New York harbor, sinking to the bottom of the bay and remaining there half an hour.

—The building occupied by the Simons Hardware Co. at St. Louis, collapsed Sunday night. Had the collapse occurred at any other time than at night, great loss of life would have resulted. The loss on stock and building was \$85,000.

—A severe wind storm prevailed on the Atlantic coast in the vicinity of New York Friday evening, doing great damage at various summer resorts. Several persons were killed by lightning, and three men are supposed to have been drowned.

—Monday morning at Cleveland, Ohio, Mrs. Anna Bartoli sent her little son to a drug store for some cream of tartar and sugar of milk. The druggist gave the lad arsenic, and the mother is dead, and her three children are not expected to recover.

—A successful test was made last week in Philadelphia of a street-car driven by electricity. It made several trips loaded with passengers, and moved at the rate of nearly eight miles an hour readily and under perfect control, and at a cost of less than half that of horse power.

—During a heavy wind and rain storm Friday at Columbus, Ohio, the Columbus Rolling-mill was wrecked, several men being seriously hurt. The Union Depot and other structures were unroofed, chimneys blown down, and trees leveled. Crops in the region swept by the storm suffered severely.

—Striking Italians attacked Hungarian railway laborers between Delphi and Hazleton, Pa., Monday afternoon, four hundred men participating in the battle. The Italians drove their enemies to the woods, and stopped all work on the road. Several of the Hungarians were wounded, and three of them are said to be dying.

—Hon. C. W. West, the new Governor of Utah, has issued a proclamation in which, referring to the efforts of the Mormon Church to induce converts to immigrate to Utah and there violate the marriage laws of the land, he warns all purposing to do this that they will incur and subject themselves to a heavy fine and imprisonment.

—The Pittsburg region was swept by a fierce rain and wind storm Monday morning, reports from along the rivers indicating heavy losses by floods and the destruction of crops. Whole fields of wheat and corn were ruined, railroad tracks were washed out, and houses flooded or wrecked by lightning. Rough estimates place the damage at \$350,000.

—During a fearful storm at Pittsburg, Pa., Monday morning, Mrs. John Prill became frightened, and went to her bedroom to sprinkle herself with "holy water." By mistake she secured a bottle containing sulphuric acid, and dashed its contents over her head and face. It is feared that she will lose her sight, and that her face will be permanently disfigured.

—"Arkansas last year expended \$729,168 for teachers' salaries and other school expenses, built twenty school-houses at an average cost of \$11,000, and had \$469,837 left in the school fund. It claims to be doing more for free-school education than any other State." It is strange that with all this interest in the field of education, Arkansas should also manifest unmistakable symptoms of a relapse into the Dark Ages.

#### FOREIGN.

—The Australian colonies are all legislating against the Chinese.

—The leaders in the revolutionary movement in Tamaulipas, Mexico, have been badly defeated near the Sabinas Mountains. The loss is not given.

—M. Depasse heads a movement in Paris to raise a 2,000,000f monument commemorative of the French Revolution. The monument is to be on the ruins of the Tuilleries.

—A Jew was recently elected vice-president of the Italian Parliament, and Jews have high offices in all the ministries. They are also conducting, or connected with, a large part of the Italian press.

—Secretary Bayard, in his report to the President on the Canadian fishery troubles, says that an amicable adjustment, mutually just and honorable, and therefore satisfactory to all concerned, will be arrived at shortly.

—Two men in Hyderabad, India, lately laid a wager that they could look at the sun all day. One, after looking for a few hours, fled from the place. The other continued till about noon, when he fell to the earth and expired.

—The Kais of Behar, India, have decided that no more than 102 rupees (\$51) shall be spent on marriage ceremonies by the bride's party, under penalty of expulsion from the caste. This is regarded there as a desirable reform.

—Sevastopol and other Black Sea ports are now protected by an electric apparatus placed in the sea to destroy hostile torpedo boats. The construction of the apparatus, which is in the hands of American engineers, has been kept secret.

—Lord Roseberry, English Minister of Foreign Affairs, has informed M. Waddington, the French ambassador, that Australia is opposed to France's suggested arrangement for the government of the New Hebrides by England and France jointly, and that therefore England will not consent to alter the existing agreement, thus compelling France to respect the independence of the New Hebrides.

