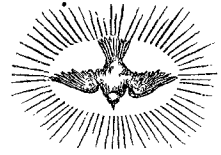


Advent Review



AND SABBATH HERALD.



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

VOL. 63, No. 35.

BATTLE CREEK, MICH., TUESDAY, AUGUST 31, 1886.

WHOLE No. 1680.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

RESIGNATION.

BY J. M. HOPKINS.

"Lead me, O Lord, in thy righteousness because of those which
beserve me [margin]; make thy way straight before my face." Ps.
6: 8.

REACH down thy loving hand, O Lord,
And let me place my hand in thine.
Lead me according to thy word,
For thou art goodness all divine.

I know the way may sometimes lie
O'er mountain steep, through desert wild;
And yet, resigned, I pray that I
May follow thee, a trusting child.

Sometimes 'neath sunny skies, and clear,
Where flowers bloom along the way;
Sometimes thy cheering voice to hear—
Then make me grateful, Lord, I pray.

Sometimes to "pass beneath the rod,"
Keenly to feel its smart and pain;
Yet still resigned to thee, my God;
Thy judgments may not be in vain.

At every time, in every place,
Whate'er thy righteous will may be,
Lead me, oh, lead me by thy grace,
And joyfully I'll follow thee.

Chatfield, Minn.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the
Lord hearkened, and heard it, and a book of remembrance was written
before him for them that feared the Lord, and that thought upon his
name."—Mal. 3: 16.

WALK IN THE LIGHT.

BY MRS. E. G. WHITE.

God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ.

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellow-men, in order to express by their words and acts the love of God which animates their hearts. In this way they will be lights in the world, and the light

transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light.

The Spirit, wisdom, and goodness of God, revealed in his word, are to be exemplified through the disciples of Christ, and will condemn the world. God requires of his people according to the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and their darkness is great according to the degree that their light was abundant. Accumulated light has shone upon God's people. Many have neglected to follow the light, and for this reason are in a state of great spiritual weakness.

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. Those who never had the light to reject, will not be in condemnation. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon them; but the light will not save them, unless they consent to be saved by it, and fully live up to it, and transmit that light to others who are in darkness. God calls upon his people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord which is needed. One cannot do this work for another. Religious knowledge has accumulated, which has increased corresponding obligations. Great light has been shining upon the church, and they are condemned by the light, because they refuse to walk in it. If they were blind, they would be without sin. But they have seen light, and have heard much truth; yet they are not wise and holy. Many have not advanced in knowledge and true holiness from what they were years ago. They are spiritual dwarfs. Instead of going forward to perfection, they are taking back tracks to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness.

Will the Israel of God awake? Will all who profess godliness seek to put away from them every wrong, confess to God every secret sin, and afflict the soul before him? Will they with great humility investigate the motives of every action, and know that the eye of God reads all—searches out every hidden thing? Let the work be thorough, the consecration to God entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion—a transformation of the mind, without which we are not saviors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they shall be.

There is too much comparing ourselves among ourselves, taking poor fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the

world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, WANTING!

With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it; and yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people; yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things.

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one must obtain an experience for himself, act well and faithfully his part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if through lack of watchfulness he has lost a heavenly grace, he will have a struggle to regain it.

But it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for way, there is danger in the enemy's camp, and something must be done. Persecution and reproach only wait for those who are indued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master.

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance that they do not really know half the time whether they are following his footprints, or the footsteps of their great enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs, and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples.

The life and spirit of Christ are the only standard of excellence and perfection, and our only safe course is in following his example. In doing this, he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness.

PAUL AND THE CHURCH AT ROME.

BY ELD. G. D. BALLOU.

It has no doubt been a question in the minds of many how a church was raised up at Rome without the bestowal of apostolic labors, and why Paul should have such an interest to visit Rome that he would speak of it years in advance. Acts 19:21. Why he should have written so familiarly to persons where he had never labored is also an interesting question.

The 16th chapter of Romans in connection with some expressions in Acts, gives a key, I think. In nearly every place where Paul had preached, in Asia and Galatia, at Corinth, Philippi, and Ephesus, great persecution was raised against those who embraced the gospel. Some of these converts moved to Rome, possibly with a view of escaping the intolerance of their former brethren, and possibly for the purpose of carrying the gospel to that city. That Paul was aware of the movements of these brethren cannot for a moment be doubted. But the minds of some dwellers at Rome had been called to the gospel even before Paul was converted; for the Roman strangers had carried back with them from Jerusalem the impressions they had received on the day of Pentecost. Acts 2:10.

We find Paul laying plans to visit Rome while he was laboring in Macedonia and Achaia the first time. Acts 19:21. This was nearly three years before he wrote his epistle to the Romans, which was written at Corinth the first part of the year A. D. 60, while he was spending three months in Greece just after the uproar at Ephesus. Acts 20:1-3. His arrest at Jerusalem occurred during the latter part of this year. The epistle was sent to Rome by the hands of Phebe (see note at the end of the epistle), who was connected with the church at Cenchrea, which was only a few miles from Corinth. When Paul wrote, he was still planning to visit Rome on his way into Spain, and was about departing from Jerusalem (Rom. 15:24-29), where he was arrested shortly after his arrival. Acts 21:27. Paul must have designed the epistle to reach Rome before he arrived at Jerusalem; for he requested the prayers of the church at Rome, that he might be delivered from them that did not believe in Judea, and that

the offering he was about to bear to Jerusalem might be accepted. Rom. 15:30-33. It was on this trip that he was warned by the Spirit of God that bonds awaited him at Jerusalem. Acts 20:22; 21:10-13. Just after his arrest, the Lord assured him that he should yet be permitted to carry out his long cherished plan of preaching the gospel at Rome (Acts 23:11); and we know how he managed to accomplish his purpose two years later by appealing to Caesar. (Compare Acts 24:27; 25:10, 11.)

I have been thus minute in order to show how Paul planned to visit Rome, and, though for five years he was hindered, how the providence of God opened the way in a very different manner than he expected, for him to serve the cause of Christ. Paul preached at Rome, not publicly, but in his own hired house, to those who came to inquire the way of him; but he there, in that hired house, wrote many of his epistles which have comforted and edified the church for 1800 years.

Now, by reference to the 16th chapter of Romans, we shall find some twenty-eight individuals named, besides their families and friends, as among those he was addressing at Rome. Some of these were Paul's relatives. I also conclude that his mother was there. (See verses 7, 11, 13.) Some were very dear friends (verses 5, 8, 9); one of them was the first man converted to Christ in Achaia (verse 5) (Corinth was the capital of this province). With Priscilla and Aquila (verse 3) he had made tents for a long time at Corinth. Acts 18:11. An interesting thought occurs here; was it not perhaps through Priscilla and Aquila that Paul first became interested in Rome? Their home was at Rome (Acts 18:3), and they had left there on account of the decree of Claudius Caesar commanding all Jews to depart from Rome. It was in the year A. D. 54 when Paul first met them and they were converted. Now they were back at their home in Rome. There is no doubt that it was through their influence that many of Paul's friends and converts also had been led to Rome.

