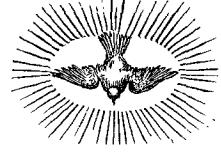


Adventist Review



OUR FIELD
AND SABBATH HERALD.



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

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HAVE FAITH IN GOD.

HAVE faith in God; for he who reigns on high
Hath borne thy grief, and hears the suppliant's sigh;
Still to his arms, thine only refuge, fly;
Have faith in God.

Fear not to call on him, O soul distressed,
Thy sorrow's whisper woos thee to his breast;
He who is oftenest there is oftenest blest:
Have faith in God.

Lean not on Egypt's reeds; slake not thy thirst
At earthly cisterns. Seek the kingdom first,
Though man and Satan fight thee with their worst:
Have faith in God.

Go! tell Him all! the sigh thy bosom heaves
Is heard in heaven. Strength and grace he gives
Who gave himself for thee. Our Jesus lives:
Have faith in God.

—Anna Shipton.

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.

GOD REQUIRES ENERGY IN HIS WORK.

BY MRS. E. G. WHITE.

THE Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they give evidence that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths they present to others. Some present these truths of such weighty importance in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Those whom God has called, must be trained to put forth efforts, and work earnestly and with untiring zeal for him, and pull souls out of the fire. When such feel the power of the truth in their own souls, thrilling their own being, then can they possess a power which will affect hearts, and show that they firmly believe the truths they preach to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love, which will awaken the soul, that with David they may say, "My heart was hot within me; while I was musing the fire burned."

Paul exhorted Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Med-

itate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the laborers for God! What a necessity for their faithful study of the word, that they may be sanctified by the truth themselves, and may be qualified to teach others.

All are required to exemplify the truth in their lives. Some who think that they have a work to do to teach others the truth, are not all converted and sanctified by the truth themselves. Some have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained; much less do they understand the qualifications that God requires his servants to possess. These are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. Depending thus upon impressions is one of the special deceptions of Satan. Those who are thus exercised, make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God, and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until perfection of Christian character is attained, and a full preparation for the finishing touch of immortality. God should be the highest object of our thoughts. Meditating upon him, and pleading with him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness.

The servants of Christ need a new anointing, that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form. Nothing that we can do, of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that God requires to be wrought in us. Working men God calls for. It is a continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, they must appeal to men and women to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved. Let the labor be characterized by humility and meekness, yet with earnestness that will make them understand that these things are a reality, and that life or death are before them, for them to choose. The salvation of the soul is not a matter to be trifled with. The deportment of the laborer for God should be serious, and characterized with simplicity, and with true Christian politeness; and yet he should be fearfully in earnest in the work the Master has left him to do. A decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness while thus exercised.

We have it in our power to control the mind in these things, if we make God our trust. Through continued exercise, the mind will become strong to

battle with internal foes, and to subdue self, until there is a transformation of the mind. The passions, appetites, and will are brought into perfect subjection. Then there will be a daily piety at home and abroad. When engaged in labor for souls, there will be a power which will attend the efforts that are made. There will be with the humble Christian, seasons of devotion, which are not spasmodic, fitful, or superstitious, but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God.

The Majesty of heaven, while engaged in his earthly mission, was often in earnest prayer. He did not always visit Olivet, for his disciples had learned his favorite retreat, and often followed him. Therefore he chose the stillness of night, when there would be no interruption. While Jerusalem was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to his Father for his disciples, that they might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon his head bowed in prayer. His example is left for his followers.

Jesus could heal the sick and raise the dead. He was himself a source of blessing and strength. He commanded even the tempests, and they obeyed him. He was unsullied with corruption, a stranger to sin; yet he prayed, and that often, with strong crying and tears. He prayed for his disciples, and for himself, thus identifying himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from his Father. Christ is our example.

Angels ministered to Christ, yet the presence of these angels did not make his life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like as we are, yet without sin. If the laborers, while engaged in the work the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Shall they cast away their confidence because they do not realize all that they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put him to death who came to give them life.

True laborers, co-workers with God, have a sense of the sacredness of the work, and the severe conflicts they must meet in order to carry it forward successfully. They will not faint and despair in view of the labor, arduous though it may be. In the epistle of Paul to the Romans he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God

is shed abroad in our hearts by the Holy Ghost which is given unto us." In him are hid all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we may be wanting in nothing. The shrinking from hardships, the complaints while suffering under tribulation, make the servants of God weak and inefficient in bearing responsibilities and burdens.

All those who unshrinkingly stand in the forefront of the battle, must feel the especial warfare of Satan against them. As they realize his attacks, they will flee to the stronghold; for they feel their need of special strength from God. They labor in his strength; therefore every victory they gain does not exalt them, but leads them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and a joyfulness in tribulation, which they experience while pressed by the enemy. An experience is being gained by these willing servants. A character is being formed which will do honor to the cause of God.

It is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil endured, the unselfish work of patient, persevering effort, will be rewarded abundantly; while Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master was not given because of the greatness of the work performed, because of having gained many things, but the fidelity in even a few things. It is not because of the great results that the reward is given; but the motives weigh with God. Goodness and faithfulness God prizes more than the greatness of the work accomplished.

THE SIN-OFFERING.

BY H. V. R. MCKAY.

WHAT is the significance of a sin-offering? or what are the relations of the parties as suggested or indicated by it?—Plainly, it is a confession of sin on the part of the party offering it; and, on the other hand, the party to whom it is offered is supposed to have been offended without good cause. The party bringing the sin-offering thereby concedes his own guilt, and seeks to propitiate the clemency, or favor, of the offended party by the presentation of the offering, and thereby escape the legitimate retribution, or penalty, for his offense. The sin-offering in all cases consisted of some living creature, which was executed when offered; and such execution of the offering was understood to be accepted in substitution for the execution of the offender, or principal sinner. "Without shedding of blood [which represented the death of the victim offered] is no remission." Heb. 9: 22.

All this indicated that justice demanded the death of the sinner, but that the death of the victim offered was graciously accepted as a substitute for his death. Yet, according to the more enlarged Bible view of the case, the substitution of the creature victim was not real, but figurative. The victim always represented Christ, who was the only real and acceptable substitutional sin-offering known or acknowledged at the court of Heaven.

"For it is not possible that the blood [or death] of bulls and goats should [really] take away sins." Heb. 10: 4. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Verse 5. "Jesus . . . was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." Chap. 2: 9. Thus we see that "the Word was made flesh" (John 1: 14) that he might become the real sin-offering for the world,—might lay down his life for the life of the world. John 6: 33, 51; 10: 15.

In John 5: 26, Jesus tells whence he has his life: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." And in Chap. 10: 17, he says: "Therefore doth my Father love me, because I lay down my life [the life that he had received of his Father], that I might take it again."

Really, then, Christ as the great sin-offering for the world died, "the just for the unjust" (1 Pet. 3: 18); "was delivered [or executed] for our

offenses, and was raised again for our justification" (Rom. 4: 25), to plead the merit of his own death as the purchase price of our redemption from the legitimate penalty of our sins. And thus was procured the condition by which we may receive the "remission of sins that are past, through the forbearance of God; . . . that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 25, 26. And thus "the Lord hath laid on him the iniquity of us all" (Isa. 53: 6), or suffered to be executed the penalty of our sins upon him, which was death.

Here it might be interesting to inquire, If the penalty for sin had been anything but death, could there have been any party found who would or could have been our substitute by accepting the execution of such penalty on himself? For instance, if the penalty had been eternal damnation, or spiritual death (as defined by modern orthodoxy), or endless misery—eternal torment in misery,—can you conceive of any party in the universe who would have been our willing substitute, or who could have ever perfected our redemption?

If such penalties were impending the principal sinner, would anything less, or anything else, have been accepted as a substitute? No one can suppose for a moment that Christ would have offered unnecessarily to have any such penalties executed on himself, nor would the Father of our Lord have thus suffered their infliction on his beloved Son. But as the penalty for sin was death (Rom. 6: 23), Christ could lay down his life "for a small moment," to accomplish the ransom of the sinner, and then "take it again," or receive it again. He knew that his Father would not leave him in a state of death long enough for his body to become corrupt, as David had predicted in Ps. 16: 10. Here we would inquire again, If the penalty had been anything but death, the laying down of his life "that he might take [or receive] it again," what conceivable analogy or similitude was there between what happened to Christ on the cross and the unsaved sinner? Can any one tell?

Ellicottville, N. Y.

A POWERFUL DECEPTION.

BY N. J. BOWERS.

"SATAN will have power to bring before us the appearance of forms purporting to be our friends and relatives now sleeping in Jesus. It will be made to appear as though these friends were present. The words that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living, will fall upon the ear." "They [the saints] must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy, and work miracles before them, to confirm what they declare."—*Early Writings: Supplement to Experience and Views*, p. 3.

The above was written more than thirty years ago. It is what the Spirit of God has graciously warned us would take place in the future. We believe it will all come to pass. Lest the reader's skepticism prevent his receiving in confidence this testimony, we will say that in the year 1849, it was shown that the spirit rappings and manifestations starting with the "Rochester knockings," would "become more and more common."—*Id.*, p. 2. This was at a time when nearly every one looked on them as short-lived delusions, soon to pass away. This testimony has proved true in the remarkable extension of Spiritualism all over the world. The millions of believers, in all social and professional ranks, and in the common walks of life, with their thousands of mediums, confirm it. It will all be brought about in time. Of late years, "materialization of spirits" has been added to the wonders of this latter-day sorcery. Forms professing to be those of dead friends and relatives, appear and converse with wondering and delighted survivors. This phase of manifestation has been often subjected to severe tests at the hands of grave and sensible persons, whose sagacity and unbelief could not be easily imposed upon, in cases where there has been a failure to detect any imposture. So the fulfillment goes steadily on.

We wish now to call special attention to a declaration in the extracts; and that is, what is said concerning "our friends and relatives now sleeping in Jesus." We believe this to be important. 1. They will be made to appear as though present; 2. Their words and their tone of voice will have the old familiar sound; 3. They will declare the Sabbath has been changed by divine authority, and other false doctrines will be announced; 4. They will work miracles to confirm what they say.

Notice, these appearances will be those of our *pious relatives and friends*. The deception will, therefore, be the greater. It will be harder to resist. They will not be those of strangers,—those unknown to us,—nor yet those of our ungodly and worldly neighbors, but of our own familiar and loved companions of the church and home! There will be loved brethren and sisters presented before us, those whose testimony we have often heard in the social meeting and at our large gatherings; those whose fidelity to the truth we have always trusted in; those whose words of cheer, admonition, and hope have helped us on, and strengthened our weakness. They will appear, and tell us our faith is a delusion, and the message is all a mistake; that we should keep Sunday with those around us, and no longer appear singular; that an era of peace and unity is about to dawn upon the world, when the old bands of division and strife will be burst asunder, and all mankind will flow together, and thus become a happy and united race. And those of our households who have passed into the shadows, will echo the sentiment, and thus will Satan work with cunning power. Father, mother, brother, sister, wife, son, daughter, husband—the loved and lost—will appear in beautiful forms; the voices long lost to us will again be music; the heart will leap, and the arms will stretch forth for the loving embrace. Oh! the depths of Satan's deceptions! May God grant the grace to stand in this evil time.

Unless we stand firmly upon the word of the living God, we shall all be swept away. There will be the voice—yes, these are Father's tones; that is the familiar sound. And the eyes—yes, those are his eyes; that is his face. We well remember that. He combed his hair just in that way. Satan knows all this, and being the artist he is, presents the illusion. And here is Mother,—dear, loving Mother. She smiles, and reaches forth her hands for the fond caress. 'Tis but the messenger of Satan! a demon of darkness transformed. And the wife, the companion and the sharer of life's burdens, appears all radiant, bright with the glory of the better world. She stands, and with the tones of love calls to him who in the recent past laid away that form so still, to wait till Jesus comes. She tells him Jesus will not come again; that there is no resurrection to eternal life; that there is no death, and so there is no need nor possibility of a resurrection. She reaches out to clasp the wondering and almost wavering one. Beware, beware! Embrace not the demon. It will be the clasp of death. So of all the rest. Satan works with *all* power. He can do no more. His miracles are mighty, but the child of God will not be overcome. Beloved ministers by whose labors many have been brought to see the truth, will appear, and tell them to give up the Sabbath, that it is all a mistake, and that our faith is a vain and empty dream. They will probably say that to believe in the second coming of Christ is a visionary thought, and that the sooner we are undeceived the better. These counterfeit ministers will profess to love us, and will speak very tender words. They will work miracles to confirm what they say! It will all be so real that many will be deceived. Let us take warning in time.

It may be that the pioneers in this work will be represented in this fearful tragedy, those who have taken leading parts, whose sacrifices, labors, and counsels are embalmed in loving memories. Will Satanic deceit and power go thus far?—It may be. Let us prepare. Let the truth, that "the dead know not anything," that in the day of death the "thoughts perish," be cut in characters deep upon the tablet of our faith, that nothing may efface it. Let us stand with our loins girt with truth, looking to God for help in these dark and trying times.

Beloit, Kan.

—To love and to do the holy will is the ultimate way, not only to know the truth, but to lead others to know it too.—*Martineau*.

OUR HEAVENLY FATHER'S KINDNESS.

BY E. HILLIARD

BUT few realize the great obligation they are under to the God of heaven, for his loving kindness that is daily manifested toward them. Men sow and reap and gather into barns, and then instead of thanking their Benefactor for the bountiful harvest, they curse his name. Notwithstanding this ingratitude of heart, he still sends the rain and sunshine to replenish their fields. The Saviour used this exhibition of his Father's kindness to teach us to be kind to our enemies. He said, in his sermon on the mount: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We certainly have no provocation from our enemies that would compare with that which God has from us. Should we treat our fellow-men as some of us treat our Heavenly Father, the abuse would be considered of the most insulting nature, and would arouse them to the highest degree of wrath.

After man had rebelled against Heaven, and turned his back upon the sources of his highest blessings, even then God loved him. "We love Him because He first loved us." There was everything in man for God to hate, and everything in God for man to love; and yet man hated God, and God loved man. His love for us was not a cold, selfish love like ours; but it was so deep and infinite that he gave for us the best gift he had, the being that reached the limits of his affections,—his only Son,—equal in power and glory with himself. Now what shall we do; love those only who treat us kindly? or shall we follow the example of our Heavenly Father and his beloved Son, and love those who do not treat us at all times as we desire to be treated?

How can the world know that we are Christians, except that we carry out this principle of love that makes heaven so dear to us? One of the strongest marks of a Christian is his love for his enemies. When the world sees this Christ-like love manifested, they are compelled to acknowledge that the individual has been born again. It is the character that bears the heavenly stamp, and presents to the world the signet of the cross. It is a heaven-born principle, and is quickly recognized by the world. Unless we bear this prominent feature of the divine character, we need not deceive ourselves by looking for any reward from the Source of its origin. Our love must exceed the love of the world. Sinners love sinners. But "if ye love them which love you, what reward have ye? do not even the publicans the same?"

The kindness of our Heavenly Father toward us is unexcelled, and far beyond our finite minds to fully appreciate. We shall more completely understand concerning the love manifested by God and his Son, when we are redeemed and taken to the mansions that he has gone to prepare for us. When we behold these, and the streets paved with pure gold, and see the universal harmony and love that exist among the inhabitants of the place, then we can better comprehend the yearnings of that heart that could leave all this, descend to a sin-cursed earth, and die for a race of rebels.

Those who expect soon to be numbered with the company of heaven, ought to be diligently cultivating this element of Christ-like meekness. While our Saviour has made the greatest sacrifice he could make, in giving his life for us, and is freely holding out to us the richest treasures of his universe, many of us are indulging in feelings of unkindness, and even hatred, toward one another. All who harbor these feelings are working against what all Heaven is working for, and inviting the wrath of God upon themselves. Are we so selfish that we cannot see that which is for our highest interest and our Saviour's honor and glory? May God help us to love peace, and cultivate this principle of heaven-born love, that we may be the means of saving others and ourselves also.

Minneapolis, Minn.

—Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle*.

THE DAY OF THE LORD IS COMING.

BY MRS. F. M. HOBART.

THE day of the Lord is coming,
"When the earth like an oven will burn,"
When the Lord arises in anger
To overturn, overturn, overturn.
The day of the Lord is coming,
That great and terrible day,
When the earth will reel like a drunken man,
And the heavens will pass away.

The day of the Lord is coming,
And who shall be able to stand?—
Not those who despise his statutes;
Not those who break his commands;
Not those who despise the Saviour,
And sneer at his death on the cross;
Not those who refuse the pure gold,
And heap to themselves the dross.

The day of the Lord is coming,
It is even now at hand,
When the Lord will descend in vengeance,
And who shall be able to stand?—
Not those who are lovers of pleasures,
Who to earth's low vices are given,
Nor those who have no treasure
Laid up for themselves in heaven.

That will be a day of thick darkness,
A day that is darker than night,
When men will call to the mountains
To cover them from His sight.
A day when all men will assemble,
A day when the righteous rejoice,
A day when the wicked will tremble
At the sound of their Maker's voice.

O ye people of riches and splendor,
To you solemn warning is given,
"How hardly a rich man shall enter
Into the kingdom of heaven."
Look well to the way that is narrow,
Look well to the gate that is strait,
For "strait is the gate" to heaven,
And "few enter in thereat."

The day of the Lord is hastening,
When Christ on the cloud will come,
And will say to those that are watching,
"Ye good, faithful servants, well done."
His reward he brings to his tried ones,
He will cleanse the earth from all sin,
And will say to his waiting children,
"To the joy of thy Lord, enter in."

South Colton, St. Lau. Co., N. Y.

IN QUIETNESS AND CONFIDENCE.

BY MRS. M. E. STEWARD.

"FOR thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30: 15. We may know when and to whom this advice applies by the context. Verse 19, also verses 26-33, fix it at a time just preceding the end. Verses 9-11 show it is to a people who are transgressing the law of God, and who are turning from the truth.

