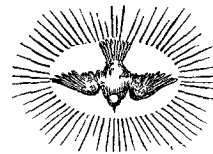


Advent Review



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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INVOCATION.

BY J. M. HOPKINS.

WITHHOLD not thy presence, O Spirit divine,
Though often we've grieved thee in sorrow away;
More precious by far are thy blessings benign
Than pleasures of earth, only born to decay.

Inspid they are, when compared with that peace
Which only thy hallowed presence imparts.
Oh! bid our wild tumults and doubtings to cease,
And whisper forgiveness and love to our hearts.

Return, Holy Spirit! no longer delay!
Thou Comforter, Blessing, and Light from above;
Our Strength and Salvation, our Guide all the way
From wand'rings below to a home-land of love.

Come near, blessed Spirit! fill us with thy light;
Thy graces of heavenly beauty bestow.
So shall we be fruitful, and strong in thy might,
And onward and upward to glory we'll go.

Chatfield, Minn.

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.

CHARACTERISTICS OF GOD'S PEOPLE.

BY MRS. E. G. WHITE.

MANY of the professed people of God are so conformed to the world that their peculiar character is not discerned, and it is difficult to distinguish "between him that serveth God and him that serveth him not." God would do great things for his people if they would come out from the world and be separate. He would make them a praise in all the earth, if they would submit to be led by him. Says the True Witness, "I know thy works." Angels of God, who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual. The unbelief, pride, covetousness, and love of the world which have existed in the hearts of God's professed people, have grieved the sinless angels. The grievous and presumptuous sins which exist in the hearts of many, have caused angels to weep, as they have seen that God has been dishonored because of the inconsistent, crooked course, of professed followers of Christ. And yet those the most at fault, those who cause the greatest feebleness in the church, and bring upon their holy profession a stain, do not seem to be alarmed, or convicted, but seem to feel that they are flourishing in the Lord.

Many believe themselves to be on the right foundation, that they have the truth, and rejoice in the clearness of truth, and boast of the power-

ful arguments in proof of the correctness of our position, and reckon themselves among the chosen, peculiar people of God; yet experience not his presence, and his power to save them from yielding to temptation and folly. These profess to know God, yet in works deny him. How great is their darkness! The love of the world with many, the deceitfulness of riches with others, has choked the word, and they have become unfruitful.

When efforts are made to set things in order, and bring the people up to the position God would have them occupy, a class will be affected by the labor, and will make earnest efforts to press through the darkness to the light. But many do not persevere in their efforts long enough to realize the sanctifying influence of the truth upon their hearts and lives. The cares of the world engross the mind to that degree that self-examination and secret prayer are neglected. The armor is laid off, and Satan has free access to them, benumbing their sensibilities, and causing them to be unsuspecting of his wiles.

Some do not manifest a desire to know their true state, and escape from Satan's snares. They are sickly and dying. They are occasionally warmed by the fire of others, yet are so nearly chilled by formality, pride, and the influence of the world, that they have no sense of their need of help.

There are many who are deficient in spirituality and the Christian graces. A weight of solemn responsibility should daily rest upon them as they view the perilous times in which we live, and the corrupting influences which are teeming around us. Their only hope of being partakers of the divine nature, is to escape the corruption that is in the world. All need a deep and thorough experience in the things of God. This experience cannot be obtained without effort on the part of all such. Their position requires them to possess earnestness and unabated diligence, so as not to be found sleeping at their post. Satan and his angels sleep not.

Christ's followers should be instruments of righteousness, workmen, living stones, that emit light, that they may encourage the presence of heavenly angels. They are required, as it were, to be channels through which the spirit of truth and righteousness shall flow. Many have partaken so largely of the spirit and influence of the world that they act like the world. They have their likes and dislikes, and discern not excellence of character. Their conduct is not governed by the pure principles of Christianity; therefore they think only of themselves, their pleasure and enjoyment, to the disregard of others. They are not sanctified through the truth, therefore realize not the oneness of Christ's followers the world over. Those who are most loved of God are those who have the least self-confidence, and are adorned with a meek and quiet spirit; whose lives are pure and unselfish, and whose hearts are inclined, through the abundant measure of the spirit of Christ, to obedience, justice, purity, and true holiness.

If all were devoted to God, a precious light would shine forth from them, which would have a direct influence upon all who are brought in contact with them. But all need a work done for them. Some are far from God, variable and unstable as water. Some have no idea of sacrifice. When they desire any pleasure, or any article of dress, or any special indulgence, they do not con-

sider whether they can do without the article, or deny themselves of the pleasure, and make a free-will offering to God. How many have considered that they were required to make some sacrifice? Although it may be of less value than that of the wealthy man in possession of his thousands, yet that which really costs self-denial would be a precious sacrifice, and an offering to God. It would be a sweet-smelling savor, and would come up from his altar like sweet incense.

The youth are not authorized to do just as they please with their means, regardless of the requirements of God. With David, they should say, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." Quite an amount of means has been expended to multiply copies of their pictures. Could all enumerate the amount given to the artist for this purpose, it would swell to quite a large sum. This is merely one way in which means are squandered. In this direction, much money is invested for self-gratification, from which no profit is received. They are not clothed or fed by this outlay. The widow and the fatherless are not relieved; the hungry are not fed; the naked are not clothed. Your stinted offerings are brought to God almost unwillingly, while in self-gratification means are spent lavishly. How much of the wages earned finds its way into the treasury of God to aid in the advancement of his work in saving souls? They give a mite each week, and feel that they do much. But they have no sense that they are each stewards of God over their little, as are the wealthy over their larger possession. God has been robbed, and themselves indulged, their pleasures consulted, their tastes gratified, without a thought that God would make close investigation of how they have used their Lord's goods. While they unhesitatingly gratify their supposed wants (which are not wants in reality), and withhold from God the offering they ought to make, he will no more accept the little pittance they hand in to the treasury than he accepted the offering of Ananias and his wife Sapphira, who purposed to rob God in their offerings.

The young among us are, as a general thing, allied to the world. But few maintain a special warfare against the internal foe. But few have an earnest, anxious desire to know and do the will of God. But few hunger and thirst after righteousness. But few know anything of the Spirit of God as a reprover or comforter. Where are the missionaries? Where are the self-denying, self-sacrificing ones? Where are the cross-bearers? Self and self-interest have swallowed up high and noble principles. Things of eternal moment bear with no special weight upon the mind. God requires you individually to come up to the point, to make an entire surrender. Ye cannot serve God and mammon. Ye cannot serve self and at the same time be servants of Christ. You must die to self, die to your love of pleasure, and learn to inquire, Will God be pleased with the objects for which I purpose to spend this means? Shall I glorify him? We are commanded, whether we eat or drink, or whatsoever we do, to do all to the glory of God. How many have conscientiously moved from principle rather than from impulse, and obeyed this command to the letter? How many of the youth have made God their trust and portion, and have earnestly sought to know and do his will? There are many who profess to be servants of Christ in name, but they are not so in

obedience. Where religious principle governs, the danger of committing important errors is small; for selfishness, which always blinds and deceives, is subordinate. The sincere desire to do others good so predominates that self is forgotten. To have firm religious principles is an inestimable treasure. It is the purest, highest, and most elevated influence mortals can possess. Such have an anchor. Every act is well considered, lest its effect be injurious to another, and lead away from Christ. The constant inquiry of the mind is, Lord, how shall I best serve and glorify thy name in the earth? How shall I conduct my life to make thy name a praise in the earth, and lead others to love, serve, and honor thee? Let me only desire and choose thy will. Let the words and example of my Redeemer be the light and strength of my heart. While I follow and trust in him, he will not leave me to perish. He shall be my crown of rejoicing.

If we get the wisdom of man before us as the wisdom of God, we are led astray by the foolishness of man's wisdom. Here is the great danger with many. They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new, which are liable to arise. They wait to see what others will think. If they dissent, that is all that is needed. The evidence in their own minds then is positive that it is all of no account whatever. This class is not small; but although their numbers are large, it does not change the fact that they are weak-minded through long yielding to the enemy, inexperienced, and will always be as sickly as babes, walking by others' light, living on others' experience, feeling as others feel, acting as others act. They act as though they had not an individuality. Their identity is submerged in others. They are merely shadows of others whom they think about right. These will all fail of everlasting life unless they become sensible of their wavering character, and correct it. They will be unable to cope with the perils of the last days. They will possess no stamina to resist the Devil; for they do not know that it is he. Some one must be at their side to inform them whether it is a foe approaching, or a friend. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. None, young or old, are excusable in trusting to another to have an experience for them. Said the angel, "Cursed be man who trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare.

YOU HAVE ROBBED ME.

THE TITHE, AND HOUSES OF WORSHIP.

BY ELD. R. M. KILGORE.

To have a place where we can meet together for the worship of God is a necessity. We are commanded to assemble ourselves together. Heb. 10:25. But it imposes quite a heavy tax on the worshipers at times, and it is proper that we inquire, From what source are the means to be obtained to provide houses in which to worship, furnish lights, fires, etc.? Can the tithe be used for these purposes? We answer, It is not a legitimate appropriation of the tithe. God did not set it apart for this purpose. It is robbing God of both tithes and offerings.

When God told Moses to let the people build him a sanctuary, he said: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold and silver, and brass," etc. See Ex. 25:1-8. If it was ever proper to appropriate the tithe, or any part of it, for building purposes, it would have been legitimate in this case. Of all the buildings that have ever been erected for the service of God, this one has the pre-eminence. It was not erected that the people might have a place in which to worship God, but that he could have a place in which to dwell among his people. Did the Lord give them permission to use the tithe, even for this?—No; he commanded them, "Bring me an offering," and give it "willingly." Did they do it?—"And they came, every one whose heart

stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." Ex. 35:21. Were they all invited to participate?—"And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and [signet] rings, and tablets [necklaces], all jewels of gold; and every man that offered, offered an offering of gold unto the Lord." Verse 22. The men brought gold, silver, brass, wood, and linen of blue, of purple, and of scarlet; and goats' hair and rams' skins, and badgers' skins. The women spun with their hands, and brought blue, and purple, and scarlet, and fine linen, and goats' hair. The rulers brought precious stones for settings in the ephod and breast-plate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. Ex. 35:23-28.

Why! say some, this is for the service of the Lord, and the tithe should be used to furnish these things. But no; not even for the anointing oil, or for the sweet incense. These were for a more sacred part of the service than was the "oil for the light;" and they, as well as the "oil for the light," must be brought as offerings to those who had the charge of the work.

Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, were the chosen architects to superintend affairs, and to teach others to work in the erection of the building, and the furnishing of it with all its elegant furniture and vessels, including the ark of the testimony, the censer, and the candlestick. For all the skill displayed, and the work wrought by mechanics and laborers of the other tribes than that of Levi, it would be difficult to prove that they received even the smallest portion of the tithe, which was the inheritance of Levi. They rendered a voluntary service. They came "even every one whose heart stirred him up to come unto the work to do it." They worked, and the people brought unto Moses their "free offerings every morning." Their liberality had to be checked: "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." See Ex. 36:1-8. When the offerings were all in, and the work was completed, Moses accepted it, because it was done "as the Lord had commanded, even so had they done it: and Moses blessed them." Chap. 39:43.

THE TEMPLE

was built for the special service of God. More than one hundred and sixty thousand men were at work in building it and the king's house. Solomon gave Hiram twenty cities in Galilee, in exchange for what material he had furnished. The house was overlaid with gold, and the weight of the brass was not found. At the dedication of the house of the Lord, Solomon and all the people offered a sacrifice unto the Lord of twenty-two thousand oxen and one hundred and twenty thousand sheep. Who built these houses? Did the Lord build his own house? Solomon said to the Lord: "I have surely built thee a house to dwell in, a settled place for thee to abide in forever." 1 Kings 8:13. The Lord accepted it, and said: "I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." Chap. 9:3.

If the tithe had been used in the erection of this house, it could not have been true that Solomon had built it. He certainly did not use the tithe in building his own house; but the material was all paid for out of the same fund, and the same men were employed on both alike: "And this is the reason of the levy which King Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." Verse 15. The house of the Lord and the wall of the city, and other cities were built by means of a levy raised, both of means and of men. The tithe was used for another purpose. It was dedicated to another object; and these servants of God strictly guarded and protected its sacredness.

It is robbery to use the tithe for another purpose than that for which God sanctified it. "It

is holy unto the Lord;" and those who so highly regard the Sabbath will also regard the sacredness of the tithe. It is not an offering that God accepts, to take of the tithe and offer it. It is robbing God of both tithes and offerings. He has said, "Ye are cursed with a curse: for ye have robbed me." And he commands us, "Bring ye all the tithes into the store-house, that there may be meat in mine house." When we bring them all in, and with willing hearts offer our offerings to the Lord, then we may expect that God will open the windows of heaven, and pour upon us his "blessing."

LIGHT WANTED.

BY ELD. M. E. KELLOGG.

IN a late issue of a religious paper published at Toronto, P. O., appears an article entitled, "Keeping the Sabbath Day Holy." The writer wants light as to whether or not it is a sin to drive to church on Sunday. He evidently thinks it is. Thus he says:—

"Dear Sir,—Is not the habit of driving to church getting too common in our church? The fourth commandment is certainly very emphatic about Sabbath observance. Does it not command master and servant to refrain from work, and from making their cattle work? Can it be that some of our people do not know the ten commandments thoroughly? . . . While speaking of the commandments, I have often thought that they should be repeated in our congregations morning and evening. Will you give us your opinion on the Sunday-driving question in the light of the fourth commandment?"

As the editor of the paper appended no reply to the above query, it may be that he was puzzled to know how to come at the "Sunday-driving question in the light of the fourth commandment." As far as the Sabbath is concerned, I do not understand that the work of the team in carrying people to church is forbidden by the commandment. God says, "thy work" shall be done during the six laboring days. The necessary labor, either in walking or driving, to meet in the house of God, is not our work, but the work of the Lord. The Saviour laid down a principle covering this, when he said: "Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" Matt. 12:5. That is, they do so much work that if it was not "temple work,"—work in relation to the service of God,—it would be a profanation of the Sabbath; but being labor in connection with the service of God, it is not. It is certainly incumbent on us to meet for worship on the Sabbath when we can possibly do so. And it cannot be any more of a sin to drive a horse there than it would be for us to walk.

It is certainly clear "in the light of the fourth commandment," that we may drive to church on the Sabbath. This is not a hard question to answer. But this does not touch the real question, after all, which was, "Will you give us your opinion of the Sunday-driving question in the light of the fourth commandment?" Well, there! I give it up. No wonder the editor hesitated before answering such a poser. What "Sunday-driving" or Sunday anything has to do with the fourth commandment, I cannot see. It will be remembered that this seeker after light asked, "Can it be that some of our people do not understand the ten commandments thoroughly?" Let me change this question to one commandment, the very one he is talking about, and give it also a more personal turn: Can it be that this seeker after light does not know the fourth commandment thoroughly? "Thou therefore that teachest another, teachest thou not thyself?"

The fourth commandment says: "The seventh day is the Sabbath of the Lord thy God." If this commandment can be made so elastic as to be drawn forward to cover Sunday, why can it not be pulled back so as to cover Friday, or be stretched all over the week? I greatly fear that those who assume to give light on this important point, will never touch the real question at all.

But there was one very refreshing thing about this letter—the writer had not heard that the ten commandments were abolished! or if he had, he evidently did not believe it. He wished they might be repeated twice a day in his church. This

is certainly a good suggestion, and one that S. D. Adventists would do well to adopt. But there are many ministers, all over the land, who could have enlightened (?) this upholder of the law of God by telling him that the ten commandments were always a yoke of bondage; that they were done away because of their weakness and unprofitableness; that Christians are not under the law, and to read the ten commandments in church, or to attempt to practice them, is going back to the law for justification, and is virtually a denial of Christ, etc., etc., all of which this seeker after light evidently has not yet found out. Let us be thankful that the old faith that God's commandments "stand fast forever" is not yet wholly gone; and let us pray and work to the end that every honest inquirer after light may thoroughly understand and practice the ten commandments just as they were spoken by God and written by his hand.

THE BLESSING THAT COMES IN KNOWING THE TRUTH.

BY E. HILLIARD.

THERE is an impressive lesson in the words of Christ to Peter recorded in Matt. 16:13-17. He inquired of his disciples, "Whom do men say that I, the Son of man, am?" After listening to the various titles that had been repeated by their fellow-men in their hearing, Christ asked them, "But whom say ye that I am." Peter, who was the foremost to answer every question propounded by our Lord, said, "Thou art the Christ, the Son of the living God." Christ pronounced him blessed for being able to discern the truth of his times: "Blessed art thou, Simon Bar jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

In looking upon one side of Peter's after life, we would not call him blessed for having known the Christ; for it brought him much trouble and persecution. Soon after the above benediction was pronounced upon him, he, with others, was brought before the Jewish Council, condemned, thrust into prison, then brought forth and severely beaten, and commanded to preach Christ no more. Undoubtedly, to some this seems more like a curse than a blessing. The apostles, however, did not so regard it. They rejoiced in it: "And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his name."