In verse 7 we learn of two who were Paul's kinsmen. They had become converted to Christ before Paul's conversion. They had also been in prison with him. Is it any wonder that Paul should have felt a special anxiety to go to Rome when so many of his dear friends and relatives and children in the faith were there before him? Is it at all strange that he should have addressed them a letter? But though he had friends there, and earnestly desired to preach the gospel in Rome with influence and sympathies to aid him in his work and enjoy their society, the Lord saw fit to send him there a prisoner finally to be executed in their midst.

"A MINISTRY OF LOVE."

BY N. S. TENNEY.

THAT Christ's ministry was one of love, none attempt to deny. How a ministry of love can also be one of law, of order, of beautiful harmony with every principle of the Scriptures, many fail to perceive. Satan seems to have so completely blinded the minds of the people of this generation, that they cannot see the connection existing between law and love. That every command of God was given in love to man, the infinite Creator giving that only which would work out the highest good to the creature, cannot be denied; and yet how few seem to perceive this when writing or speaking of the law of God! I have been astonished at the way in which even the popular ministry of the present day lightly brush aside the solemn command of God to make room for the practices of the church, when they find themselves out of harmony with his holy word. I have also been deeply pained to see the way in which they confound the moral law with the ceremonial law, in order to confuse their hearers and destroy the force of logic. That they themselves do not realize the consequences of their own perverse teachings is clearly evident. It is nevertheless true that the easy way in which multitudes set aside the plain command of God to make room for practices which are not, and never can be, harmonized therewith, sooner or later will make skeptics and unbelievers, and finally end in utter ruin to many souls.

There is a beautiful harmony running all through the word of God. Law being given to govern

man's actions, first, toward his Creator, and, secondly, toward his fellow-men, it has been well said that God's law is a *rule of life*. Who will dare say that every single precept of that law was not given in love to man; that by strictly living up to this perfect rule of life (see Ps. 19:7) the individual, the home, the world, would not be made the better? The perfect law of the Lord has challenged the admiration and defied the wisdom of man to formulate its equal, or produce anything like it for the government of the world; hence our own beloved America, coming the nearest in its laws to this perfect law, has become the asylum for the oppressed of all nations. I repeat the thought, who shall say that this wonderful expression of God's will to man, given amid the thunders and awful grandeur of Sinai, written by the finger of God on the tables of stone, was not given in love to man? None can say that it was not.

There is a beauty and a harmony found in all the works of God. In none of them is his love for fallen man displayed in a greater degree than in the institution of the marriage relation and that of the Sabbath; and it will be noticed by the careful Scripture student that these two precepts of the decalogue were instituted in Eden, at the very threshold of the race. Let us consider the wisdom and love of the Creator as manifested in the latter of these important institutions. Any unprejudiced mind will understand at once the love of God in appointing a rest day, when, freed from toil and labor, the family should assemble in their home to commemorate the works of their Creator. Is not the love of God also as clearly seen in naming the day, placing a blessing upon it, and thus giving man an example which he can *ever safely follow*, as in instituting a memorial at all? Let us suppose the Creator had left the day of rest to be named by man, as many claim at the present day, and that he had blessed only a seventh portion of time; how quickly would discord have been brought into the family, by leaving each individual to decide as to the rest day! Had the Creator taken such a course, his law would have been defective, and would have resulted in breaking up that harmony in the family of Adam that it was designed to secure. Even in the matter of sacrifices after sin entered the world, how soon the choice, which was freely left to Adam's family, resulted in enmity and murder! See Gen. 4:3-8.

There is a beauty in all the purposes of God which challenges our admiration; but in none do we see his love displayed in a way to secure such harmony and peace in the family circle as in the institution of the Sabbath. What is more of a foretaste of heaven than the experience of the family circle on a Friday evening, as the Sabbath approaches, laying aside their labors mutually, and gathering around the family altar to read the word of God and bow in prayerful trust and obedience to him? Angels will watch over such a home. God's richest blessings will assuredly be abundantly showered upon such a family. They will be a power in the world for good. How earnestly Christ pleaded that his people might be united in such a blessed harmony as this (see John 17:21)! adding, "That the world may believe that thou hast sent me." When this unity is destroyed, the influence of the family with the world is gone, the peace of the home is broken, all is confusion and discord. Angels depart with sorrowful faces. Some or all of the family circle will be lost, and the consequences none can compute. May God help Seventh-day Adventists to see the importance of coming into perfect harmony, and of having a "thus saith the Lord" for every part of their faith.

Let us ask, Who is responsible for the sorrowful hearts, the broken homes, the disunited families, where, instead of love and harmony, discord and contention reign supreme? Could such a state of things have resulted, had the word of God been implicitly followed? We answer, Never; but, on the contrary, that unity for which Christ so earnestly pleaded would have prevailed everywhere. The Church of Rome is first responsible for setting up its counterfeit rival in the place of the true Sabbath of the Lord, and then for teaching man's obligation to obey the priest and the traditions of men, thus arraying wife against husband, and children against parents, and bringing discord and confusion into the world. And the Protestant churches, so called, are responsible for imbibing this false doctrine, thus perpetuating these terrible

heresies of Rome, and fastening them upon this generation. Alas! when the word of God is departed from, how soon do discord, contention, strife, and all their terrible consequences enter the family circle, break up the home, and mar this most beautiful temple erected by the wisdom of the Creator!

The advocates of Sunday sacredness acknowledge the wisdom and love of the Creator in instituting the Sabbath, by setting a rival in its place, and especially by advocating the enactment of *human laws* to protect a *certain day*. Did not the Creator know all this from the beginning, and guard against it by blessing the seventh day, and forbidding its use for secular purposes? Is not his love as well as his infinite understanding of the needs of the human race displayed in this? How vain and puerile all these attempts of man look when compared to the love and wisdom of the Creator, as displayed in the beauty and perfection of his wonderful law! We say, in conclusion, to any who would tamper with the word of God, Beware! Will you not read your own eternal destiny in the language of Christ found in Matt. 15: 13—"Every plant which my Heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch;"—and Rev. 22: 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book?"

IT DOES AND IT DOES NOT.

BY N. J. BOWERS.

A.—It makes no difference at all which day we keep, just so we give the Lord one in seven. It is no particular day, but one seventh of our time.

B.—Which of the seven do you keep?

A.—I keep Sunday, the first day of the week.

B.—Why do you do so?

A.—In honor to Christ. It is proper that we respect the day on which our Saviour arose for our justification. He is no doubt well pleased to have his followers engage in such a celebration. He appointed it to be so kept in memory of our redemption. It is the Christian Sabbath. The disciples celebrated it by their Lord's example and command. The early church did the same, and it is the universal custom of the Christian church of to-day. I therefore accept the custom, and join in the practice.