—Brazil, Venezuela, and Hayti are to be connected with New York City by a new telegraph company, formed in the latter place, with 4,000 miles of ocean cable. Brazil and Venezuela have granted important concessions, and their land lines are to be connected with it. It is expected that messages will be sent from New York City in a quarter of the time now required by way of Europe.



RELIGIOUS.

—There are twenty societies of Christian Endeavor in Turkey.

—There are 63,910 Protestant ministers in this country, and 9,821,201 church members.

—Rotelli, the papal delegate to the Porte, has concluded important treaties with that power, insuring the Romish Church great success in the East.

—A thirteen-year old girl who lives forty miles from Meridian, Miss., has created great excitement in that district by claiming that she died and went to heaven, but returned again to earth.

—There is but one Protestant religious publication in New Mexico, a well-conducted monthly Methodist paper of sixteen pages, half in English and half in Spanish, which has reached ten numbers.

—The Methodists of the West Indies are celebrating their centennial. Dr. Coke, with three missionaries, landed at St. John's Antigua, Dec. 25, 1776, and established the first Wesleyan mission in the West Indies.

—Buddhism in Burmah had a deadly blow in the overthrow of the native government. Its supporters have petitioned the English government to appoint the Buddhist pope, but the Viceroy has informed them that it is impossible.

—A serious riot between the populace and the police took place at Amsterdam July 25, arising from the prohibition of a popular game on Sunday. The troops fired into the crowd, and a number, including eighteen police, were killed or wounded.

—The Swiss society for advocating the observance of the "Lord's day" was elated at its meeting in Geneva last week by the recent innovation of the "Tir Militaire," which held its grand shooting festival on Thursday instead of on Sunday as heretofore. The Committee is working for the suppression of Sunday postal service.

—The Peruvian government has declared the resolution of December 16, 1884, which gave the Jesuits public property for use as schools, to be null and void; and it has declared further that, there being no document showing that the Jesuits have acquired the right to be recognized as a religious order, the government declines to recognize them as such.

Obituary Notices.

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

MARTIN.—Died at Greenleaf, Wis., July 7, 1886, of membranous croup, our little son, George W. Martin, aged 5 years, 11 months, and 8 days. His last words were, "I'm all right." We believe he is all right, and that if faithful, we shall meet him again where there will be no more sad partings. The Baptist minister spoke at the funeral from 2 Cor. 5:1, 2. MR. AND MRS. JAS. MARTIN.

MORROW.—Died in the faith of Jesus, July 18, 1886, Sr. Katie Morrow, wife of Bro. F. Morrow, of Mohr, Elk Co., Kan. Her death was caused by burns received on June 11. Words of comfort from Rev. 14:13. Sister Morrow accepted the truth in Iowa in 1862, under the ministry of Eld. Cornell, and has since been a member of the S. D. A. Church. J. W. BAGBY.

YOUNG.—Died of lingering consumption, at McDonald, Mich., July 3, 1886, our dear mother, aged 76 years. Mother embraced the Sabbath and kindred Bible truths under the labors of Eld. Gilbert Chamber, some over twenty-three years ago, and held them dear till the time of her death. We mourn our loss, but not as those that have no hope. She was a great sufferer, but endured her sufferings with much patience. Almost the last words I heard her speak, were concerning the coming of Jesus and the resurrection, which she believed to be very near. Words of comfort were spoken by Eld. James Watkins (Second Adventist). J. B. YOUNG.

CROSS.—Died of inflammation of the bowels, at Glen Sutton, P. Q., July 16, 1886, Sr. Mat. wa Jane Wiswell, wife of Bro. Loyal Cross, in the forty-eighth year of her age. Sr. Cross embraced the Sabbath when she was eighteen years of age. At the time of her death, she was a member of the S. D. A. church at East Richmond, Vt. She leaves a husband, five children, and many relatives and friends; but they sorrow not as those who have no hope. She was sick only a week, and her sufferings were so great as to nearly cloud her reason; yet in her lucid intervals she praised the Lord, and expressed herself as ready to die. She will be missed in the community and in the church, and more than all in the bereaved family. Funeral at the house of worship at East Richmond, Vt., July 18. Discourse by the writer, from Ps. 17:15. M. E. KELLOGG.