Again, after Herod had beheaded the apostle James, he cast Peter into prison, and chained him between two soldiers. Was that the blessing that came from knowing Christ?—Ah, yes; the converted disciple rejoiced in it. Peaceably and quietly he lay down to slumber between the two sentinels, glad that amid all his persecutions he could preach Christ, and suffer for the sake of him whom he had so basely denied. How he loved his Saviour who had so freely forgiven him, and commissioned him to proclaim to his fellow-men His love and power to pardon! This consideration outweighed all the physical suffering imposed upon him, and with it came the blessing of knowing Christ.

All the apostles were unpopular, and little thought of by the people of their day. Most of them were martyrs for the truth. To-day they sleep in unknown graves; but when the resurrection, about which they preached so much, shall take place, and the city of God, the New Jerusalem, shall be seen coming down from God out of heaven, their despised and rejected names will be seen inscribed in shining letters upon its twelve foundations: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14. Then, indeed, will they be considered blessed for having known the truth.

One of the blessings that comes in consequence of knowing and obeying the truth, is that it keeps us humble. Humility is one of the essential elements of Christian character that will prepare us for the terrible time of persecution that lies just before us. In the closing up of the great controversy between Christ and Satan, Satan will make a most desperate assault upon every one of God's commandment-keeping people. Like the apostles of old, they will be persecuted; but now, as then, with persecution will come a blessing that will

prepare them for a position near the Redeemer in the kingdom of God, where no prison cells or iron shackles await the followers of Christ. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." May God help us to be faithful amid all our trials and light afflictions.

St. Paul, Minn.

STRENGTH OF CHARACTER.

BY FANNIE BOLTON.

'T is not the mighty torrent, dashing down
In great spasmodic leaps across the hill,
That scatters blessings from the mountain's crown;
'T is when the river widens, and grows still,
And keeps its channel in a steady flow,
Watering the meadows, bearing on its breast
The heavy ships that in and outward go,
It finds grand use. Its waves are all at rest.

The torrent gouged the earth with cruel waves;
Destruction trod the meadows o'er with pain.
All music dies while maddened passion raves,
And beauty falls in death o'er all the plain.
'T was when the seething water died in calm,
When all its waves were hushed, a peaceful tide,
That it brought blessing; when beneath the palm
Of mighty law it knew no more of pride.

O heart, so torrent-like, wouldst thou gain peace?
Wouldst thou leave blessing after thee? be still.
Let all thy tides of passion bow and cease
Beneath the mighty calm of God's grand will.
'T is not the strength of passion rending thee
That marks thee strong; 't is these in firm control.
Oh! be thou like a river, calm and free,
With deep submission in thy utmost soul.

Thy pride and passion must be under rein,
Thy every thought subjected to the best;
Thy servants should not rule the grand domain.
Nay; let them do thy bidding, and find rest.
Oh! hear above the tumult of thy soul,
"Yield, troubled hearts, to God's omniscient will;"
"Bring every thought to infinite control;
Thy waves shall hear the Master's 'Peace be still.'"

He is the strongest who hath conquered most,
Who beat his passion to the bended knee;
Whose suffering heart can count, and give the cost
Of manhood's might and heaven's liberty;
Whose soul holds mighty foes in check, and knows
The sweet beneficence of God's great will;
Who seeks and humbly to his duty goes;
Whose life is like a river, strong and still.

Chicago, Ill.

SINCERITY.

BY H. F. PHELPS.

WILL sincerity save anybody? How often we hear the expression made, Oh, I don't think it makes any difference what a person believes, if he is only sincere! The fallacy of this remark (it cannot be called an argument) may be easily seen. In every-day matters, no one would think for a moment of using it; he would be laughed to scorn. But in the all-important interests of eternity, upon which hang our everlasting weal or woe, men will resort to any subterfuge, any excuse, to evade the claims of God, and to elude the claims of duty.

Apply this idea to common things just for a moment, and see the result: The little babe may be sincere in playing with the fire; the fire will burn just the same. Sincerity will not save the blister nor the pain. A man traveling in a dark night, who will not heed the testimony of a friend that the stream ahead of him is impassable, that the bridge is gone, but reasons that the bridge was there the last time he passed that way, and no rain has fallen where he has been, goes on to certain ruin. Sincerity will not save him. A young man boasts of his strength, and is sincere in the belief that he never will become a drunkard; but he goes in the way of temptation, tips the cup, and at last he dies in the gutter. Sincerity is the hope of that promising young lady of to-day who says of a tippler, I will reform him after marriage. He will never forsake me for another. He will never die a drunkard. I will reform him. See her tomorrow, sinking in despair, a broken-hearted victim of—sincerity! Yes, says one, these deceive themselves in the face of all the evidence of every-day life. Very true; and so a person may deceive himself into the idea that fire will not burn nor water drown; there is no difference, the results are the same. Five men recently thought they might light a match in a powder magazine. Deceived by their sincerity, several lives were lost, some were wounded, and property was destroyed.

Just so, a person may deceive himself with the idea that he may believe just what he chooses; and though some of God's requirements conflict with his belief, he may choose to cling to error, disbelieve and throw away some of God's precious truth, and it is all right, if he only be sincere! it makes no difference; all will be saved! And this last idea is just the result; for from this stand point all will be saved. The Pagan and Papist are just as sincere as the Protestant; and no doubt the ranting infidel, as he cries out against the God of Moses, does not lack this sincerity; and so all will be saved. This idea is altogether too loose. It is so transparent that it ought not to deceive any one who believes the Bible.

Crow Wing, Minn.

AN APPEAL TO THE FOURTH COMMANDMENT.

BY J. F. BALLENGER.

THE psalmist, in Ps. 119:96, says: "Thy commandment is exceeding broad." He no doubt refers to any one of the commandments found in the law spoken of in verse 18, where he says: "Open thou mine eyes, that I may behold wondrous things out of thy law." This same law is referred to by the New Testament writers, as giving a knowledge of sin. John says (1 John 3:4): "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." And Paul says, in Rom 7:7: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

Now it is a fact that nearly every question that can be asked by the opponents of the Sabbath, affecting the keeping of the seventh day, is answered by the commandment itself. Let us take a look at the commandment, while we ask a few questions concerning it.

Ques.—Is the Sabbath a Jewish institution?

Ans.—"The seventh day is the Sabbath of the Lord thy God."

Q.—Was the Sabbath made at creation, or at Sinai?

A.—"For in six days the Lord made heaven and earth, . . . and rested the seventh day."

Q.—Was not the Sabbath made for God's benefit alone?

A.—"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant."

Q.—Does not the commandment refer to the Jews and their children only?

A.—"Nor the stranger that is within thy gates."

Q.—Was not the Sabbath made to commemorate some local or national event?

A.—"The Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day."

Q.—Does the Sabbath include man's physical needs? and is it therefore moral in its nature?

A.—"Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Q.—Does the rest of the Sabbath include our animals?

A.—"Shalt not do any work, thou, . . . nor thy cattle."

Q.—Was the seventh day sanctified at the close of the creation week, or not until the fall of the manna in the wilderness?

A.—"The Lord . . . rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (The word *hallowed* in this text is the same as the word *sanctified* in Gen. 2:3.)

Q.—Did the reason for blessing the seventh day exist when God finished the work of creation, or not until the children of Israel came out of Egypt?

A.—"The Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day."

Q.—Was the day that God rested on, blessed, and hallowed the first day of the first week of time, or was it the seventh day of the creation week?

A.—"The seventh day is the Sabbath, . . . and rested the seventh day," not the seventh day of the month, year, or eternity, but of the week.

Q.—Was the day which God rested on man's first day, or was it God's seventh day?

A.—“The seventh day is the Sabbath [or rest] of the Lord thy God.”

Q.—Is there any sacredness attached to the seventh day more than to any other, or are all days alike?

A.—“And rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

Q.—Does the fourth commandment guard against lost time and the danger of forgetting the true seventh day?

A.—“Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

Flint, Mich.

A BIBLE READING.

BY ELD. R. S. OWEN.

FROM SCRIPTURES REVISED AND SUITED TO THE THEORY OF OUR OPPONENTS.*

1. DID Christ destroy the law?

Ans.—Think not that I am come to *teach* the law or the prophets: I am not come to *teach*, but to *destroy*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle of the law shall in no wise remain in force. Whosoever therefore shall keep one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall break them and teach others to do the same, he shall be called great in the kingdom of heaven. Matt. 5: 17-19.

2. What prophecy of Christ shows that he would do this work?

Ans.—The Lord is well pleased for his righteousness' sake; he will destroy the law and make it dishonorable. Isa. 42: 21.

3. Did Paul teach that the law was in force in the gospel age?

Ans.—Do we then establish the law through faith? God forbid: yea, we make void the law. Rom. 3: 31.

4. How did Paul feel toward the law of God?

Ans.—I abhor the law of God after the inward man. Rom. 7: 22.

5. How may we now show our love to God?

Ans.—For this is the love of God, that we reject his commandments; for his commandments are very grievous. 1 John 5: 3.

6. To what conclusion do these answers lead us?

Ans.—We would conclude that the law of God is abolished, and has no further claims upon us.

7. Are the texts quoted correctly?

Ans.—No; the Bible texts read just the reverse.

8. Then is not your conclusion just the reverse of Bible truth?

Ans.—It is.

THIS GENERATION.

BY HELEN L. MORSE.

“VERILY I say unto you, This generation shall not pass, till all these things be fulfilled.” Matt. 24: 34. These simple words are constantly being wrested by the enemy of all righteousness, to the destruction of the unwary. Infidels have made capital of them; worldlings have caviled at them; fanatics have misapplied them; and formal professors have excused themselves from “knowing the time” because of them. But the earnest believer in “Thy word is truth,” searches the word, and finds this a nucleus around which to cluster commands, exhortations, signs, and warnings, and thus form a beacon light upon the rocks, whose

* The texts referred to in this reading are quoted just as they would have to be worded to support the views of our opponents on the law. If the reader is not familiar with the texts, he would do well to compare them with the original, and note the difference. It would be an interesting study to those who have fallen into the no-law error.—Ed.

rays search far and wide, and invite the anxious, attentive mariner into a secure harbor. To assign this text a place among past events, and claim that “this generation” passed away hundreds, even thousands, of years ago, no one knew when, is to make the prophecies so vague, mystical, and spiritual, that they cannot be comprehended in this mortal state, and are rather a dark lantern than a “light that shineth in a dark place.” Ay, more; it limits the power of God's work. It casts indignity and reproach upon his word. It impeaches the veracity of God himself. The loyal child of God will seek for an interpretation that proves the Scripture true instead of false.

God always sends warnings to those, and those alone, who have a work of preparation to escape the judgments against which he warns them. He lets direct rays of light shine before his servants only so fast as they need it to illuminate their path. The light of the Reformation was not given to Paul, nor the last message of mercy to Luther. Nebuchadnezzar's dream was not explained by Christ or the apostles. To the people of that time, such an explanation would have been an uncertain glimmer of light that must have been lost to them before the day dawned; for it was to show what was to come to pass in the latter days. Dan. 2: 28.

“This generation” to the antediluvians in the time of Noah, meant any and all whose ears were saluted by the warning message of that preacher of righteousness, or who came within the sight or sound of the saws, planes, and hammers used in constructing the refuge which was to shelter the righteous from the storm, thus practically locating the danger to their own time. Every one, of any age from the patriarch to the child just verging into accountability, must be reached by the special salvation provided, or engulfed in the general destruction predicted. “This generation” applied to the children of Israel from the exodus to their possession of Canaan. Ps. 95: 10; Heb. 3: 10. It included Miriam, Aaron, and Moses, who reached their six-score years and upward; Caleb and Joshua, in the meridian of life, and “your little ones, which ye said should be a prey.” Num. 14: 31.

It is not left optional to understand these subjects to gratify curiosity or a general interest; but it directly concerns all who live upon the earth when they are agitated, to see whether these signs, warnings, and manifestations have not some application to themselves. The King's commands are imperative and urgent. “Take heed to yourselves.” Luke 21: 34. “Learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.” Matt. 24: 32, 33. Now if this means anything, it means that as summer cannot burst upon us from the snow, ice, and blighting winds of winter, without first indicating its approach by unmistakable signs, just so sure will there be signs of the coming of Christ and the end of all things, to warn the generation concerned; and that generation will not, cannot, pass until the summer which these signs herald, has developed and ripened her fruit, unless God's word is given to deceive, delude, and mislead, and Christ's assertion in verse 35, made as solemn and impressive as human minds can comprehend,—“Heaven and earth shall pass away, but my words shall not pass away,”—is meaningless and false.

Using the simile, the fig-tree began to put forth her leaves when the wide-awake watchman on the walls of Zion ceased to teach the coming of our Lord as something that might be looked forward to in the indefinite future, and declared that it (margin, “he”) was near, “even at the doors.” Matt. 24: 33. Thus all who hear the application of these prophecies to their day, and see their fulfillment in detail, belong to the generation which shall not pass till all is fulfilled. Matt. 24: 33 has stood nearly eighteen hundred years, doing a sentinel's duty, and about forty years ago the time was reached for it to give a sentinel's alarm. This it has been and is still faithfully doing, with a sound more and more certain as light emanates from the heavenly Sanctuary, and shows the day approaching.

The Aarons and Moseses of this generation are laying off their armor; the Calebs and Joshuas have long been to the front; and the “little ones”

are developing into men for active service, to help swell the warning cry that has nearly reached every nation, and kindred, and tongue, and people. The candid everywhere are referring to their chart and compass; and the many who have rested in the theory that “this generation” was located somewhere in the past, are re-examining their moorings as they see the spring so far advanced and the summer at hand. Scoffers are adding their might to the nearly completed record by saying, “Where is the promise of his coming?” But the falling of God's judgments in the land, and the signs in the sun, moon, and stars according to prophecy, together with the steadily increasing power of the last warning message, proclaim that a brief period of probation yet lingers for *this generation* ere all is fulfilled. “Blessed are your eyes, for they see: and your ears, for they hear.” Matt. 13: 16.

Battle Creek, Mich.

CHRIST COMMANDS THE KEEPING OF THE SEVENTH-DAY SABBATH AND THE PAYING OF TITHES.

BY J. B. BUCK.

ON one occasion, when some of the disciples of the Pharisees and the Herodians came to Jesus, tempting him as to whether or not it was lawful to pay tribute to Cæsar, he ordered that a piece of tribute money should be shown him; and upon inquiry as to whose image and superscription it bore, they replied, “Cæsar's,” whereupon he said: “Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.” Matt. 22: 15-21.

Now let us see what some of the things are that God claims as his. In Ex. 20: 10, we read these words, which God thundered from Sinai with his own voice, and engraved on tables of stone: “The seventh day is the Sabbath of the Lord thy God.” And Christ says, “Render . . . unto God the things that are God's;” and can we do this by observing the first day when God says the *seventh* is his?

Again, in Lev. 27: 30, the Lord says that “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.” In verse 32, we find that this tithes is the tenth. And here again the words of Christ, “Render . . . unto God the things that are God's,” will apply with equal emphasis; for both the Sabbath and the tithes belong to God. It would be sin to withhold either.

Otsego, Mich.

CRUMBS.

BY E. O. JAMES.

MANY a weary child of God has rested on the promise of Jesus when he could not rest on the softest bed.

We obtain riches and strength and happiness in proportion as God and his glory are in all our thoughts. The motto for, and the secret of, many a rich man's success has been, “Get all you can, and keep all you get.” Shall we not adopt it in seeking for true knowledge? Let us see to it that we lose nothing of all that we have wrought.

I prefer to regard every act which I perform for God in the light of duty, and then regard its performance a sweet privilege.

“The heavens declare the glory of God; and the firmament showeth his handiwork.” “I will praise thee: for I am fearfully and wonderfully made.”

Without intending to do so, every skeptic, in deploring the existence of any evil, says: There is a heaven, or ought to be. When he condemns any act, or speaks of strict justice, he says: There is a God, or ought to be.

It is God who makes us both willing and able to forsake every sin, and he is both able and willing to do it; therefore let no one limit his power or doubt his willingness to restore his faithful people from its effects.

The blessed Lord has put a high premium upon genuine faith, which, of course, means good, honest work for him in his cause; not simply for a day or a week, but until he bids us lay the armor down.

Choice Selections.

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

LAW AND LOVE.