B.—You have given half a dozen reasons for keeping a particular day, though on examination none would endure Bible tests; yet you said at the start it makes no difference which day one selects. It seems, however, that it *does* make a great difference, after all. How am I to understand you? Do you not mean that it makes no difference which day we keep, just so we keep Sunday?

A.—Well, I think Sunday is the day we ought to keep, and that the Lord will be displeased if we do not keep it.

B.—And yet you think it makes no difference if you do not keep it?

A.—What I said amounts to about this, it is true. I think every good Christian should keep Sunday, and not be such a stickler for a day as you Adventists are for Saturday.

B.—A good Christian, you think, should not firmly advocate a special day; yet one cannot be a good Christian unless he keeps Sunday—a particular day. It makes no difference, and it does. It is like trying to ride two horses at once, going in opposite directions.

A.—As we cannot agree, I will bid you good morning.

Beloit, Kan.

—The earnest, faithful Christian, who is seeking for a home in "a better country, that is, an heavenly," may truly say,—

"Soon will that home uncloset to me,
Soon these eyes its glories see,
And the faint, weary pilgrim stand
Within that holy, happy land."

ANGEL HELPERS.

BY VIOLA E. SMITH.

WHEN temptations crowd our pathway,
And our foes are great and strong;
When the right seems crushed and helpless,
Trampled down by sin and wrong;
If we saw the host of angels
Sent to help us on our way,
Would our courage fail so quickly?
Would we yield to dark dismay?

If we could, amid earth's discord,
Catch an echo of their song,
If we could but know the rapture
Of the bright angelic throng,
How life's darkest scenes would lighten,
And its heavy clouds roll by,
While our hearts would chime in chorus
With the singers of the sky!

When by friends we are deserted,
As our Saviour was of old,
And the hearts once warm and tender
Have become estranged and cold,
If we knew that all around us
Hands were stretched to grasp our own,
That we were beloved of angels,
Would we cry, "Alone, alone"?

Nay; though earth and hell combining
Should assail the trembling soul,
Leaning on our mighty helpers
We are safe from their control;
For when trusting Heaven to lead us,
Loving ones and wise, to guide,—
"Who in heaven behold our Father,"—
Ever linger at our side.

Mapleton, Ia.

SHALL WE COMPROMISE?

BY H. F. PHELPS.

As we near the end of all things, and see in the angry mutterings of the enemies of the truth the battle cloud rising, and realize that the time is fast approaching when it will be prison walls or a compromise of our faith, the fainting, fearful one is sometimes heard to ask, "Well, we can keep both days then, can we not? In this way we can keep the Sabbath and have our liberty." But what does God say to this?—"Son, give me thine heart." "Ye cannot serve God and mammon."

Let us consider the story of Naaman. "Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper." Through the providence of God, this man heard of Elisha, a prophet of God in the land of Israel; and he sought out the man of God, and was healed of his loathsome disease. Thus by the means of this great trial he became acquainted with the true God; and had his heart been right, in his position of authority and influence, how much good he could have done in his own land! But he was possessed of a spirit of compromise; for he said, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." See 2 Kings 5: 1-19. So he went away to hide his light under a bushel, and we hear no more of poor Naaman, only the sad tale of his mistake.

But you say, as you read verse 19, Did not Elisha tell him to depart in peace?—Yes; and I fear God will bid us depart, and seek peace in trying to serve two masters. But peace is not found in that kind of service. Rather read this, fainting one, and look up: "Therefore 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. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God. . . . The Lord of hosts is

his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, . . . and say unto Zion, Thou art my people." Isa. 51: 11-16. Thank God for this promise!
Lake City, Minn.

AFFLICTIONS OF THE RIGHTEOUS.

BY PERSIS A. REEVES.

As we read the history of mankind in the word of God, we learn that from the first period of their existence they have been rational and accountable beings; they have had a knowledge of God's will. From the beginning of the human race, good and evil have contended for the control of the human mind. Beguiled by the influence of Satan, our first parents disobeyed God. This sin brought death into the world, with all its attendant woes; and ever since that time these have been the common lot of humanity. Generation has succeeded generation, in each of which the righteous and the wicked have lived their allotted time and then passed away, making earth one vast burial place. This would indicate that thus far both are alike partakers of the curse pronounced upon all mankind; but we learn farther that God, from the earliest date until the last generation which is to exist upon the earth, has a chosen people, for whom he has a special regard. These have ever rendered a ready and willing obedience to the commands of God. But the righteous have ever been in the minority; consequently the religious views peculiar to the dispensations in the different ages of the world have never been accepted by the masses of mankind. But never, neither in the past nor present, has popularity proved itself a reliable test for truth. This is made evident to us from the time of the first mentioned patriarchs. Noah had to contend against a vast superiority of number, and was as much a subject of ridicule among his contemporaries as are those of the present time who present unpopular truths. But the mockery of the unbelieving did not prevent the disaster which befell them, neither will it avert the calamities which are to come upon those who disregard the special warnings given to the last generation.

These are not extreme views; for as we scan the history of those who were recognized as notably faithful in the earlier ages, we see that each had trials of a peculiar nature. Abraham, Isaac, and Jacob come in this classification; and we are not perverting scripture when we add that these afflictions were permitted by infinite wisdom, and were intended to have a purifying effect upon their characters. Who that has a knowledge of the devices of Satan—and from the beginning he has ever had a special enmity toward those who have proved obedient—will fail to admit that he had a part in inflaming the minds of those jealously-inclined brothers against Joseph, whose blameless life was a constant reproof to their evil habits? Also Job, who should be classed among the faithful patriarchs, was sorely afflicted, and this through the direct agency of Satan. Moses also, who in later years was so highly extolled by the Hebrew nation, was subjected to many and severe assaults from the enemy. He had occupied a high position in the court of Egypt; was learned in all their wisdom, and "was mighty in words and deeds." But he renounced all this, also his heirship to the throne; for we read in Heb. 11: 24, 25: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Why this spirit of self-sacrifice, when in return he received only reproaches from those for whose interest he so unceasingly labored? The verse that follows tells us that he esteemed "the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."

Nor should we fail to mention the prophets who occupy an honored position in sacred history. In several instances Elijah was forced to flee from the wrath of wicked Ahab. But though his reproaches were lightly regarded by his nation, who continued their course of idolatry, he was under the immediate watch-care of the God he worshiped; and when his mission was finished, he was taken from the scene of his earthly labors. But, as is

ever the case, the truth still had an advocate; for Elisha was endowed with a double portion of Elijah's spirit.

As we come to the period of the captivity, we observe that those who prophesied evil concerning the house of Judah were subjected to every species of scorn and ridicule. Nor was this all. The prophet Jeremiah was cruelly imprisoned, and his life was continually sought; but still he refrained not from warning king, nobles, and people, and contended singly with the false prophets who raised the same cry of "peace and safety" so often heard at the present time. The prophet Daniel, although a man "greatly beloved" of the Lord, was regarded with bitter hatred by those who were opposed to the views he entertained.