McCRACKEN.—Died at Huntingdon, Tenn., April 27, 1886, from the immediate effects of a shot accidentally discharged from a small target gun in the hands of a playmate, Arthur McCracken, aged eleven years. Little Arthur had been a sufferer for three months with spinal affection, but bore his sufferings patiently. He was a bright and intelligent child, and was loved by all who knew him. He leaves a mother and two brothers to mourn his untimely death. He had been keeping the Sabbath with his mother for nearly three years, was kind and affectionate, and is very much missed in the little home circle he has left. We laid away our darling with the bright hope of meeting him in the new earth. Words of comfort were spoken by H. B. Johnston, a minister of the M. E. Church, to a large company of sympathizing friends. SUE A. McCRACKEN.

Appointments.

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

NEW ENGLAND HEALTH AND TEMPERANCE ASSOCIATION.

The next annual meeting of this Association will be held at New Bedford, Mass., in connection with the camp-meeting, which convenes at that city Aug. 20-31, when the

election of officers and any other necessary business that should come before the meeting will be transacted.

D. A. ROBINSON, Pres.

THERE will be a general meeting for Dist. No. 4, N. Y., at West Bangor, Franklin Co., Aug. 14, 15. The meeting will commence Friday evening, Aug. 13. It is hoped there will be a large attendance. Elder M. H. Brown will be present. HARVEY DANA, Director.

THE Lord willing, I will meet with the church at Quincy August 6-8. D. M. CANRIGHT.

THE Lord willing, I shall attend the meeting for Dist. No. 4 at West Bangor, N. Y., Aug. 14, 15. The meetings will begin Friday evening and close Sunday evening. We earnestly desire and urge a general attendance from all over the district. M. H. BROWN.

Publishers' Department.

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

ALL persons sending mail or writing to me will forward the same to Harrisonburg, Va., till further notice. T. H. PAINTER.

BUSINESS NOTICES.

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

WANTED:—A home and employment among Seventh-day Adventists. Address F. J. Williams, Marshalltown, Marshall Co., Iowa.

TO RENT.—A good farm of 120 acres under cultivation, forty acres pasture; two miles from the city. Will let to a Sabbath-keeper that is a good farmer. Would like to hear from such a person, and will correspond with him. Address John Hayes, Box 493, Sioux Falls, Dakota.

NOTICE.

LADIES desiring to change their modes of dress and dress healthfully, please send for our new pamphlet, "Dress and its Relation to the Diseases of Females," with an illustrated description of ladies' and children's underwear, which fully accords with the laws of health. Mailed free. Address B. Salisbury & Co., Battle Creek, Mich., largest manufacturers of strictly hygienic underwear in America. Office opposite the Sanitarium.

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, Christiania, 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, 132 Coleridge St., New Orleans, La.

BROOKLYN.—A. T. Evans, 739 Coney St., E. D., Brooklyn, N. Y. ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

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

KANSAS CITY.—D. T. Schreman, 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.

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

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

In sending money to this Office, please observe the following rules:—

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Cash Rec'd on Account.—Colo T & M Soc pr CPH \$83.24, Mich T & M Soc pr H H 1198.69, Iowa T & M Soc pr M Huntley 2., Maine Conf pr S H L 3.75, Dak T & M Soc pr A H B 500., Tenn Conf pr J H D 20.75, B C V M pr M A E \$3.70, Tenn T & M Soc pr J H D 20., U C T & M Soc pr C E M 50., Minn T & M Soc pr H P H 641.62.

General Conference.—Maine Conference \$22.52, New York Conf 100., A friend 8., CA Stamford 10., Terracia Fla 30., John Eccles 75., N E Conf 147.75.

S. D. A. E. Soc.—Mich T & M Soc \$1010., Minn T & M Soc 38.

Australian Mission.—Mich T & M Soc 4., Amos E Eversizer 2.50, C A Stamford 15., Vermont T & M Soc 52.50, Minn T & M Soc 110.50.

European Mission.—L L Peck \$2., Minn T & M Soc 14.85.

Scandinavian Mission.—"M M" \$1., U C T & M Soc 20., Minn T & M Soc 40.75.

International T. & M. Soc.—"M M" \$1., Mich T & M Soc 5.52, Minn T & M Soc 35 13.