LAW is a rule of order or conduct established by authority. Love is an affection of the heart excited by that which pleases us. Hence, the two ideas that these words represent, seem to have nothing in common. They lie in different, if not in antagonistic, spheres. We obey the laws of the State to avoid their penalties. How strange it would seem to hear a man exclaim, "I love the civil and criminal code of Illinois. I delight in the statutes of the State. I am glad and rejoice when they say unto me, Come to the county treasurer's office, and pay your taxes"! And equally strange would it be for a man to say, "I love my wife and children because that is according to law."

But the Bible brings together these incongruous words. It tells us to love the law, and assures us that the law is love. Read the 119th psalm. It is a love song. The enamored poet sings, "O how love I thy law!" "I delight in thy law." "I love thy commandments above gold, yea, above fine gold." "Great peace have they that love thy law." And in the 1st psalm we are told of the good man, that "his delight is in the law of the Lord." In the 19th psalm it is said that his (God's) law is "sweeter also than honey and the honey-comb." To those who read the decalogue as written on tables of stone, and regard it merely as a series of injunctions and prohibitions, the enthusiasm of David seems extravagant and absurd. But when we open the New Testament, and study what Christ and his apostles say about the law, we sympathize with the psalmist. Our Saviour declared that the divine commandment is, Love God and your neighbor. Paul wrote to the Romans, "Love is the fulfilling of the law." James says this is "the royal law according to the Scripture, Thou shalt love thy neighbor as thyself." If, then, under the moral government of God, law and love are synonymous, it is right, nay, it is unavoidable, that all who are loyal should not only obey the law, but love it. We are made to love that which is lovely.

Yet it is not easy for us to think of love and law as identical, because we are accustomed to imperfect human laws, imposed by authority. Despotism arose early in the history of the race. The statutes of conquerors and tyrants were not intended to promote the happiness of their subjects, but to extend and strengthen their own power. Hence, obedience was reluctant and compulsory. It is only in these later ages, and under the influence of Christian civilization, that the people have acquired the right to make their own laws. And hence it is that we begin to have some affection for the constitutions and codes which protect our freedom. . . . Wise laws, effectually administered, are the bulwarks of society. They protect us and our homes. They guard our persons and our property. They are not musical like poems. We cannot sing them as we sing love ditties. They are often unattractive in form, defining crime and declaring the penalty it deserves. But the good citizen rejoices in them as the Hollander rejoices in the dykes that protect his country from the sea. Laws worthy of the love of the citizen, and love for the laws because they are worthy,—this is the highest ideal of civil freedom. And love for God's great law of love, obeying from the heart, and delighting in obedience,—this is "the glorious liberty of the children of God." Rom. 8:21.

If law in its highest form is love, then our human definitions are defective. It is more than a rule of conduct. It is the condition of happiness. It is a statement of the spirit in which we ought to live and must live if we enjoy all that we are capable of enjoying. The law of God is not an enactment merely, it is a revelation. It announces not only the will of the supreme Ruler, but for what he made us, and the way in which we can secure the end of our creation. God is love. God created us in his own image—to love as he loves. By loving we become like him; we are his children and his heirs. For "every one that loveth is born of God." Then we have these three, which

are one: law, love, and God. By taking the law into our hearts, we take God himself, and become identified with the Source of all truth, purity, and blessedness.

Godliness, therefore, is obedience to law. It is love. It is to the soul that cultivates it what attraction is to the planets in the solar system. It holds the soul in its orbit. It keeps it in the sunlight and sun-warmth of the divine Presence. It clothes it with the graces of the Spirit, and causes it to bring forth fruit unto holiness, whose end is everlasting life.—*The Interior.*

LIVE IN THE PRESENT.

A "LIVE" man respects the nineteenth century. He does not think that wisdom died out when its eighteen predecessors departed. He reads books, but he studies men. Great poets have, for the most part, passed their lives in cities. "Never write a page," said the late Lord Lytton to a young London author, "till you have walked from your room to Temple Bar, mingling with men and reading the human face."

The men who make their mark on the age, are those who know it and sympathize with its life. A professor in a theological seminary confessed that for half a century he had read more Latin than English. He failed to impress his students, for he was obsolete, even while facing them.

Guizot says that Shakespeare's success is due to his masterly knowledge of his own age and country, and to the fact that he wrote in a spirit of loyalty to them both.

Raphael went about Rome and Florence seeking faces and attitudes worth reproducing upon canvass. Curran studied law during the day. At night he studied men in the coffee-houses of London, selecting those which "were most fertile in game for a character-hunter."

Napoleon's boast was, "I know men." He disguised himself that he might talk with sailors and fishermen. When he wished to study some great subject, he would gather about him those who were authorities on it, and set them to arguing with each other. When he said "Good-night, gentlemen!" he knew all about the matter that was worth knowing.

Walter Scott would talk with any one who would talk to him. He visited the fish-market at Billingsgate in order to learn the dialect of the fish-women. His novels are read to-day because they are true to life, though they are called romances.

Students who confine themselves to the past are as dead, so far as serving their generation is concerned, as the eras they love. They are almost sure to mourn over the present and distrust the future. The former days are to them better than these, and the future is likely to be worse than either.

Prof. Phelps, in his instructing and interesting "Men and Books," tells a suggestive anecdote about two clergymen, which illustrates the difference in character between the student of books and the student of men. The two ministers, who had been classmates in the same seminary, met after a separation of twenty years. Each had had a fair measure of success.

"I have had a hard life of it, but I enjoy a hard life," was said, in cheery tone, by him who had lived among his brethren. "It pays to have a hard life. I have such a glorious trust in the future!"

"I have had a hard life too," said the other, who had lived in the dead past, speaking in a mournful tone. "I try to endure it patiently, but I shall be glad when it is over. The future looks dark, very dark, to me. My chief satisfaction is in the past."

This man, says Prof. Phelps, "was weary and foot-sore from walking backward. A few years later, he was gathered to his fathers, with whom his mental life had been buried for twenty years." His friend still lives, enjoying his hard life, not growing old, but keeping his heart young that he may do good for the men with whom he loves to associate.

The past has its uses, but it is no place for a man to live in. The apostle of Burmah, Adoniram Judson, was an old man when he died, full of good works. But his wife, "Fanny Forrester," thirty years his junior, said, "He was the young-

est man I ever knew." He kept himself young by his faith in God and his hope for man.—*Selected.*

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.

AT SUNDOWN.

THE summer sun is sinking low;
Only the tree-tops redden and glow;
Only the weather-cock on the spire
Of the neighboring church is a flame of fire;
All is in shadow below.

O beautiful, awful summer day,
What hast thou given? what taken away?
Life and death and love and hate,
Homes made happy or desolate,
Hearts made sad or gay.

On the road of life, one mile-stone more!
In the book of life, one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done,—
Naught can to-day restore.

—H. W. Longfellow.

CHEAP! CHEAP! CHEAP!

I WISH to offer a few suggestions to wives and mothers for their consideration and help, but feel loth to do so; for there is so much good advice given gratis to this class of mortals, that I am inclined to think that "a little help" would be more acceptable to them than "a great deal of pity;" so, like the apostle Paul, I will call on the "men, brethren, fathers," and say, Come ye to the help of your own wives and families this day.

Says one, "Are we not doing all for our wives and children that it is possible for us to do? Are we not worn out with doing and getting? It is do, do! get, get! all the time. I cannot go to town without hearing, 'Please, papa, will you get me some paper and pencils and a book? Teacher says I must have them.' 'Husband dear, the children must have some new shoes and boots, and some more clothing, too, before school commences; would you please see to it to-day?' and so it goes until I'm heartily sick of getting."

Hold on, brother; stop, and take breath. It is just this getting that we want you to stop. Do n't buy any more, not another thing.

"What! not buy any more goods for our families? What would they do? and how could they get along? Please explain what you mean."

That is just what I want to do if you will listen. Do n't buy any more cheap goods, paper, shoes, or cheap ware of any kind. Cheap goods are ruining farmers and mechanics by the thousand, and working wives and mothers into their graves. I have never seen a quiet, happy, peaceful family where cheap goods was the rule. It was always hurry, work, and worry. Before the last garment was made, the first ones must be patched; and as a consequence, mothers must keep on sewing without intermission, the year round—winter and summer, harvest time and seed-time; it is all one, sew and work, work and sew. Their evenings, too, often far into the night, are spent in sewing and caring for the family. We do not mean those mothers who tuck, ruffle, and trim their own and their children's garments, although they, too, are to be pitied; but those who have limited means, little help, and often no pity. How can they be cheerful and contented? How can they always appear pleasant and smiling? I once heard it stated that there were more farmers' wives in the insane asylums than any other class of people. Is it any wonder? Think of it, you who have weary, broken-down wives, it may be their disease is of the heart or mind more than of the body.

I know two wives of equal ability—and it requires ability, as well as grace and sweetness to conduct a household successfully. Mrs. A has nothing to use or work with, but cheap goods. She is ever working, and her work is never done. The children are poorly clothed, at least one half the time; there is little, if any, comfort for the family. There is sewing always on hand, and rags everywhere. The husband is in debt, discouraged, and blue; but he must have *his* way. Is he not the head of the family? and does he not know better

than his wife can possibly know! And yet, men that fail are just what their wives make them (?); and the wife, poor soul, what of her?

The other wife, Mrs. B, has a limited supply of the best material, not rich nor gaudy. The children are always comfortable, and can take a good romp without fear of tearing or ruining their clothing. Their home is always neat and comfortable, and the wife has time for recreation and self-improvement; time to amuse and instruct her children. Her husband is happy, prosperous, and out of debt, with plenty of time to enjoy the company of wife and family. "Her children arise up, and call her blessed; her husband also, and he praiseth her." Prov. 31:28. And why is it that B is so much more fortunate than A?—Oh, he is a lucky fellow, and has a good wife, that's all (?).

I never knew but one class of people to become rich by buying cheap goods of any kind, and they are the merchants. They become richer and richer while their customers become poorer and poorer. Reader, if you could read the cost marks on these cheap goods and then those on the good articles, you would be greatly surprised, and would soon leave cheap goods for the rich or the merchants. It takes just as long to make a poor garment as a good one, and the good garment will last two or three times as long, and thereby save money and labor also. Try it, friends, you who are weary and complaining of debts and hard times. You may not become rich right away; but my word for it, from observation and experience, your circumstances will most certainly improve.

To the dear mothers and weary wives I would say, Have faith in God, and be patient. If you have not the strong arm of your husband to lean upon, you have the sure word of God; "for thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isa. 54:5. He will never forsake you. He is ever ready to hear, and loves to be called upon; nay, he is ready to answer before we call, and our wants, our trials or troubles, be they small or great, he will hear and help. "Casting all your care upon him; for he careth for you." 1 Pet. 5:7.

"Him do thou ever trust,
The King who rules aright;
His ways are true and just,
Though hidden from thy sight.
How wilt thou wonder soon,
When past are fears and doubt,
Thy darkness turned to noon.
His purposes worked out."

Chatfield, Minn. SARAH W. HOPKINS.

A BEE MAY TEACH A MAN.

"THERE'S a bee humming in that clover head yonder," said Uncle True. "You can't hear it when you're talkin'; but if you jest keep still a minute, you can hear it as plain as a church bell, and I think it's jest as pooty a noise—leastways, it tells me more."

"Indeed!" said I. "I should like to know what it tells you."

"Well, in the first place, it shows me that honey's to be got out o' all the flowers, even the leetlest and homeliest. The bee gets it in the on-likeliest places you see; he don't turn up his nose at a mullein stalk no mor'n he does at a garden pink; and I should n't wonder if the Lord had put jest as much honey in one as t'other. But if he was a bee with an aristocratic turn o' mind, and would n't look for honey anywheres but in garden pinks and damask roses, it's my opinion that he'd go home to his hive empty-handed the biggest part o' the time. And I suppose the Lord has put about as much honey in one man's road as another's—if he only knew how to look for it, and did n't despise the mullein stalks.

"Then the bee shows me it's a man's business to hive up honey, not jest to go around amusin' himself with the flowers, and takin' only what tastes good, and what he can eat at the time, but to store it up against the winter of old age and trouble. I mean the honey of wisdom, marm, and that begins in the fear of God. And, besides all that, the bee shows me that a man should go to his honest day's work with a joyful spirit, singin' and makin' melody in his heart, and not be a goin' round with a sour face and a grumblin' tongue and a cross-grained temper, jest as if he thought the Lord who

made him did n't know what was good for him.—*Sel.*

Special Mention.

POPERY IN AMERICA.

THE following dispatch, dated Baltimore, Md., July 6, and published in the Monmouth (Ill.) *Atlas* of July 9, 1886, records a timely warning, raised by a Methodist clergyman in Baltimore, against the encroachments of Romanism in this country:—

"The sermon preached Sunday by Rev. George Elliot, created quite a sensation at the Union Square Methodist Episcopal church, of which he is pastor. The church is one of the largest in the city, and is attended by a congregation of wealthy and influential people. Mr. Elliot's remarks were intended to show how largely a country depends on the patriotism of its people; and he claimed that the love of country is stronger in Americans than in the people of other nations, and that to free Americans it means more than to any one else in the world. He claimed that the freedom of America is being jeopardized by three things,—the liquor traffic, the growing power of wealth, and priestcraft. In reference to the latter, he spoke thus:—

"Outside of the limits of the Protestant Church, there is no freedom for humanity worth the name of freedom. That red hat which came from Rome to Baltimore a few days ago, came from a country where only the soldiers of Victor Emanuel make it safe for a Methodist clergyman to preach, or even to appear in public to-day. We have never had a single Protestant clergyman or a missionary in Italy who has not been tracked and hounded by a Jesuitical mob. If we want in this land freedom, with all it means, we must have no peace with Jesuitism, and no compromise with Rome. Keep your hats at home, gentlemen, we want none of them here. You cannot unloose in free America the tiger of Rome, which has devastated the whole of Europe."

A POWERFUL ANARCHIST.

ACCORDING to the Chicago *Interior*, Mr. T. V. Powderly, the man who stands at the head of the great organization of working-men known as the Knights of Labor, has become an anarchist. In support of the accusation, the *Interior* quotes the following from Mr. Powderly's address to the Bottle Blowers' Association:—

"The men who produce wealth assemble to do honor to men who, when working-men demand their rights without violence, are called up to stand as a menace to them. They stand as a barrier between labor and capital. I do not say that is what they ought to be. That is what they are. Where labor has had room and time to assert itself, that array of bayonets has stood between laborers and their rights. It has been demonstrated that two-thirds of the regiments of each State are members of the Knights of Labor, and that when their time expires, they will not re-enlist. Let the men who are in the banks and in the railroads, let the men who oppress labor, fill up these ranks. Then, when the two sides are arrayed against each other, we will see who will win. They will be too cowardly to do it."

The *Interior* further says: "He (Mr. Powderly) has not shown his colors a day too soon. He is a more dangerous man than any of the 'sand lot' orators, because, while his principles are of the worst, his pretenses hitherto have been that he was a good and patriotic citizen."

If Mr. Powderly is an anarchist, why is he not compelled to resign his position in favor of an adherent of law and order? why, unless the majority of the Knights of Labor are in sympathy with his principles? And with an anarchist as their chosen leader, what else can be expected than that the body of the organization will be anarchist in its doings? Either Mr. Powderly must be deposed, or a repetition of the riots of last spring may be

looked for, and that on a more extensive scale, whenever the opportune day may be thought to have arrived.

L. A. S.

EVOLUTION IN THE BRITISH MUSEUM.

THE following from the *Christian* is a brief account of an interview which Prof. Geo. E. Post, American missionary and scientist, once had with Mr. Etheridge, the man who stands at the head of the Natural Science department of the British Museum, relative to the evidences which it contains in support of the doctrine of evolution. Upon this subject it furnishes most conclusive and satisfactory evidence:—

"Yesterday I was in the Natural History department of the British Museum. I had business touching some fossils which I found in the Lattakia Miocene and Pliocene clay beds, and about which I wrote an article that appeared in "Nature" last year. Mr. Etheridge, F. R. S., kindly examined and named them. I was anxious to hear what a first-rate working scientist, with perhaps the largest opportunity for induction in the world, would say on Darwinian evolution. So, after he had shown me all the wonders of the establishment, I asked him whether, after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes, and replied, "In all this great museum, there is not a particle of evidence of transmutation of species. Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory, and then strain their facts to support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool, if you do not go with them in all their vagaries. But this museum is full of proofs of the utter falsity of their views."

"I have condensed very much, but you may spread this out over twenty minutes, and imagine what a comfort it was to hear it. I do not propose to surrender yet even to *theistic evolution*, which seems to me at best a bad name for *God's creation*."

"Now we want to hear the verdict of bar room scientists, saloon geologists, and horse-shed philosophers, who are more anxious to establish a connection with the monkeys and baboons than with Adam, who 'was the son of God.'"

THE "LIBERAL" PREACHER.