At the time of our Saviour, we see the same spirit manifested against those who upheld the truths of the gospel; and his disciples were treated with the utmost severity. In many instances signal miracles were wrought for their deliverance; but when their work was accomplished, they gave their lives in vindication of the principles they advocated. As we read the able defense Stephen made when brought before the Hebrew Sanhedrim, we wonder that Satan could so influence their minds as to cause them to take his life. But the persecution that was then raised against the church at Jerusalem, had the effect to spread the gospel in the surrounding country; for "they that were scattered abroad went everywhere preaching the word." At this time Saul the persecutor by a notable miracle was transformed into a zealous defender of the truth, and became Paul the apostle to the Gentiles. When one was commissioned to go and further instruct him, the Lord said: "I will show him how great things he must suffer for my name's sake." And, truly, his subsequent life was one of suffering, and also an example of patient endurance. In 2 Cor. 11:23-28 he gives a sum total of what he is pleased to term "light afflictions;" but who of our more modern evangelists has such a record?

As we come to a later date, we are led to admire the spirit of devotion for the truths of the gospel which caused that noble army of martyrs to lay down their lives in its defense; and their spirit of fidelity to God's cause was just as acceptable in his sight as that of his followers of whom record is made in the Scriptures. One of the number of whom the world was not worthy, was the great Reformer Martin Luther. When called to face emperor, princes, dukes, and cardinals, at the Diet of Worms, we are told that just before he came to the city a friend sent a messenger to persuade him not to go in. But he answered, "Go tell your master that even should there be as many devils in Worms as tiles on the house tops, still I would enter it." Being called to give his final answer to the question, "Will you retract these books, together with the doctrine they contain?" he stood up before that august body and replied, "I cannot, I will not retract! Here I stand. I can do no other. God help me! Amen."

We glance down to a more modern date, and observe that when the Church of England lapsed into a state of dead formality, God raised up Wesley to preach the doctrine of repentance and faith. His life was one of unceasing toil. He was persecuted, and his character was defamed; and it remained for a later generation to award him the tardy justice which those of his own day failed to render.

Later still, within less than half a century, God has raised up certain ones to present special truths applicable to the last generation. Within this period three distinct messages have been presented, and the attention of God's people has been called to the fulfillment of the prophecies and the nearness of Christ's second coming. The last message of mercy is being proclaimed to the world, and in our own day we see the prophecy concerning it fulfilled; but, as has ever been the case, it is rejected by the masses, and those who have given up a life-time to the work of proclaiming these truths, have been attacked with all the malignancy which the ingenuity of men and Satan combined could invent. They have been slandered, their religious views have been misrepresented, and their bitterest enemies have been among those who occupied the first rank as religious teachers; nevertheless, their labor is owned and blessed of God, and the honest-hearted of all nationalities are uniting to keep the "commandments of God and the faith of Jesus."

But just ahead comes the day of trial, the

testing time for God's remnant church! Shall we falter or turn back? God forbid! Let us rather rejoice that we are counted worthy to suffer with Christ. The company near the throne, of whom John the Revelator makes special mention, are those who come out of great tribulation. We are told that "tribulation worketh patience;" and patience is mentioned as one of the characteristics of commandment-keepers. Soon will come the glorious morning of the resurrection, and the righteous of all ages, who together will constitute a glorious church without spot or wrinkle, will receive their reward.

Meridian, Mich.

LET US NOT SLEEP.

BY MRS. M. E. STEWARD.

"BUT while men slept, his enemy came and sowed tares." Our great adversary never sleeps; he is near every one with all his consummate cunning and cruel power. The moment we are off our guard, he stands ready to drop upon our hearts seeds of slothfulness, of doubt, of selfishness, of pride; and we rouse to find in sorrow our grasp of heaven loosened, and our souls tending earthward. We should watch against the first approach of evil. A single impatient word may be the entering wedge. The mother loses her self-control; an evil angel has entered the house, and he makes his dark, unhappy, hellish influence felt by all. It is too late! we cannot afford the loss that comes to us by one moment's sleep.

We forget to watch for our children, and the enemy does more to injure them in half an hour than we with our greatest efforts can undo in years. Satan sows evil seeds through some young companion or paper or book, and we pray and toil long in anguish of spirit, trying to uproot them. How much better to have fully preoccupied the ground ourselves and then constantly guarded it!

We might have impressed our little ones with the thought that the souls of the youngest are just as dear to the heart of our loving Saviour as are those of older people, and that he needs young workers as well as older ones. By the grace of God we could have fitted them with characters elevated, pure, and strong, and sent them among their little companions to gather them to Jesus. Their lovely, winning lives would have testified for the truth while angels would have talked and worked through them. What an incentive is this to prevent our sleeping as do others whose children are going rapidly down to ruin!

We are disposed to sleep when, like Peter, James, and John, we seem to be on the Mount of Transfiguration. Heavenly things in their glorious excellence appear revealed to us; we delight greatly in the presence of our Saviour, and our souls are filled with his love. This is a favorable time, while brought so near to God, to learn more of him, to listen more attentively, that we may hear all he would say to us. We shall need it all in future experiences as did the three disciples. Had they only heard what was said about the death of their Master at Jerusalem, they would have comprehended it better, and would not have been so hopeless and doubting when the trial came.

We are inclined to sleep in the low vale of trial and sorrow. With our minds fixed upon our wretchedness, we forget to watch and pray. When Jesus said in the garden, "Sit ye here while I go and pray yonder," had the same favored three immediately dropped upon their knees and earnestly prayed with Jesus, they would have kept better pace with the suffering Saviour, and the powers of darkness would have had no control over them. If these disciples, coming from the sacred ordinances and from the near presence of Jesus himself, were immediately so stupified as to completely lose all sense of their surroundings, what danger we are in!

The word of God points out one time above all others in which we are to watch; it is when we see the signs fulfilling of the second advent of our Saviour. There are good reasons for the repeated injunction, "Watch and pray." There is a mighty concentration of predisposing causes to sleep at this particular time, more so than at any other since the world began. The world, the flesh, and the Devil combined, induce a stupor that nothing can overcome but the mighty power of God united with our own earnest, unceasing efforts. Do we

not well to lay hold of every means within our reach that will help keep us fully awake? Oh that "watch, pray, and work" may be the watchword and the description of our lives!

How terrible to be sleeping when "all heaven is astir," and God is preparing for the final Judgment and the close of all things earthly! A paralyzed soul can neither honor God, work out its own salvation, nor help save others. No wonder the prophet, while beholding some who are asleep at this period of time, exclaimed, "Stay yourselves, and wonder; cry ye out, and cry." Isa. 29:9. To sleep now is *eternal death*. Let the cry arouse every one as it did the disobedient prophet of old, "What meanest thou, O sleeper? arise, call upon thy God." Jonah 1:6. Oh the love that yearns to receive us, to thoroughly convert and save us! Our hearts respond, "Just as I am, . . . I come."