"In quietness," not in making an ado about it; "in confidence," not in ourselves; for "he that trusteth in his own heart is a fool." In quiet trust in God is our "strength." The prophet tells us, a little farther on (chap. 32: 17), how this precious trust is secured: "The work of righteousness shall be peace; and the effect of righteousness [right-doing] quietness and assurance forever." The righteous have ground for confidence; for He whom they serve not only knows what is best, but he has "all power . . . in heaven and in earth," and he loves them. "He that toucheth you, toucheth the apple of his eye." It was not enough for Jesus to die that a way of salvation might be opened; he pledged his word, his divine honor, before the universe, to see his true followers through, fitted for his kingdom; and his Father promised to save all such. Can we not afford to be very quiet and confident, with all Heaven interested, and working for us? Let us not, by talking or worrying, dishonor or grieve High Heaven.

Will all heed the admonition of God?—Isa. 30: 15: "And ye would not." Many will be very anxious to get away (verse 16): "Ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you [the judgments of God] be swift." The pressure brought to bear will be very great: "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye [the whole body] flee [but not all will forsake the Lord]:

till ye be left as a beacon upon the top of a mountain." Verse 17. G. V. Smith renders *beacon*, "signal, stall, or banner; that which rallied a nation." This is an apt comparison to those who wait for the Lord (verse 18) in the way of his judgments (chap. 26: 8); *i. e.*, keeping his commandments. The margin has *mast* for "beacon," as though the vessel had been destroyed in the raging waters (waters in prophecy signify peoples, multitudes, etc. Rev. 17: 15), and only the mast bearing the ship's banner remains. The Lord will be "very gracious" to such. Isa. 30: 19.

EASY CONCLUSION.

BY E. E. MARVIN.

MANY are honestly deluded into the wrong supposition that when the Lord made the world and called it very good, he did not, after all, get it quite the *right shape* to enable man to keep the fourth commandment of his law. If the law was a failure, who can blame man for making a failure too? Do these not say, The way of the Lord is not equal? Will not the God of all the earth do right?—Yes.

1. "The Sabbath was made for man." Mark 2: 27.

2. God made "all nations of men for to dwell on all the face of the earth." Acts 17: 26.

For the benefit of whom was the Sabbath made?—"Man"; *i. e.*, all mankind.

Could the Sabbath benefit man if he did not keep it?

On what part of the world was man to live?—"On all the face of the earth." Then man was made to keep the Sabbath on all the face of the earth, not merely Palestine.

Again, "If ye transgress, I will scatter you abroad among all the nations; but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven [earth, see verse 8], yet will I gather them from thence," etc. Neh. 1: 8, 9. The gathering of Israel is on condition that they keep the commandments of God among all nations upon all the face of the earth. Fellow Christian, did not the great Architect build the earth just right, and will you turn and *do*, and be gathered?

Alto, Ind.

OUR FATHER'S LOVE.

BY S. O. JAMES.

GOD'S love for us is that of a dear father who watches over the best interests of his children. He knows the tendency of every heart and mind, and just what it will take on his part and our own that we may be fashioned according to his pleasure. It is not his pleasure that we keep on making mistakes from week to week and from year to year, neither is there any excuse for so doing. Our Heavenly Father has set before us a noble work, and has placed within our reach the means for doing it. When he came to us by his tender Spirit, it was to reclaim us, to bring us back to himself. How did he find us?—All covered over with sin, walking in our own ways, the ways of death, caring nothing for his love, and ignorant of his beautiful design in giving us life. Kindly he sets before us his reasonable claim, saying, "Son, give me thine heart." Tenderly he entreats us to give up our own selfishness, and to learn of him. Gently he rebukes us for our waywardness, and chides us that we do so easily forget him, while he encourages us in all that is good and praiseworthy. But many of us are not greatly helped, simply because we do not greatly desire to be helped. We are not abundantly blessed, because we do not labor more abundantly.

Isaiah keenly felt his separation from God. Perhaps he could not utter all of his longings; but in chapter 64 he breaks out: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!" Then in verse 7 he says: "There is none that calleth upon thy name, that stirreth up himself to take hold of thee." Why?—"For thou hast hid thy face from us, and hast consumed us, because of our iniquities."

Oh how our sins have crippled us! so that we

do not fully appreciate the blessedness there is in God, our dear Father, and so we cannot, or at least do not, seek him by stirring up our hearts continually, neither are we sufficient for these things; but God can make us able. If we really desire to be stirred up, he will do it if we ask him. He will heal us, and kindly fashion us for his glorious presence. Says the beloved disciple, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." Brethren and sisters in the Lord, let us have more confidence in our Father, and a greater share of his love.

Dunlap, Iowa.

"THE BLESSED HOPE."

BY GEORGE THOMPSON.

No doctrine is more plainly taught in the Bible than this, that sometime in the future, God will raise to life the vast multitude that lie cold and silent in death. Notwithstanding this fact, many can be found who will deny it. They will philosophize in regard to it, and tell us that such an event is impossible. "Science, falsely so called," is far better evidence to them than the plain "thus saith the Lord." They have another way of going to heaven than that of a resurrection. It is that doctrine whose origin came from the serpent in the garden of Eden,—that of clothing man with immortality at birth, instead of at the resurrection, thus making death the gate to endless joy. Reward is placed at death. A resurrection under these circumstances would be a nullity.

But there will be a resurrection. John, in Apocalyptic vision, saw the sea (death) and hell (the grave) give up the dead. Rev. 20:13. Paul says that if the dead rise not, those who have fallen asleep in Christ are *perished*. 1 Cor. 15:16-18. And when arraigned before King Agrippa, he reasoned of a resurrection with such convicting clearness as to almost persuade Agrippa to be a Christian. Acts 26:8, 28. "Why," said he, "should it be thought a thing incredible with you that God should raise the dead?" Jesus himself said, "Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. And again, as though viewing the past, he says, "I am he that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. In fair and open combat, he wrenched the keys from him who has the power of death, that is, the Devil (Heb. 2:14), and has thus given assurance to all that he will raise them from the dead.

Blessed hope! Death may receive into its fixed embrace those who are near and dear to us, but it cannot forever retain them. Soon the voice of the Son of God will be heard, whose reverberations will burst the grave asunder, and release its captives. In the language of the apostle we would say, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Centuria, Illinois.

—“Oh, who in such a world as this,
Could bear his lot of pain,
Did not one radiant hope of bliss
Encloded yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies;
Hope that unites the soul to heaven
By faith's enduring ties.”

—The man who begins the day with prayer, will be very likely to end it with thanksgiving.

—Waste not moments—no, nor words—
In telling what you could do
Some other time; the present is
For showing what you should do.

—Phoebe Cary.

—“God does not ask us to give him a portion of what we have left over after supplying all our needs as we understand them; just the opposite doctrine is taught in the Scriptures. God is to have the first-fruits and the best of all we have.”

Our Tract Societies.

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

STRENGTH ENOUGH.

It may be ours to stand
Forsaken, single-handed in the fight
With a determined and a hostile band,
For the dear cause we honor as the right,
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way,
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But howsoe'er it be,
We dare go forth to meet the dim unseen,
Tranquil and patient; God is near, and he
Will be our helper, as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.

—Christian World.

ALBANY MISSION.

As some are anxious to hear how the work is prospering here in the capital city, I am glad to say that it is progressing. Nine have embraced the Sabbath since we came here, and others are halting, almost persuaded.

Since Bro. E. W. Whitney left us, the middle of May, three have taken a stand for the Sabbath. There are but five of us who are engaged in canvassing. My wife and daughter, and Mrs. E. E. Jones and F. M. Pettinger canvass for the "Great Controversy" with good success, besides selling many pamphlets, and giving Bible readings. At present I am at work in Troy, a few miles out. It is a wicked city, the Roman Catholic element being very strong. I have now been here about ten days, and have taken thirty orders for the *Signs*, twenty for the "Marvel of Nations," ten for the "Great Controversy," and have sold 3,248 pages of pamphlets. Bro. and Sr. Washbond are holding Bible readings in Bath, across the river from Albany, with good interest. They are zealous in the work. Their son Edgar, aged 14, is having good success in taking orders for the *Signs* and other reading matter on the steam-boats. We are all busy, redeeming the time, knowing that our opportunity for laboring is short. Soon we shall be denied these privileges, and then we will look back upon these peaceful days, and weep because we sat so idle in the doors of our tents, with swords sheathed, and banners folded, when we ought to have been in the midst of the battle, rescuing perishing souls. Oh may we all heed the admonition, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." Isa. 52:1.

Aug. 8.

W. H. WILD.

GRAND RAPIDS MISSION.

THIS mission has now been opened about three months. For the first two months our family numbered eight or ten, but now it numbers twenty, most of whom, however, are but learners in the missionary work. But the Lord is blessing our labors abundantly, in giving us access to the homes and hearts of the people.

Readings are now being held with about seventy-five families, and at each reading from two to ten persons are present; thus the vital points of present truth are being presented every week to four or five hundred individuals. Some invite us to come and read the Bible with them, while others have made appointments for us; and in not a few instances they have shown their anxiety to learn the truth by purchasing books of the workers.

Nor is this all. About half of our number are engaged most of the time in canvassing, and they, too, are meeting with a good degree of success. When they return from labor, they often report

having sold their canvassing book, and taken from three to six, and some as high as twelve, orders for the "Marvel of Nations" during the day. The sisters are selling the illustrated "Great Controversy."

There is a large foreign element in this city, and among them about ten thousand Hollanders. Two of our number are working exclusively with this class. The few tracts that we have in this language are readily sold, and the workers feel that there is great need of having our standard books written in this tongue. Truly, the Lord has gone out before us; and to his name be all the praise.

And now, brethren and sisters, it has cost something to start this mission; and while we appreciate the liberality of many in furnishing bedding and other useful articles, we see much more that can be done. Many of our friends who have not helped in this work, might aid by sending provisions, such as dried, canned, or fresh fruit, beans, flour, etc. These might in some cases be sent by those who could assist in no other way. Yet there are many who could better help by giving money.

Brethren in Michigan, we have not yet been called upon to do much for missions in our own State, but the field is already white. Other cities calling for help ought to be entered, and there are young men and women in all parts of the State who need the training of the mission school. It is our privilege to have a part in the warning work of the Third Angel's Message. Will you so sustain the mission that those who have the oversight of the work in the State will feel free to respond to the calls that are coming from other cities?

Money may be sent direct to us, or to Hattie House, Battle Creek, Mich. But before sending other donations, please correspond with me at 194 Sheldon St., Grand Rapids, Mich.

H. W. MILLER.

MISSIONARY WORK IN MILWAUKEE, WIS.

THERE are a few in this city who love the truth, and they are doing what they can to bring it before others. They have succeeded in putting up distributors in the two depots, and a great deal of reading matter is being taken. They are using from fifty to seventy-five periodicals per week, and could use many more if they had them. Back numbers are taken as freely as late ones. Are there not those in our Conference who have a quantity of last year's papers on hand that are nice and clean, and who would be glad to have them doing good? If so, wrap them well in strong paper, and send them by express to Mrs. E. H. Bramhall, No. 215 11th St., Milwaukee. Please prepay express, and don't send any but nice clean papers.

One of our T. and M. societies, that I visited recently, had quite a credit with the State, and they voted a portion of it to the Milwaukee society. Are there not others who will do the same?

W. W. SHARP.

THE CANVASSING WORK IN THE SOUTH.

As many are inquiring as to the result of the canvassing work in the South, I will say that thus far we have sold copies of "Thoughts on Daniel and the Revelation," about 500; "Sunshine at Home," 2,200; "Marvel of Nations," 300; "Parliamentary Rules," 600; also a few copies of the "Great Controversy," with others of our publications. We have sent many names to the V. M. society workers, and so the *Signs* has been sent to many families. People of all classes have bought our books, as well as those of all stations in life, from the governor of the State and the judge of the Supreme Court down to the poor man who finds it difficult to make a living.

We shall be going South again as soon as the hot weather is past. We try to keep up courage under all circumstances, and wish many times that others would turn in and help us carry the truth to the many millions there who know almost nothing about the great event we believe is coming on the earth.

GEO. A. KING.

—Jesus says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Shall any of us be content with less than we might receive?

Special Attention.

RIOTS IN NORTHERN IRELAND.

THE riot epidemic which, like a plague, has swept over the greater portion of the civilized world since the commencement of the present year, appears now to have reached its culminating point in Ireland. The disturbance began Aug. 6, in the vicinity of Belfast, and has continued with increasing violence up to the present. All semblance of law and order seems to have been laid aside for a reign of indiscriminate riot and slaughter, in which Protestants and Catholics, police, troops, and the mob appear to be strangely mixed. Some idea of the magnitude of the outbreak may be obtained from a perusal of the following extracts of reports from the scene of disturbance, which appeared in the *Chicago Inter Ocean* :—

"BELFAST, AUG. 9.—The city, owing to the wreck and ruin of houses, presents a deplorable aspect. Its appearance is similar to that of Paris after the Commune. It is feared that numerous deaths resulting from the riots have taken place which will never be heard of. The hospitals are taxed to the utmost to accommodate the great number of wounded persons in need of attendance. A painful feature of the riots is the number of children wounded. Yesterday a boy was shot while returning from Sunday-school. To-day a little girl was shot on the streets, and it is thought fatally wounded. She was carried away apparently lifeless."

"LONDON, AUG. 9.—The situation in Belfast causes the greatest anxiety in political and social circles here, and is creating a great deal of uneasiness in the Cabinet, while it arouses the indignation and severe criticism among the general public at the apparent incapacity exhibited by Lord Salisbury's government in dealing with this lamentable crisis in the North of Ireland. The riots are no longer confined to the original localities of the conflicts between the mob and the police, but are rapidly increasing in area, and at the same time, far from being lessened, they are growing in intensity. The attempts of the authorities to subdue the disorder seem only to inflame the rioters the more, and the affair is assuming the proportions of an extended uprising. It is impossible to discover the extent of the casualties, as the reports published by the newspapers as full statements of the deaths and wounds are really only partial, and do not by any means cover the ground. It is learned by private advices that any accurate estimate of the results of the fighting is at present quite impossible. The firing has not ceased since Saturday, but was intermittent all through Saturday night and all day Sunday and last night, and has not stopped for any length of time up to this moment. The effect is appalling. The Royal Hospital is overflowing with wounded, necessitating the use of the Union Hospital and the fever wards, the capacity being already severely taxed. The former is now appropriated entirely to the injured, the regular patients being removed to other hospitals. Street ambulances have been started, being extemporized often from whatever convenient vehicle can be obtained, and they are kept busy all the time. The worst feature of the trouble is not the shooting of men directly engaged in the rioting. Besides casualties outside the ranks, such as are inseparable from a contest of this sort in the thoroughfares of a populous city, many women have been shot while standing at their own doors. In most cases these incidents have occurred when women have been trying to rescue their children from the streets, and the rioters and the soldiers suddenly appeared in new places, and took the residents unprepared. The city is in a state of the direst dread and terror. One of the difficulties in the way of a speedy suppression of the riots is due to the fanatical spirit of the better class of citizens, who turn their invectives on the authorities for summoning aid from outside. The greatest antipathy is manifested toward the extra police, and instead of all reputable people striving to put down the rough element, they weaken their power by quarreling among themselves. The Belfast *News-Letter* calls for the removal of the extra police, and talks of the rate-

payers refusing to pay for them. This spirit hampers the action of the government representatives. There is no sign of the riot's subsiding, and at least another day and night of murderous disorder is looked for."

"Belfast, Aug. 9.—The heaviest fighting on Sunday night was at Springfield. It is stated that the battle was waged in regular guerrilla fashion. The Catholics held a field protected by trees, while the Protestants occupied an embassage opposite, in which they lay down. The contestants aimed with remarkable coolness, picking each other off as if they were so many targets. They were not interfered with by the police or soldiers, who were fully occupied in the city. It is rumored that sixty of the rioters were shot down, and many of them killed. . . . If rioting breaks out again, it is likely that martial law will be proclaimed. During the day, two opposing mobs in an outlying district managed to elude the police, and retired to a sheltered field, where for an hour there was a desperate melee. Both parties claim the victory. It is believed that two persons were killed, and that their bodies were smuggled to their homes. One witness declares that sixty persons fell, many of whom were dead. It is evident that each party intended to annihilate the other. The mobs were dispersed by the militia and the police. It is reported that during a commotion on Shank Hill, the police were preparing to fire when they were confronted by militia, and peremptorily ordered to desist. The police suddenly lowered their rifles, and the military commander succeeded in urging the rioters, most of whom, it is alleged, were Protestants, to return to their homes."

Commenting on the outbreak, the *London Times* says: "The riots in Belfast have risen almost to the height of civil war. It is imperative that the government use all the power at its disposal to restore order. The disloyal classes will know that they can expect no indulgence when they see unruly Protestants promptly compelled to abstain from violence, and respect the law. If the Conservative Ministers show weakness in such a situation, it will be all over with the government in Ireland."

Perhaps all this means that society is growing better, that humanity in general is being lifted to a higher plane, etc., preparatory to the glorious era of general peace and righteousness; but it is much easier to interpret such events in harmony with those passages of scripture which clearly speak of "distress of nations, with perplexity," as a prominent feature of the last days. L. A. S.

A POINTER ON "GEOLOGICAL DRIFTS."

THE recent tremendous volcanic upheavals in New Zealand have furnished very good ocular illustration of how "strata" are sometimes formed on the earth's surface without the aid or necessity of the vast indefinite geological period generally made accessory to the work by geologists. As an example of the power and extended effects of volcanic eruptions, even in our own day, the *Scientific American* publishes the following calculations made on the eruption of Krakatoa, in 1883 :—

"Mr. Verbeck, who was deputed by the Dutch Indian Government to report on the origin and character of the volcanic outbreak in the Sunda Straits in August, 1883, has published his report. He calculates that the amount of ejected matter from Krakatoa must have been at least ten cubic miles. This would be enough to make a respectable range of hills about 1,000 feet higher than the surrounding plain. The velocity of ejection was considerably greater than that of the heaviest rifled ordnance, and the ejected material must have reached a height of thirty miles, or six times the height of the highest mountain in the world. The noise of the explosions was heard over one fourteenth of the earth's surface, and a great atmospheric wave, starting from Krakatoa as its center, spread itself round the world, describing the whole circumference in thirty-six hours."