THE liberal preacher is an outgrowth of modern customs and "advanced thinking." His theological vagaries are as numerous as they are unorthodox. He is a little of everything, and nothing in particular. His church service is of his own invention, a compromise between a lyceum and a liturgy. He denies the divinity of Christ, and at the same time observes Christmas, Good Friday, and Easter with all the zeal and ceremony of a ritualist or a Roman Catholic. He has dispensed with hell, and contrived a heaven which is a modification of this world as it would be but for the flesh and the Devil, with plenty of congenial employment for everybody, and no anxiety about wages. Not long ago one of this sort preached in a western city, on the "Water of Life." He prefaced his remarks by reading a secular poem distantly bearing on the text, after which he waved his hand precisely as the leader of an orchestra wave; his baton, and the choir rose and burst forth with "The Old Oaken Bucket." His congregation were inured to such things; they adored their pastor, and nothing he said or did surprised them. The only astonished individual was a fastidious sinner with an aesthetic appreciation of the eternal fitness of things.—*The Interior*.

—"Paul, by his natural gifts and his culture under Gamaliel, was the peer of any in his time. This enabled him to do a work for his Master that the fishermen of Galilee could not do. Study to make yourself a workman that needeth not to be ashamed, yet be willing to sew tent cloth and gather sticks for a fire when circumstances demand."

Our Tract Societies.

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

BE EARNEST.

Be earnest while the days are bright!
How strong or feeble be thy power;
Mark thou the time, how swift its flight,
And speed thou well each passing hour.

Be earnest! and in spirit meek;
All cannot in great works abound;
And they live best who daily seek
To hallow e'en the common round.

Be earnest in each thought and deed!
For these will far outlive thine age;
So walk that men may love to read
Thy name on future hist'ry's page.

Be earnest in thy spoken words!
That these may leave no empty sound;
But pealing forth harmonious chords,
May draw enchanted list'ners round.

Be earnest in thy pleasures, too!
Choose them like flow'rs, the pure, the fair;
Nor search for those of gayest hue,
But those whose fragrance fills the air.

Be earnest! make thy life a song
Of heav'nly sweetness, and of grace,
To raise the weak, to cheer the strong,
To beautify the human race.

Be earnest! and thou shalt not lack
The guidance of a Father's hand:
Thus shalt thou leave a beaten track
To lead men toward a better land.

—Ruth Ruby, in Grimsby News.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	65
" reports returned.....	51
" members added.....	7
" missionary visits.....	277
" letters written.....	126
" Signs taken in clubs.....	10
" Sickles " ".....	137
" subscriptions for other periodicals.....	17
" pp. tracts, etc., distributed.....	63,240
" periodicals distributed.....	1,629
" Annuals given away.....	1

Received on book sales and donations, \$309.65; on periodicals, \$2.85. J. H. DORTCH, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

No. of members.....	457
" reports returned.....	208
" members added.....	40
" " dismissed.....	20
" missionary visits.....	395
" Bible readings held.....	39
" letters written.....	361
" " received.....	5
" subscriptions for periodicals.....	128
" pp. books and tracts distribute.....	84,497
" periodicals distributed.....	4,229

Amount of cash paid in, \$292.87. No distinction is made between the tract and periodical funds. The following societies failed to report: Clyde, Beloit, Washington, Greenleaf, Norway, Manley, Lakin Center, Pontiac, Malvern, Pittsburg, Hallowell, Osawkie, Richland, and Dists. Nos. 8 and 10. L. DYO CHAMBERS, Sec.

THE SCANDINAVIAN TRACT AND MISSIONARY SOCIETY.

In accordance with a resolution passed at the Conference in Sweden, a meeting was held Friday, June 25, 1886, at Örebro, for the purpose of organizing a tract and missionary society for Sweden, Denmark, and Norway. J. G. Matteson was chosen as chairman of the meeting, and A. B. Oyen secretary. After preliminary remarks by Brn. O. A. Olsen, J. G. Matteson, and others, on the importance of our work and the necessity that all do as much as possible to spread the truth, the following constitution was laid before the meeting, and adopted:—

CONSTITUTION OF THE SCANDINAVIAN TRACT AND MISSIONARY SOCIETY.

1. This Society shall be called the Scandinavian Tract and Missionary Society.
2. The object of the Society shall be to promulgate a knowledge of the present truth by the sale and distribution of books, tracts, and papers, and to educate our brethren and sisters to obey and live out the truth in every direction.

3. Any member of a Seventh-day Adventist Church may become a member of this Society by paying a membership fee of one krone.

4. The officers of this Society shall be, a President, a Secretary, who shall also act as Treasurer, and an Executive Committee, consisting of the President and Secretary and three other persons, one from each of the three Scandinavian countries. These officers shall be elected at the annual meeting of the Society.

5. The time and place for the annual meeting shall be appointed by the Executive Committee, and a notice of this meeting shall be published in *Sanningens Herald* and *Tidernes Tegn*, at least four weeks in advance.

6. It shall be the duty of the Executive Committee to organize a local society in each church; also to appoint a leader and a secretary in each local society.

7. The means which may be received as membership fees, free-will offerings, for sale of books, tracts, and papers, or by other means, shall be used to further the objects of the Society.

8. This Constitution may be amended, or new paragraphs may be added to it, at the annual meeting, by a majority vote of those present.

An opportunity being given to join the Society, twenty-four persons became members. Some of those present were already members of a local society. The friends present were very enthusiastic in regard to the work laid out before the Society; and if the good resolutions there formed are carried out, we shall see much more accomplished among us the coming year than we have in any preceding year. The committee appointed to nominate officers for the Society made the following report: President, O. A. Olsen; Secretary, Cecilie Dahl; remaining members of the Executive Committee, K. Brorsen, of Denmark; J. G. Matteson, of Sweden; A. B. Oyen, of Norway. The names suggested were unanimously elected.

J. G. MATTESON, *Pres. pro tem.*

A. B. OYEN, *Sec. pro tem.*

EXCEEDING GREAT AND PRECIOUS PROMISES FOR MISSIONARY WORKERS.

"PEACE be unto you." "Jesus saith to them again, Peace be unto you. As my Father hath sent me, even so send I you." John 20 : 19, 21.

"Lo, I am with you alway, even to the end of the world." Matt. 28 : 20.

"The things which are impossible with men are possible with God." Luke 18 : 27.

"Ah Lord God! behold thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Jer. 32 : 17.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6 : 9.

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." 2 Chron. 15 : 7.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16 : 9.

"Ye are my witnesses, saith the Lord. . . Fear ye not, neither be afraid: . . . ye are even my witnesses." See Isa. 43 ; 44 : 1-8.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1 : 9.

"God is our refuge and strength, a very present help in trouble." Ps. 46 : 1.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41 : 10.

"Fear not: . . . I am thy shield, and thy exceeding great reward." Gen. 15 : 1.

"What time I am afraid, I will trust in thee." Ps. 56 : 3.

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

These promises certainly ought to encourage us to labor diligently to save others, looking with earnest faith to Him who has not only promised help, but that a sure reward will attend the effort.

Battle Creek, Mich.

H. E. SAWYER.

—While the sun is absent from our hemisphere it is night. When he returns, he brings the day. In the moral sphere it is as in the natural: while the Sun of Righteousness is absent, it is the world's moral night. His return will bring the morning without clouds, the long-promised Jubilee, and Sabbath of the earth.—Graham.

Bible Readings.

"Search the Scriptures."—John 5 : 39.

SALVATION.

BY ELD. R. F. COTTRELL.

(Concluded.)

1. WHEN are believers made free from sin? Rom. 6 : 17, 18.

2. Is there a death, a burial, and a resurrection in the doctrine of the gospel? 1 Cor. 15 : 1, 3, 4.

3. In obeying the form of this doctrine, who are accounted dead? Rom. 6 : 11.

4. Will those dead to sin live any longer in it? Verse 2.

5. Sin is the transgression of the law. Ceasing from sin by obedience is true repentance. How do we show our faith in the death, burial, and resurrection of Christ? Verse 3.

6. In baptism, are we buried in the likeness of Christ's death? Verse 4.

7. By walking in newness of life, shall we be in the likeness of his resurrection? Verse 5.

8. What must be crucified? what destroyed? and what no longer served? Verse 6.

9. In dying to sin, being buried by baptism, and rising to a new life, do we see a form, model, or image of the doctrine of Christ? Verse 17.

10. When made free from sin, what do we become? Verse 18.

11. Is sin the opposite of righteousness? 1 John 5 : 17.

12. If all unrighteousness is sin, and sin is the transgression of the law, what is righteousness? Deut. 6 : 25.

13. What is the end of a life of sin? Rom. 6 : 21.

14. When made free from sin, whose servants do we become? and what will be the end? Verse 22.

15. When we believe in Christ, repent of our sins, and are baptized in his name, and thus have remission of sin, or salvation, is this the end of the matter?—are we sure of salvation in the everlasting kingdom, or is there something more to be done? Acts 2 : 41, 42.

16. Is there a race set before those who are thus enlisted in the cause of Christ? Heb. 12 : 1.

17. Do all who run in the race receive the prize? 1 Cor. 9 : 24.

18. How should we run? *Ib.*, last clause.

19. Is temperance in all things necessary in order to win the prize? Verse 25.

20. Must the body be brought into subjection? Verse 27.

21. What caution does the apostle give against backsliding—turning again to sin? 1 Cor. 10 : 12.

22. Does Christian purity relate to the body as well as to the mind? 2 Cor. 7 : 1.

23. What should Christians practice? 1 Tim. 6 : 11.

24. What must the soldier of Christ do? Verse 12.

25. How can sinners become children of God? Gal. 3 : 26.

26. Should anything be added to our faith? 2 Pet. 1 : 5-7.

27. What depends upon diligently doing these things? Verses 10, 11.

28. If faith, repentance, and baptism constitute the door into the church, what will be the door into the everlasting kingdom? Matt. 25 : 34-36.

29. Our names being entered in the book of life on profession of our faith, what will be necessary in order to have them remain there? Rev. 3 : 5.

30. Our sins being remitted at conversion, what more must be done with them just before Jesus shall come from the heavens? Acts 3 : 19-21.

31. In case the converted turn again to sin, what will be the consequence? Eze. 18 : 24.

32. Did Jesus teach the same doctrine? Matt. 18 : 32-35.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 10, 1886.

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

THE COMING OF CHRIST AT DEATH.

It is a notable fact that every false theory leads to a perversion of many plain scriptures in order to make them correspond. The popular view of the present day, that man has an immortal soul, which leaves the body at death, and flies away to dwell in the presence of its God in realms of bliss, furnishes many illustrations of this fact. One instance we here notice: Jesus said to his sorrowing disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What is the hope here held out to the disciples? It is this: that Christ would prepare a place for them, and *come again*, and receive them unto himself, that where he was, there, they might be also. All is here made to turn on the coming of Christ. *When* he came, he would receive them, and they would be with him, but not before. Says popular theology, The soul of the Christian departs at death to dwell with Christ in realms of glory. To preserve the integrity of the words of Christ, with such a view as this, it must of necessity follow that the coming of Christ takes place at death. This, we say, is the only legitimate conclusion which will harmonize with the above view. The soul departs to be with Christ at death; but Christ must come before he takes his people to himself, according to his promise; therefore Christ has come at death—a false premise, and an absurd conclusion.

Surely one would think that a person must be impelled by strong necessity to endeavor to support a view so unscriptural as that the second coming of Christ takes place at death; and here we have it. Admit that the coming of Christ is what the Scriptures teach,—a literal coming in the clouds of heaven,—and the words of Christ, above quoted, strike a fatal blow at the very root of the view that the soul is conscious and departs at death to dwell with its Redeemer.

When it can be proved that the coming of Christ "in the clouds of heaven with power and great glory," "with the holy angels," "with a great sound of a trumpet," "in flaming fire taking vengeance on them that know not God," is some spiritual operation that takes place at death, unseen and unheard, then may the advocates of the conscious state of the dead congratulate themselves that they have one less of those formidable texts to dispose of which throw themselves, like impassable barriers, across their path way.

THE SOUTH LANCASTER ACADEMY.

It is four years since the commencement of the school at South Lancaster; and it is needless to state here the circumstances which led to its establishment. We can only say that we believed additional schools were necessary to accomplish God's purpose in educating men and women to enter the harvest field. It was from a sense of duty in regard to educational demands, feeling also that there were labor principles that ought to be connected with our educational interests, and that such a school as the Academy was designed to be was needed in the more eastern States, that the brethren were led to take this step.

There is no doubt that mistakes have been made, as have been in the early experience of all the enterprises of present truth. Experience is a good schoolmaster; and if improvements were not made yearly, it would show that we had a large amount of self-conceit, to think that we had reached perfection in the first experiment. But we can look back over the past, and see that the school has been especially blessed of God. During each year, and at the close of each year's work, there has been a goodly number baptized as the result of the religious influence exerted in the school. There have been from seventy-

five to one hundred converted and baptized during the past four years. A number who have come to the school professed skeptics, have embraced the truth, and gone into the missionary work; and none, to our knowledge, have gone from the school skeptical as to the divine power of the Christian religion. Some from other denominations, who were not observers of the Sabbath, but came to the school for the benefit of the methods adopted here, embraced the truth, and before returning to their homes spent one season in the missionary work. There are not less than sixty now devoting their entire time to the cause of present truth, who have attended the school sometime in the past; and most of these are persons who before had not publicly labored in the cause, and quite a proportion of them had no intention of so doing. Some of these laborers are very successful.

Two years ago, it became necessary to erect an Academy building, also a building where students coming from abroad could board, and at the same time be under the supervision of the teachers; also buildings suitable for workshops. Many signal providences attended the purchasing of the land, and the erection of the buildings for these purposes. Our Academy building will accommodate some over two hundred students, while the "Home" has proved itself altogether too small to accommodate those who attend. The workshops have been well patronized. It is expected that during the coming term, printing, harness-making, tent-making, broom-making, and shoe-making will be carried forward under proper instructors in these branches.

It is already seen that it would be well for our missionaries who go to other countries, to go prepared to make tents, as preaching in tents will be the principal means of reaching the people in the British colonies, and in other portions of the world. There are localities where a tent can be used the entire twelve months; and in many of these places, if those who go as missionaries could make, or properly instruct others to make, tents, it would prove a great blessing to the mission. We also need those who can set type, and who have an experience in the art of printing. Had it not been for Bro. Scott, who understood printing, who went from the Healdsburg College to Australia, we should have found ourselves greatly deficient. These trades, which are especially important in connection with our work, will be made a specialty in connection with the labor departments at South Lancaster the coming season. Prof. Ramsey and other successful teachers will be connected with the school.

It has also become necessary that the accommodations at the "Home" be enlarged. Last winter we were overrun. It is expected that Bro. Tabor, who had charge of the erection of the building now in use, will erect an addition to the "Home" sufficiently large to accommodate all who may wish to attend the school; and that the building will be completed in time for the second term.

The time has come when we should take advance steps. The different languages will be taught this winter. German students who wish to be instructed in the missionary work, and have the advantages of the school, can receive the benefit not only of the English language, but of their native tongue.

Everything that can be done, as far as human efforts are concerned, to make the school a success, will be done. Then, in addition to this, we expect God will come in and work for us. Why should not our schools be especially honored of God in the signal outpouring of his Holy Spirit? They are the most important missionary fields in the world. It is from these schools that men and women go forth to carry the truth to many nations, peoples, and tongues. As those who go from our schools to different portions of the world are representatives of the truth, should we not expect as much of the power of God in these places of learning as elsewhere, or more? God sanctioned learning and study in the law when he took Israel by the hand to bring them out of the land of Egypt. Samuel the prophet established schools from which went out laborers as itinerants. Institutions of learning were one important phase of God's work from that time to the rejection of the Jews. It is when schools cater to worldly influences and customs, and seek the patronage of the world, and compromise their faith, that they become unfruitful in fitting men and women to labor in the cause of God.

But we believe that the hand of Providence which has been over this school thus far, will be manifested

this winter in a more marked degree. Our faith depends upon the fact that the teachers and those connected with the school feel its importance and responsibility, so that they seek God that his blessing may attend their efforts.

At Ramah there was a school of the prophets, or in other words, a school for educating laborers in the cause of God. Here much of the blessing of God was manifested. David, when pursued by Saul, fled to this place, and the Spirit of God was so manifested that the three companies sent by Saul to take David, received of the Spirit of God, and all of them prophesied. Even Saul himself, because they were not successful in taking David, went in his own person; and he received largely of God's Spirit, so that the saying went abroad, "Is Saul also among the prophets?" These circumstances show that God not only honors the place of instruction, but in a signal manner gives of his Spirit even to the enemies of the truth who come for evil purposes. Shall we, in the nineteenth century, just before the second coming of Christ, expect less at the hand of God than he has done for his people in former times? Shall we not rather believe that God will bestow more honor upon the institutions he has planted in this time, than upon those of the same character in the past?