"Now to be thine and thine alone,
Oh Lamb of God, I come, I come."

Battle Creek, Mich.

LIFE-INSURANCE.

BY WM. BRICKEY.

At the present time, life-insurance seems to be an epidemic, and has suggested a few thoughts to my mind. For the children of this world it may seem consistent; but for a Christian, it is simply a denial of his faith in God. In his word he claims to be a special friend to the fatherless and widow; but they who practice life-insurance, manifest to the world that they have no faith in his promises. It reminds me of a certain minister of whom I once heard. At his morning service, he said: "Brethren, I have lost my notes, and shall have to depend on the Lord; but this afternoon I will try to have something better."

God has provided bountifully for many all through the forenoon of life, who—withstanding he has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11; see also Ps. 68:5)—think they have found something better for the afternoon. To be consistent, their prayer must be like this: Lord, I know thou dost provide bountifully for my family while I live, but I cannot trust thee when I am gone. I have found a substitute, however, that is substantial. I know one minister who had his life insured, and was so elated over it that he could not rest until he had his son do likewise. Is this indeed the way to lay up treasures where moth and rust do not corrupt? I knew a gentleman who had his life insured, and after paying heavy dues for several years, received word that the company had failed. In this case the thieves broke through. Matt. 6:20.

But this is not all. I believe that dishonesty leads a great many to take a life-insurance policy: a desire to get something they have never earned. A certain man who professes to believe the Third Angel's Message, but does not belong to the church, however, told one of our brethren just before he was examined as a candidate for insurance, that he had an affliction that would soon kill him, but the doctor would not find it. Is this the legacy we wish to leave to our widows,—money that we have obtained by deception? Dear brethren, if God has given us means that we can spare, let us show our gratitude by using it to aid the struggling cause of truth. What would you give for a life-insurance policy when the sentence is rendered to great Babylon, "Double unto her double according to her works." Rev. 18:6. One of her distinguishing sins is, dealing in the souls, or lives, of men. (See new version, margin of verse 13.) Do not suffer them through covetousness, with feigned words, to make merchandise of you (2 Pet. 2:3); "but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Dassel, Minn.

"Do good in thought; some future day
'T will ripen into speech,
And words are seeds, that grow to deeds,
None know how far they reach."

—Genuine benevolence is not stationary, but peripatetic. It goeth about doing good.—*Neivins*.

—A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2

HOW TO KEEP THE SABBATH.

BY ELD. D. M. CANRIGHT.

TEXT: "And he said unto them, The Sabbath was made for man." Mark 2:27.

The fact that God made the Sabbath for man is proof that man needed it. The experience of six thousand years has abundantly proved that the Sabbath is one of the greatest blessings God ever gave the race. Man physically needs the rest which the Sabbath brings weekly; he also needs it mentally and socially, for his highest good and development; but it is especially designed to meet his religious wants. Let us notice a few facts, then, with regard to the requirements of the Sabbath commandment. It grants to man six days out of the seven for his own work and pleasure. All days belong to God, but in his mercy he has given six for our own special use: "Six days shalt thou labor and do all thy work." Ex. 20:9. In Eze. 46:1 these are called "six working days." Thus, during six days, man should be usefully employed. This commandment seems to be directed especially to the head of the household, and requires that not only he himself but all under his authority shall rest. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10. The father must rest, the son must rest, the daughter must rest, all the hired help must rest, the cattle must rest, and those within your gates must rest. The requirement is very plain, and easy to be understood; yet some of our brethren are very indifferent to what the Lord says about it. Like Eli of old, they do not restrain their children. Those who are under age and at home, are allowed to desecrate the Sabbath day, coming and going as they please. If they are not really working, they are about something very different from Sabbath-keeping. And so with regard to servants. A man might as well work himself as to allow his hired help or his team to work.

The day before the Sabbath is very properly termed the "preparation" day. Luke 23:54. The Lord directed that on the sixth day the children of Israel should make all necessary preparations, even to cooking, for the Sabbath day. "Bake that which ye will bake to-day, and seethe [boil] that which ye will seethe." Ex. 16:23. The baking and boiling, then, so far as is possible, should be done upon Friday, the preparation day, and all other preparation which can reasonably be made should also be done upon the day before the Sabbath. It would certainly be wrong to take the Sabbath for a day in which to do odds and ends of work, such as salting the cattle, greasing the wagon, and other little things. We have known brethren to work on Friday till the last minute, stopping just in time to get through the home gate before the sun went down. Then they were very weary; yet the cows were to be milked, horses to be fed, and other duties to be done. This is a very poor way to commence the Sabbath. Work should cease early enough on Friday afternoon to have all these things out of the way, and all should be ready at the going down of the sun to commence the Sabbath with worship. Then the Spirit of God comes in, and there is a blessed feast which lasts through the whole day.

The Sabbath is a day for divine service. "Six days shall work be done, but the seventh day is the Sabbath of the Lord, a holy convocation." Lev. 23:3. Thus the Lord plainly says that it is a day for holy convocation,—a holy assembling, or a religious meeting; and he requires that on the Sabbath day his people shall gather together to worship him. We find that this is what good people have always done since that time. Take the case of the woman whose son was sick. When she sent to her husband for a beast with which to go to the prophet, he said, "Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath." 2 Kings 4:23. He was surprised that

she should go in the middle of the week, but his words implied that he expected her to go on the Sabbath. When we come to the New Testament, we find that God's people universally met in the synagogue for worship on the Sabbath day. Jesus set us a proper example in this respect. We should ever observe how he did, and do the same as nearly as we can. The record says: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. This is an important passage, for it shows that it was the custom of Jesus from a little child always to be found in the house of worship on the Sabbath day. He did not stay at home to sleep and lounge around; he did not go pleasure riding or visiting; but he thought, and taught by his example, that it was the Christian's duty on the Sabbath day to be in the house of God. Now, if we follow our Saviour, it will be our custom to be at church on the Sabbath day.

Turning to the book of the Acts of the Apostles, we find many instances showing that it was the universal practice of God's people to meet upon the Sabbath day. Here is one: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Chap. 16:13. The devout women, then, though few and alone, were in the habit of meeting for prayer on the Sabbath. Paul writes to the Hebrews, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another," etc. Chap. 10:25. Here two things are implied; first, a stated place in which to meet, and second, a stated day on which to meet. And the church was the place and the Sabbath day was the time, as we well know. But there were some half-converted, worldly professors then as now, who forsook the assembling of themselves together; and Paul exhorts his brethren not to follow their pernicious example. If, then, we do our duty, when the Lord's day comes we shall be found worshipping the Lord with his people in his house.