S. L. Academy.—Colo T & M Soc \$20., Minn T & M Soc 60.

English Mission.—Mich T & M Soc \$30., Vermont T & M Soc 52.50, Minn T & M Soc 64.10.

Books Sent by Express.—Mrs E E Hobbs, C W Priest, J H Dortch, A H Beaumont, J Broom, C E Washburn, P H Cady, A G Hutchins, E Loretta Reisman, W S Hyatt, W H Saxby, S Fulton, G K Owen, Lillian Nevins, J L Shockey.

Books Sent by Freight.—L Dyo Chambers, James Moore, H P Holser, M V Thurston, Neb Tract Society.

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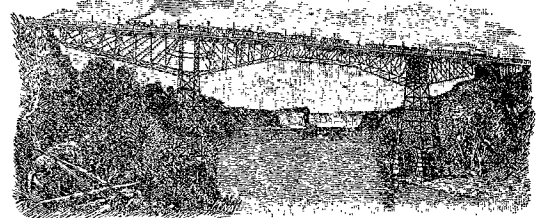
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Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and times.

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. Supt. Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 27, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

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.

GEO. B. RELIANCE, Traffic Manager. W. J. SPIER, General Manager. GEO. B. RELIANCE, Traffic Manager.

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JULY 11, 1886.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 3, 1886.

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REMAINING CAMP-MEETINGS FOR 1886.

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|--------------------------------------|--------------------|
| 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, Knox Co.,          | “ 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, Bowling Green,             | 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.    |

Just as we go to press, a telegram announces the safe arrival of Eld. Ings and party at Queens-town.

Our readers will be pleased to learn from the report of Bro. Conradi in this paper, that the living preacher, bearing the important message of truth for this time, has at length entered within the boundaries of the Russian Empire. Let many prayers follow him to that important field.

We have received the catalogue of the South Lancaster Academy for 1885-86, from which we learn

that the total attendance the past year has been 117. The book contains 80 pages, giving a historical sketch of the institution, and much other interesting and useful information. It is from the Printing Department of the Academy, and presents a creditable appearance. The Faculty numbers ten members; and the institution is able to present still stronger inducements each year for young men and women to avail themselves of its advantages. For further particulars, address Chas. C. Ramsey, Principal, South Lancaster, Mass.

The college year in Battle Creek College will hereafter be forty weeks instead of forty-two, including two vacations of one week each. Adapting the work to this change, the fall term will commence September 15. A few of the catalogues are left, which any one can have by application with stamp. Those who receive circulars from the College, we trust will be able to comply with some of the suggestions there made. The correspondence received, looking to future attendance, is much larger this season than in any previous year. We are happy to announce that Prof. Prescott reports his health greatly improved, and he expects to be able to enter upon the work with his usual strength, the coming year.

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

THE WORK IN ENGLAND.

The last number of the *Present Truth*, published at Great Grimsby, England, reports successful quarterly meetings held at Ulceby and Grimsby. At the former place the ordinances were celebrated, and the meetings on the Sabbath and the business meetings on Sunday were seasons of encouragement. At the latter place Bro. Lane gave a cheering report of the work in Northamptonshire. Believers were present from other places at both meetings. Two were baptized and one received by letter. The tract society report showed an increase of work done over the previous quarter. The work is onward in England, and all are encouraged.

AFRICA STRETCHING FORTH HER HANDS.

We have just received two very encouraging letters from South Africa. They announce the fact that there are now some twenty believers there, but no one to baptize them. The object of these letters is to call for a minister to come there to present the truth, baptize the believers, organize churches, etc.; and they emphasize their call by sending a draft of fifty pounds (\$250) to help pay the passage of a minister to that field. Two of the brethren there are so anxious for their neighbors to know the truth that they have already circulated between forty and fifty dollars' worth of books far and wide through that country. Thus the way is providentially opening, in a way very cheering to the hearts of all the friends of the cause, to send the message to the ends of the earth.

TENTS FOR THE NEW ENGLAND CAMP-MEETING.

Those desiring to rent tents for the New England camp-meeting should at once address E. P. Farnsworth, South Lancaster, Mass. The rent will probably be about the same as in years past. Please state the size of tent you want, or the number that will occupy it.

KENTUCKY, ATTENTION!