While his promises are that he will pour out his Spirit,—and the day of Pentecost was simply an illustration of what will be,—would it not be a sin on our part to expect anything less than a far greater blessing than that which has been received? We are certain that if teachers and students seek God for his blessing, and strive for the victory which he has promised, we shall see of the outpouring of his Spirit to strengthen the mind to comprehend and retain those truths necessary to fit persons to become useful in the cause of Christ. More can be accomplished by teachers and students in one winter, with the blessing of God, than can be by "a five years' course" without God's blessing. We need his blessing; and we must have it, if we succeed.

S. N. HASKELL.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 15.

In Zechariah, we find some texts which some have tried to apply to an earthly millennium; but this is not necessary, for they contain nothing that cannot be understood with the rest of the Scriptures. We need not wonder that in this prophecy expressions are found that remind us of the old covenant, with its people, surroundings, and customs; for this is the case in many other places in the Old Testament, where the prophets speak of things that pertain to a later time. The customs and ideas of those days led the teachers as well as the people to use many expressions which we would never think of using.

Having spoken in the 12th chapter of different events concerning Jerusalem and Judea, the prophet says in the last part of the chapter that the Lord shall pour out his Spirit upon the people who mourn over their sins, especially because they have crucified the Lord of glory. Verse 10. That this is the meaning of this text is plainly seen by reading chap. 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Every one can understand that this text speaks of the grace which Jesus brought to the house of Israel, and afterward to the Gentiles, when he became the Lamb of God that bore the sins of the world. The prophecy presented in verse 7—"Smite the Shepherd, and the sheep shall be scattered"—our Saviour himself applies to events which took place at his crucifixion. Matt. 26:31. In Zech. 13:8, the prophet probably speaks of the destruction of Jerusalem by the Romans. The one third which is left to be refined in the fire (verse 9), may have reference to the believing Jews by whom the gospel was proclaimed to the Gentiles all over the world.

Zech. 14:1-3 contains a description of the last great general war whereby Jerusalem shall be destroyed. The "residue of the people" is, no doubt, the remnant of the people of God, of which the prophet often speaks. Isaiah says: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped to the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant

of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." Chap. 10:20-22. That these verses have special reference to the day of the Lord, is seen from verse 25: "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." When the remnant of the Israel of God is saved, and the anger of God has consumed all the ungodly, then the great day of the Lord shall surely come.

The apostle Paul, also, applies this prophecy to the last days. He says: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:27, 28. When the remnant of the people of God have been saved, and the Lord has finished his work in the earth, then the word of God is fulfilled, and the blessings and curses which he has pronounced upon mankind during the time of grace and the time of Judgment, have performed his good and righteous will.

In Zech. 8, the prophet also speaks of "the residue": "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." Verses 11, 12. In the first part of this chapter, the prophet testifies concerning the remnant, which at that time was about to return from Babylon to Jerusalem, that the Lord would give them success in this work. (The prophet Zechariah lived contemporary with Ezra. Ezra 5:1.) But farther on in the chapter, he prophesies of the salvation of the whole house of Israel in the great day of the Lord, and presents the condition of their salvation in these words: "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." Verse 16. The rest of this chapter is applicable to the gospel time, when many nations sought the Lord of hosts in Jerusalem, and prayed humbly before the Lord. Verse 22. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:5. These people made only a temporary stay in Jerusalem, for they had come from all nations under heaven, and different countries, to keep the feast of Pentecost before the Lord. Verses 8-11.

"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." Zech. 14:4, 5.

Here the prophet speaks further of the wonderful events which will come to pass in the great day of the Lord. This may refer to the work of the Lord at the end of the thousand years, when the investigative Judgment is finished. Then the Lord will prepare room on the earth for the heavenly city, the "camp of the saints." Rev. 20:9. Those who flee are the resurrected wicked, who with consternation try to escape when they see the heavenly glory. "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." Zech. 14:6, 7. This verse speaks of the glorious light of the heavenly city, which will outshine the light of the sun and the moon, although these heavenly bodies at that time shine with seven-fold brightness. Isa. 24:23; 30:26; Rev. 21:23; 22:5.

The "living waters" which go out from Jerusalem in that day (Zech. 14:8) are "the water of life" (Rev. 22:1) which, clear as crystal, proceeds out of the throne of God and of the Lamb, and becomes the joy of all the earth, when Christ shall have dominion "from sea to sea, and from the river unto the ends of the earth." Ps. 72:8. There will be a change in the seasons, so that summer and winter can be discernible; but this change will bring nothing but joy

to the people. A similar change was made the subject of promise when God told Noah that he would no more curse the ground for man's sake. Gen. 8:21, 22.

Zech. 14:9-11 shows that the Lord at that time will be "King of the whole earth," and that "there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Then we know that there can be found no more any unbelieving, or any sinner who does not want Christ to reign. (Luke 19:14, 27); and we see that this text must belong to that time when God shall have made all things new, for then only can it be said that there shall be no more utter destruction, and that the New Jerusalem shall be inhabited safely. Rev. 21:2-4.

When all the land shall be changed, the whole earth will become new. God will send forth his Spirit to renew the face of the earth. Ps. 104:30. The heathen who shall know that the Lord doth sanctify Israel (Eze. 37:28), are all the resurrected wicked, who will gather around the city, and behold the glory of the saints, while they themselves are cast out into outer darkness. Matt. 8:11, 12.

Zech. 14:12-15 delineates the plagues that come upon all those who have rejected the message of God, and preached peace and safety, instead of proclaiming the great and terrible day of the Lord. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Verse 12. That false tongue which so often has lied in the name of the Lord, shall not escape the judgment of his burning anger.

The rest of Zech. 14 describes how the remnant, or the believers of all nations, shall worship God in the time of the new covenant, and how his plagues shall come upon all those who will not believe in his name and worship him. This is all presented in terms from the usages of the old covenant, which the prophets, as we remarked above, often use.

Oh, that we would be wise, that we would consider the things that soon shall take place upon the earth! then we would be faithful servants, and would testify of the coming of the Lord, and give meat in due season unto the household; and we would not say in our hearts, neither by our words or actions, "My Lord delayeth his coming." Matt. 24:44-51. May God give us the wisdom from above which his truth and Spirit alone can give. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" Deut. 32:30. This text shows the wonderful power there is in union, when it is founded upon the word of God and fellowship with the Almighty. Then two can do ten times as much as one. May the remnant of the people of God soon become united in truth, love, and faith, that the prayer of Jesus may be fulfilled, and all his children become one, even as the Father and the Son are one that the world may know that God has sent his Son for the salvation of his people. John 17:21, 22.

J. G. MATTESON.

YOUNG MAN, YOUNG WOMAN, GO TO SCHOOL.

A QUARTER of a century ago, Mr. Greeley gave this advice to the young men of the overcrowded cities of the East: "Young man, go west." Many heeded his good advice, left their comfortable homes, old friends, and pleasant situations, and went to the rough, new, untried regions of the far West. To-day they are the men who own the land, hold the offices, and enjoy the luxuries of those fine States. Others, more timid, less ambitious, and less pushing, remained in the East, and have had to work by the day and live in rented houses ever since. Now, to the hundreds of youth among us, we say, Young man, young woman, go to school,—now, while you are young. Next to giving your heart to God, the most important thing you can do is to go to school and obtain a fair education. Twenty years ago, there was a generation of young people who received the same advice. Some of them heeded it, and to-day are thankful that they did. They are now reaping the rich fruits of profiting by that advice.

But a much larger number failed to do so. They were too poor; it cost too much; they wanted to do something else; they had not time; and a thousand and one excuses stood in their way. They loitered; they almost decided; but while they were hesitating, the years went on, they soon found themselves encumbered with family cares, business, etc., and

then it was too late. Now, they are sighing over lost opportunities, and wishing they had only done differently.

Young friends, which course will you take? As the years roll on, will you be lamenting over what might have been, what you could have done, what you are sorry you did not do, as thousands of others before you are now doing? Do not do this. There are some things which people never regret. I never yet heard a person regret having given his heart to God, having done so early, and having lived long in his service; neither did I ever hear a person regret having obtained an education, at whatever cost it was secured. It is something for which people are never sorry. You know this is so. Everybody will tell you so. Then, while you are young, and it is in your power to do so, by all means do not neglect to take a course which you know for a certainty that in the years to come you will wish you had taken. Go to school now. Get an education while you can. If it takes the last dollar you have, no matter; it will be well invested. If you have to scrimp, and wear old clothes, and turn every way to get along, do it, by all means.

But what is the value of an education? What good does it do a person?—Much, every way. A volume could not enumerate all its advantages; but a few are sufficient to decide in its favor. If you are to look at it only from a selfish point of view, it adds greatly to one's capacity for enjoyment. It enlarges the mind, broadens the thought, refines the feelings, lifts you to a higher plane and a broader view, and opens to you many sources of enjoyment which an uneducated person can never have. The enjoyment of an ignorant person must be very limited, at best. A good education gives one a higher sense of manhood, of self-respect. An uneducated person is often thrown where he is ashamed of himself, and realizes his inferiority to others. So, again, it brings honor to the possessor, and to all connected with him! How the family love to talk about him! His town is proud of him, his church is proud of him; and from the Bible we learn that even the Lord thinks better of him for it. But who ever heard of a father's bragging of the ignorance of his boy, or of a mother's loving to tell of it? No; you never hear of such a thing.

But before all these considerations, the one great reason why every person should seek to be educated, is because it adds so immensely to one's usefulness. Compare an ignorant, uneducated person with a thoroughly-cultured and well-informed man; what a vast difference in their ability to be useful in any cause which they may espouse! Look at the little rivulet stealing through the underbrush, and trickling over the rocks. It is of some use, of course. But look at that mighty river, watering half a continent, and bearing upon its mighty bosom a thousand vessels and the commerce of a nation. So with the broad-minded, well-educated, cultured man. His power is a hundred-fold greater than that of the other.

The great crying want of our cause to-day is for men and women of ability, of education, of information; persons who are abreast with the intelligence of our age. We need them in the ministry, we need them in our schools, we need them in our publishing houses, we need them at the head of our Conferences, we need them among our physicians, we need them everywhere; and as the cause rises and broadens its field, the demand for this class of talent will be greater each year. Some have foolishly supposed that education and religion do not go well together; that ignorance is a prerequisite for deep piety and spirituality, and that the Lord prefers ignorant men in his work. Never was there a greater mistake than this. In no place does the Bible intimate such a thing. On the other hand, from first to last, God's holy book speaks in the highest praise and encouragement of true intelligence, education, and knowledge.

For instance, consider what the Lord said to Solomon. 1 Kings 3:11, 12. The Lord told him to ask what he would. Solomon did not ask for riches, nor long life, nor high position, nor anything of the kind; but he asked God to give him an understanding heart. This so pleased the Lord that he told Solomon that because he had asked for this thing, without asking for riches, or honor, or long life, or office, that he would give him all these, and besides, more wisdom than any other man. That very plainly shows the mind of the Lord with regard to this subject. Has the Lord changed? Does he not love to

have man long for understanding now as well as then? Turn to Prov. 3:13-24. No higher commendation of wisdom, understanding, and knowledge could be given than is found in these inspired words. The Lord says: "Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things that thou canst desire are not to be compared unto her." And thus it goes on. The highest intelligence in the universe is God himself. The wisest, best informed, most intelligent, broadest-minded of all living beings is our God. The Bible says that his understanding is infinite. Can it be that such a God loves ignorance?—No, indeed. The more men are like God, the better he is pleased with them.

God has repeatedly shown his approbation of educated men, by choosing such persons as his most eminent servants to lead out in his cause. Who stands out prominently, above all others, in the Old Testament?—It is the man Moses, as every one knows. But of him it is said: "Moses was learned in all the wisdom of the Egyptians." Acts 7:22. And yet he was the meekest man that ever lived, and the one who came the nearest to God. Who is distinguished in the New Testament as the most eminent of God's servants, more abundant in labors than all others?—It is the apostle Paul, as we well know. So noted was he for his great learning, that the king cried out: "Much learning doth make thee mad." Acts 26:24. Would to God that a few more would get "mad" in the same way among us. I think we would then see more done than is now accomplished by some who seem to fear that they would lose all their piety if they should follow Paul's example. Then look at the Reformers this side of Bible times,—Luther, Calvin, Knox, Wesley, and others. Every one of them were men of profound learning, keeping pace with the education of their age. We ought to see in this the voice of God to us.

And then the "Testimonies" have spoken upon this subject very decidedly, indeed. Here is one quotation: "God alone can measure the human mind. It was not his design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect. Every man and every woman should feel that obligations are resting upon them to reach the very high of intellectual greatness." Whole pages to the same intent might be quoted from almost any of the "Testimonies." Let none think, then, that they are pleasing God by remaining uneducated, unrefined, and uninformed. Look over the history of our cause, and name six of the most prominent men in the work, those who have been the most useful, who have accomplished the most for God and the truth. Have they not been our best educated, best informed men?—Most certainly they have.

And to whom shall we look in the future as the men on whom the cause will greatly depend? So far as human means is concerned, it will be the same class of men; and it is very noticeable in our Conferences now, that the young men who have spent some time in our colleges, are the ones who are rising up, coming to the front, and taking the lead in the most important places. We say again to the young men, and to the young women, too, if you have any ambition, any high aspirations, any spunk, or spirit, or snap, or push in you; if you mean to make your mark in this world or the next; if you mean to be useful in God's cause for the salvation of souls; if you wish to have the respect of yourself and of your fellow-men; if you wish the commendation of your God at the day of Judgment, then by every and all means leave no stone unturned to obtain a good education, and make the very most of the talents which God has given you. In order to insure this while you have the opportunity, and are at the proper age, go to our schools; go to Battle Creek College. Secure the advantages which this fine institution now offers you.

D. M. CANRIGHT.

I WILL RUN AFTER HIM.

GEHAZI had held an honorable position in connection with his master, Elisha, and with the work of God. He had witnessed the remarkable cure of Naaman, and observed the refusal of Elisha to accept the present of his grateful heart. The Devil desired

the ruin of this young man. He set a snare for his feet, and, urged on by a spirit of avarice and unholy ambition, Gehazi ran into it.

The fatal decision was made: "As the Lord liveth, I will run after him, and take somewhat of him." With a foul lie upon his tongue, he reached Naaman, secured the coveted treasure, and returning to the man of God (who looked into his heart, and knew his crime), he had framed another lie to screen him in iniquity. He had sacrificed his honor, lost his character, forfeited his calling as a servant of his godly master, obtained his ill-gotten wealth, and secured to himself the leprosy of one who through obedience to the Lord's prophet had been so miraculously healed. Truly, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

But the spirit of running after Naaman for riches was not cured by the experience of this youth; nor is the spirit of running after the giddy pleasures of this world abated. "Lovers of pleasures more than lovers of God" is noted in the Scriptures as a sign of "the last days." "Having a form of godliness, but denying the power thereof." "From such," says the apostle, "turn away."

"Turn away" cannot mean *run after them*, mingle and commingle with them. It cannot mean, Be ye of them; drink in pleasures as they do; act, talk, and spend your time and money as do they. No; it must be the reverse of this. As believers in the speedy coming of the Saviour, as those who believe in keeping "the commandments of God and the faith of Jesus," have we not a message to bear which has power in it? one which will separate the people of God from the world, and bring them into the unity of the faith? Will it not, by the power of the Holy Spirit, sanctify them wholly?

God has a testing truth, a saving message, upon which the remnant church may safely anchor, and be "kept by the power of God through faith unto salvation ready to be revealed in the last time." Of this class the apostle writes: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." To be preserved blameless, we must first be rendered blameless, "through sanctification of the Spirit and belief of the truth;" have our heart changed, and delight to how in sweet submission to the will of God. The Third Angel's Message (Rev. 14:9-12) is the last to be borne to this world. It is gathering a people to stand when the King of glory shall come to raise the sleeping saints, and change the righteous living. It is a solemn thought that so many who have heard this message, partially embraced it, and in some degree separated themselves from the world, should be double-minded. At times they seem to be with the people of God, and with them to advance; then they retrograde, advance, and recede. The world has its attractions and charms for them. They are found in the halls of mirth and pleasure; they seem at home where the worldling finds pleasure and pastime bewitching and intoxicating. They forget Peter's solemn admonition for this time: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." Here is the Christian's stronghold. Here he draws his support.

Some, doubtless, are not yet weaned from secret societies. If any there are who have not seen and experienced the separating influence and power of present truth sufficiently to cause them to cease running after these organizations, where is the proof that they are chosen out of the world? If they can still spend their time, lend their influence, and contribute of their means to hold such organizations together, how do they herein witness for Jesus? how prove that they "have tasted of the heavenly gift?"