Doing acts of mercy for the sick, the poor, and the needy, is proper work for the Sabbath day. (See Matt. 12:1-12.) But the Bible especially directs that it shall not be used as a day of pleasure and amusement and recreation. Herein lies one of the great dangers of our people, especially of the young people. They do not, perhaps, openly work upon the Sabbath; but some do take the liberty, more or less, to make it a sort of a pleasure day. After they have attended Sabbath-school and the other services of the church, the remainder of the day is spent in a very different manner,—in visiting, light and trifling conversation, riding here and there, in doing anything except keeping the Sabbath holy. Now hear the word of the Lord on this point: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day [notice, God says, It is *my* day, and not only my day, but my *holy* day; and then he adds, You are not to do your pleasure on that day]; and call the Sabbath a delight." If the Sabbath is irksome to you, if you feel a grievous restraint upon your liberty, if you long to use it in some other way than in prayer or reading the Bible or attending divine service, then your heart is not right with God. The Sabbath and the worship of God upon that day should be and will be a delight to you if you really love the Lord. The prophet continues: "Call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." The Lord has made this very plain. We are not to use the Sabbath for our own pleasure. It comes closer than that; we are not even to speak our own words. We should guard our words on the Sabbath day, not allowing our conversation to be upon any and every subject, just as we would on any other day. Is it keeping the Sabbath holy to spend even a part of it in reading the daily news, the business reports and statistics, and accounts of the crimes and accidents of the world over? Is it keeping the Sabbath to talk about our crops or business plans? Is it keeping the Sabbath to spend its precious hours in mirth and chit-chat with young friends about anything but sacred subjects? We know that all such conduct is plainly condemned by the Bible.

But neither should the Sabbath be made a day

of silent gloom and stiffness. It should be one of the brightest and most cheerful and happy days in the week. All the family are together, and, clothed in clean apparel, they have a day free from physical toil. It can be made not only profitable but very pleasant if thought and care are exercised. Our children can be taught the Bible and the love of God, and our own minds improved by pure and holy thoughts, and by the study of the grand themes of redemption. In fact, the Sabbath is a thermometer by which we can measure weekly our religious condition. The heart that is full of the love of God and spiritual things always delights in the Sabbath. The worldly, cold, and divided heart always esteems it a burden. The nearer we live to God, the more we love the service of the Sabbath; the more worldly we are, the less pleasure we take in it.

We, as Sabbath reformers, will be especially held accountable by God for the manner in which we keep his holy day. We are to stand as light-bearers to all around us; but if by our slack manner of living we profane the Sabbath day, we shall bring it into the contempt and reproach of all our neighbors, and our influence will be directly against the truth. Hence, we should even be more careful to keep the Sabbath properly than we would need to be if every one else kept it. Our children need to be specially trained and instructed upon this subject. They see Sabbath-breaking all around them, by children, young people, and even older ones. This itself is liable to take away the sense of holiness that belongs to the Sabbath day. Parents, therefore, should be watchful as to what they do upon the Sabbath, and should carefully teach their children concerning the holiness of that sacred day. Brethren and sisters, let us be careful how we keep the Sabbath, not to break over a little here and a little there, lest our influence shall be directly against the truth of God.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—Expect great things from God. Attempt great things through God.—*William Carey.*

—Truth will ever be unpalatable to those who are determined not to relinquish error.—*E. W. Montagu.*

—Nothing will make us so charitable and tender of the faults of others as thoroughly knowing our own.

—He who in the strength of God climbs the heights of faith and hope and love, finds joy and peace and sunshine.

—Why shouldst thou fill the day with sorrow
About to-morrow,
My heart?
One watches all with care most true;
Doubt not that He will give thee, too,
Thy part. —*Paul Fleming.*

—The man who is doing less of Christian work than he is able to do, is in danger of losing the measure of his present capability. He is putting himself in wrong relations to a law of God.

—If your cup seems too bitter, if your burden seems too heavy, remember that the wounded hand is holding the cup, and that He who carried the cross is helping you to bear the burden.

—Beautiful souls often get put into plain bodies; but they cannot be hidden, and have a power all their own, the greater for the unconsciousness or the humility which gives it grace.—*Louisa M. Alcott.*

—It was said of Hannah More, that when she was told a tale against another in her village, her reply usually was, "Come, we will go and ask if that be true." The effect was something wonderful. The tale-bearer, taken aback, would begin to say, "Well, perhaps there might have been a mistake," and beg that no notice be taken of the matter. But no, the good lady would go there and then, taking the scandal-monger with her, to make inquiry and compare accounts. If all tale-bearers could be treated in this way, how few tales would be told!—*Christian Statesman.*

The Home.

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

MARAH.

God sends us bitter, that the sweet,
By absence known, may sweeter prove,
As dark for light and cold for heat
Brings greater love.

God sends us bitter, as to show
He can both sweet and bitter send;
That both the might and love we know
Of our great Friend.

He sends us bitter, lest too gay
We wreath around our heads the rose,
And count our right what Heaven each day
As alms bestows.

God sends us bitter, lest we fail
That bitterest grief aright to prize
Which did for all the world avail
In his own eyes.

God sends us bitter, all our sins
Embittering; yet so kindly sends,
The path that bitterness begins
In sweetness ends.

He sends us bitter, that heaven's sweet,
Earth's bitter o'er, may sweeter taste,
As Canaan's ground to Israel's feet
For that great waste.

Our passions murmur and rebel,
But faith cries out unto the Lord,
And prayer by patience worketh well
Its own reward.

For if our heart the lesson draws
Aright, by bitter chastening taught,
To keep his statutes and his laws
Even as we ought,

He openeth our eyes to see
(Eyes that our pride of heart had sealed)
The sweetness of life's heavenly tree,
And grief is healed.

And, lo! before us in the way
We view the fountains and the palms,
And drink, and pitch our tents, and stay,
Singing sweet psalms.
—Charles Lawrence Ford.

CROSSING BRIDGES IN ADVANCE.

"Oh dear, dear!" sighed Mrs. Maybury; "next week I've got to take up the dining-room carpet, have it cleaned, then turn and repair it, and plan about having it properly put down again. And how repeatedly I've had to worry over such disagreeable pieces of work ever since we went to housekeeping." And unconsciously the voice of the wife and mother took on the tone of a martyr, as she dwelt on the dreaded process.

"Do n't believe I'd worry over it until the time comes, mother," said Mr. Maybury, cheerfully. "Perhaps then you'll feel ready to shoulder the burden without minding it so very much."

"That's a man's way of regarding a woman's 'never-done' work," replied the wife. "I wonder how it would be if such wearisome duties fell to your lot. I imagine we should see first one, then another, of the lords of creation doing without carpets sooner than to fuss and bother over keeping them presentable, as women must often do."

"And yet," began Mr. Maybury, pleasantly, "We 'lords of creation' have to do our part in house furnishing and cleaning, I should say."

"Yes; but in such an easy way," returned his wife, a little fretfully.

"Would you care to exchange labors and responsibilities, do you think?"