Concerning the geological significance of the New Zealand eruptions in particular, and volcanic eruptions in general, the *Chicago Standard* makes the following pertinent remarks :—

"Is there not a suggestive idea for geologists in a remark of the *Chicago Tribune*, in speaking of the recent eruption in New Zealand? Possibly a good many of the strata and the drifts, of which we hear so much, have been produced in a similar manner. 'The eruption cast many millions of tons of earthy matter over the surrounding country, "covering it as smooth as a table," and rounding off every irregularity to a perfectly even surface. In this outbreak we have the origin of a deposit over many square miles of area which a few thousands of years hence may be classed as belonging to the "drift." There may be in after years many learned geological dissertations upon the phenomena produced by the belching forth of this mass of mud and covering the surrounding country, as there are undoubtedly in the present of the results of the freaks of nature thousands of years ago. In past ages, volcanoes were much more numerous than now, and science may be at fault in ascribing the changes which they produced on the earth's surface to other causes. There are a great many things in science, so called, that it is not safe to be too positive about, lest natural phenomena shall rise up and contradict us."

Such occurrences as these offer food for reflection to that numerous class who so positively assert that the formation of the various strata of the earth must have necessitated the lapse of interminable ages of millions of years, and pity the ignorance of Moses and other Biblical writers, who had no conception of such profound processes.

L. A. S.

FOREST FIRES.

THE forest fires which for several days past have been devastating portions of Wisconsin and Michigan, are among the most extensive and disastrous to property, and it is feared, to life, ever known in this country. The following, from the *Chicago Inter Ocean*, will give the reader some conception of the extent and destructive nature of the conflagration :—

"MILWAUKEE, WIS., AUG. 9.—For an almost uninterrupted distance of nearly one hundred miles north of Stevens' Point, along the line of the Wisconsin Central, forest fires are raging, and hundreds of men are fighting the flames, seeking to save the towns and villages hemmed in by them. Telegraphic communication is greatly interfered with, and details are meager. The complete destruction of the town of Spencer is fully confirmed, and the loss is now placed at \$300,000. Several hundred people are homeless. . . . In the Menominee River region, copious rains have extinguished the fires that were raging there. Estimates of the pine burned in this region place the loss at upward of one hundred million feet. Along the Valley Division of the Chicago, Milwaukee, and St. Paul Railroad, are located the most extensive cranberry marshes in the West. There has been no rain for weeks, and growers fear that they will be swept from end to end if fire is once communicated to them. Along the line of the Milwaukee and Northern Railroad, forest fires are raging between Coleman and Stiles. . . . The most serious fires, however, exist in the heart of Clark and Marathon counties.

"Advices received at the Wisconsin Central offices here are, that millions of feet of standing pine have been burned. Thousands of cords of wood, placed adjacent to the railway track, many hundred dollars' worth of ties, deserted lumber camps, isolated dwellings, and much other property is burned. Telegraph poles are burned off, miles of wire are on the ground, and communication between Milwaukee and points along the Northern Division of the Wisconsin Central Road is cut off, except by the railroad company's private wires, which are operated by means of ground connections. It is feared that other villages besides Spencer, that are in the way of the flames, may be swept away unless heavy rains fall at once and extinguish the fire. Though no fatalities are reported as yet, it is thought that many people must have perished in the backwoods. The facts will not be known, however, until the fires are extinguished, and a search is instituted. People who passed through the burning territory by train, say that the blazing forests light up the heavens in every direction. The air is laden with smoke that hangs over the country like a black pall."

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 17, 1886.

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

THE VERMONT CAMP-MEETING.

THIS meeting is held this year in Vergennes, in a grove past which runs the Central Vermont R. R. Trains stop at the grounds. It is about three fourths of a mile from the village; but there are numerous other small villages in the vicinity, in which the meeting has been thoroughly advertised, and from which it is expected that there will be a large gathering on Sunday. People have already come in from the country around beyond the expectation of the brethren.

There are some fifty tents now up, a large attendance of the brethren and sisters, and a good spirit prevails. The evidences of the work of the truth in this section since we attended the camp-meeting at Burlington two years ago, are indeed cheering. All over this broad land, the truth is searching out the honest in heart, one here and another there, and surely and speedily making ready a people for the coming of the Lord.

Elds. Haskell and Farnsworth are present from Massachusetts. These, with the writer, constitute all the help that is in attendance from without the State. The whole corps of Vermont laborers is present except Eld. M. E. Kellogg, who has such an interest in a tent meeting in Canada, that he cannot leave it, and Eld. A. S. Hutchins, who is employed at the Sanitarium. The presence and counsel of the latter, who so long acted as president of the Conference, will be much missed; but he may congratulate himself that Vermont, which has so often, through him, appealed for help in years past, has now within its bounds some strong growing young men who have a mind to work.

A further report of this meeting will be given at its close. Following this we expect to attend the camp-meetings in Massachusetts, Maine, and New York. Our address will be according to these appointments.

WHEN DOES IT APPLY?

IN Luke 17:34-36, we read: "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left."

Two classes of persons are here brought to view, probably the righteous and the wicked, between which there is, at some time, a separation to take place. We wish to ascertain, if possible, when this time is, or at what period this portion of scripture has its application. To do this we must look at the context, to which we invite the attention of the reader, commencing with verse 26: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. 27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30. Even thus shall it be in the day when the Son of man is revealed. 31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32. Remember Lot's wife. 33. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it."

Following these verses, come the ones first introduced. The proposition we first undertake to prove in reference to this scripture, is, that it does not apply to the precise moment when the glorious light of the coming Saviour flashes like the lightning from the east to the west, nor to any particular hour, nor to any day of twenty-four hours, but to a period of time more or less indefinite. But does it not say, "In the day when the Son of man is revealed," and

"in the day," and even, "in that night"? True; and some argue from this, apparently incapable of looking at the subject from more than one point of view, that the particular day of twenty-four hours in which Christ appears must be all that is referred to in the passage. But if we shall show that these expressions are sometimes used to denote an indefinite period; and that the context positively requires that they should be so used here, it will be sufficient to establish our proposition, with all reasonable and candid minds. And this can easily be done.

1. The definition of these words will allow us to give them such an application. Greenfield, under the word *day* (*ἡμέρα*), says that by metonymy the word is used both in the singular and plural to denote "time, as measured by days, as in the phrase, in our day; life, that is, time of life, age, years." Under the word *night* (*νύξ*), he says, "Tropically, a time which is unsuitable, unseasonable, inopportune for doing anything. By metonymy, a time of mental darkness, ignorance, and vice."

2. The word is frequently so used in the New Testament. Luke 6:22, 23: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy." Not in a day merely of twenty-four hours, but in a time, a season, when such should be their experience. Luke 10:12: "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Verse 14 shows that this is the day of Judgment; and no one can suppose that by this a day of merely twenty-four hours is meant, but a period of time in which the Judgment sits, and the punishment is determined and executed upon the unrepentant and guilty. John 8:56. "Your father Abraham rejoiced to see my day; and he saw it and was glad." Not simply a literal day in Christ's history, but doubtless the whole period of his ministry upon earth. Rom. 13:12: "The night is far spent, the day is at hand." Here, certainly, something more than a period of twenty-four hours is meant. 1 Thess. 5:2: "The day of the Lord so cometh as a thief in the night." But we all know that the day of the Lord is more than a literal day in duration; and that it commences with the judgments that fall upon the earth a short period before the appearing of the Son of man in the clouds of heaven. See Isa. 13:6-13; 63:1-6; Zeph. 1:14-18; 2 Pet. 3:10, 12; Rev. 15:1; 16:1-21; etc. Again we read, "Behold, now is the day of salvation" (2 Cor. 6:2), referring to the whole gospel dispensation; the "day" when God took Israel by the hand to lead them out of the land of Egypt (Heb. 8:9), covering all the time consumed in fully delivering them from the house of bondage; the "day of temptation" (Heb. 3:8, 9, 17), in which God was grieved with them forty years; etc. That the word *night* is used in a similar sense, is shown by Rom. 13:12, already quoted, and by John 9:4: "The night cometh, when no man can work."

These instances might be multiplied to almost any required extent. And although neither these, nor the definitions above given, would, of themselves, prove positively that the word *day* has an indefinite meaning in the passage under consideration, they show that it may be so used, and that such *must* be its meaning here, if there is anything in the context to require it.

We are now ready to look still further at verses 26-30, and show that a space of time, more or less indefinite, and not the precise moment at which the Lord appears, is referred to therein throughout. Verses 24 declares, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Here the plural—days—is used, showing that a period of some considerable length is intended. And so far as time is concerned, this is the key-note to the whole passage. The mind is set right in the very start. And the expression, "the day when the Son of man is revealed," of verse 30, and "that day," of verse 31, and "that night," of verse 34, evidently mean the same as "the days of the Son of man," of verse 26; for all the expressions refer to the very same time. The parallel passage in Matt. 24:37-41, reads, "But as the days of Noah were, so shall also the coming of the Son of man be," etc. Now there can be no just comparison between the days of Noah, and the act of coming again on the part of the Son of man. Hence, this is not what is intended. But there can be a comparison between the days of Noah, the days that preceded the flood, and the days that immediately precede the coming of the Son of man; and

this consideration is sufficient to show that this is what is meant. And in this time there shall be a separation, or line of distinction, drawn between the righteous and the wicked; for two shall "be in the field; the one shall be taken and the other left;" and "two women shall be grinding at the mill; the one shall be taken and the other left."

The reference to the days of Noah covers a period of time during which they were eating, drinking, marrying, scoffing at Noah, and giving themselves up to revelry and riot. To be a parallel case, a period of time must also be referred to in the last days, sufficient for these traits of evil to be developed and glaringly practiced among mankind.

Verse 31 says, "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away." This language is adapted to the customs of the country in which it was spoken, where the roofs of the houses are flat, and so near together that a person can step without difficulty from the roof of one house to another, and so, in case of danger, could even escape from the city without coming down at all into the street. It must simply mean that in the time here spoken of, no one should give himself any concern about saving his earthly goods and possessions. But let us apply it, as some would have us do, to the moment when the Lord appears, and we ask, where, then, would be the necessity of such an exhortation as this? Who at that time will be looking to his wealth and riches?—No one; for before this time the cankered gold of the miser will be cast into the streets (Eze. 8:19), and the great ones of the earth, knowing from the convulsions of nature, even before the Lord makes his appearance, that the great day of his wrath is come (Rev. 6:15, 16), drop all their earthly possessions, flee to the mountains, and lift up a frantic prayer to the rocks and mountains, to bury them from the wrath of the Lamb, and from the face of Him that sitteth on the throne, the revelation of whose awful presence they momentarily expect. It is not, therefore, consistent to apply the language of verse 31 to the literal day of twenty-four hours, in which the Lord appears. It must cover a longer period of time, and have its application previous to that event.

Verse 23 reads, "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." The attempt to apply this language to the very day of the Lord's appearing, will present in a still stronger light the absurdity of that view. For we ask, How will a man at the moment of the Lord's coming, as a result of seeking to save his life, lose it? And how will he, at that point of time, by losing it, save it? How? The folly of such a supposition is very apparent. As to what is meant by saving and losing life, there can be no difference of opinion. Seeking to save life and so losing it, is a course against which we are elsewhere counseled by the Saviour. See Matt. 10:39. It is to sacrifice the principles of truth and righteousness for the purpose of avoiding loss, persecution, or perhaps death itself, in this life, and so losing eternal life. While by losing our life for the sake of Christ, that is, throwing our whole selves into his service, and standing firm though we should suffer death here, we shall have eternal life in the end. Such language, therefore, cannot apply to any other time than that in which character may be developed, and eternal life be gained or lost. But this period of probation ceases for quite a space of time before the Lord appears. See Rev. 22:11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly." And thus we are still more firmly held to the same conclusion, that is, that the language under consideration must apply to a space of time more or less indefinite, previous to the coming of the Son of man.

We have now shown that the terms *day* and *night* may be used to denote a period of greater or less length, and that the context positively requires that they should be so used in Luke 17:30, 31, 34. We might therefore at this point submit our proposition as proved; but there are some other considerations we wish to introduce.

The Lord then proceeds to state the different issues that will befall those who seek to save their lives from motives of selfish interest, and those who are willing to lose them for the sake of Christ: one shall be taken, and the other left.

It is important to determine what is signified by these expressions. Why, says one, this applies at the coming of the Lord, and one, the righteous, shall be taken—taken up to meet the Lord in the air, and delivered from this world and all its evils; while the other, the wicked, is left—left to be destroyed in the great conflagration. This view looks very plausible at first sight, but it is exceedingly shaken when we come to look at the definition of the words. The word *taken* has rather the sense of being taken as a captive, apprehended, seized; while the word *left*, instead of signifying left to perish, has the sense of being permitted to go away, delivered or rescued from danger. The second definition given by Liddell and Scott, to the first word, *παράλαμβάνω*, is, "To take in pledge, to take by force or treachery, seize, get possession of." The other word, *ἀφήμι*, is defined under the second head, by the same authors, as follows: "To let go, loose, set free." In accordance with these definitions, some translations read, "One shall be *seized*, and the other *escape*." The Cottage Bible, comments thus: "One shall be taken, that is, as a captive." Here is a separation between the righteous and the wicked. The one is seized, and doomed to destruction, the other escapes. And the disciples ask, "Where Lord?" where shall this seizure and destruction take place? And he answers, "Wheresoever the body is, thither will the eagles be gathered together." The parallel passage in Matt. 24:28 reads: "For wheresoever the carcass is, there will the eagles be gathered together." And here a word is used which never has any other meaning but that of a corpse, or lifeless body. Now those who apply all this to the literal day of the Lord's appearing, are obliged to take the body, or carcass, as a representative of Christ, and the eagles as representatives of the saints which are caught up to meet him in the air. What! represent the Lord of glory, as he comes in majesty and triumph with all the glory of the Father, by a dead body, a loathsome carcass? and the saints who are caught up to meet him, by eagles, which go to rend and devour their prey? The idea is repulsive and revolting to the last degree.

But what may be fitly represented by the dead body?—The wicked who, as unworthy of life, are given over to destruction. And what by the eagles?—The judgments of God that come down upon them to slay and devour them. Job, speaking of the eagle says, "Where the slain are, there is she." Job 39:30. So wherever the wicked are, the plagues of God will find them out, and come down upon them like eagles upon their prey. Describing the scenes of this time, the Psalmist says: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:7, 10. Thus the righteous escape, while the wicked by their side are seized, and perish.

From this time on we understand there is no association between the righteous and the wicked. Certainly we cannot suppose that the saints will come up to the very moment of the advent, unconcernedly carrying on their work, either in their houses or in their fields, side by side with their deadliest enemies! No; the manifest judgments of God separate the one from the other, and then we can "turn and discern between him that serveth God, and him that serveth him not." It is at this time, when Christ has ceased his intercessions, mercy pleads no more, and the plagues are falling upon the wicked, that the declaration found in "Experience and Views," p. 17, will be fulfilled: "In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke and fell powerless as a straw," etc. This is just before the final victory of the saints, when they "cry day and night unto God for deliverance." Luke 18:7. This agrees perfectly with the testimony we have been considering, from Matthew and Luke.

With the view here presented, there is consistency and harmony throughout; with any other there is not. People may endeavor to show that the testimony of Luke 17:26-37 refers to the very hour of the Lord's appearing, and that the righteous and wicked are up to that moment associated together in all the occupations of life, for the sake of proving the foregoing declaration from "Experience and Views" to be incorrect; but they can do it only by stubbornly shutting their eyes to all the claims of the context, and ringing an insignificant round of changes

on the word *day*. But it must be very apparent to all that that is but a superficial and incompetent examination of this question, which does not inquire whether the word *day* may not mean a period of indefinite duration; whether the context does not require that it be so used here; whether the expressions about being "taken" and "left" do not denote an event of such a nature that it cannot transpire at the moment of the Lord's appearing; and whether the carcass and the eagles can apply to Christ and his saints. Taking these questions into account, as we have done in the foregoing remarks, we find that the language of Luke covers a considerable period of time, and that according to his testimony a separation between the righteous and the wicked certainly does take place before the Lord appears. Whatever discrepancy, therefore, the objector finds between this portion of scripture, and the statement from "Experience and Views" quoted above, is only what he himself creates by his own erroneous view of the passage.

IS IT TIME FOR GOD TO WORK?

It is well understood that S. D. Adventists have never set the time for Christ to come to this earth. Their position respecting the fulfillment of prophecy excludes any such idea. They believe that there is no prophetic period that reaches to that event, and therefore they have nothing upon which to base a calculation that would point out the day or the year of Christ's return to this earth. And yet the last generation is marked in the Scriptures very definitely. Signs in the heavens and upon the earth, distress of nations, the condition of society, the state of the political world, and almost everything that we behold, indicate the near coming of the Lord. But there are two features of our work that show that probation is about to end. The object God has in giving a special warning to the world, is to prepare a people to stand when he appears. When this warning has gone to earth's remotest bounds, and every "nation, kindred, tongue, and people" has heard the sound thereof, then will this design be accomplished, and the end will come. Hence our Saviour says, in answer to the inquiries of the disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." The outpouring of God's Spirit, and the clothing of his word with unusual power, is what God has promised to ripen the harvest just before he comes to reap. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

The outpouring of the Spirit on the day of Pentecost, and the effect produced, will be repeated in the last days, to ripen off the harvest for the final ingathering before the great day of Jubilee. The manifestation on that day was simply to illustrate what we shall see in the closing work of the gospel. These two events; viz., the extending of a knowledge of the truth around the world, and the clothing of that truth with power, will be the most certain indicators of the end of probation and the time of trouble, of any brought to view in the word of God. We shall not reach the period represented by the expression "loud cry" in the Third Angel's Message without first seeing indications of it here and there. The message will increase gradually, like the rising of the sun. The power of God will attend the truth in different places, and it will also attend the efforts of individuals who so seek God, and put away their sins that he can trust them with large measures of his grace. This will be a precursor of the close of the work. Here and there individuals will be cast into prison, to suffer the penalty of the law for observing the Sabbath instead of the first day of the week, in fulfillment of the prophecy of Revelation 15. These things will come as warnings to the people of God of what will eventually be universal. These events, coming in connection with the spread of the truth, make it certain that the coming of the Lord draws nigh. In all these features of the work, we are experiencing that for which we as a people have been looking for forty years. Some of our brethren are already in prison for conscience' sake, and others are awaiting

sentence; and this in our enlightened country of boasted liberty.