If these relations are continued, if they are allowed to separate one from the chosen people of God, obscuring the heavenly vision, weakening the desires for holiness of heart and purity of life, surely such misled souls are inviting to themselves spiritual leprosy which most certainly will work death. Truly, it is time that our "senses were exercised to discern" the evil of such associations; for they will not, they cannot, deepen our devotion to God, nor fit us better to engage in this work of the Master, nor to meet more hopefully the trials of the future.

"Make a firm-built fence of truth
All around to-day,
Fill the space with loving work,
And within it stay."

Once more, there are some who hear the Third

Angel's Message who seem to see and receive the argument on the commandments of God, who embrace the Sabbath of the Bible, talk of the near coming of the Saviour, and in a measure feel at home with us; but, oh! the attraction which hold's them to the church of their former choice! Sunday comes, and away they go, to hear error, renowned for age, and to contribute of their means to support it. Do these double-minded, vacillating brethren realize how weak they keep themselves, bearing testimony to their lack of decision of character wherever they go? Do they know that the churches who oppose the truth, the last message which is ever to arouse the world and slumbering churches, comment on their instability? What an amazing pity that a man should not dare do what he knows he ought to do!

I do not know but that such comfort themselves with the thought, "So then with the mind I myself serve the law of God;" but with my good will for everybody, I can go anywhere, and worship with anybody. Other men see the folly of such a course. Said a gentleman of culture and intelligence, a member of a popular church, who was laboring under a powerful conviction that he ought to keep the Bible Sabbath, and who held our views on the nature and destiny of man: "I know not how I can be a well-developed Christian while I go to hear the erroneous sentiment preached which I do [referring to what he heard in his church], and give of my money to support it." We have not much more time to spend in getting our balance childishly trying to decide whether truth is truth, or error is error, nor in settling the question which way we will run, whether after objects which perish with the grasp, or after life eternal. "Examine yourselves, whether ye be in the faith; prove your own selves."

"How changed, alas! are truths divine
For error, guilt, and shame."

A. S. HUTCHINS.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

490.—WOMEN AS CHURCH OFFICERS AND SABBATH-SCHOOL SUPERINTENDENTS.

Does Isaiah 3:12 have reference to women holding church offices or the position of Sabbath-school superintendents? Please state your opinion with regard to women as S. S. superintendents. B. G. L.

A little consideration will show that the text does not refer to the points mentioned in the query. The text reads thus: "As for my people, children are their oppressors, and women rule over them." The functions of church officers and Sabbath-school superintendents are to serve those institutions, and not to rule over them. They are themselves subject to the authority of the institutions which they are elected to serve. As a rule, women are as well adapted as men to the work of superintending Sabbath-schools, and we know of no valid reason why they may not act in that capacity.

491.—SABBATH-KEEPERS AS JURORS.

Do S. D. Adventists consider it a violation of the fourth commandment for a brother in the church to sit on a jury on the Sabbath, when the case to which he is summoned uses two or three days before the Sabbath, and lasts into the next week? By the law of this State, he is compelled to sit on the jury. P. M. P.

So far as our information extends, it is quite universally the case that for reasons that are considered good and sufficient, persons who are summoned to serve as jurors may be excused from so serving. The duty of Sabbath-keepers in this respect, would seem to be about after this manner: When summoned as a juror, inform the proper authority that you cannot serve in the capacity desired, upon the seventh day of the week, and tell him why. For this reason, it would be proper to ask to be excused from serving as a juror, because of the liability of being wanted to perform that business upon the Sabbath. If, however, an excuse cannot thus be obtained, and you consent to serve, let it be with the distinct understanding that should the case being tried require your presence upon the Sabbath, you will insist upon being excused from duty on that day. In a very large majority of cases, if not all, one will obtain the desired excuse. In case an excuse cannot be obtained, and one must serve on the Sabbath or incur the liability of a fine for refusing to do so, we do not understand how the former can be justifiable. If the matter be made a subject of earnest prayer, and all possible means employed to obtain an excuse, the cases will be exceedingly rare in which an excuse cannot be obtained.

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.

VALIANT FOR THE TRUTH.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Unfurl the Christian standard! lift it manfully on high,
And rally where its shining folds wave out against the sky!
Away with weak half-heartedness, with faithlessness and fear!
Unfurl the Christian standard, and follow with a cheer!

In God's own name we set it up, this banner, brave and bright,
Uplifted for the cause of Christ, the cause of Truth and Right;
The cause that none can overthrow; the cause that must prevail,
Because the promise of the Lord can never, never fail!

Now, who is on the Lord's side, who? come, through his battle-field;
Be strong, and show that ye are men! come forth with sword and shield!
What peace while traitorous Evil stalks in false array of light?
What peace while enemies of Christ are gathering for the fight?

Unfurl the Christian standard, with firm and fearless hands!
For no pale flag of compromise with Error's legion bands,
And no faint-hearted flag of truce with Mischief and with Wrong,
Should lead the soldiers of the cross, the faithful and the strong

Unfurl the Christian standard, and follow through the strife
The noble army who have won the martyr's crown of life.
Our ancestors could die for truth, could brave the deadly glow,
And shall we let the standard fall, and yield it to the foe?

But if ye dare not hold it fast, yours only is the loss;
For it shall be victorious, this standard of the cross!
It shall not suffer, though ye rest beneath your sheltering trees,
And east away the victor's crown for love of timid ease.

The Lord of hosts, in whom alone our weakness shall be strong,
Shall lead us on to conquest, with a mighty battle song;
And soon the warfare shall be past, the glorious triumph won,
The kingdoms of this world shall be the kingdoms of His Son!

—Frances Ridley Havergal.

MEETINGS IN SWEDEN AND DENMARK.

SABBATH, June 12, we commenced meetings in Örebro, Sweden. Here our brethren and sisters meet in a hall which will seat about four hundred. This is much larger than they need for their Sabbath meetings, for they are only attended by twenty or twenty-five persons; but it was suitable for our evening and Sunday meetings. When we last held meetings in Örebro, the people showed good interest in hearing the word we preached, and we were glad to find that this interest had not diminished.

Wednesday, at 10 o'clock A. M., we began a school for colporters at 10 o'clock. We were glad to meet most of these at the appointed time. Every morning at 6:30, we had prayer and social meeting, and these were seasons of great encouragement, because we realized the presence of the Spirit of God, and felt strengthened to continue our work for the Lord. We found that it was pleasant and good for brethren to dwell together, and that no hour of the day is better suited to bring our praise and thanksgiving before God than the early morning hour. Meanwhile, Brn. Olsen and Oyen had arrived from Christiana, and also some brethren from Sweden, who took part in the labor. On Friday, Bro. and Sr. White came from Switzerland. It encouraged us very much to once more see these dear fellow-laborers in the Lord, and to have the privilege of bidding Bro. Olsen welcome to help us in the labor in the Scandinavian field.

We had a class in book-keeping at 9 A. M.; instruction for missionary laborers at 11:30; class in Bible-reading, 4 P. M.; preaching, 8. Thus both teachers and scholars had enough to do.

June 23, the Conference began, of which the secretary will speak more particularly. The morning services were continued, and Sr. White spoke several times in these meetings. Her remarks were full of much-needed instruction and encouragement for the laborers. Monday morning our meeting closed, and we parted, thankful to God for all the blessing he had bestowed upon us during the meeting, while we had been trying to learn more of his word, and obtain new strength and grace to perform the responsible work which he has committed to our trust.

Wednesday, June 30, the Conference in Denmark commenced in Jerslev, according to appointment. Here we also found our brethren assembled on time, and our hearts were made glad by once more having an opportunity to meet with our dear brethren in Denmark. Jerslev is a good place to meet, especially for our brethren on Northern Jutland. The friends received us very kindly, and cared for our wants. The intended school for preachers and colporters was adjourned, and will commence in Copenhagen, July 20. Our meetings in Jerslev have been a great blessing to our brethren who attended them. All felt the presence of God; and his good Spirit made the word spoken a living word, which we trust will become, through the grace of God, the means of the salvation of precious souls. Five persons were baptized.

J. G. MATTESON.

CANADA.

AYER'S FLAT, P. Q.—We remained several days at this place after our good camp-meeting. Two more have taken their stand for the truth, making seven in all since coming to this place. The minister who opposed the Sabbath at the camp-meeting spoke on the same subject the next Sunday. We reviewed him in the tent in the evening, before a good audience. We are meeting with much opposition, four discourses having been given against the Sabbath since camp-meeting. The first minister took the position that the law is abolished. The second said that the law is binding on all, and that it is foolishness to say it is abolished. The third asserted that the law is binding on all except Christians. The fourth spoke disparagingly of the position of the third. Thus the opponents of the Lord's Sabbath, like the witnesses against its Lord, agree not together.

Nearly all of these discourses have been reviewed, one of them by Bro. Herman Rickard. The house was filled to overflowing, many standing outside, and some went away who could not gain admittance. The minister whom he reviewed, was present, also another Adventist minister. As the light of truth was brought to bear upon his fallacious objections, they vanished. Bro. R. enjoys the confidence of his neighbors and acquaintances as an honest man and a Christian.

Our tent is now pitched at Way's Mills. Two discourses have been given. We hope for a good interest here.

R. S. OWEN.
M. E. KELLOGG.

WEST VIRGINIA.

WISEBURG AND JERRY'S RUN.—We closed our tent effort at Wiseburg, June 28. We did not remain there as long as we had intended, as the ministers of other denominations so effectually preached the stay-away doctrine that the interest in our meetings would not warrant a longer stay. One honest soul signed the covenant, and five others, who had previously been keeping the Sabbath, were baptized, and are now rejoicing in the truth.

Began meetings at Jerry's Run on the evening of July 2. The interest has been good from the first. The Sabbath question has been presented, and many express the belief that we have the truth. Eight have signed the covenant, and others say that they will obey as soon as they can arrange their worldly affairs differently. We believe that the Lord will raise up a church at this place.

July 26.
W. R. FOGGIN.
L. B. HAUGHEY.

WISCONSIN.

AMONG THE CHURCHES.—After our good camp-meeting at Madison, my wife and I, with our own conveyance, went to Milton Junction and spent Sabbath. I spoke in the Seventh Day Baptist church in the morning, giving a Bible illustration of the approaching day of wrath. In the afternoon I spoke in Bro. Crandall's house, which is the only place our people have here in which to hold their meetings. I think there is no place in the Conference where a meeting-house is so much needed as at Milton Junction, and I think there will be one built soon.

We came to Broadhead, where I left my team, and attended the quarterly meeting with the Plainfield, Waushara Co., church. We had excellent meetings. One person was baptized, and with several others united with the church. Returned to Broadhead, and visited the Avon church, seven miles from that place. This church is very small, and much scattered. Many who formerly were members of this church, now belong to churches in States farther west. May the Lord help them all to be faithful to the end, and be saved.

June 17, 18, met Elds. Breed, Cady, and Smith at Royalton, Waupaca Co., to dedicate the meeting-house just built there by those who since last September have accepted the truth, as the result of the labors of Elds. Cady and Smith. The people seemed eager to learn and do the will of God, and we became much attached to them. We again returned to Broadhead. Have held four meetings in the Baptist church. On Sabbath, all the members of the Avon church and

some from Albany were present. We celebrated the ordinances, and one person was baptized. All seemed to take new courage. May they be faithful, and receive eternal life at last. To-morrow we go to Little Prairie, Walworth Co., and, as usual, expect to visit all the Sabbath-keeping families on the way.

July 26.

I. SANBORN.

KENTUCKY.

LEITCHFIELD, RUSSELLVILLE, ETC.—After closing our meeting at Russellville, I spent a few days at home, in order to attend the quarterly meeting at Leitchfield. This church are in good spirits, and are engaging in the missionary work, and doing duty in paying tithes. I see how faithfully some are keeping the tithe pass-book; and it encourages me as nothing else can, to see those faithful for whom we labor. We celebrated the ordinances, and this company were made happy by engaging in the ordinance of humility for the first time. I next visited Auburn, where Bro. Evans has just brought out some good souls, whom he will likely report.

After an absence of two weeks, I returned to Russellville. Found all growing in the truth, and others still interested. I am now with Bro. Garrett at Adairville for a few days. I expect to spend some time out of the State, perhaps till camp-meeting time.

G. G. RUPERT.

ALLENSVILLE, DAYSVILLE, AND ADAIRVILLE.—I came to Allensville May 30, and commenced a course of lectures in the Christian church, with privilege, as I understood, of having the house as long as I might wish it. After speaking on the prophecies, the law, and the Sabbath, for two weeks, one of their members commenced to obey the Sabbath, when their minister came and spoke against the truth, asserting, among other things, that the ten commandments were abolished at the cross. I announced that I would review the discourse the next evening, and continue meetings during the week. But the next day I was informed that I could have the house no longer; and failing to get another, I had to close my meetings, with one keeping the Sabbath, and others interested who I hope will obey.

I commenced meetings at Daysville June 19, and continued with fair interest until July 5, when I left to go with the tent. Several here are deeply interested. Eleven discourses have been given in the tent at Adairville. There is an average attendance of nearly two hundred, with a seemingly good interest to hear the truth. The people are kind in aiding us with contributions of money and provisions. Eld. Rupert is with us for a few days, and is rendering efficient help. Our courage is good.

R. G. GARRETT.

MAINE.

AROOSTOOK COUNTY.—I came to this county June 1, and visited nearly all the companies of Sabbath-keepers before the camp-meeting. Immediately after camp-meeting, in company with Bro. Abram Barnes, I went to Cary and commenced meetings. Bro. Barnes was called home after being with me in two meetings; since that I have been alone, except two Sabbaths and first-days, when Bro. J. E. Baker was with me, and rendered good help in the meetings. Eleven signed the covenant, two of whom were keeping the Sabbath when we came. We organized a Sabbath-school of twenty-one members. The school has a club of *Instructors*, and is in good working order. We came from Cary, distant four miles, to Hodgdon June 26, and pitched our tent, and expect to commence meetings this evening. Bro. J. E. Baker has just canvassed this town for the "Marvel of Nations," and obtained over forty orders. Hodgdon is a very central place, being distant from Houlton five miles, and four from Linneus. We desire to have success in this place.

July 28.

P. B. OSBORNE.

PORTLAND.—We closed our meetings on Thomas street for want of interest. The people in that vicinity had no disposition to hear the message. It is now one week since we moved our tent to another part of the city; and where we are now located, the people are less aristocratic. From the first we have seen a marked change in things. The people seem to be glad to have us here. Of course, we are well known as Seventh-day Adventists. We have canvassed some of the leading lines of prophecy, and God's Spirit seems to witness to the words spoken. The children in the neighborhood appear different from those of almost any other place we have been. On Sabbath, which was our first meeting in the tent on this street, the children came in by the scores, and we formed them into classes. They really took an interest in the Sabbath-school work. Sunday, we organized what they called a Sunday-school, of these children. We added fifty more *Instructors* to our club, making ninety in all. Our brethren and sisters attended, and acted as teachers. What this will amount to we do not know; but already it makes the parents of these children feel well toward us. We are visiting from house to house, and the people

seem somewhat like those to whom Paul preached at Berea. Acts 17:11. The daily papers contain favorable accounts of our meetings here. One lady took her stand last Sabbath to keep the commandments.

In a letter from Bro. Osborne, he reports ten new ones keeping the Sabbath at Cary, Aroostook Co.
R. S. WEBBER.
A. O. BURRILL.

MINNESOTA.

FORT RIPLEY, ALEXANDRIA, AND SAUK CENTER.—After the close of our camp-meeting at Minneapolis, I went to Fort Ripley July 1, and assisted the little church at that place in their quarterly meeting. I preached twice, and we had a Sabbath-school and social meeting. We also celebrated the ordinances, and had business meetings of the church and tract society. This company is small, and the members are scattered; but the most of them are of good courage, and are striving to press forward to the kingdom. July 6, I came to Sauk Center, where I was joined by Bro. A. S. Coon. We selected our ground, pitched and seated our 40-ft. tent, and printed and distributed about two hundred handbills, advertising meetings to commence the 13th. July 10, 11, I attended quarterly meeting at Alexandria, at which time we enjoyed much of the blessing of God. Sabbath, July 24, I again visited Alexandria, when it was my privilege to baptize two precious souls. Three united with the church.