We would like to hear from all those expecting to attend the camp-meeting that are not provided with tents. If any have tents, and cannot possibly attend, we would like to arrange with them for the use of their tents. If those not furnished with tents will let us know in time, they will be provided for at very reasonable rates; but if they do not inform us, we shall make no provision. We now expect to hold the meeting at Bowling Green, and will hope to see a good attendance of our brethren. We will again speak of the pledges and tithes. We need not say that we have moved out by faith in our work this summer; our brethren must see that we have done so. The Lord has been with us, and given us some souls for the truth. Now let every dollar of tithes and pledges be ready by camp-meeting, and then come up to the feast with a cheerful heart, and you will go home feeling richly paid. Commence now

to plan to come. Pray earnestly for the success of the meeting, and you will see this the best Conference year for the present truth ever experienced in Kentucky.

G. G. RUPERT.

TENT MEETING AT KANSAS CITY.

We expect to hold a tent meeting at this city, commencing August 12. We would be glad if any one having friends or acquaintances in or near the city would write to them, informing them of the meetings; also write to us, stating street and number, enclosing a line of introduction. We shall be pleased to call on any such parties. Some at this mission have received the truth in this way, and are now among our most efficient workers. We feel extremely anxious that this meeting shall prove a success; and we ask the prayers of all God's people that a special blessing may attend this work. There is a growing interest manifested in the Sabbath-school and social meetings at this place. We feel well repaid for the small sacrifice we have made in coming to this city and laboring in the cause. Bro. J. M. Gallemore and sister Jessie E. Ross are helping us in our mission, also all who have taken hold of the truth are doing all they can to help forward the work. We expect to continue the mission until after the tent meeting closes; for this reason we wish to do all we can during this course of lectures.

D. T. SHIREMAN.

1213 E. 12th St., Kansas City, Mo.

S. S. CONVENTIONS FOR DENVER AND WRIGHT, MICH.

A SABBATH-SCHOOL convention will be held at Denver Aug. 7, 8; also one at Wright Aug. 14, 15. These conventions will begin Friday evening and close Sunday evening. Two sessions will be held each day: from 9 to 12 A. M., and from 1 to 3:30 P. M. In order that this may be possible, all are requested to come prepared to take dinner at the church.

At Denver, the lesson for those studying “Bible Lessons” Nos. 1 and 2 will be lesson 26, Book 1; for those studying other books, lesson 20, Book 3. The regular lesson in the *Instructor* will be learned by those who belong to that division. Lessons for Wright will be announced hereafter.

Remember that there will be a supply of Bible and Sabbath-school helps at these conventions, the profits from the sale of which go to assist in defraying expenses.

Notwithstanding the fact that the conventions already held have come in the hurry of harvest, they have been well attended; and Sabbath-school workers have found them seasons of interest and profit. The harvest is now largely over, and we trust our brethren and sisters will avail themselves of these opportunities to become acquainted with the best methods of Sabbath-school work. Come to the meetings friends, and do not neglect to bring the children.

M. B. MILLER, Pres.

TO THE BROTHERS IN NORTHERN DAKOTA.

By the action of the Minnesota Conference, the force of workers in North Dakota has been materially strengthened, a fact which will doubtless give you much pleasure. For nearly two years, Eld. M. M. Olsen has labored faithfully and efficiently in that field, almost alone. Now Eld. W. B. White, one of Minnesota's acceptable laborers, accompanied by other help, has gone thither, and it is expected that Bro. C. M. Chaffee will make that the field of his future labors.

By this arrangement, it is expected that Bro. Olsen will be able to devote himself more exclusively to the work among the Scandinavians. Other help will be provided for this work. I hope that the friends there will accord to all these laborers a most hearty welcome and sympathy. Correspond with them, and aid them in every way possible. Those who know of favorable places for labor should write to Bro. White. From a pecuniary stand-point, all should do what they can by tithes and offerings. Bro. White will probably locate permanently at Fargo, after tent season, and open mission work there next winter. He will visit most of the Sabbath-keepers in his field after tent meetings close. His address will soon appear in the REVIEW.

The work in Northern Dakota is still of great interest to me; and I am thankful that in God's providence it is possible to supply such efficient help, though it costs the Conference no small sacrifice to do so. Let all unite to carry forward the work, and may the blessing of God attend it.

G. C. TENNEY.