On the other hand, the truth has encircled the world, and found its way to every nation upon the earth, and to hundreds of the islands of the sea. There are companies of our brethren on these islands, and in different nations, where the living preacher from this country who observes the commandments of God and is looking for the second coming of Christ in the clouds of heaven, has never gone. City missions have been established, so that from them the light can reach every part of the world. There are some localities where other missions will be established; but publications have gone forth, and believers have been raised up in various parts of the world, so that there is not an hour in the twenty-four in which, in some part of the earth, persons are not actually engaged in preaching the truth. Tents are being used the year round, and the word is being preached in them. Type is being set and missionary letters written by daylight, every moment in the twenty-four hours. Papers are issued on both sides of the globe, and the same work that is going forward in America is also being prosecuted on the opposite side of the earth. But the most remarkable feature, and one that should interest us the most at the present time, is the outpouring of the Spirit of God, and the clothing of his word with more than common power. God is waiting to pour out of his Spirit as he did upon the day of Pentecost; and even greater power than was there manifested, will be seen with those who seek God, who put away their sins, and feel that they cannot rest until they experience more largely the power and love of God in their own hearts.

The blessing of yesterday will not answer for to-day. Our canvassers, colporters, and ministers who are now disseminating the truth, should expect greater success than ever has attended such labor in the past. There are instances where this is the case. In Iowa the truth found its way into a certain college, and the result was that six young men took their stand to keep the commandments of God. No preacher went there to preach to them, but the truth found lodging in the heart of one, and from him others received the light. The prophet Zechariah utters the following prophecy: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." God will not pour out his Holy Spirit until it is sought. To those who cannot feel satisfied with past blessings or present attainments, he will come near and give them the desire of their heart. Some of our canvassers, colporters, and even ministers, are having this experience. One brother writes: "Last week I took one hundred and fifty-two orders for 'Vol. IV.' besides quite a number for the 'Marvel of Nations.' One day I took thirty-two orders for 'Vol. IV.' and fifteen for 'Marvel of Nations' with the *Sentinel*. Total, forty-seven orders in one day. I supposed that this would never be equaled again; but the next day I took thirty-five orders for 'Vol. IV.' and a number for the 'Marvel of Nations.' Yesterday I took twenty-seven orders for 'Vol. IV.' and some for the 'Marvel of Nations,' and to-day twenty-three orders for 'Vol. IV.' and six for the 'Marvel of Nations' with the *Sentinel* for one year. Truly the Lord has gone out before us. I sell the book to Catholics and all. I tell them that perhaps they will not agree with all the ideas advanced in the book, but that it will pay them to read it, as there are some things to interest every one; and they all take it just the same. I never saw anything sell like 'Vol. IV.'" Again the same brother writes, under the date of July 25: "We have now taken, in less than two months, over nine hundred orders for the 'Great Controversy,' and hope with the continued help of the Master, by the end of this week to have taken one thousand orders for 'Vol. IV.'" He also writes: "Bro. A., nearly sixty years of age, or at least past fifty, is now canvassing with me for the 'Marvel of Nations' with the *Sentinel*. He succeeds well. We make our work a subject of prayer, and acknowledge all of God's help and blessing. Bro. A. never canvassed before for any of our publications and books, but has in three days taken nearly fifty orders for the 'Marvel of Nations' and the *Sentinel* for one year. To-day he took just twenty orders." These brethren spend their Sabbaths in the woods together, seeking God, and confessing their sins. They have but one object in life, and that is to help forward the work of God upon the earth.

There are a few others, one among the Scandina-

vians, whom God is blessing in the same manner in their canvassing work. Can it be that these few brethren have the best fields in the world? or is it because God's blessing attends their efforts, as they are putting away their sins and trying to come near to God, while angels are preparing hearts for the reception of the truth? We think the latter. Think what God has done for Australia and New Zealand! Within nine months from the time the truth reached those shores, we see accomplished what we never have seen before in the same length of time, in the establishment of any of our missions. We do not say this to reflect credit or glory to any person; but it was because that those engaged in the work confessed their sins and sought God's blessing; and also because they were backed by tens of thousands of prayers here in America, for the success of the work. They felt that considering the time in which we live, and the promises of God which relate to these times, God would hold them responsible for more than common success in his work. Therefore they sought him with great searchings of heart, and he drew near and wrought for his truth, although under the most discouraging circumstances. There is nothing that God is not willing to do, and will not do, for those who sustain the right relations to him. The time has arrived when we should expect greater things at the hand of God than we have as yet seen. Souls are hungry for the truth, having been prepared by the angels of God to receive it. And this preparation is going on much faster than men and women are being developed to enter the harvest field. Our schools should be the places of the greatest light and truth upon the earth. The blessing of God to strengthen the mind, enlighten the understanding, and give power to receive and to retain that knowledge which will make us useful, should be greater than ever before. This coming winter should be marked with greater success in our educational institutions than we have ever seen during their history. The word spoken by our ministers should be like a sharp sickle in the harvest field, reaping the ripened grain, reaching hearts prepared for the truth by the Spirit of God.

Our papers should contain matter that comes from a heart that is overflowing with the Spirit of God. The written word should be inspired, so that, as it goes forth to the tens of thousands of readers, conviction may be sent to the heart, and souls may be converted to God. We do not believe enough; we do not grasp enough of what God has said; we do not rely enough upon the promises that he has given. We are too unbelieving; we are too easily satisfied with what we see and experience. Not unfrequently in our tent labor, because the minister has some degree of freedom in presenting the truth, and the people are attracted to him, he is so well satisfied that instead of showing by every expression to those with whom he associates that the responsibility of souls is resting upon him, his conversation partakes of a light and trifling character. God holds us responsible for the success of his truth; and unless success does attend our efforts, we will be answerable in the day of Judgment. All provision is made, and God has promised to clothe his word with power. The fountain is full, and the giving of his Spirit does not impoverish God, nor does the withholding of it enrich him; but it does enrich souls and glorify his name to pour out of his Spirit, and make it successful in winning souls to Christ.

God cannot use unprepared instruments. Hearts or hands defiled with sin, the Lord cannot make successful, but he is anxious to do for those who are engaged in his work. But he is no respecter of persons. In the day that we seek him with all the heart he will be found of us. We should believe more, and expect more from the hand of God. Our cup is too easily filled, and we do not reach out after God as we should. God was never better pleased with Moses than when he was not satisfied because he simply gave him the assurance that he would spare his people in answer to his prayer; but he further pleads, "If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." "If thy presence go not with me, carry us not up hence." "The Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Moses, was not satisfied with this answer from God, but his soul reached out still more, and he said "I beseech thee,

show me thy glory." We have no record of such a prayer having been offered before that time, or since. The Lord placed Moses in the cleft of the rock, covered him with his hand, and caused his glory to pass before him, that he might see his back parts.

We need missionaries to foreign lands, ministers who will labor in the homes of the people, teachers in our schools, colporters and Bible-readers, who can see in God a fullness, and in his promises blessings so far beyond what they have received that they cannot be satisfied until God goes before them in a manner we have not expected in the past. Men and women of faith and courage are needed in these times upon which we have entered. May the Lord help us to drink deeper at the fountain, see more of his salvation, and receive more largely of his blessing.

S. N. HASKELL.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 16.

QUESTIONS ANSWERED.

The Scriptures state that the saints "shall be priests of God and of Christ" during the thousand years. Rev. 20:6. Some ask in what sense they can be priests if the thousand years is the time of the eternal Judgment, and probation then has ceased, since priests in the Scriptures were especially distinguished by the fact that they offered sacrifices. We will say to this, they will offer unto God thanksgiving and praise. Ps. 50:14, 23. In the place of presenting oxen unto God, they will bring the calves of their lips (Hos. 14:2), and "offer the sacrifice of praise to God continually, that is, the fruit of their lips, giving thanks to his name." Heb. 13:1. God makes his people "a royal priesthood," that they may show forth the praise of him who has called them from "darkness into his marvelous light." 1 Pet. 2:9. The twenty-four elders, who are made kings and priests unto God, and are sitting on thrones in heaven, have every one of them golden vials full of odors, which are the prayers of the saints. Rev. 5:8-10. Even the angels take part in offering incense with the prayers of all the saints. Rev. 8:3, 4.

We have seen that all the saints, during the thousand years, share with Christ in the Judgment; and this belongs likewise to the work of the priests. On the great day of atonement, the priest cleansed the sanctuary and the people from sin. Lev. 16:33, 34. The person who had no part in this was cut off from his people. Lev. 23:20, 30. On the day of the real atonement, which was typified by the shadow, the work of Christ as high priest will decide who shall have eternal life. Thus the work of the priest is connected with the Judgment.

Many think that there must come a time when all shall know the Lord, and that this can only take place in an earthly millennium. The prophet says: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. This is not speaking of all men, but only of those who have become members of the new covenant, in whose hearts the law of God has been written. Verses 31-33. They shall all know the Lord, both great and small, because no one can become a member of the new covenant before he believes in God and his Son, Jesus Christ. No one can fail to see that in this text the same persons are spoken of when it is said: "I will put my law in their inward parts;" "they shall be my people;" "they shall all know me;" "I will forgive their iniquity." The apostle testifies to the same great truth in Heb. 8:8-12; 10:16, 17.

This knowledge is obtained here during the time of probation, and is a condition of eternal life. Jesus says: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3. And the apostle shows that both small and great, in his day, shared in this blessing. "I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father." 1 John 2:3.

It is asked how Isa. 34:8-15 can be explained in harmony with Jer. 4:23-25. Isa. 34 does not mention the preaching of the gospel, neither does it state that a single person is found upon the earth after "the year of recompense for the controversy of Zion" has

come. Then no person is found any more who can be called to the kingdom. Verses 8, 12. Even if for a time some of the wild beasts of the desert are found here and there, yet the earth will eventually be made empty and void, and there will be no man. Jer. 4:25. The Lord "will cut off man from off the land." "He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:3, 18.

The Lord testifies by Moses: "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21); and by Habakkuk; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Chap. 2:14. This cannot certainly be applied to an earthly millennium; for when all the earth is "filled with the glory of the Lord," no mortal can live upon it, or approach the glorious light in which the immortal God lives. 1 Tim. 6:16. When Moses by the special permission of God, had seen some of his glory, the glory of his countenance was so strong that the children of Israel feared to come near to him, and he was obliged to put a vail over his face when he talked with them. Ex. 34:30-35. We know, therefore, that the whole earth cannot be filled with the glory of God, before he makes new heavens and a new earth. No more can the earth be filled with the knowledge of the glory of the Lord before that time. And when this is done just as perfectly as the waters cover the sea, then there can no more be found a person who does not know and love the Lord. Then the time has come for which the apostle looked when he said; "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

Rom. 14:11 ("For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God") has been brought forward by some to show that all men shall sometime serve God. The same is spoken of in Phil. 2:10, 11. But it is plainly seen from Isa. 45:22-24, which is the foundation of the apostle's testimony, that none of the wicked receive any good from this: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself. The word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. . . . And all that are incensed against him shall be ashamed."

Even if the unbelieving heathen and Jews be compelled to acknowledge that Christ comes in the name of the Lord (Matt. 23:39), yet this cannot help them in the least, nor deliver them from the wages of sin, which is death. Rom. 6:23. They that strive against the people of God shall perish, and be as nothing. Isa. 41:11, 12. They shall be consumed like wool eaten by the worm. Isa. 51:8. Then "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Verse 11.

J. G. MATTESON.

PARENTS, EDUCATE YOUR CHILDREN.

I WISH I could say something to our brethren and sisters to arouse them to educate their children as they might, and should do. Many parents are willing and anxious to do all they can for their children in this line; but there are some who do not feel the importance of it, and hence make but little effort in this direction. If their children can go about as well as not, with little loss of time or money, they will let them go; but if it requires much sacrifice, they are not at all inclined to give them the opportunity. They raise objections, keep their children at home and out of school till they are grown up. They mean to be good to their children, but they have a poor way of showing it. Let us consider for a moment the great advantages parents bestow upon their children by educating them.

First, a proper education greatly increases the capacity of a person for enjoyment. He has clearer and keener perceptions of things; he understands more about things around him, and can draw from numerous sources where an uneducated person would be entirely shut out.

Secondly, education opens to a person many channels for employment and profit which are closed to uneducated persons. Here is a young man who finds himself, at the age of twenty-one, with no education. What can he do?—Nothing but manual labor of the coarsest kind. He must do this or nothing, and even

this he cannot do as well as though he were better informed. In this age, intelligence commands ten times the price of mere physical strength. But now let us look at a young man who steps upon the stage of life with a fair education. He can do all that the other one can, and can do it better; and besides that, he is fitted for many duties which the other man could never perform. He can teach school, keep books, or enter any of the professions. He can be a minister, a physician, an editor, or if his health breaks down, he can turn his attention to some light work, which with less education he could not do.

Thirdly, an education greatly increases the usefulness of a person. He can do many things which otherwise he could not do, and in any calling he can do much better because of his education. It is always noticeable that the higher and finer work a person can do, the more readily he can find employment, and the better wages he obtains. It is an old saying that there is always room higher up. The lower grades of work are always crowded, while skilled labor of any kind is always in demand.

Fourthly, an educated person is always held in greater esteem by society, and by his own family, than is an ignorant person. There is always a premium on intellect. What father does not wish to have his children held in esteem by society? What gratifies a fond mother's heart more than to know that her children are honored in a community? And what will be more certain to insure this than a good education?

Fifthly, then, again, an education once obtained is something that children will not lose as long as they live. You may leave them a farm, and they may soon lose it; you may give them money, and they may soon squander it. "Many a father toils hard, and painfully economizes, that he may leave means enough to give his children 'a start in the world,' when, were he their worst enemy, he could hardly adopt a surer means of keeping them in poverty and obscurity. Read the history of the rich and the poor in all ages and countries, and you will find, almost invariably, that the 'lucky dogs,' as they are called, began life at the foot of the ladder, without help from any one." But the rich young men, who started out with a good lift from father or mother, are very often the ones who come to poverty. How many a case have I personally known, of children who received a good property from their parents, but who squandered it in a few short years! A few hundred dollars are carefully saved up for a daughter. She marries, and it is gone in a twinkling. How much better it would be to invest that same amount toward educating your children! Give a child a good religious training, a good education, some one trade, and then start him out on his own resources. That is the best that any parent can do for his child, generally.

Sixthly, all the intellect that persons gain here will stay by them through eternity, if they are saved; but all their money must be left behind.

Seventhly, send your children to our colleges. We now have three excellent schools, the colleges at Battle Creek, Mich., and Healdsburg, Cal., and the academy at South Lancaster, Mass. We believe we can say truthfully, that all three of these are safe places to send our children. The moral and religious influences are excellent, and the advantages for education are the best. A large share, in fact nearly all, of those who come to these schools are converted, if they were not Christians when they came; and if they were professors before, their religious experience is greatly deepened, and their love for the truth is confirmed. Their coming to these schools will be the salvation of many a precious soul who otherwise would be lost; and large numbers have here decided to give their lives to the cause of God, who otherwise would have devoted themselves to some worldly object. Brethren and sisters, if you love your children, if you want them to be useful in this world and to fill some place in God's cause, if you love their salvation, send them, at least for one year, to one of our good schools. D. M. CANRIGHT.

DISHONESTY IN HIGH PLACES.

The word of God plainly predicts that the last days should be days of wickedness like those in the time of Noah. Moral corruption among all classes of society seems to be rapidly increasing everywhere, especially among the higher circles. The greatest moral depravity is often discovered now just where

you least expect it. The following from the *Springfield Republican* illustrates this fact:—

"It is a strangely dark and discouraging story of dishonesty among trusted officials that comes from New Hampshire. Scarcely had the body of Dover's late city treasurer, Franklin Freeman, been buried, a few days ago, when it was discovered that he was a defaulter—had been cheating the city for seven years. Yet he was a prominent church member, a temperance advocate, an unostentatious liver, an official in whom everybody had such confidence that he had been elected treasurer for ten successive terms. He had apparently gambled in stocks. But death took him beyond the reach of our laws.

"Very similar to this is the case of Col. B. W. Hoyt, of Epping. This man died about two weeks ago. He had been married only ten days before. He was popular, prominent, trusted; an ex-member of the legislature; a railroad commissioner; a member of Gov. Head's staff; treasurer of the B. W. Hoyt manufacturing company at Epping, whose stockholders include the first men of the State; a man whose reputation has been such that these stockholders would have scorned to question his honesty. Now it is discovered that he has been systematically cheating them; has forged notes on the company for—nobody knows what amount, and turned the cash to his own uses. It is also discovered that he, too, had been speculating in stocks, and recklessly using the company's money as his own. And death was kind to him, too, and snatched him away from his disgrace before the world knew of it."

Almost every day brings to light cases like these in the different walks of life. It shows that the public conscience is becoming demoralized. Talk about the millennium. It is farther and farther off every day. D. M. CANRIGHT.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

NOTE.—Those who send questions designed for this department, should not neglect to furnish us with their names and post office addresses, as otherwise their queries are liable to be consigned to the waste basket. Our time is of too much value to be used in guessing who the parties are that ask questions. A question that is not of sufficient importance to be accompanied by the name of the questioner, can hardly be considered of sufficient importance to claim space in this department. We do not wish the names for publication in connection with replies to the questions, but it is a universal rule that publishers are under no obligations to give attention to anonymous communications. This will explain the non-appearance of a good many queries.

492.—WINE MADE BY CHRIST.

Give proof whether or not the wine that Christ made at the marriage feast was fermented; also, was the wine spoken of in 1 Tim. 5: 23 fermented? W. J. S.

The word from which "wine" is translated, in the instances referred to in the foregoing query, is *oinos*, in the Greek, which is defined by Robinson's Lexicon, and others, as meaning "new wine, not yet fermented."

493.—TIME TO COMMENCE THE SABBATH.

Give Scripture proof for commencing the Sabbath at sunset. MRS. J. A. T.

Lev. 23: 32 gives direction that the Sabbath should be celebrated "from even unto even." That evening is at sunset is proved by the following texts: Deut. 16: 6; Lev. 22: 6, 7; Deut. 23: 11; Josh. 8: 29; 10: 26, 27; 2 Chron. 18: 34; Mark 1: 32.

494.—DIVORCE AND MARRIAGE.

Please explain Matt. 5: 32. In case of divorce, according to the scripture, do S. D. Adventists hold that it is right for either party to marry again?