We began meetings in the tent the 13th, and have now held sixteen services. The attendance has ranged from 100 to 250. There are indications of real interest on the part of many. A Catholic priest of the place preached against us before we began meetings, and warned his people to keep away from the tent. The next Sabbath he came to the tent at the time of our Sabbath-school, thoroughly intoxicated. May God pity the people that are being led by such shepherds. A Christian minister has attended most of our meetings, and is becoming stirred. He preached against us yesterday. He tried to hold a meeting last evening, but he did not have congregation enough to do so; so he adjourned, and went to another place, and some of his people came to the tent. He wants us to divide our time with him, and let him reply to us in the tent; but if he will preach against God's truth, I prefer that he take the responsibility of his own work. We shall not help nor encourage him in it. We are of good courage, trusting in God, and believing that he will sustain us, and give the victory to his own truth. We greatly desire the blessing of God, that we may be able to labor with meekness and fidelity.

July 25.

E. A. CURTIS.

MICHIGAN.

NORTHERN PENINSULA.—We came to Menominee May 26, and found this lumbering district alive with business. The Menominee River was literally packed with pine logs for ten or twelve miles, above the city, some places nine feet deep. We found plenty of book agents ahead of us, but we were determined to get our share of the orders. In about seven weeks, we have sold 256 books, "Sunshine," "Life of Christ," and "Marvel of Nations;" also secured clubs for periodicals as follows: *Signs* 30, for six months; *Sanningens Harold* 61, one year; *American Sentinel* 44; *Stemme* 2; *Les Signes* 2. Took eleven subscriptions for *Good Health* for one year, and have orders for 110 books to be delivered late this fall. In connection with canvassing, we have held sixteen Bible readings, which caused a stir among some of the ministers, who tried to stop our work; but knowing we had the truth on our side, and feeling that the blessing of the Lord was with us, we had no reason for discouragement.

We now commence canvassing at Ishpeming, a mining town of some one thousand inhabitants, situated among the rocky bluffs of the Lake Superior region.

D. A. OWEN.

A. S. KELLOGG.

AMONG THE CHURCHES.—Since my last report, I have labored for the company at Tallmadge, where I held a series of meetings last fall. One more has signed the covenant, a young Scotchman who had been reared in the Roman Catholic faith. He longs to return to his native land, and carry the message of truth. I have also held meetings among the churches. Attended the district quarterly meeting at Allegan, where I held two temperance meetings to good acceptance, at one of which we had an excellent program by the young people. Topics: "Health" and "Bearing of Erroneous Appetites upon Moral Accountability." I also held a temperance meeting with the Otsego and Monterey clubs, which were organized more than a year ago. They have kept up their monthly meetings with a good degree of interest and success.

By an urgent invitation, I went from there to Lowell, where I remained over two Sabbaths. Organized a club of about thirty members. There were twenty-nine signers to the teetotal pledge, and eight to the others; a few of these are from other churches,

and will unite elsewhere. A dissipated young man had felt a strong impression that he must visit relatives in this place. He became interested in the meetings, and signed the anti-whisky pledge; and before our meetings closed, he signed the teetotal pledge, and commenced the observance of the Sabbath. Another gentleman, in whom the church felt a great interest, signed the tobacco pledge and the covenant to keep the commands of God and the faith of Jesus. The blessing of the Lord came into our meetings last Sabbath in a wonderful manner. Ten came forward for prayers, and eight signed the covenant. Four were baptized by Eld. Van Deusen, who assisted in the meetings. Several more are deeply interested, and acknowledge the truth, who we hope will soon join their faithful companions in the service of the Lord.

MRS. E. S. LANE.

OHIO.

PAYNE, PAULDING Co.—The interest still continues good in this place. Twenty-one have signed the covenant to keep all the commandments of God and the faith of Jesus. We have organized a Sabbath-school of fifty-three members. Since our last report, we have baptized nine willing souls, and organized a church of fourteen members; others expect to be baptized and join the church before we leave. Those that have united with us are all heads of families. We are very much encouraged, and believe that with the help of the Lord a good strong church may be raised up here. We have received in donations \$18.12, besides provisions. Our book sales amount to \$12. We have three good openings near this place to pitch our tent after camp-meeting. Surely, the harvest is great but the laborers are few. Brethren, let us pray the Lord of the harvest, that he will raise up more laborers. Bro. J. W. Powers, of New Haven, Ind., met with us last evening, which privilege we greatly enjoyed as well as he. We have taken five yearly subscriptions for the REVIEW.

July 28.

GEO. W. ANGLEBARGER.

J. S. ILES.

AMONG THE CHURCHES.—Since reporting last, I have visited the Cleveland, Bedford, Greensburg, and Mt. Vernon churches. The interest at Cleveland is encouraging to the Bible workers and canvassers. A few good meetings were held with Bro. Wells's family and some interested neighbors, at Bedford. It had been some three years since I found time to visit this family, although not living over thirty miles from them. At Greensburg I spent the Sabbath. Some from Wayne and Bloomfield were with us. We also were privileged with the presence of my father's only living brother, a Baptist minister, from Ottawa, Kansas.

On Sunday evening Eld. J. B. Knappenberger, of the Wesleyan denomination, reviewed Eld. Smith's article which appeared in the REVIEW some time since, entitled, "Sunday Again and Again," which was a review of Eld. K's position, published in pamphlet form, on the Greek of Matt. 28:1. He occupied a little over two hours in reading Eld. Smith's article, and making glaring assertions concerning the abolition of the law of God, and endeavoring to sustain his position on Matt. 28:1. The style of his reasoning throughout his entire review was well illustrated by the manner in which he tried to meet Bro. Smith's arguments relative to God's law as existing prior to the exodus. He says Eld. Smith breaks forth in holy horror, and asks the world to think of the idea of being without the ten commandments until the time of Moses! His reply to this thought was in these words: "I ask you to think of the world's being without the gospel for four thousand years!" This was another display of his utter ignorance of the teachings of the Scripture. Notwithstanding such plain statements as those found in Gal. 3:8 and Heb. 4:2, and the whole tenor of the Scriptures, scores who do not read the Bible for themselves will accept such a style of reasoning when introduced to sustain a pet theory. He re-affirmed his position on Matt. 28, that the translators had done violence to the Greek text, and that they had rendered the passage "first day of the week" without one particle of reason for so doing.

We reviewed him the following evening, and were happy to have the Elder present. We felt that God gave freedom in showing the unscriptural and reckless positions he had taken concerning the law of God. In addition to the emphatic statements from many Greek lexicons and commentaries, sustaining Eld. Smith's position that the translators of both the common and the revised versions of the Scriptures are correct, I had several private letters, received from some of the best Greek scholars who are professors in some of the leading institutions of learning in the land, which were offered as additional evidence, making an overwhelming array of proof against his position. All the private letters received, sustained Eld. Smith's rendering. I give one of these as a sample of the rest:—

Amherst College,

Amherst, Mass., July 15, 1886.

"Mr. R. A. Underwood.

"My dear Sir,—In reply to yours of the 12th inst., I would say, that the reason

for the translation to which you refer is probably the use of the numeral in connection with the word, which obliged the translators to put the phrase as they have done; viz., 'the first day of the week.' According to the Hebrew usage, and the usage elsewhere in the New Testament, no other translation would in my judgment be proper."

"Very truly yours,

"Julius H. Seelye."

The Elder would not acknowledge that he is in the wrong, yet others could see the folly of his statements. His effort to oppose the truth in this vicinity has aroused an interest in some to know the truth.

I have spent a few days at Magnetic Springs, arranging for our coming camp-meeting. Last Sabbath, the church held their meeting in the beautiful grove surrounding these springs. It is a pleasant place, and we felt that the angels of God were near. We read Eld. Smith's article in the forenoon, and made appropriate remarks bearing upon the missionary work. About eleven dollars were received as the monthly donation. In the afternoon I spoke, and we then enjoyed a good social meeting. The elders of the La Grange, Corsica, Akron, and Spencer churches are laboring in connection with the work here at the springs, and were present to add to the interest of the meeting. The editors of the place, and the citizens generally, are ready to do much to make our camp-meeting a success. We expect the largest meeting ever held in the State, and I trust it may be the best. To this end, dear brethren, let us labor and pray.

R. A. UNDERWOOD.

KANSAS GERMAN WORK.

HILLSBORO AND GALE.—On Sabbath, July 17, I was at Hillsboro. We had a very good day. Seven new members were voted into the church. July 24, 25, I was at Gale. This was a part of the Hillsboro church; but thinking the time had come when this company should constitute a separate church, on Sunday they were so organized. A Sabbath-school and T. and M. society were also organized, and in the evening we celebrated the Lord's supper. Two new ones were admitted into the church. The Lord was with us, and all moved together in harmony and love.

Eld. H. Ehrlich and several other brethren, who have just returned from Rush Co., bring the good news that they baptized seven new converts there, and admitted five others into the church by vote. It seems that the harder the enemy of truth tries to hinder the work, the better it goes forward. We are all of good courage. To-day I go to Milan, Sumner Co.

July 29.

S. S. SHROCK.

THE CONFERENCE IN SWEDEN.

The fifth annual meeting of the Swedish Seventh-day Adventist Conference was held in Örebro, beginning Wednesday, June 23, 1886, at 10 A. M. Six churches were represented by nineteen delegates, and the following churches, which had been organized during the year, were received into the Conference by vote: Rättvick in Dalarne, with nineteen members, represented at this meeting by two delegates; Kärtylla in Dalarne, five members, one delegate; Halmstad, eighteen members, one delegate. There were, in all, nine churches, represented by twenty-three delegates; and between fifty and sixty brethren and sisters were present at the meeting. The Conference in Sweden has now ten churches, with two hundred and fifty members; this is a gain of fifty-seven during the year. The number of scattered Sabbath-keepers in Sweden is seventy-seven, making the total number of Sabbath-keepers in the Conference three hundred and twenty-seven. The following report was read:—

TREASURER'S REPORT.

Cash on hand Sept. 3, 1885,	\$46 68
Received from the churches,	64 67
Total,	\$111 35
Expenses during the year, June 23, 1886,	\$59 92
Balance on hand,	\$51 43

The Conference granted credentials to J. G. Matteson and O. Johnson. It was recommended that C. Norlin be ordained and receive credentials. Colporter's licenses were granted to L. Johnson, L. Carlson, and S. F. Svensson. After a committee appointed by the Chair had examined Bro. Norlin upon the different points of faith, and in regard to his habits of study, in accordance with the resolutions of the General Conference, he was ordained Sabbath, June 26, by prayer and the laying on of hands.

The following brethren were chosen as a Conference Committee: J. G. Matteson, O. A. Olsen, O. Johnson, C. G. Hedin, J. E. Öberg. Bro. J. E. Öberg was elected Secretary, and C. G. Hedin Treasurer. The address of both these brethren is Grythytted. The Committee on Resolutions presented the following, which were quite freely discussed, and unanimously adopted:—

Whereas, The Scriptures show us that we are living in the last days, and that the truth from God which is applicable to this age shall go to all peoples and tongues and nations; therefore—

Resolved, That inasmuch as God has so graciously enlightened us in regard to his word, it is our duty to try in every way possible to spread this precious truth among our countrymen; and further—

Resolved, That this Conference recommend that a tract and missionary society be organized among us, so that all our brethren and sisters can have a part in the work which God has given his people to do.

Resolved, That the Chair appoint a committee of five persons, including himself, to take into consideration the compilation of a new hymn book in the Swedish language.

Resolved, That we recommend that a number of revival tracts be published in the Swedish language, for distribution among the unconverted.

Whereas, We now have more laborers in the mission and a greater field of labor; therefore—

Resolved, That we most earnestly request our brethren to donate of their means for the support of the laborers.

Resolved, That in order to attain a greater unity in this matter, we will try to follow the Bible plan for the support of the ministry, and regularly lay by in store for the mission as the Lord may prosper us.

Resolved, That we request the Conference Committee to write an appeal to our brethren and sisters in regard to this matter, to be published in *Sanningens Harold*.

Whereas, The Bible admonishes brethren in the Church of Christ to cleanse themselves from all filthiness of the flesh and spirit; therefore—

Resolved, That we cannot receive into our churches persons who use tobacco, snuff, or strong drink.

Letters from Sabbath-keepers scattered in different parts of Sweden were read. These contained most earnest calls for labor. The Macedonian cry, "Come over and help us," is heard in many places, and there are many good openings for the proclamation of the truth. But where are the laborers to go out and fill these calls? The harvest is indeed great, but the laborers are few. May the Lord send more laborers into his vineyard.

A most interesting circumstance, showing the result of vigilant missionary work, came to our notice at this meeting. For five years a brother in Kansas, America, has been sending the Swedish paper, *Sanningens Harold*, and other Swedish publications to relatives in Dalarne (a part of Sweden north of Stockholm), but seemingly without result. Although this brother knew nothing of the effect of this reading matter upon the minds and hearts of the people, yet the seed which had been sown so patiently, was slowly but surely beginning to spring up and bear fruit. Some two months ago, the attention of Bro. Johnson was called to this part of the country, and he decided to go there and hold meetings. On his arrival, he found a people very much interested in the truth; and after some five or six weeks' labor, between twenty-five and thirty, mostly heads of families, began the observance of the Sabbath. The silent messengers of truth had prepared the hearts of this people for the words of the living preacher, and we now have two churches in this part of the country where our brother in America has been sending publications so patiently for the last five years. May none become weary because they do not immediately see fruits of their labors. The Lord will water the seed sown, and in his own good time will cause it to spring up and bear fruit to his own glory.

J. G. MATTESON, *Pres.*

A. B. OYEN, *Sec. pro tem.*

DAKOTA CONFERENCE PROCEEDINGS.

The seventh annual session of the Dakota Conference was held on the camp-ground at Huron, in connection with the camp-meeting.

FIRST MEETING, JUNE 29, AT 8 P. M.—After singing and prayer, the meeting was organized with four ministers, and fourteen delegates from the following-named churches: Iroquois, Madison, Milltown, Sioux Falls, and Swan Lake. The minutes of the last annual meeting were approved and adopted. The Chair was empowered to appoint the usual committees, after which meeting adjourned to call of Chair.

SECOND MEETING, JULY 1, AT 12 M.—An informal meeting was held at the close of public service. Eld. Butler having given a discourse upon the subject of the education and improvement of the ministry, the subject was further discussed by Elds. Haskell and Canright. The committees were announced as follows: On Nominations, J. A. Childs, Marcus Streman, Valentine Leer; on Resolutions, S. B. Whitney, Geo. H. Snyder, Henry Shultz; on Credentials and Licenses, Jacob Reiswig, C. H. Ransom, N. P. Nelson; Auditors, J. R. Eastman, N. P. Nelson, E. O. Burgess, Conrad Reiswig, L. C. Nelson, Geo. Coleman.

THIRD MEETING, JULY 2, AT 9 A. M.—Fourteen delegates presented credentials, representing the churches of Badus, Belford, Big Springs, Bridgewater, Millbank, Parker, and Sunnyside; and six additional delegates were present from Iroquois, Milltown, and Sioux Falls. Ministers from abroad were invited to participate in the discussion of business. On motion, the churches of Brookings, Spring Lake, Clark, and Childstown were admitted to the Conference, with six delegates. Requests for labor and organization

were made by small companies at Lake Byron and in Day county.

The Committee on Resolutions made a partial report:—

Resolved, That we indorse the action of the General Conference in the recommendation for the improvement of the ministry, and that we will endeavor to carry out the same in this Conference.

Resolved, That the Executive Committee of this Conference be authorized to establish a Conference mission school, for the purpose of helping to educate laborers in the cause, and to give our youth and children an opportunity to attend school without being exposed so freely to the corruptions of this age.

After earnest discussion, the first resolution was adopted, and the second referred to the committee for revision. The following nominations were ratified by vote: President, A. D. Olsen; Secretary, Geo. H. Snyder; Treasurer, J. R. Eastman; Executive Committee, A. D. Olsen, Jacob Reiswig, S. B. Whitney; Camp-meeting Committee, M. Streman, A. D. Smith, J. J. Devereaux. Meeting adjourned to call of Chair.

FOURTH MEETING, JULY 4, AT 9 A. M.—The following resolutions were presented:—

Whereas, We recognize the great value of education and mental culture; and—

Whereas, We believe our College at Battle Creek to be excellently adapted to the training of our young people in this line, and also in the truth; therefore—

Resolved, That we invite and urge our young people, so far as is possible, to avail themselves of the advantages of this school, for a shorter or a longer time.

Resolved, That hereafter our general meetings shall take more of the nature of instruction in the various branches of the work.

Whereas, We recognize the great importance of getting our views before the people through the public press; therefore—

Resolved, That we make a systematic and thorough effort hereafter to induce our brethren throughout all parts of the Conference to take and use, as extensively as may be, the papers which give us the fullest reports of our camp-meeting.

After an animated and instructive discussion of these resolutions, which occupied the time allotted to this meeting, they were all unanimously adopted. Adjourned to call of Chair.