"Indeed I would, willingly," was the prompt reply. "Of course, John, I'm not blaming you," she added, in a softer tone; "but then, just look at the facts in the case. In the morning, directly after breakfast, you put on your hat, and leaving all care and responsibility behind you, so far as the thousand and one duties of housekeeping are concerned, you start out to the business of the day. True, on your way to the office you stop and order dinner; but no thought of the preparing and ordering of things in a comfortable and appetizing way enters your mind. Once the provision dealer and grocer are acquainted with your wants, not another iota of care rests upon you in that direction. Things are constantly giving out throughout

the house, the children's clothes are continually wearing out, and must be replaced; but beyond putting the money necessary to supply these wants into my hands, they cost you neither time nor labor. I only speak of these things," she added, as if her arguments were unanswerable, "to show how ceaselessly my head and hands must plan and work in order that each detail may receive proper attention and care."

Mr. Maybury was silent for a moment; then he spoke so seriously that Mrs. Maybury looked up, an expression of solicitude taking the place of the worried one.

"Wife, I've actually walked miles to-day trying to collect money with which to meet a note which falls due day after to-morrow. The failure of Wells & Co., a short time ago, was a great surprise to business men of our city generally, and through their suspension I have been placed in a very trying position financially. I suppose you know what it means and involves when a man fails to meet a note when it becomes due."

"Why, how long have you known this, John?"

"Something over a week."

"And has it troubled you very much?"

"Certainly; it has been a perplexity, to say the least."

"Has such a thing ever happened to you before?"

"Oh, yes, more than once. It was the same story when Allen defaulted six months ago—that was what kept me up so late nights. Perhaps you remember it tried you, because I said unless I sat up late at that time I could n't sleep when I went to bed. Truth was I was planning all kinds of devices to meet my own liabilities, while many others were suffering in like manner from the same man's dishonesty."

"But, John dear, why did n't you tell me these things before?"

"It would only have been fresh cause for worry; besides, I learned long ago in my career as a business man not to be anxious about crossing bridges until I came to them. And thus far there has always been a plank thrown across the most threatening stream, once its banks were actually reached."

"But I never imagined you had such tight places to encounter in your business. You must have needed sympathy, John; have n't you found such experiences very wearing?"

"Yes, to a certain degree such things are very wearing; but, you see," he added, smiling, "I have a very dearly beloved family looking to me for support; excess of worry or nervousness would only tend to impair energies which are needed intact to tide over just such difficulties."

"Well, I can only repeat, I never knew these things before, John."

"No, and until now it has not seemed of any use to speak of them. But it has been with reference to the money I must provide, very much the same as it is with the thousand and one interior cares of which you speak. Once the money is in your hands, you think nothing, because you know nothing, of the anxiety and mental buffetings which must often precede the getting thereof. I think, dear, by understanding perfectly each the burdens of the other, we shall at once derive mutual help. Then, by exercising such faith in God as we should, there will be less apprehension about the crossing of troublesome bridges yet to be reached."

"How did you manage after Allen ran away with all that money?"

"By dint of faith and perseverance, I raised the amount necessary to clear myself, and since then I have had comparatively easy sailing, until this new difficulty suddenly confronted me."

"And you say similar troubles have occurred at times?"

"Yes; but I also said that when the bridge was reached it was always there; good, sound planks, safe and sure."

"Well, I'm pretty certain," began Mrs. Maybury, in a very uncertain voice, "that it will be a long time before you'll ever hear another complaining word from me. What I have learned of your share of the family cares and struggles to-night, makes my life seem sheltered and easy in comparison, and I only wish I had learned the wholesome lesson of looking on the other side—your side—sooner. And I do not believe, John, after this, that I shall be quite so prone to indulge in the

foolish mistake of trying to cross bridges before I come to them."—Mrs. Harriet A. Cheever, in *N. Y. Observer*.

WHAT MY LITTLE BOY TAUGHT ME.

"Tommy, come to mamma."

A sullen little face, with scowling brow and pouting lips, appeared at the door.

"What have you got to do?"

"I've got to stay in bed all day." And with the words Tommy jerked off his jacket, and kicked one boot across the chamber floor.

"What naughty thing have you been doing?"

"Spoiling the calla lily."

The words, tone, and manner of the little boy of six were so hard and defiant that a vague alarm seized me, and I said gently,—

"Come here, my poor little laddie, and get into mamma's bed. You look very cold."

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, shyly, and questioningly, the little fellow crept into bed and lay quite still.

"Now, Tommy, tell mamma all about it."

"I only just pinched the littlest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more."

"Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy green leaves; but this one, Tommy, was a bud. If you had watched without touching it, you would have seen it grow larger and lighter in color, until some bright morning you would have run down stairs, to shout and clap your hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its pure velvet lips would have smiled upon you for letting it live and bloom. I am so sorry you hurt the dear little bud, that now can never be a flower."

"Can't it be mended, mamma?"

"No, dear."

"You mended the cup I broke."

"Yes, darling; a broken china cup may be made whole again, but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers, can never be restored."

"And cannot God restore it, mamma?"

The penitence, pathos, and despair of the child's face were indescribable. I drew the little form to my breast in silent awe.

"I'm almost as bad as Cain, mamma," he said, sobbing heavily.

"How is that, dear?"

"I've killed something. But, mamma, I did n't mean to, truly. I did n't know I was hurting the little bud. I'll never touch a plant again—only look at it, mamma, and love it, and wait for the morning when it'll be a great beautiful flower."

Precious little teacher! What a lesson for us mothers! In the hurry and worry of this toiling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing, something? Think how it would be if, in our haste and heedlessness, we should crush and destroy the bud of tenderness,—so full and bursting in the heart of a child,—and give to society a callous, unfeeling man or woman! There are such in every community. Did the good God, whose name is Love, make them so? And where shall we be found in that great and awful morning when the Lord of the garden shall demand the full and glorious flower which was to have been developed and perfected from the sweet little bud given unto the bosom of father and mother?—*Home Guardian*.

—Blessings are strewed like flowers in our pathway; it rests with us to gather them up carefully or pass them by.

—Professor Christleib says truly that "the Christian is the only Bible the world reads." If you be such a Bible, how do they read concerning Christ, who are observing your life? Do they see that he is such an one as is able to save you from sin and fill you with the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance"? Or do they observe that he is powerless to change and sweeten and purify your life, making it no better or more heavenly than their own?—*Words and Weapons*.

Special Mention.

"A SAD MISTAKE SOMEWHERE."