We understand that Christ taught by the scripture above referred to, that adultery constitutes the only valid cause of divorce. In case of divorce for this cause, S. D. Adventists believe it is justifiable for the innocent party to marry again if he or she chooses so to do, but not for the guilty party.

495.—THE SABBATH BETWEEN.

Please explain the marginal reading of Acts 13: 42. S. D. B.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." So reads the text in question. The margin has this note: "Greek, *in the week between, or, in the Sabbath between.*" Our correspondent calls for an explanation of the marginal reading. The only explanation we can think of, is that there is nothing in the original to

warrant such a construction as given in this marginal note; and just why the translators made such a note, does not appear. The "Emphatic Diaglott" reads thus: "And they having gone out, it was thought proper that these words should be spoken to them on the next Sabbath." This is also according to the *Vatican Manuscript*. The signification of the passage is made perfectly clear by verse 44: "And the next Sabbath day came almost the whole city together to hear the word of God." Whatever the request was that the Gentiles made, this demonstrates that it was "the next Sabbath day" when they again came together.

496.—CELEBRATING THE ORDINANCES.

Would it be proper for isolated S. D. Adventist families, who are church members in good standing, to engage in the ordinance of feet-washing? W. S. McF.

As this ordinance was instituted at the same time as the Lord's supper, and there exists no valid reason why the two should be separated, we can hardly see the propriety of celebrating feet-washing in the manner suggested above. In case some person is present who is authorized to administer the ordinances, such isolated members may engage in celebrating them if they so desire.

497.—HOW THE PRUDENT FORESEES EVIL.

Please explain Prov. 22: 3. By what means does the prudent man foresee the evil, and under what covering does he hide himself? C. W. S.

On this text, Dr. Adam Clarke has the following clear and conclusive comment: "God in mercy has denied man the knowledge of futurity; but in its place he has given him hope and prudence. By hope he is continually expecting and anticipating good; by prudence he derives and employs means to secure it. His experience shows him that there are many natural evils in a current state, the course of which he can neither stem nor divert: prudence shows him beforehand the means he may use to step out of their way and hide himself. The simple—the inexperienced, headstrong, giddy, and foolish—rush on in the career of hope, without prudence to regulate, chastise, and guide it; thus they commit many faults, make many miscarriages, and suffer often in consequence."

498.—PARABLES OF MATT. 9: 16, 17.

Please explain the parables of Matt. 9: 16, 17. W. T. D.

The lessons to be learned from these parables are various. By them we may learn the necessity and value of prudence, caution, and wisdom, in matters of this life. By these similes, Christ evidently designed to teach that the gospel dispensation would have distinctive characteristics that could not be blended with the Mosaic dispensation. The Pharisees had raised a question with regard to the difference between the practice of John's disciples and Christ's; and in answering that query, Christ taught by these parables that a new order of things was being inaugurated, and that this must not be blended with the old, or ceremonial system, as by so doing the result would be disastrous, as suggested by the result of putting new cloth upon old garments or new wine into old bottles.

499.—PARABLE OF MATT. 12: 43-45.

How do you explain the parable of Matt. 12: 43-45. G. W. M.

Abstractly considered, it presents a view of one who has experienced conversion and become an apostate. At conversion, he renounced a spirit of evil as the controlling motive of his life, and espoused the spirit of Christ. In the parable, this spirit of evil is personified, and represented as traveling from place to place. By and by, the one who was converted, loses his ardor, and becomes cold and indifferent. The spirit that he espoused is lost, and he reaches that condition represented by the terms "empty, swept, and garnished." Having lost or abandoned the spirit of Christ, he is, for the time being, without a settled purpose. In this condition, the parable represents his former evil spirit as finding him, and associating other evil spirits with itself, they enter in and take possession of the man, and thus his last state is worse than the first. This returning of the evil spirit, and becoming associated with others of like character, fitly represents Satan's manner of operating upon lukewarm or cold professors. He aims, by increasing the influences brought to bear, to so completely demoralize the victim that his future recovery will be rendered more doubtful than his first conversion. Christ applied the parable directly to the wicked generation of that time. See last clause of verse 45. Thus it became suggestive of the past history of the Jews, and was a prophecy of their future, which has been very signally fulfilled.

500.—SHALL NOT FIND THE WORD OF THE LORD.

If Amos 8: 12 is to be construed literally, what is to become of the Bible that people cannot find it? G. B. H.

The idea conveyed by the reference in this text to the inability of the people to find the word of the Lord, at the time referred to, is not that they will not be able to find the Bible, as a book, but that it will be of no use to them; they will not understand it, nor will they be able to find any who can give them hope or encouragement from its teaching. Probation will be passed for them; they will realize their lost condition, and their anxiety for some faint gleam of hope, some ray of light from God's word, will be unutterable.

Progress of the Cause.

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

THE LORD OUR SHEPHERD. PS. 23:1.

Commit thou all thy ways, and all thy grief and care,
Ps. 37:5.
To Him whom heaven obeys, whose love is everywhere.
Neh. 9:6.
For air, and clouds, and wind he findeth pathways meet;
Ps. 148:8.
Shall he not also find the pathway for thy feet?
Prov. 3:6.
Thy trust must be in him, if thou wouldst be at peace:
Isa. 26:3.
If his work is thy theme, thy work shall have success.
Matt. 6:33.
With labor of thine own, with sorrow and with care,
Ps. 127:1, 2.
No blessing can be won; God giveth all to prayer.
Heb. 7:25.
Ways through all dark distress, all means to him are
known,
Ps. 139:12.
He worketh but to bless; his path is light alone.
Rom. 8:28.
And none can stay his hand, nor bid his work be still,
Dan. 4:35.
When he will save from harm his people Israel.
Gal. 6:16.
To thy most loving will, O Father, all is plain;
Ps. 38:9.
Thou knowest good from ill, thou measurest both to men.
Lam. 3:32, 33.
And all thou hast decreed, that wilt thou surely do,
Isa. 34:16.
By ways unknown wilt lead thy blessed purpose through.
Heb. 6:16, 17.
The Lord will not retreat, nor change his glorious plan,
Num. 23:19.
Should all the devils meet to aid rebellious man.
Deut. 31:6.
When once his word is past, when he hath said, "I will,"
1 Kings 8:56.
That thing shall come at last; God keeps his promise still.
2 Cor. 1:20.
Trust, O thou sorrowing heart; hope on, be not afraid;
2 Tim. 1:7.
God sees thee where thou art, in darkness and in dread.
Ps. 33:18.
And he will lead thee on,—trust God to lead thee right,—
Ps. 37:5.
Thou yet shalt see the sun arise in glorious light.
Titus 2:13.
In his great strength arise, cast all thy cares away,
1 Pet. 5:7.
Leave fears, and griefs, and sighs to such as cannot pray.
Isa. 40:31.
If thou art not a king, almighty to compel,
Gen. 18:14.
Thy God rules everything, and he can rule them well.
Eccl. 3:14.
Him do thou ever trust, the King who rules aright;
Gen. 18:25.
His ways are true and just, though hidden from thy sight.
Ps. 77:19.
How wilt thou wonder soon, when past are fears and doubt,
Rom. 11:33.
Thy darkness turned to noon, his purposes worked out!
Eph. 1:11.
And though his comfort stay, his help be slowly wrought,
2 Cor. 1:8, 9.
As though he turned away, as though he loved thee not;
Hab. 2:3.
And though thou sink awhile in darkness and in pain,
Rom. 8:18.
As though he would not smile, nor show thee light again;
Isa. 1:10-15.
He will not always chide, but when the hope seems least,
1 Pet. 1:5-7.
If still thy faith abide, then shalt thou be released.
Luke 22:32.
And when thy trust is proved, the grief that harmed thee
not
1 Cor. 10:13.
Shall wholly be removed, thy full deliverance wrought.
1 Pet. 1:13.
Will God forsake his own? His own, his child, art thou;
1 John 5:1.
The glory and the crown by faith are given thee now.
Rev. 1:6.
Our God shall set the conqueror's palm within thy hand at
last,
Rom. 8:37.
And sweet shall be thy psalm when all thy grief is past!
Ps. 126:5.
Act, word, and thought shall praise the Lord who goes
before
John 10:4.
To guide us in our way, our Shepherd evermore.
Heb. 13:20.
Oh, keep us faithful, God, still faithful to thy love;
Jude 20, 21.
So earth's dark, rugged road shall lead to heaven above.
Heb. 10:36.
—Paul Gerhardt.

MEETINGS IN CHRISTIANA.

TUESDAY, July 6, we met in Christiana. Bro. O. A. Olsen and the writer came from Denmark, and Bro. and Sr. White had previously arrived from Örebro. In Christiana we found Brn. Clausen and Lorntz, who have come from America to work in the office. We counseled together, and planned what measures could be taken to extend and improve the work in the printing office, that would enable us to better spread the light of the message; also, what might be done for tent meetings, and to instruct preachers and colporters, and thus work to better advantage in the mission field. We held meetings in the evenings, as well as on Sabbath and Sunday. These meetings were abundantly blessed by the Lord; especially did the testimony of Sr. White make a deep impression on the church, and we have good reason to believe that the church will try earnestly in the future to avoid the temptations and dangers which heretofore have weakened and injured them, and that our brethren will strive earnestly to draw near to God, and be closely united with him, that they may live for God, and advance the precious work which he has committed to our care, that we may finish our work with joy, and at last be numbered with those who are saved in the kingdom.
The next Friday, we departed to work a short time in Copenhagen.
J. G. MATTESON.

NORTH PACIFIC CONFERENCE.

SEATTLE, W. T.—The Lord is blessing our work here. Nine new converts to the faith have already signed the covenant, and others have decided to keep the Sabbath. The most of our discourses are published in two of the leading daily papers. We expect a good church to be organized here in due time. We intend soon to pitch our tent in another part of the city.
CHAS. L. BOYD.

KANSAS.

HUTCHINSON.—Since our last report, we have continued our labors here, presenting the truth, and visiting those who seem interested. Eight more have signed the covenant, making twenty-nine in all. We have organized a Sabbath-school. The congregations still donate liberally. We expect soon to move our tent to a new field.
OSCAR AND RUIE HILL.
July 26.
E. A. MORREY.

WISCONSIN.

RANDOLPH.—We commenced meetings in the tent at this place July 11. The interest has been good from the first, the people giving the best of attention to the word spoken. As yet, none have decided to obey, so far as we know; but many confess that we have the truth. Besides our preaching, we visit from house to house. The Lord has blessed in the presentation of the word; we are trying to humble ourselves before him. Our hopes are that the Lord has many souls here.
C. W. OLDS.
Aug. 4.
WM. SANDERS.

KENTUCKY.

GLASGOW AND SUMMER SHADE.—The Glasgow church passed through severe trials after its organization, until only a few faithful ones were left; but now we think it is in a condition to grow again. Steps were taken to finish the meeting-house. Two were baptized and added to the church, one of them having newly embraced the faith. If those who are left will walk in the light, they will form a nucleus around which others will gather. The ordinances were celebrated for the first time in this church. The good testimonies and falling tears showed that Jesus was in the midst. I spent a week at Summer Shade. This little church had been much lessened, mostly by apostasy, until it was thought best to abandon it. But this left the few who were striving for the victory in a more discouraged condition, and they felt like standing still to see the salvation of God. By the help of the Lord they were again induced to battle for the victory, and four united with the Glasgow church. I pray that they may be faithful to the end.
Aug. 5.
S. OSBORN.

WEST VIRGINIA.

FAIRMONT AND BARRACKVILLE.—I closed my meetings at Fairmont July 27, after giving forty-one discourses. Secret opposition was very strong from the first. The stay-away argument seemed to be quite successful, as the audiences were quite small. It rained much of the time the first three weeks. Bro. Lindsey was with me part of the time, and did good service in preaching. Three men, heads of families, said they would keep the Sabbath; and many others acknowledged that we have the truth, who as yet do not obey. We sold \$20.60 worth of books, and obtained two subscriptions for the *Sickle*. Received

donations sufficient to meet running expenses. I now have the tent pitched five miles northwest of Barrackville, in a beautiful grove; have given four discourses to attentive listeners. The weather is unfavorable, as it is raining; but last night there were about three hundred present, and the best of order prevailed. The people are very kind and attentive to my wants. I am all alone so far as human help is concerned, but I am conscious of the special help of the Lord. I hope for good results.
C. H. CHAFFEE.

OHIO.

LANCASTER.—Several of our canvassers have been selling the "Marvel of Nations" at this place this summer. After they had finished their canvassing work, one brother remained to hold Bible readings, and follow up the interest which had been awakened. One had taken a stand for the truth, and five or six others were on the point of deciding, which greatly aroused the ire of the dragon. A presiding elder of the place endeavored to control the minds of the people, and to drive the heresy from their midst. Consequently it was announced in the county paper that he would expose Adventism, and also speak upon the "Christian Sabbath." Through very urgent appeals from one brother there, I was present, and heard the closing lecture. The misrepresentations, and the spirit that was manifested, also the predominant element existing through the congregation, caused me to realize more forcibly than ever before, the characteristic of that power with which we will soon have to deal. May God help us all to prepare for the conflict. We reviewed his lectures with good results. A tent should be pitched here immediately after camp-meeting.
W. J. STONE.

MARYLAND AND DELAWARE.

WHILE at Greensborough, Md., the weather was so unfavorable for meetings that the congregations were quite small; yet there was a good impression made. I have lately received word that another person there has commenced to keep the Sabbath. I hope for others.

I have been holding meetings at Harrington, Del., for three weeks, with a good interest from the first. The tent is full almost every evening. Often there is not room in the tent to accommodate the people, and they throng the outside, and listen with rapt attention. Many acknowledge the truth, and some are ready to obey. The ministers have become alarmed for their church members, and last Sunday evening an opposition sermon was preached, which was reviewed last evening before a large congregation. The people are more friendly than before, and see the truth more plainly. I hope, through the blessing of God, to see a company brought out here who will obey God in all things. We have circulated bills in the town twice every week, which gives opportunity to meet the people and become acquainted with them. The Lord blesses, and I hope to see fruit of these efforts in the kingdom of God. I am now on my way to the Virginia camp-meeting. Bro. Babcock will remain to carry forward the meetings. I shall return immediately after the camp-meeting.
Aug. 3.
VICTOR THOMPSON.

NEBRASKA.

CEDAR RAPIDS.—Meetings still continue with a good degree of interest. A few have already decided to obey the truth. Two were baptized last Sunday. The people are kind to us; have provided us with plenty of provisions and about thirty dollars in donations. The whole town and the surrounding country are stirred concerning the message. May God grant that many souls may yet lay hold of the truth.
July 27.
D. NETTLETON.
J. GARDNER.
H. SHULTZ.

EWING AND ATKINSON.—We closed our meetings at Ewing, July 25. After laboring there about four weeks, and seeing but little real interest, we did not deem it advisable to remain longer. However, the people generally were very friendly to us, and contributed quite freely toward our temporal necessities; they also donated \$14.13 to help defray expenses. A few dollars' worth of books were sold. At the close of the meetings, nine signed the covenant, four of whom had formerly been members of the Eagle church, near Lincoln, Neb.

We moved our tent to Atkinson, one of the most thriving villages in this part of the State, and began meetings July 28. Up to the present writing we have been favored with a good attendance, which indicates some interest in the truths presented. This evening we consider the law of God, and this will be followed by a series of Bible readings on the Sabbath question. We expect to continue our work here several weeks.
Aug. 4.
O. A. JOHNSON.
G. W. LESSINGER.
W. A. HENRY.

MICHIGAN.

FLINT.—Our meetings have been in progress nearly two weeks. Fifteen discourses have been given. We are now presenting the Sabbath question. The interest is still good, fully four hundred people being present at the meeting last evening. One thousand leaflets, containing fifty objections to the seventh-day Sabbath, were scattered through the city the 24th by the Free Methodists. This will deepen the interest in our meetings. Freedom is given in presenting the word. Our courage is good.

July 26.

I. D. VAN HORN.
H. M. KENYON.

CHESANING.—A Sunday-school was organized Jan. 24, in a country school-house, two and one-fourth miles east of Chesaning, with a membership of sixteen. It has increased in numbers until we now have thirty-six names enrolled. We use the "Bible Lessons" No 1. The smaller children get one lesson each week, the larger ones take two. We have five classes. Have sold nine "Song Anchors" and twelve "Bible Lessons," and take a club of ten *Instructors*. The interest is quite good. The school has been conducted largely by sisters, and has been visited by Bro. J. Fargo, H. S. Guilford, Frank Starr, C. Stoddard, and E. S. Griggs. Bro. Frank Starr and Bro. Stoddard have preached to us once each. Sunday-schools have been tried here before by other denominations, but they were kept up only a few weeks, and then were discontinued. People begin to think this school is to be permanent. The children have learned to repeat the ten commandments in concert. As we look over the school from week to week, we wonder if some of these will not be numbered with the remnant church, and gathered when Christ comes. We hope the time is not far distant when they will have an opportunity to hear the truth.

July 20.

Mrs. F. D. MATHIASON.

MINNESOTA

DODGE CENTER.—We are still at this place. Have given twenty-five discourses, in which the leading points of our faith have been presented. Only one, as yet, has taken a stand for the truth; but there are others for whom we have great hopes. The interest is as good now as at any previous time, or better. We earnestly desire to do the will of the Master, that his blessing may rest upon our labors.

Aug. 2.

W. B. HILL.
F. J. COON.

ANAWAUK.—The interest continues good. Two families have expressed their intention to keep the Sabbath. The gentleman upon whose land our tent stands has embraced it. We have a Sunday-school of seventy members. We use Books Nos. 1 and 2. The people say it is the best small school they ever saw. An interest to hear the truth is extending into other neighborhoods. Already we have been requested to pitch the tent in Waterville, and also in a neighborhood about two miles northeast of Waterville. We can plainly see the effect of missionary labor done by members of the Anawauk church. One brother has spent considerable time in scattering reading matter, and in personal labor from house to house. Supplies for our table are donated liberally.

Aug. 2.