FIFTH MEETING, JULY 6, AT 8 A. M.—The Committee on Resolutions completed their report. For the resolution re-committed to them, they submitted this revision:—

Resolved, That in our judgment we ought to have a mission training school in this Conference, and that our churches, where it is practicable, should support local schools in their midst.

Whereas, We feel satisfied that not all our brethren are coming up on the tithing system; therefore—

Resolved, That while we are highly gratified with what has been done in this direction, we express, as the sense of this meeting, that if we want to enjoy the blessing of God in its fullest measure, we must, among other things, acknowledge his claims upon us, and cease to rob him of his just dues.

A spirited and lively discussion followed this report, especially upon the resolution relating to tithing, showing an increasing interest in this subject, and a purpose on the part of the brethren to do their duty.

The Committee on Credentials and Licenses reported: For credentials, A. D. Olsen, S. B. Whitney, L. H. Ells, G. H. Smith, Jacob Reiswig, J. C. Mikkelsen; for ministerial license, M. Streman, O. A. Frederikson, Valentine Leer, B. J. Cady, C. P. Frederikson, M. M. Ruiter; for missionary license, R. A. Burdick, J. J. Devereaux, A. D. Smith, J. R. Eastman, L. C. Nelson, J. A. Childs, N. W. Poulson, Chris Frederikson, W. T. Henton, J. McCord, Wm. Reiswig, A. D. Buhler, Conrad Reiswig, Peter Wahl, W. I. Gibson, C. B. Runnels, Carl Storla, A. E. Axtell, P. B. Eno, F. S. Lockwood, A. E. Devereaux, Knute Smith, E. S. V. J. Olsen, C. C. Whitney, H. E. Smith, A. E. Eastman, Olena Frederikson, Minnie Jensen, Nina Nickel, F. T. Rogers. The report was adopted in each case. In addition to this report, it was—

Voted, That missionary licenses be given to Thos. Morbeck, John Vennard, Geo. E. Henton, Hans Hanson, Frank Richard, and Conrad Reimke.

TREASURER'S REPORT.

Received from former Treasurer,	\$ 60.13
“ churches and individuals,	
from June 30, 1885 to June 30, 1886,	4,605.20
Total,	\$4,665.33
Paid out during that time,	1,746.00
Cash on hand June 30, 1886,	\$2,919.33
Conference adjourned <i>sine die</i> .	

A. D. OLSEN, *Pres.*

S. B. WHITNEY, *Sec.*

—The sublimity of wisdom is to do those things living which are to be desired when dying.—Johnson.

THE SCANDINAVIAN SABBATH-SCHOOL ASSOCIATION.

DURING the Conference in Sweden, a meeting was held at Örebro, June 27, 1886, for the purpose of organizing a Sabbath-school association. In order to simplify the organization, and concentrate the effort, it was thought best to form one society, comprising the three Scandinavian countries—Sweden, Denmark, and Norway—under one executive committee. In accordance with this idea, the following constitution had been drawn up, and was submitted to the meeting:—

CONSTITUTION OF THE

SCANDINAVIAN SABBATH-SCHOOL ASSOCIATION.

1. This Association shall be called the Scandinavian Sabbath-school Association of Seventh-day Adventists.

2. The object of this Association shall be to encourage and help in the daily study of the word of God, by organizing Sabbath-schools, furnishing such lessons, lesson books, and other books and papers for the Sabbath-school as the wants of the school may demand.

3. Any person who is a member of a Seventh-day Adventist Sabbath-school which reports to the Association each quarter, is a member of the Association.

4. The officers of the Association shall be a President, a Secretary, who shall act as treasurer, and an Executive Committee of five, consisting of the President, Secretary, and three other persons, one from each of the three Scandinavian countries. The officers shall be elected annually.

5. The Executive Committee shall appoint the time and place for the annual meeting; and the appointment shall be published in *Tidernes Tegn* and *Sanningens Harold* at least four weeks in advance.

This Constitution was considered article by article, and adopted, after which a nominating committee, appointed by the Chair, suggested the following officers for the coming year. President, O. A. Olsen; Secretary, Cecilie Dahl, Akersgaden 74, Christiania, Norway; Executive Committee, O. A. Olsen, Cecilie Dahl, K. Brorsen, J. G. Matteson, A. B. Oyen. On being put to vote, the nominees were elected.

Sabbath, June 26, an interesting Sabbath-school was held in connection with the Conference in Örebro. A regularly organized school, with officers, teachers, classes, class recitations, and general exercises, was a new thing to most of those present. A few days before the Sabbath, we had some lesson slips printed, and distributed to those who were present at the Conference. Friday, teachers were appointed, a teachers' meeting was held, and general instruction was given in regard to the plan and order of the school to be held the next day. At a quarter of nine Sabbath morning, all the teachers had arrived; and as the brethren and sisters and children came in, they were immediately classified, so that everything was in readiness to begin the school at nine o'clock. The class recitation was marked with life and animation, as the lessons had been well learned; and when the different passages of scripture showing that the law of God is as immutable and unending in its nature as God himself, his kingdom, and his righteousness were brought out by general questions to the whole school, a deep interest was manifested. The impression made at this school will, we trust, result in the organization of similar schools in the different churches in Scandinavia, where Sabbath-schools have not already been established. The school consisted of nine classes, with a membership of seventy-three. The envelope plan for contributions was used, and resulted in an offering of kr. 5.-63 (\$1.52). J. G. MATTESON, *Pres. pro tem.*

A. B. OYEN, *Sec. pro tem.*

Special Meeting Department.

CAMP-MEETING AT OWATONNA, MINNESOTA.

It is thought best to hold a camp-meeting at this point this fall, for the accommodation of our brethren in the northern part of the State. The time will be September 8-18. The grounds have not yet been definitely located, but it is thought that they can be secured without difficulty. Further notice will be given of particulars. Let all begin to calculate to come. Those who wish to rent tents should correspond with H. P. Holser. It is probable that reduced fare will be obtained.

MINN. CONF. COM.

CAMP-MEETING FOR NORTHERN WISCONSIN.

It is thought best to hold a fall camp-meeting in the northern part of the State, to begin Sept. 8, and continue one week. This will accommodate our brethren in Clark, Wood, Jackson, and Trempealeau counties; also in what is known as the Minnesota Corner. Many calls have been made for this meeting; and as it will come at a season of the year when the rush of work will be over, nothing need hinder the brethren from attending. We hope all who have any interest in the Sabbath-school work will be sure to be there, as it is expected that Bro.

Appointments.

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

NEW ENGLAND SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the New England S. S. Association will be held in connection with the camp-meeting at New Bedford, Mass., Aug. 20-31. A. T. ROBINSON, Pres.

THE ILLINOIS CONFERENCE.

THE next annual sessions of the Illinois Conference and T. & M. Society will be held in connection with the State camp-meeting at Clinton, Ill., Sept. 1-14, 1886. Delegates should be elected at once. Each church is entitled to one delegate; and all churches having fifteen members are entitled to two delegates, and one more for each additional fifteen members. R. M. KILGORE, Pres.

THE district quarterly meeting for Dist. No. 6, Nebraska, will be held with the Silver Creek church, the second Sabbath and Sunday in July. Let all the librarians be present at this meeting with their books, as we desire to balance all books, and get into a better working condition. Will the president or the vice-president meet with us. A. A. MCKAY, Director.

THE next annual meeting of the Maine Health and Temperance Association will be held on the campground at Portland, Sept. 1-7. J. B. GOODRICH, Pres.

VERMONTVILLE, Mich., Sabbath and Sunday, Aug. 15, 16. Expect to speak on temperance Sunday afternoon, under the auspices of the W. C. T. U., and in the evening on the "Marvel of Nations." WM. C. GAGE.

Publishers' Department.

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

My P. O. address for the next four weeks will be Barrackville, Marion Co., West Va. C. H. CHAFFEE.

SHOULD any of the brethren in Iowa have copies of Signs, Reviews, Sentinels, etc., which they cannot dispose of to advantage in their neighborhoods, let them please forward them to me, at Iowa City, Iowa. None but clean papers should be sent. I have lately purchased two distributors, to be placed in the depots at this place; and any papers which the brethren may send will be thankfully received. W. F. BUTTERBAUGH.

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, 43 Weilerweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyon, Christiana, Norway.

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

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

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

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

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

WASHINGTON.—W. H. Saxby, Chas. Parnelee, 1331 Vermont Ave., N. W. Washington, D. C.

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

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

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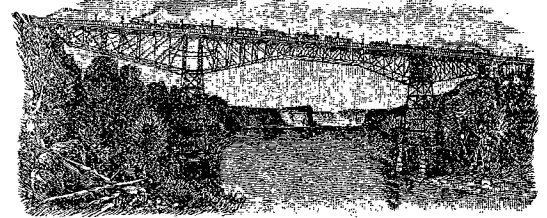
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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 27, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations (Port Huron, Att., Lapeer, Flint, Durand, Lansing, Charlotte, A. BATTLE CREEK, D. S. Vicksburg, Schenck, Chicago) and departure/arrival times.

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The Review and Herald.

BATTLE CREEK, MICH., AUGUST 10, 1886.

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REMAINING CAMP-MEETINGS FOR 1886.

TEXAS, Midlothian,	Aug. 17-24
Vermont, Vergennes,	" 10-17
Kansas, Osborne,	" 19-30
Ohio, Mt. Vernon, Knox Co.,	" 17-24
Nebraska, Atkinson,	" 19-23
Massachusetts, New Bedford,	Aug. 20-31
Maine,	Sept. 1-7
Washington Ter., Seattle,	" 1-6
Illinois, Clinton,	" 8-14
New York,	" 15-21
Nebraska, Lincoln,	" 15-21
Nevada,	" 15-22
Michigan,	" 20-28
California, Woodland, State Meeting,	Oct. 6-19
Kansas,	Sept. 16-26
Missouri,	Sept. 29 to Oct. 5
Indiana,	" "
Kentucky, Bowling Green,	Oct. 6-12
Kansas,	" 1-17
Tennessee,	" 13-19
California, Santa Ana,	Oct. 28 to Nov. 5
California, Santa Barbara Co.,	Aug. 25 to Sept. 1
Wisconsin,	Sept. 8—
Minnesota, Owatonna,	Sept. 8-13
	GEN. CONF. COM.

Wednesday morning, the 4th inst., a party of four, among which was Eld. U. Smith, left Battle Creek via the Michigan Central R. R. for a trip to the East. Eld. Smith goes to attend several of the eastern camp-meetings, the first of which will be the Vergennes, Vt., meeting. He expects to return about the middle of September.

The July number of the *American Sentinel* is especially interesting, as it contains a large amount of matter bearing directly upon the present status of the National Reform movement, and its general tendency. The several topics discussed are handled in an able and fearless manner, and challenge the closest attention of the reader. The *Sentinel* has a broad and very important field in which to work, and is doing valiant service in the cause of truth and justice. It should be in the hands of every legislator, lawyer, statesman, and politician in the country. Its circulation is a matter of decided importance. Published at Oakland, Cal.

Eld. D. H. Lamson, of Hillsdale, Mich., has sent us a number of copies of the *Hillsdale Leader*, from which it appears that he is causing the friends of the religious amendment movement, and one of the secretaries of the organization, a Mr. Wylie, to step to a pretty lively tune in defense of their positions. The *Leader* grants him from one to two columns of space, of which he is making good use, in setting forth the claims of truth in opposition to those of error. He is thus preaching to a larger congregation, perhaps, than he would be if his health permitted him to be out in the field engaged in his usual public speaking.

ENLARGEMENT OF THE S. L. ACADEMY "HOME."

ON account of the increase of students during the past winter, and the prospect before us for the present season, it has seemed necessary that the accommodations for the students at the "Home" should be enlarged. Therefore it has been decided by the Board of Directors, to add to the present building another, of sufficient size to accommodate those who may attend, which will cost several thousand dollars. This was not expected until recently. We would therefore invite our brethren who have made pledges to the Academy, to pay them as early as consistent, as funds will be needed to complete this addition. And we would say also to those living in the Eastern States, who have money to loan, that we would be very thankful if they would loan it to the Academy without interest, for a time, at least. This decision was not made without prayerful consideration. We would be glad if those having funds in the Academy, would let them remain, provided that they can do so and not distress themselves. We would express our thankfulness to the friends who have so liberally donated, and also to those who have loaned money without interest, to aid in the establishment of the Academy. Any financial favors, in this respect, will be gratefully received.

All communications respecting financial matters should be addressed to the treasurer, E. P. Farnsworth, or to Eld. D. A. Robinson or myself, South Lancaster, Mass. We made a mistake in not building larger at the beginning; but as it is, it seems necessary—if we continue to accommodate those who come by giving them a place in connection with the "Home"—to proceed immediately as stated. We trust that God will add his blessing to this enterprise as he has ever done. S. N. HASKELL, *Pres. Board of Directors.*

S. S. CONVENTION AT ALLEGAN, MICH.

REMEMBER the time of this Convention, Sabbath and Sunday, Aug. 21, 22. The lessons will be number sixteen, Book 1, and numbers nineteen and twenty, Book 3. Those studying Books 1 and 2 will take the lesson in Book 1; those studying other books, the lessons in book 3. There will be a full line of Sabbath-school helps at the meeting. Come prepared to supply your schools. The meetings will begin Friday evening. M. B. MILLER, *Pres.*

NOTICE.

Will all the friends of the cause in Kansas send all the periodicals they can spare, that are clean, and in good condition to be placed in the public distributors, to 58 Western Ave., Topeka, Kan.

GEO. KNIGHT, *Librarian.*

AUDITING MISSOURI T. AND M. BOOKS.

At the last session of the Missouri T. and M. Society, a resolution was passed recommending that the president of the Society take steps to have the

books of the State secretary and treasurer audited before the next annual session of the Society. In pursuance of this instruction, I hereby appoint H. D. Clark and Thomas Woodward as auditors. The auditing work will be done at the depository at Sedalia, commencing about Sept. 15, and will only cover the work of the present secretary.

DAN T. JONES, *Pres. Mo. T. and M. Society.*

NOTICE TO TENNESSEE.

ALL our brethren who expect to canvass for the "Marvel of Nations" would do well to correspond with me, as the terms and territory will be given by the State secretary. We agree with the publishers that it is better for our agents to have territory assigned them, as all are aware that a few agents can soon run over an entire State by canvassing a few days at a place, getting tired, and running off somewhere else to hunt an easier place. Brethren, this is not the right way. We hope all who want to canvass will post themselves for their work, and work as directed above, or you may not get the books.

J. H. DORTCH, *Sec.*

KANSAS CAMP-MEETING.

THE time for the camp-meeting in the southeastern part of the State is now set for Sept. 16-26; the one in the western part, for Oct. 7-17. The locations of these meetings are not definitely settled as yet, but will be given in due time. We make these announcements that all may understand as to time, and be preparing to attend.

We earnestly desire that every one shall arrange to attend at least one of these meetings. We expect that they will be very important meetings, and none who can come, should content themselves to stay away. We desire to have a workers' meeting with each of these meetings, commencing the Friday preceding the meeting proper. Instructions will be given in canvassing, Bible reading work, tract and missionary work, and book-keeping, and also in regard to proper labor for the special interests of the approaching meetings.

J. H. COOK.

WHITTIER ON THE DOCTRINE OF ENDLESS TORMENT.

MAY 10, 1886, Mr. Whittier thus wrote in reply to an invitation to attend a certain religious convention: "Slowly, but surely, the dreadful burden of the old belief in the predetermined eternity of evil is being lifted from the heart of humanity; and the goodness of God, which leadeth to repentance, is taking the place of the infinite scorn which made love well-nigh impossible." Mr. Whittier is not a believer in endless suffering, and his statement is correct that this fearful dogma is surely dropping out of the belief of the masses of the people. We rejoice to believe that the efforts of our people on this subject have made some impressions for right. D. M. CANRIGHT.

BIBLE READINGS.

THE system of conducting Bible readings, as now practiced in many of our cities, is certainly a great and effective agency for bringing the truths of the Bible before the public mind; and in no other way can the people be so led to imitate the example of the noble Bereans, who searched the Scriptures daily, to see if those things were so.

In no other way can the inhabitants of our cities be brought to listen to the present truth. Accustomed to the tiresome harangues of pretenders and agents, they are deaf to the summons to listen to the message of the preacher who comes among them to wake them from their moral lethargy; but the devoted, cheerful Bible reader, who comes unsolicited, and offers to explain Daniel's visions, is warmly welcomed.

Not only is this system one well calculated for the city, but for the village and country as well. After spending one year in Bible work in the city, we find it just as available in the country and the village; indeed, we find it more practicable in the country than in the city, to get whole families to become engaged in the study of the Bible. I see nothing to hinder any family of Seventh-day Adventists from beginning this noble work. Teach your neighbors by using the forms provided; thus each family becomes a mission. JOSEPH CLARKE.