D. C. BURCH.
F. L. MEAD.

LAKE CITY.—Shortly after our good camp-meeting, by the advice of Bro. Tenney I came to this place, to look after an interest which had sprung up by one of our colporters' giving some Bible-readings. On reaching the place, I found that, in addition to the Bible readings, our brethren had secured the publication of Bro. Haskell's sermon on the Sabbath, in one of the city papers. The city has a population of about twenty-five hundred, and there are ten churches. The paper has a circulation of about one thousand; so there was quite a stir. The clergy had spoken against us several times, and the same paper had published a reply to the sermon. Since coming here, other articles have appeared; and another sermon has been preached against the Sabbath, which will be reviewed at the proper time. Bro. Van Kirk came last week. A tent has been sent us, which is located in a very favorable place. Five hundred bills have been circulated; and at our opening meeting, last evening, we had nearly one hundred listeners. We do most sincerely desire that the cause may gain a stronger footing here, and that we may never yield the conflict till the work is done.

Aug. 4.

H. F. PHELPS.

MISSOURI.

RICH HILL.—Closed the meetings at this place Aug. 2. Sixteen signed the covenant to keep all of God's commandments, ten of whom are just starting out to obey the truth. Six were keeping the Sabbath when we came here. Some others are keeping the Sabbath who we hope will unite with us soon, and still others are deeply interested. Six were baptized the last day of our meeting. They have rented a con-

venient hall in which to hold their Sabbath meetings. Their Sabbath-school will number about thirty. We received \$10 in donations. May the Lord bless this little company, and keep them faithful.

J. W. WATT.

AMONG THE CHURCHES.—July 16-18, I was with the church at Sedalia. Their quarterly meeting had been postponed till this time. Six were baptized and united with the church. Some of these were children of Sabbath-keepers, whom we have long wished to see take this step. The ordinances were celebrated. Some difficulties existed in the church, but these were disposed of, and action was taken which we hope will guard against similar troubles in the future. The church is supporting several Bible workers, and the success which has so far attended their labors was truly encouraging.

July 19-29 I was at the mission in St. Louis. The work has moved slowly in this city, but continual advancement has been made. Since the Bible workers came to the mission and commenced their work, the truth has been gaining ground more rapidly. I am more than ever convinced that the best method of reaching the people in cities is through Bible readings. In this way a good class of people is reached, and a good foundation laid upon which to build. On Sabbath, after a discourse on the faith of Jesus, from Rev. 14:12, the covenant was presented. Nearly all present came forward and pledged themselves to keep the commandments of God and the faith of Jesus. On Monday, nine were buried with Christ in baptism, in a small lake in Forest Park. At the last meeting, two others signed the covenant. These, with several others expressed a desire to be baptized; but I could not remain longer on account of other appointments. The prospects for the future of the work in St. Louis are very encouraging.

July 31 to Aug. 2, I was with the church at Rolla. There is but a small company here, but they have proved their love for the truth by holding on faithfully for years, and almost entirely without ministerial help. No public place could be found for meetings, so the services were held in a private house. On Sunday afternoon the ordinances were celebrated. The Lord came near, and all seemed encouraged. At this writing I am on the camp-ground at Springdale, Arkansas.

DAN T. JONES.

DAKOTA.

VALLEY CITY, BARNES CO.—Commenced meetings in the tent here July 17, with about twenty-five present. We found but little interest here to hear the truth; but by advertising largely, and calling upon the people at their homes, we have succeeded in increasing our interest somewhat. Through the week from thirty to fifty are present, and on Sunday evenings, over one hundred. We have now sold \$6.82 worth of tracts and pamphlets. Have received \$7.46 of cash donations. We find the people very friendly here, and some are about deciding to obey God. We are trying to labor for them. The city papers are open to the reports of our meetings, and we are trying to present the truth through this medium; are furnishing articles for one daily and two weeklies. We are now holding meetings every other evening in the Scandinavian tongue, with a fair interest. Some of this nationality are much interested, whom we think will obey. One sister is now canvassing the place for "Marvel," and is selling quite a large number; yesterday afternoon in a few hours she took six orders. We trust that this good seed which is being sown by this force, we have enjoyed a share of the blessing of God, and have had some liberty in presenting the truth. We feel of good courage, and hope our brethren will remember us at the throne of grace. Our address at present is Valley City, Barnes Co., Box 476.

W. B. WHITE.
M. M. OLSEN.

LAKE BYRON, MILLBANK, HENRY, ETC.—The first Sabbath and Sunday after our camp-meeting, in company with friends from Huron and Iroquois, I met with the Sabbath-keepers at Lake Byron. A tent was pitched on the bank of this beautiful lake, where our meetings were held, which were truly refreshing seasons to those who were assembled. On Sunday, four were baptized, and a church of thirteen members was organized. I believe if this little company are faithful, others will be added to their number.

The following Sabbath I was at Millbank. The outside interest at this place is excellent, and many who have been bitter opposers of the truth are becoming interested to investigate and hear preaching. Three were baptized, and five were added to the church. We hope to see others at this place take their stand to keep the commandments. I have also visited some of the lonely ones at Henry, who do not have the privileges of meetings and Sabbath-school. Found them trying to be faithful, and I trust they may soon see others around them embracing the truth.

I now expect to start for the Black Hills, to labor for some time as the way may open. Our tent

companies are in the field, and we hope and pray that much fruit may result from their efforts. The Bible workers at Huron are still continuing their work, and trying to press home the truth upon the people; and we expect at least some will embrace the truth there. As far as I can learn, the laborers are of good courage. Our canvassers are having good success, and I hope our brethren and sisters all through the Conference will take hold of the work anew. As our ministers and laborers give themselves to the work in new fields, I trust they will be remembered by our brethren at their homes, and that they will earnestly strive to do their part by letting the light shine clear and strong in their respective churches and Sabbath-schools, and to their neighbors. Watch, pray, and work, brethren, lest the enemy get the advantage of you; and pray earnestly that God may help his laborers and bless his work.

A. D. OLSEN.

INDIANA.

DELPHI.—Closed our tent meetings here last Sunday evening, with a large and deeply interested attendance. Twenty-nine new Sabbath-keepers have signed the covenant. Twelve were baptized, some of whom were from Radner and Reynolds. Book sales, \$50. Donations, over \$40. With much reluctance we closed our meetings at Delphi, for it seemed that we were in the midst of a good interest; but our proposed tent meetings at Logansport compelled us to leave. We will at once take the preliminary steps toward organization. Our courage is good, and a good feeling exists among our tent company.

J. P. HENDERSON.
A. W. BARTLETT.
P. G. STANLEY.

NEWTON COUNTY.—I have labored in this county four weeks, in colportage, canvassing, and missionary work. I am now four miles south of Kentland, in the Iroquois Valley. There had been some missionary interest awakened previous to my coming, by publications received through the tract and missionary society. Some, however, had been prejudiced against Adventists by misstatements, and advised that such literature should be burnt. But after making them several visits, and correcting these errors, they have become interested, and are examining the word to find out whether these things are so. A good interest prevails. Several have acknowledged the claims of the Sabbath, and say they feel condemned when they work on that day; but to make the start to obey seems a hard task. The people are kind and hospitable. I have canvassed a part of the time for "Thoughts," "Great Controversy," "Marvel of Nations," and the *Temperance Outlook*. Have obtained one hundred and sixty-two orders for these three works, and fifty-five subscriptions for the *Outlook*. I am of good courage, and believe the work is onward, and that the Lord is going before it. To him ever be the praise for the prospects before us. Oh that we may labor earnestly, prayerfully, and untiringly till the Master comes.

C. F. JENKINS.

HOMER.—We take down our tent to-day, after remaining here eight weeks. As we review the past, we can but praise the Lord for what he has done here. Surely, God has wrought a wonderful work on the hearts of the people. The interest was good from first to last, not abating in the least, and the very best of order was maintained throughout the meetings; so noticeable was this, that it occasioned many remarks. We leave twenty-six or twenty-seven keeping the Sabbath, twenty-four of whom have signed the covenant. A few, however, were keeping the Sabbath when we came here, who aided greatly in our work. We were furnished an organ, which added much to the interest of the services. The enemies of the truth have tried to hinder us in our work, and have circulated false reports about us; but notwithstanding all this, we have had the privilege of presenting the truth before the very best class of citizens. A lot has been purchased on which to build a church, and several hundred dollars already have been subscribed for that purpose. The work will begin soon.

We sold \$83.35 worth of books and tracts, and received \$22.33 in donations. We also obtained seven subscriptions for the REVIEW, and one for the *Gospel Sickle*.

Thus our labors close here for the present. We next pitch our tent at Waldron, Shelby Co., which will be our address for the next few weeks. As we go, we trust that God will be pleased to bless our efforts there.

Aug. 2.

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

THE WORK IN MINNESOTA.

OUR friends will be interested to read a few words respecting the progress of the cause in this Conference, and what is being done. The tent work is engaging most of the laborers this summer. We have eight tents in the field, located at Dodge Center, Owatonna, Anawauk, Sauk Center, Valley City, (D. T.),

Minneapolis, and Lake City. Their meetings are all attended with some prospects of success. The two city missions at Minneapolis and St. Paul have been the means of bringing quite a number into the truth, and the interest is still good. We need more workers in each of these places. The Minneapolis mission will be made a training school for workers. The work in this city is being pushed forward. Brn. Johnson and Rosqvist are engaged in a tent meeting for the Scandinavians, and have purchased a lot for the erection of a church.

The new meeting-house is approaching completion, and the basement is now being occupied for Sabbath services. The depository has been removed from 2820 Nicollet Ave. to 336 Lake St. E., adjoining the church; and the mission house will shortly be located there. This is a pleasant and desirable location, better adapted for our work there than the former place. All those who have made pledges on the church fund or the \$25,000 fund, will please remember our present needs. We are taking important steps, but we trust they are forward, and that God will bless us in taking them. Surely, we should not stand still in a time like this.

The canvassing work is being placed upon a different basis. Bro. C. M. Everest, as general agent, has the oversight of the work. Those who engage in the work enter into a contract as to labor and territory, and arrangements are being made for the proper instruction of those who wish to engage permanently in this work. Bro. Everest would be glad to hear from all such. His address is Box 1058, Minneapolis, Minn.

It is thought best to hold two camp-meetings this fall, the time and place of which can only be given approximately now; Owatonna, Sept. 8-13; Osakis, Sept. 29 to Oct. 4. More definite appointments will soon be given. We shall hope to see all our people attend at least one of these meetings.

G. C. TENNEY.

THE CHICAGO TENT MEETING.

Our five-weeks' tent meeting closed last Sunday afternoon, Aug. 1. On account of our appointments for the Arkansas and the Texas camp meetings, we were obliged to take down our tent July 26. We held five closing meetings in a hall on Vincennes avenue, which we have secured for Sabbath meetings hereafter. The donations have amounted to over \$65, and the book sales have reached about \$40. Thirteen persons have commenced to keep the Sabbath, and a number more are convinced who we believe will yet take a decided stand. Six have been added to the church, and ten were baptized in the lake Sunday afternoon, in the presence of a company of people who seemed impressed by the scene. The order and interest throughout our meetings were excellent. Not a rope was cut, and no disturbance occurred. The children were won to respect and like us. The meetings for their benefit were of especial interest. Our Sabbath-school has increased from this source, and our mission rooms are no longer large enough to accommodate the school. We now have three Sabbath-schools in the city, numbering 120 members; and 85 English-speaking Sabbath-keepers.

Our meeting last Sabbath afternoon was especially blessed of God. A number rose for prayer. The social meeting was unusually free. The influence of our meetings on the community seems to have wrought but favor for us. Houses are now more easily entered, and books sell more readily. Three public efforts, from as many pulpits, have been made against us; but we feel sure that the work will move on. The reports published in the *Inter Ocean* called forth a few responses by letter, and a notice in the *Christian Cynosure*, calling for the names and jail of those who were being persecuted under oppressive Sunday laws. These we shall furnish from Arkansas.

The last Sunday afternoon, in the tent, our workers canvassed the people for "Bible Helps." As a result, nearly every one went from the tent with a copy, and many agreed to take copies in the future. We learn that these "Helps" make Bible workers out of those who possess them; and so the message is spread by those who are not of the faith, because they agitate these subjects with their neighbors. We have left but a small company to care for the interests in Chicago. Half a dozen workers have gone to Clinton to prepare for the camp-meeting.

The interest in Pullman is still encouraging. The company there grows quietly and steadily. Last week two men decided to keep all the commandments. Important Bible readings are being held by faithful sisters of that place.

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

SABBATH-SCHOOL CONVENTION AT CEDAR LAKE, MICH.

This Convention was held July 30 to Aug. 1. The attendance was good, and nearly all present seemed to take a lively interest in the work. Friday evening a discourse was given on the importance of Bible study, setting forth the urgent necessity of all, both old and young, becoming thoroughly acquainted with all the points of present truth. This, it was

contended, is absolutely necessary for all who would withstand the perils of the last days. Sabbath morning was devoted to teachers' meeting and prayer and social meeting, followed by the Sabbath-school, all of which were very interesting and profitable.

Following the Sabbath-school came a sermon on the duty of parents to educate their children in the Scriptures. It was shown that parents have a responsibility in this matter which God and their children expect them to discharge. Time is too short, and the interests at stake are too great, to admit of any indifference. Parents, you cannot afford to see your children lost; but nothing short of a firm foundation of Bible truth will save them. Satan is using all his cunning to take the young in his deadly coil, and the Scriptures are their only safeguard. Yet what a shameful neglect there is to give the Bible that place in the home circle, and in the affections of the young, that it should have! This is a neglect which cannot be excused. God commanded ancient Israel to study his word diligently: "And thou shalt teach them diligently unto thy children," etc. Deut. 6: 7.

The afternoon and evening were devoted to the discussion of topics of interest, answering questions, etc. This, with some slight variations to suit the circumstances, was the order of the meeting throughout. Donations were received to the amount of \$4.50; book sales \$12.00; for city mission fund about \$40.00.

Eld. E. H. Root was present, and at the close of the afternoon session, Sunday, a goodly number repaired to Rock Lake, where five were buried with their Lord in baptism. On the whole, we think the Convention was a success; and if those present will put into practice what they heard, it cannot fail to have a good influence on the schools represented. We sincerely hope that the time will soon come when our people generally will give to the Sabbath-school that prominence in this work that its importance demands.

S. M. BUTLER.

WISCONSIN S. S. ASSOCIATION PROCEEDINGS.

The ninth annual session of the Wisconsin S. S. Association was held in connection with the camp-meeting at Madison, June 16-22, 1886.

FIRST MEETING, JUNE 17, AT 5 P. M.—President, S. S. Smith, in the chair. Minutes of the last annual session were read and approved. On motion, the Chair appointed the usual committees as follows: On Nominations, E. J. Rice, Royal Phelps, Geo. Cady; on Resolutions, D. M. Canright, W. S. Hyatt, Frank Field. Instructive and practical remarks were made by Eld. Canright in regard to being thoroughly instructed in the word of God, referring to several scriptures showing our obligation to teach these truths to the children. After brief remarks by the President, meeting adjourned to call of Chair.

SECOND MEETING, JUNE 18, AT 9 A. M.—The Committee on Resolutions made the following partial report:—

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

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

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

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

Resolved, That we will hold from two to four Sabbath-school conventions in this Conference the coming year, securing the best help possible in conducting them.

Resolved, That we recommend that teachers' meetings be held in connection with every Sabbath-school where it is practicable to do so.

Resolved, That we instruct our President and Secretary to obtain and keep on hand a good supply of Sabbath-school helps, and that they make every reasonable effort to place them in every school in the Conference.

Resolved, That we urge every family to take the *Sabbath-School Worker*.

The first resolution was freely discussed by Brn. Canright, Sharp, Hyatt, and others, and passed unanimously. The third was spoken to by Eld. Canright, showing, first, why we should have Sabbath-school conventions; secondly, in what a Sabbath-school convention consists; thirdly, the importance of holding such conventions. The fourth resolution was discussed by Brn. Canright, Creasey, Eager, Kiser, and others, Eld. Canright showing the importance to each school, however small, of holding a weekly teachers' meeting. Important remarks upon the fifth resolution were made by Eld. Canright, showing the necessity for teachers and superintendents to supply themselves with helps; that a Sabbath-school cannot be carried on successfully without proper helps any more than a farmer can carry on his work without proper tools. He mentioned some helps which are indispensable in a well regulated Sabbath-school. These resolutions were voted upon and passed unanimously.

Adjourned to call of Chair.

THIRD MEETING, JUNE 22, AT 8 A. M.—The following-named officers were elected for the ensuing year: President, Eld. W. W. Sharp, Madison, Wis.; Secretary and Treasurer, Nellie C. Taylor, Neillsville; Executive Committee, W. S. Hyatt and H. R. Johnson.

The Committee on Resolutions further reported:—

Resolved, That we request the Conference to allow the President of this Association the coming year to devote at least a large share of his time to the Sabbath-school work.

Resolved, That we encourage proper persons among our sisters to prepare themselves to labor in the Sabbath-school work, and that they be encouraged to do this as the way may open in their neighboring churches this year.

The Treasurer's report was read and accepted.

Adjourned *sine die*. S. S. SMITH, Pres.
NELLIE C. TAYLOR, Sec.

IOWA S. S. ASSOCIATION PROCEEDINGS.

The first meeting of the ninth annual session of the Iowa S. S. Association convened on the campground at Des Moines, June 9, 1886, at 9:30 A. M. President in the chair. Prayer by Eld. Canright. The minutes of the last session were read and approved. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, C. F. Stevens, W. Wakeham, and Hattie Porter; on Resolutions, A. P. Heacock, Della Wallace, and L. T. Nicola.

The Committee on Resolutions submitted the following report:—

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

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

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

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

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

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

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

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

Whereas, At our annual camp-meetings in the past the S. S. work has been neglected, time scarcely being allowed for the business meetings of the sessions, thus lowering the character of the Sabbath-school cause; therefore—

Resolved, That the President appoint a committee of three to confer with the Conference Committee, to grant a portion of each day to the interest of the S. S. work; and that the President act as one of that Committee.

Whereas, Experience has shown that much good can be accomplished by holding S. S. conventions; therefore—

Resolved, That we recommend our State to hold one or more such conventions during the coming year, when special instruction may be given in regard to the S. S. work, and consultation may be had as to the best methods of carrying on the same; the convention, or conventions, to be held under the direction of the State Executive Committee.

The Committee on Nominations offered the following report: For President, L. T. Nicola, New Sharon, Ia.; Secretary, A. C. Hart, State Centre; Executive Committee, A. G. Daniels, W. A. Colcord. On motion, the nominees were duly elected.

The Committee on Resolutions offered the following:—

Resolved, That teachers' meetings should be held in connection with every Sabbath-school whenever it can be done.

Resolved, That we request the State Conference Committee to allow the President of this Association for the coming year, to devote at least a large share of his time to the Sabbath-school work.

Adjourned *sine die*.

The foregoing proceedings occupied the time of four meetings. A. G. DANIELLS, Pres.
A. C. HART, Sec.

MINNESOTA S. S. ASSOCIATION PROCEEDINGS.

The Minnesota S. S. Association held its eighth annual session in connection with the camp-meeting at Minneapolis, June 23, 1886. Meeting was called to order by the President. Minutes of last session, also report of Secretary and Treasurer, read and approved. On motion, the Chair appointed committees as follows: On Nominations, Fred Lashier, C. W. Wyman,

Allen Moon; on Resolutions, D. M. Canright, Wm. Schram, F. L. Mead. The remainder of this meeting, also the second, third, and a part of the fourth meetings, was taken up in discussing the resolutions, which were as follows:—

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

Whereas, We recognize in the Sabbath-school the means for obtaining this knowledge; therefore—

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

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

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

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

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

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

Resolved, That we will hold from two to four Sabbath-school conventions in this Conference, in different parts of the State, during the coming year, securing the best assistance that can be had.

Resolved, That we will endeavor to introduce and maintain teachers' meetings in connection with all our Sabbath-schools wherever practicable.

Resolved, That we will make special efforts to induce all our people to take the *Sabbath-School Worker*.

Resolved, That we hereby recommend the officers of this Association to make every reasonable effort to have all our schools provide themselves with a good supply of Sabbath-school helps.

Resolved, That we request the State Conference to allow the President of this Association to spend at least the larger share of his time in the Sabbath-school work in the State.

Whereas, Intelligent, devoted sisters are especially adapted to the teaching of children in the Sabbath-school work; therefore—

Resolved, That we will encourage such to work in that branch of the cause as the way may open.

Whereas, The new song book, "Joyful Greeting," has made its appearance among us, recommended by our best Sabbath-school workers; and—

Whereas, We feel the need of a new song book in our Sabbath-schools; therefore—

Resolved, That we recommend its use in all the schools in our Association.

The Committee on Nominations presented the following report: For President, W. B. White; Vice-President, H. P. Holser; Secretary and Treasurer, E. S. Babcock; remaining members of Executive Committee, Byron Tripp, F. L. Mead. As the Conference had voted to send Bro. W. B. White to labor in Dakota, a motion was made substituting the names of H. P. Holser for President, F. L. Mead for Vice-President, and Allen Moon as one of the Executive Committee in place of F. L. Mead. The report as amended was adopted. Eld. Canright gave excellent instruction on the S. S. work and its importance; and, taking the meeting as a whole, we have never before had so much attention given to the S. S. work.

E. S. BABCOCK, Sec.

DAKOTA S. S. ASSOCIATION PROCEEDINGS.

The first meeting of the seventh annual session of the Dakota S. S. Association was held at Huron, June 29, at 9 p. m. President in the chair. It was voted that the reading of the minutes of the last annual meeting be waived for the present. The President was empowered to appoint the usual committees, which were as follows: On Nominations, Geo. Henton, A. D. Smith, J. C. Mikkelsen; on Resolutions, D. M. Canright, G. H. Smith, E. S. Abbott.

Adjourned to call of chair.

SECOND MEETING, JULY 2, AT 5 P. M.—Eld. Canright spoke at length on the importance of the Sabbath-school work, showing that much can be done if the work is only given the place and attention it deserves.

The Committee on Nominations submitted the following report: For President, Vesta J. Olsen; Secretary and Treasurer, Isa L. Ransom; Executive Committee, C. H. Smith, C. P. Frederickson, Geo. H. Snyder. It was voted that the report be adopted item by item. After remarks by Eld. Canright, the nominees were elected to their respective offices.

The Committee on Resolutions presented the following:—

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

Whereas, We recognize in the Sabbath-school the means for obtaining this knowledge; therefore—

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

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

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

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

Resolved, That we urge upon all our ministers the importance of the Sabbath-school, and request them to pay special attention to it, in trying to raise the standard and awaken a deeper interest in the churches which they may visit.

Resolved, That we will hold two or more Sabbath-school conventions in this Conference, in different localities, during the coming year, securing the best assistance that can be had.

Resolved, That we will endeavor to introduce and maintain teachers' meetings in connection with all our schools, wherever it is practicable to do so.

Resolved, That we will make special efforts to induce all our people to take the *Sabbath-School Worker*.

Resolved, That we hereby recommend that the officers of this Association make a reasonable effort to have all the schools supply themselves with the best helps in the Sabbath-school work.

Resolved, That we request the Conference to allow either the President or the Secretary of this Association to spend some time directly in the Sabbath-school work in the Conference.

Whereas, Intelligent, devoted sisters are especially adapted to the teaching of children in the Sabbath-school work; therefore—

Resolved, That we will encourage such to work in that branch of the cause as the way may open.

These resolutions were fully discussed, and the importance of them shown, by Elds. Haskell, Canright, Olsen, and others, after which they were adopted.

Adjourned to call of Chair.

The camp-meeting Sabbath-school, held Sabbath morning, July 3, was of unusual interest. The children occupied the tents used for German and Scandinavian meetings, while the *Instructor* division and German and Scandinavian brethren occupied the large pavilion. Eld. Canright had charge of the school in this tent, while Srs. C. C. Whitney and Marthina Sorenson had charge of the children's divisions. The schools came together without confusion, and the lessons showed careful preparation. The most interesting exercise was the review of the *Instructor* division. The classes in English, German, and Scandinavian were reviewed at the same time by Brn. Canright, Shultz, and Johnson, without disturbing each other. About five hundred took part in the Sabbath-school, and the donations amounted to \$43.67.

VESTA J. OLSEN, Sec. A. D. OLSEN, Pres.

Special Meeting Department.

THE MICHIGAN CAMP-MEETING.

The Michigan camp-meeting will be held at Grand Rapids, Mich., Sept. 20-23, 1886, and all are especially requested to come the first day of the meeting, on account of the street car accommodations in getting to the ground, which we cannot depend upon after the 20th. The ground lies on the street car line to Read's Lake. Workers' meeting will commence one week earlier than the above date, and all the workers are expected to attend, and as many others as can consistently do so. Competent persons will be present to give instructions in the different branches of the work. All should bring tents and bedding, and tools to work with. Some time will be spent each day of the workers' meeting in making preparations for the camp-meeting. This will be an important meeting, and all Seventh-day Adventists in Michigan should avail themselves of this opportunity of attending it. None can afford to stay away. Grand Rapids is easy of access. It has good railroad facilities, the managers giving reduced fare to all attending the meeting. The Committee will do all in their power to make it as pleasant and convenient as possible for all.

CONF. COM.

THE NEW YORK CAMP-MEETING.

THERE has been a general expectation in our Conference that the New York camp-meeting would be held in Utica this year, and the Committee had so planned; but circumstances have so changed that Watertown now seems to have stronger claims than Utica. A State fair at Utica and a temperance camp-meeting near there will militate much against the

benefit which one of our camp-meetings might otherwise have upon that city. There are plain indications also that there would not be as much interest on the part of the people of Utica to hear, as there would be in Watertown. The interest in Watertown is such that it would not be wise to leave it so long as would be necessary for a worker's meeting and camp-meeting which would extend over a period of two weeks; while if the camp-meeting was held here, we could run our tent-meeting during the workers' meeting, and the camp-meeting would strengthen and encourage the new friends of the cause here, and give influence and permanence to our work.

We can secure a fine ground free, only one mile from the center of the city, and right on the Utica and Black River railway. The providential indications are now strongly in favor of Watertown for our State camp-meeting and conference, Sept. 15-21; and unless matters change materially, that city will be decided upon.

Delegates should be chosen without delay. Although not so central, geographically, as Utica, it is fully as near the majority of the Sabbath-keepers of our Conference; and inasmuch as the camp-meeting has been located at Syracuse, the geographical center of our Conference, for two successive years, it is no more than equitable that Northern New York should be favored this year, especially when we remember that Oswego, Jefferson, St. Lawrence, Franklin, and Clinton counties contain about one half the Sabbath-keepers in the State, and that the distance from Syracuse and all places west of there in our Conference is only twenty miles more to Watertown than to Utica. Reduction of fare will be granted, undoubtedly, and particulars will be given next week.

M. H. BROWN.

MAINE CAMP-MEETING.

This meeting will be held, Sept. 1-7, in Deering's Oaks. This is just outside the city limits of Portland, and it is the same ground which was occupied two years ago. The location seems to be all we can desire. Street cars pass the ground every fifteen minutes. In another part of the REVIEW you will find directions for coming to the camp-meeting.

WHO OUGHT TO ATTEND THIS MEETING?

1. Those who have been struggling with the enemy, and have obtained the victory. Their influence is needed at such convocations.
2. Those who, in the battle, have seemed to be overcome as often as they have been victorious, and are feeling weak. They need such help as may be obtained at our annual gatherings.
3. Those who have backslidden, and have merely a form of religion. If these continue in the course they are pursuing, in a little while the enemy will have full possession of them, and they will march on in their weakness, occasionally making a resolution to be good, but being unable to carry it out. By all means, such should be present.
4. Those who have about made up their mind to make no further effort for eternal life, and perhaps have abandoned God's Sabbath. They certainly will be lost unless they can be helped in some way. This help must come, it will come; for Jesus will be present at this gathering.
5. Our unconverted children should be present. While here, their former associations will be broken up, and, it may be, God's Spirit will so work upon them that they will surrender to him.
6. Our neighbors who have become convinced of the truth by missionary work. If they can be induced to be present, they will see the truth more forcibly, perhaps, than before. Through the influence of these meetings they will probably surrender to God, identifying themselves with his people and cause.
7. We should induce all to come whom we think can in any way be benefited by the meetings.

MATTERS TO BE CONSIDERED.

1. The selection of proper individuals as officers for our Conference and tract societies.
2. Our educational interests,—who shall attend the school at South Lancaster to prepare themselves to carry forward this work. There are many among us who need the benefits of a few months' drill in this school. Surely, such individuals should be present. Every church should be interested to have all those at the camp-meeting who, in their judgment, may become useful persons in some branch of the cause. The Spirit of the Lord has spoken to us in Testimony No. 33, page 147, as follows: "Every church should make special preparation for the training of missionaries. . . . My brethren, we have erred and sinned in attempting so little. There should be more laborers. The little efforts we have made in this direction fully warrant greater ones. It is true some who have been assisted have proved unworthy, but this should not discourage us. If these individuals who will make workers can be induced to be present at the camp-meeting, where these matters will be talked up, it may be that God's Spirit will work upon them, and they will feel like consecrating themselves to his cause. Brethren, look around in your churches, and see who there is whom you can in any way interest to attend the meeting. Talk up the matter of coming before them, and perhaps, in this way, you may be

instrumental in getting some laborer into the cause who will win many souls for Christ."

3. Then, there is our city-mission work, which is only just begun, and will come up for consideration, with questions to be decided as to what shall be done. We have made a little beginning, and we trust have obtained some experience which will greatly benefit us in the prosecution of this branch of the work.

4. Our canvassing work, which is becoming quite an important factor. Some of our students who have attended the academy are becoming quite good salesmen, demonstrating the fact that our books can be sold by the thousand here in old Maine. If there is one work more important than another, it is that of getting our reading matter before the people. Already nearly one thousand copies of the "Marvel of Nations" have been sold. Individuals are developing in this branch of the work, and becoming competent laborers; but there are others who, with a few months' drill, we are quite sure would succeed.

5. What shall be done in view of the approaching Sunday crisis? In some States the brittle thread upon which religious liberty was suspended has been severed, and our brethren are going to prison, their property is being confiscated. How long it will be before the thread is severed with us we cannot tell. We need counsel from all our people on these matters. If we stay at home and cling to earthly possessions, and miss the great advantages which can be obtained at such a gathering, all these earthly possessions will soon leave us, and we will wake up when it is too late to find ourselves lost.

Come, brethren, sisters, and friends, prepared to stay until the close of the meeting. Last year so many left on Monday that it nearly broke up the meeting. Monday is always the best day of the meeting. The crowd is away, and the meeting is settled down into a condition where we can get hold and labor for others better than at the beginning. We expect that Elds. Butler, Haskell, and Smith will be present. Who knows but this may be the last time that some of these servants will be present at our annual gathering. It is but a little while since Bro. White and Bro. Andrews were with us; but they will be with us no more; we may remember their counsels and admonitions, but will not see them again till the battle is over. Come, brethren, let us make the most of this gathering.

MAINE CONF. COM.

THE ILLINOIS CAMP-MEETING.

WE are very anxious that our annual State meeting shall be a success. Already our workers are on the ground doing good work, preparing the way for the meeting by canvassing, colportage work, and Bible readings. Provisions are being made for a large gathering. We shall have a larger pavilion tent than last year, and a greater number of family tents to rent. Our dining tent will be larger this year, and arranged to accommodate a greater number of guests, so that those who may desire to board while on the ground, during both meetings, can do so at small expense.

THE WORKERS' MEETING.

We are glad to know that Eld. D. M. Canright will be with us during our workers' meeting; and his experience as a teacher in the various branches to be taught at this time, will insure a large attendance of our brethren and sisters at the workers' meeting. In order that this meeting may accomplish good for our State, there must be a general attendance of the conference officers, the camp-meeting committee, (who should be present beforehand), the ministers, licentiates, colporters, canvassers, and workers, and all who expect to engage in any branch of the cause of God; also all the leading brethren and sisters in the Conference, and all the officers of the T. and M. Society, Sabbath-school Association, and H. and T. Society. These can work a portion of the time, and get everything ready for camp-meeting. All the business can be planned, and much of it done, during the workers' meeting, so it will be out of the way, and not interfere with the spiritual interests of the camp-meeting. We want to have much of the auditing done. All those who have accounts with the Conference, must have their reports all ready before they come to this meeting. Blank yearly reports have been sent to all the laborers in the Conference, and the Auditing Committee will not accept a report that is not filled out according to this blank.

CONFERENCE REPORTS.

The clerks of the different churches will receive blanks to fill, which must be properly prepared, and sent to Eld. Geo. B. Starr, at Clinton, Ill., either by mail, or by those who come at the commencement of the workers' meeting, so that he can have his report prepared to present to the Conference. Each delegate must be furnished with the requisite credentials, and the delegates ought to be on the ground so that the Conference may be organized, and much of the business transacted, during the workers' meeting.

CHOOSING DELEGATES.

Those who are to represent the churches should be those who are bearing the burdens of the churches. The officers of a church are certainly the ones whom

we would think the most proper to represent the true interests of a church. We want those of influence to form the Conference, men possessing the most wisdom, and who are sound in judgment. Do not select any one as a delegate simply because he is coming to the camp-meeting. Select your best men, and send them, even if the other members of the church have to donate to help pay their traveling expenses. Brethren, we are doing work for God and eternity, and we must do it in the very best manner possible.

THE CAMP-MEETING JOURNAL.

will be sent to each company of Sabbath-keepers in the State, for distribution; and we confidently hope that each one will take a deep interest in publishing the meeting by inviting their neighbors, and urging all the members to attend the meeting. Circulate the journals, and post them up in your post-office and other public places in your respective communities.

R. M. KILGORE.

News of the Week.

DOMESTIC.

FOR WEEK ENDING AUG. 14.

—Fire at Folsom, Cal., Friday, destroyed twenty-six of the principal business houses, with a loss of \$150,000.

—Philadelphia papers state that the Saturday half-holiday movement is becoming an assured success there.

—Within the last five years, cashiers and clerks holding positions of trust in Philadelphia have stolen over \$3,000,000.

—Four homing pigeons released in New York reached New Haven, Conn., eighty-seven miles distant, in sixty-seven minutes.

—The Grand Jury in New York City, Tuesday, indicted Rollin M. Squire, Commissioner of Public Works, and Maurice Flynn, a contractor, for corrupt conspiracy.

—Captain Frank D. Longford, of Gloucester, Mass., was impaled Tuesday by a sword-fish which he had harpooned. He will probably die.

—Four lives were lost and two persons were injured Saturday in a railway collision on the Chesapeake and Ohio Road, near Limestone, Ky.

—On the Foster farm, near Jefferson, Wis., five persons were killed by the explosion of the boiler of a threshing machine Tuesday. Several others were scalded, one fatally.

—On account of wash-outs, one hundred and seven carloads of excursionists were detained at Atlantic City Sunday, causing great inconvenience and considerable excitement.

—From portions of Illinois and Indiana come reports of a very severe storm which wrought havoc throughout large districts of country. At St. Charles, Ill., two men were killed by lightning, and at Monticello great damage was done to property.

—A line of steamers to be known as the Spanish Central American line, will be established between San Francisco and Panama and other Central American ports. A reduction of duties on goods imported by these vessels will be allowed by the Costa Rican Government.

—Experiments were recently made at Underwood Springs, Me., by which the water gas was converted into ice so intensely cold that common ice by its side melted as if exposed to fire. It is to be used as a local anæsthetic, completely numbing the portion of the body to which it is applied, without any ill effects following.

—A gale at Edina, Mo., overthrew the tent of Sells' circus, while a performance was being given, Friday. The canvas and poles fell upon the audience and many persons were injured fatally and seriously. The terrible effect of the stampede that followed was noted in the number of persons who had broken legs and arms.

—The creditors of the late Archbishop Purcell held an indignation meeting, and adopted a petition to the Pope demanding the recall from the diocese, of Archbishop Elder, who is charged with lying and swindling, and who vigorously combated the suit brought to subject diocesan property to the claims of the creditors.

—Two coopers, William Potts and George Hazlitts, navigated Niagara's whirlpool rapids Sunday in a barrel-shaped boat. The feat was accomplished in the presence of 15,000 people. A landing was made at Queenstown, Canada, five miles from the starting place, the *Maid of the Mist's* dock. The voyage occupied fifty-five minutes.

—The elevator at Eggleston, Goodhue County, Minn., was destroyed by fire Sunday, and fell across the railroad track as a freight train was passing. The engine was thrown from the track, and the cars caught fire. Three tramps, who were stealing a ride, were burned to death, and three others were seriously injured. It is thought the elevator was struck by lightning.

—Along the line of the Wisconsin Central Railroad for 100 miles forest fires were raging Monday. People are fighting the flames that threaten to destroy the towns, but no power can save them should a strong wind arise. The villages and towns are surrounded on all sides by the fires, whose hot breath scorches the inhabitants and shrivels up all vegetation. The town of Spencer, county seat of Marathon Co., Wis., was laid in ashes Sunday by flames com-

municated from the burning forests in that and Clark counties. The loss will be upwards of \$300,000.

—Great excitement has been manifested the present week by American and Mexican citizens on the border line, over the case of editor Cutting, the American who was seized by the Mexican authorities for libel, and sentenced to one year's imprisonment at hard labor and a \$600 fine. A volunteer battery of two guns and forty men was organized at Garden City, Kan., in view of possible hostilities with Mexico; while on the other hand a detachment of 400 Mexican troops arrived at Nuevo Laredo Friday night, and placed two cannon so as to command Fort McIntosh on the Texas side of the Rio Grande. It was announced in the City of Mexico that Minister Jackson had filed his resignation last June, but that Secretary Bayard had not yet accepted it.

FOREIGN.

—The Pope had two fainting spells Saturday, and fears were entertained of his recovery. He is now pronounced out of danger.

—There has been a recurrence of the murder epidemic in France, and the details of some of the crimes are horrible in the extreme.

—M. de Lesseps is still sanguine of the success of the Panama Canal, and has now undertaken the fertilization of the Tunisian desert.

—The Spanish Chamber of Deputies last week unanimously resolved to free the remaining 26,000 slaves in Cuba as soon as possible, the Government approving.

—In an article published in the *Nouvelle Revue*, a French traveler declares that there is scarcely a village in Syria without a Protestant church; more than one may be found even in the gorges of Mount Hermon.

—A company has been formed in England and called the National African Company, with a capital of £1,000,000 for the purpose of developing commerce and civilization in the basin of the river Niger.

—A dispatch from Leigh, Lancashire, England, states that a terrible explosion occurred Aug. 13, in the Wood-end colliery at that place. One hundred and forty miners were below at the time. Forty miners perished by the explosion.

—Cholera is raging in Tokio and Yokohama. Advices by steamers from Hong Kong say that fifty people are dying daily in Yokohama. It is feared the disease will spread, as the atmospheric conditions are favorable to its propagation.

—The latest form of boycott is that proposed by the Czar of Russia to the other royal potentates of Europe that they should bind themselves not to visit Paris or any of the watering-places of France, as a punishment for its expulsion of the Orleans princes.

—The Chinese are getting a strong foothold in the Hawaiian Islands. Since the first of the year their population has increased by 1,637. From present appearance the native race is decaying; white immigration does not equal the departures, and only the Chinese are increasing.

—Cholera appears to be on the increase in Italy. The following is the summary of new cases and deaths for Aug. 13: at Barletta, 131 new cases, 63 deaths; at Ravenna, 36 new cases, 9 deaths; elsewhere in Italy, 61 new cases and 30 deaths. At Trieste, Austria, there were 17 new cases and 5 deaths.

—At Sarnia, Can., engraved plates, paints, etc., used in raising figures on American \$1 and \$2 bills, were found in a house occupied by Joseph and Justice Wetherell. The western part of Ontario was flooded by the notes, and many people have been swindled. The criminals escaped arrest.

—Italy, Spain, and Portugal have expressed an earnest desire for the withdrawal of the French pretensions to exclusive jurisdiction of the Catholics in China, under which, the *Cologne Gazette* declares, the number of Catholics in China has decreased from 2,000,000 to 400,000, owing to the hatred of the Chinese for the French.

—Additional information has been received anent the volcanic eruptions in New Zealand. No further loss of life is reported, but no human being approaches the volcanoes. Some of the caldrons have boiled themselves out, others are still steaming. A volcanic cone thrown up in Lake Rotomahana has attained a height of 600 feet.

—Belfast, Ireland, and vicinity, has experienced the past week a reign of riot and anarchy of the most alarming proportions, in which a great number of persons have been killed or wounded. The disturbance began about the 6th inst., and continued with great intensity for several days. The prime movers in the affair appear to have been certain bodies of mainly Orangemen, who persisted in attacking and devastating districts settled by Catholics.

—A London syndicate recently purchased large tracts of land in Mexico lying near the American border, and Mexican agents in London declare that subtle representatives of these English speculators are trying to foment a war between America and Mexico for the purpose of forwarding their own selfish interests. It is also claimed that Cutting has been used as a tool, and others, likewise, by English land speculators who desire the annexation by the United States of any of the northern districts of Mexico, as this would greatly enhance the value of their holdings.

RELIGIOUS.

—Over 350 persons have professed religion at the Harrison revival meetings at Clinton, Ill.

Tahiti is to be left off the list of mission fields, because it has become Christianized.

The Christian community in India is increasing at the rate of 8 1/2 per cent a year, and therefore doubles every twelve years.

There are now in Mexico, connected with missions of five denominations, 10,000 people who have renounced Romanism, and professed faith in Jesus Christ.

The Arabic Bible, for which the United Presbyterian Board of Publication made the grant of \$2,000, is completed, and is selling in Alexandria, Egypt, at a good rate.

In Abyssinia as many as thirty-three Falasha Jews were admitted into the Christian Church, of whom the native missionary, who visited England last May, gave an encouraging account.

The mission work of the Presbyterians of Canada in the island of Formosa, interrupted by the late war between France and China, has been resumed with greater energy than ever.

The Pope has forbidden faithful Roman Catholics to join any cremation society, and orders that if any have left directions by will for their remains to be cremated that they be disregarded.

Rome, which had no public schools while it was under the direct control of the pope, has now 15,000 of its children attending the public schools. This desire for education that has been fostered since Rome became free, has provoked Pope Leo to establish thirty parochial schools, and the Protestant churches have also schools of their own.

Appointments.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 7.

PROVIDENCE permitting, I will meet with the church in Monterey, Mich., Aug. 21. Will hold a meeting at the commencement of the Sabbath. Will some of the Monterey friends meet us at Allegan on Friday, at 3: 40 P. M.

A. S. HUTCHINS.

THE next annual session of the Maine Sabbath-school Association, will be held in connection with the camp-meeting at Portland, Maine, Sept. 1-7.

S. J. HERSUM.

THE fifteenth annual session of the Michigan Tract and Missionary Society will be held in connection with the camp-meeting at Grand Rapids, Mich., Sept. 20-28.

H. W. MILLER, Pres.

THE twenty-sixth annual session of the Michigan Conference of Seventh-day Adventists will be held at Grand Rapids, in connection with the camp-meeting. The first meeting of the Conference will be held Sept. 21, at 9 A. M. All churches should appoint their delegates early, and all should be on the ground in time for the first meeting.

J. FARGO, E. H. ROOT, I. D. VAN HORN, Conf. Com.

THE Illinois Sabbath-school Association of the Seventh-day Adventists will hold its next annual session for the purpose of electing officers and transacting such other business as may come before the Association, in connection with the camp-meeting to be held at Clinton, Sept. 8-14. We will have valuable help in the S. S. work from the General Conference, and hope all will come and take a lively interest in it.

A. O. TAIT, Pres. Ill. S. S. Ass'n.

THE New England Conference will hold its next session at New Bedford in connection with the camp-meeting, Aug. 20-31. It is hoped that there will be a representation of all the companies in the New England Conference. Those who are in places where they have no organized companies, and cannot attend the meeting, should be represented by letter. But all the churches and organized companies should send their delegates. Those coming to represent the Conference should be there as soon as consistent, and we hope to get most of the business done in the early part of the meeting, so that the last part may be devoted to religious services, and meetings for instruction to workers and others.

S. N. HASKELL, E. P. HASKELL, D. A. ROBINSON, New England Conf. Com.

Publishers' Department.

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

RECEIPTS.

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

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

Books Sent by Express.—Geo O Williams, M G Huffman, James Morrow, M V Thurston, Retta Wetherby, P L Hoen, Jacob Oblander, G G Rupert, Lydia B Panick, D H Overly, Mrs C M Everest, C H Priest, Lysle Reynolds, Joseph Philard, C L Chadwick, G W Dorch, C W Priest, D T Shireman, S S Shrock, J C Munger.

Books Sent by Freight.—M V Thurston, M May Taylor, May A Loftin, A H Beantomb, H B Tucker, N S Washbond, E E Miles, H P Holser, L Dyo Chambers.

Cash Rec'd on Account.—Penn T & M Soc \$250, Ohio T & M Soc pr G A K, 120., N Y T & M Soc pr M M T 150., Ind T & M Soc pr E G 250., B C S S pr H B 25.04, Wis T & M Soc pr M V T 300., Tenn T & M Soc pr J H D 30., Mich T & M Soc pr H H 187.66.

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S. L. Academy.—Iowa T & M Soc \$30., Dak T & M Soc 67.

O. H. T. D. Fund.—Iowa T & M Soc \$100.

International T. & M. Soc.—Wis T & M Soc \$2.50.

CITY MISSIONS.

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

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

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

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, 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. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

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

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

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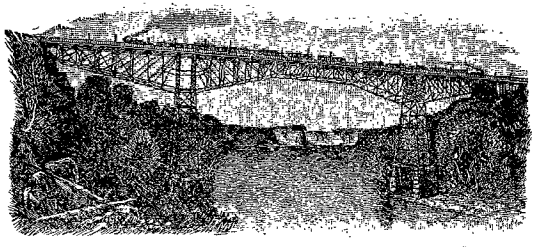
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Time Table, in effect June 27, 1886.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and times.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday. St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 17, 1886.

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REMAINING CAMP-MEETINGS FOR 1886.

TEXAS, Midlothian,	Aug. 17-24
Kansas, Osborne,	" 19-30
Ohio, Mt. Vernon, Knox Co.,	" 17-24
Nebraska, Atkinson,	" 19-23
Massachusetts, New Bedford,	Aug. 20-31
Maine, Portland,	Sept. 1-7
Washington Ter., Seattle,	" 1-6
Illinois, Clinton,	" 8-14
New York, Watertown,	" 15-21
Nebraska, Lincoln,	" 15-21
Nevada,	" 15-22
Michigan, Grand Rapids,	" 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
Minnesota, Owatonna,	Sept. 8-13
Minnesota, Osakis,	Sept. 29 to Oct. 4
	GEN. CONF. COM.

We have received from the Pacific Coast a copy of a rather insignificant sheet, bearing the unsavory title of "The Boycotter," the organ of the unsavory "Cigar-makers' Union," the evident design of which is, by means of this ill-famed method of attack, to annihilate the Pacific Press Publishing House. As we are informed that the only effect thus far noticeable is a marked increase of work at the above place, we conclude that the worthy (?) organization of cigar-makers have been unwittingly firing a boom-erang.

THE MICHIGAN CAMP-MEETING.

THE Railway Association of Michigan, which includes all the railroads in the State, has voted to return at one-third fare all who pay full fare in coming to the camp-meeting at Grand Rapids. Certificates

will be furnished on the camp-ground by the Secretary, as usual.

A. R. HENRY.

Battle Creek, Aug. 16, 1886.

S. S. CONVENTIONS FOR MEMPHIS AND HAZELTON.

A SABBATH-SCHOOL Convention will be held at Memphis, commencing Friday evening, Aug. 27, and continuing over Sunday. Two sessions will be held each day, from eight o'clock to twelve, and from one to half past three o'clock. At Hazelton the Convention will begin Tuesday evening, Aug. 31, and will continue during Wednesday and Wednesday evening.

At Memphis the lessons will be, No. 31 in Book 1, No. 27 in Book 3, and the regular lesson in the *Instructor*. At Hazelton, the lessons of the preceding Sabbath will be recited.

In order to hold these conventions at the appointed times, it will be necessary to take up the appointment for Potterville, Aug. 28, 29; and this we have decided to do, after consulting with the director of that district. This Convention will probably not be held until after the camp-meeting; due notice will be given.

M. B. MILLER, Pres.

NOTICE.

It is thought best to take up the appointment for the camp-meeting in the Northern part of Wisconsin for several reasons: 1. A suitable place cannot be found at Eau Claire, without going so far out of the city that but very few could attend. 2. Many of the brethren living near the Minnesota line attended the camp-meeting at Minneapolis, and have expressed themselves as not being able to attend another this year. 3. The drought has been so severe that the crops in some places are nearly ruined; and after consulting with some of the leading brethren, all seemed to think best to drop the matter until a more thorough canvass can be had.

COMMITTEE.

HOW TO COME TO THE NEW ENGLAND CAMP-MEETING.

Those coming from Northern and Central New Hampshire, should come over the Cheshire road, through Keene, as we can give a free return over that line. Such should purchase tickets to Fitchburg only; then on reaching Fitchburg, buy a round-trip ticket for the New Bedford camp-meeting; and all who come over the Fitchburg line through Fitchburg should do likewise. Trains leave Fitchburg for New Bedford at 7:25 and 9:00 A. M., and 12:15 and 4:00 P. M. All who come from Lancaster and that vicinity, will purchase a round-trip ticket at Clinton for \$2.75. The Fitchburg ticket, of course, will cost a little more. Those coming from Worcester and all points west of there, should purchase tickets to South Framingham. At South Framingham you will purchase a round-trip ticket to New Bedford, costing \$2.10.

Those coming from Haverhill, Newburyport, Rowley, Ipswich, Danvers, Reading, Woburn, and all points east of and around Boston, should come to Boston, and purchase round-trip tickets at the Old Colony depot, for New Bedford for \$2.25. Those coming from Rhode Island can get a round-trip ticket at Attleboro for \$1.25. Such should buy tickets to Attleboro, and there get the round-trip ticket.

We have been highly favored in securing a beautiful ground right in the city, with horse cars passing it directly on one side. All who come on the railroad can take the horse cars at the depot, and be carried to the ground for five cents. Southward from the encampment "old ocean's blue" appears in full view.

It is greatly desired that there be a general rally of our people at this meeting. There are many reasons why this should be so. Make the sacrifice, brethren and sisters, and come to the camp-meeting. You will not regret it if you do. Because it may be a little farther off, do not say that you will not go this year; but come, and use your influence to have others come also. Come at the beginning, and stay till the close. Several have recently taken hold of the truth here in the city, and others are deeply interested. A good turn-out of our people and a successful camp-meeting here will help the cause in this city much. If this meeting is in the order of God, then it is your duty to come, and it is to be hoped that each one will do his duty.

D. A. ROBINSON.

HOW TO COME TO THE MAINE CAMP-MEETING.

This meeting will be held in Deering's Oaks, the same ground used in 1884, September 1-7. The Maine Central R. R. company will grant round-trip tickets to Woodford's from all its principal stations and return for one regular fare. These tickets can be purchased on this road from Aug. 30 to Sept. 3, good to return till Sept. 8. Have all baggage coming on this road checked to Woodford's. Street cars will await the arrival of all trains, to take passengers to the camp-ground. Bring your checks to the camp-ground, and deliver them to E. C. Taylor, who will see that the baggage is immediately transferred to the ground.

The Grand Trunk line will instruct its agents at Bryant's Pond, W. Paris, So. Paris, and Mechanic Falls to issue return tickets to Portland for single fare, good for coming from Aug. 30 to Sept. 3, and for returning until September 8. Inquire for excursion tickets to the S. D. A. camp-meeting. At the depot in Portland, passengers will take the street cars, and ride to Preble St., where they will exchange cars for the camp-ground. Each one should remember to buy of the conductor on the street cars, transfer tickets, which will cost eight cents. Bring your checks to the camp-ground if you want special favors in the transportation of baggage. The Portland and Ogdensburg R. R. will do as they did last year. Let all who desire to come purchase regular tickets to Portland, and we can obtain free returns. Check baggage to Portland. Those who bring their checks to the camp-ground, and deliver them to E. C. Taylor will get special favors in the transportation of baggage. All tickets must be purchased by Friday, as that is the last day they can be had at the reduced rates.

A. O. BURRILL.

THE LOCATION OF THE ILLINOIS CAMP-MEETING.

It has been thought by many of our brethren in the southern part of the State that we were partial in holding our meetings so far north. But if we consider the matter closely, we can readily see that all of our camp-meetings for the past ten years have been held about as near the center of the residences of Sabbath-keepers as it was possible to locate them. With a knowledge of the location of the Sabbath-keepers in the State, you will notice that very few of them live south of the Louisville and Nashville R. R. running from Mt. Carmel, Wabash Co., to St. Louis. So it would be injustice to throw our camp-meetings so far south, when there is no one living in that part of the State to be accommodated by so doing. We admit that the camp-meeting at Aurora last year was well toward the north; but aside from this, and the one held at Sheridan, the camp-meetings for the last ten years have not been far from the central line between the Sabbath-keepers in the northern and southern parts of the State. We will readily see, when we come to look the matter over, that we cannot take the long, narrow point of Southern Illinois (in the extreme south of which there are no Sabbath-keepers to our knowledge) into consideration when we come to locate the camp-meeting. We must not go south of where our churches are located when we make our calculations for the central part of the State. We desire, as far as possible, to accommodate all our brethren, and we hope all will realize the importance of these yearly gatherings, and that none will fail to attend the meeting at Clinton. We confidently expect to have the best and most important camp-meeting this year that has ever been held in Illinois. Let nothing hinder you from coming.

ILL. CONF. COM.

A GOOD TESTIMONY.

A SERMON on the resurrection, delivered Easter morning, April 25, at Sage Chapel, Cornell University, by Rev. E. E. Robinson, D. D., contains the following testimony relative to immortality:—

The "Christian idea of immortality, furthermore, is that of an immortality of embodied, and not of unembodied, spirits. It is from heathen mythologies, and not from Jesus or his apostles, that we get the idea of a future state of bodiless ghosts. Indeed, it is only by questionable inferences from Scripture that we can venture to speak of even the recently departed as disembodied spirits. The apostle Paul yearned to be released from his earthly body, but he distinctly disclaimed any desire to become an unclothed spirit. He longed only to be 'clothed upon' with the new heavenly garments. And in all his writings, it is to the complete redemption of the whole man, 'to wit, the redemption of our bodies,' as well as of our souls, that he is ever looking forward. To him, as well as to all the other New Testament writers, Christ was not only the first-fruits of them that are asleep, but also the pledge that all the sleeping dead at the last shall arise. The immortal life they all look forward to, is an immortal life of the whole and undivided man."