It is generally understood among observers of the seventh-day Sabbath, that the many leading men who, as vice-presidents and otherwise, stand at the head of the National Reform movement, are not in the dark as to what such a movement designs, or what must be its ultimate result. The evidence is far more conclusive that, with a full understanding of its nature themselves, they are concealing its real design from the people at large, more effectually to guard against the possibility of failure. It appears, however, from the following, that this is not universally true; that there are some, even among the vice-presidents of this association, to whom the idea of religious persecution as a possible outcome of the National Reform movement, is altogether new and strange, and who would be disposed to treat observers of the seventh day with just consideration. Such an one is the editor of the *Christian Cynosure*, a Chicago paper, who, referring to a sermon delivered by Eld. R. M. Kilgore during the recent tent meetings in that city, in which he alluded to the National Reform movement and the Sabbath persecutions, spoke as follows, under the heading quoted above:—

"Eld. R. M. Kilgore (Seventh-day Baptist [Adventist]) is thus reported in the *Inter Ocean*, July 19: 'What is the significance of the National Reform movement which is agitating our country from center to circumference? What is the aim of this great party?—It is to unite church and State. It is to change our Constitution so as to restrict the rights of conscience.' And further on: 'Already persecution has broken out in Arkansas, Tennessee, and Pennsylvania, and those who worship God according to the teachings of God's word are suffering under this [Sabbath] law.'

"The president of the National Reform Association is Felix R. Brunot, understood to be an Episcopalian. There are some one hundred vice-presidents, more or less, of whom the editor of the *Cynosure* is one. Bishop Huntington is, and the late Bishop Simpson of the Methodist Episcopal Church was, another; and one hundred men could not be selected in the United States to whom the idea of 'church and State,' the coercing of conscience by the civil law, would be more abhorrent than to the list of vice-presidents which have for years been published in the organ of that body which seeks a recognition of God as the author of civil government. And if there are Seventh-day Baptists now in jail, or fined, because, having kept Saturday as their Sabbath, they have refused to keep Sunday also, their names and the jails where they are confined should be published at once.

"The American people have for years gone the length of tolerating Mormon Danites and polygamists, who practice polygamy and assassination, and called that religion; and will they punish, by fine and imprisonment, civil, orderly Christians, who only differ from them as to the hours of Sabbath rest? Nothing could be more abhorrent to our Constitution than such persecution."

To this Eld. Kilgore prepared and forwarded the following reply, setting forth the facts of the persecutions and arrests in Arkansas, in which our readers will no doubt be interested:—

"We are Seventh-day Adventists, and not Baptists. As I am now on the ground where our brethren are feeling the effects of the bitter spirit of persecution, I am glad to give you and your readers the desired information.

"Two years ago a church of S. D. Adventists was raised up in this place (Springdale, Ark.). Last fall they erected a house of worship. For painting, one Sunday, on the rear of the house, unseen from the road, J. W. Scoles was indicted by the grand jury at Fayetteville, Washington Co., Ark., tried, convicted, and fined by the circuit court. An appeal was taken, and the case is now pending the action of the supreme court of the State. James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning was indicted by the grand jury,

and fined by the same court. William Martin was indicted by the grand jury for sowing oats, and was tried before the circuit court; but the jury disagreed. J. M. Davis was indicted by the grand jury for "harrowing oats on the Christian Sabbath, or Sunday," and tried before the circuit court. Failing to sustain the charge, the court secured a man who gave oath that he saw Mr. Davis hauling wood on Sunday; and without even an indictment for said offense, the court fined him, and taxed him the costs. F. N. Elmore, for three minutes' labor on Sunday, was indicted, convicted, and fined in the circuit court of this county. The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday, for the table. In four hours after his arrest he was on his way to jail at Fayetteville, where he was kept five days, to commute the fine imposed upon him, which he refused to pay, thus refusing to honor an unjust law and a partial administration, which oppressed the conscientious observers of the Sabbath of the fourth commandment, while others who observed neither day conscientiously were permitted to go unmolested.

"The railroad cars could rumble, and carry their heavy burdens, and the loud noise of the locomotive could be heard more than once every Sunday, and yet go unrebuked. The factory could continue its vocation, and keep its hired servants at work every Sunday; the hotels could send their runners to each train, soliciting patronage, and collecting fees for labor performed on Sunday, without a word of censure from the authorities. Other citizens could drive their hogs to market; livery teams could be hired to pleasure seekers, and money could be exchanged for such service; and no one was disturbed enough to take cognizance of the matter and report it to the grand jury. And when the jury was told of these breaches of the law by a Sabbath-keeper who was summoned to testify against a brother, no notice was taken of them, while the brother was arrested and fined for quietly wielding a paint brush, after he had, the day before, conscientiously observed the Sabbath according to the command of God.

"Allen Meek, of Star of the West, Pike Co., was indicted by the grand jury for planting potatoes on Sunday morning, on the testimony forced from a friend who had come to visit him, and with whom he spent the remainder of that Sunday. While the case was pending in the court, he was cited to appear on Monday morning twenty-five miles distant. The road being rough, he was compelled to repair his wagon on Sunday. He was again indicted, and fined for that offense, on the testimony of a man who came to see him on business. The man of business on Sunday could cause the arrest of a Sabbath-keeper, and he go free. Others in the same county, with whom I am personally acquainted, and whose names I could give, have also been arrested and fined in the same manner; but this is enough.

"Any one can see that it is not because the Sunday law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against their faith and practice. However 'abhorrent to our Constitution such persecution' may appear to the editor of the *Cynosure*, we are now realizing its effects."

A WARNING AGAINST SPIRITUALISM.

FROM an article in the *N. Y. Observer* entitled, "Professor Coues' Warning," we gather the following testimony relative to the terrible dangers lying concealed in that fast-spreading delusion of Satan known as modern Spiritualism. Coming from one whom the above journal designates as "the most accomplished and distinguished American . . . believer in those manifestations which are characteristic of Spiritualism," it is entitled to the greatest weight:—

"Dr. Elliott Coues is the most accomplished and distinguished American whom we know of as a believer in the reality of those manifestations which are characteristic of Spiritualism. He has full confidence that he has witnessed what is called the materialization of spirits, and consequently he cannot discredit any other extraordinary manifestations on the ground of their improb-

ability or impracticability. As president of the Theosophic Society, he is especially interested in that phase of 'occult science' which centers in the East. . . . How seriously Dr. Coues takes this entire subject, and its pursuit by ordinary persons, we did not realize until we read his recent letter to the *Washington Star*. In regard to the statement that a lady has been made insane by the study of theosophy, he says that if the statement is correct, 'it simply proves what I have repeatedly stated—the great danger that attends the study of the subject without the proper restrictions and the most vigilant supervision. I have been both ridiculed and reviled for stating that insanity may result from the practice of this kind of psychic science. An attack of acute mania, such as this lady is said to have had, is unfortunately a too frequent result of theosophy indiscreetly pursued. Various forms of mental derangement, hallucinations of all sorts, delirium, idiosyncrasy, suicide, murder, and every violation of the social order threaten the weak, the unwary, or the misguided votary of theosophy,—this "mushy mystery," this "mumbo-jumbo religion," as some call it,—this most terrible and most dangerous form of spiritual potency, as I know it to be. That is one reason why the competent theosophist, who has passed through his probation and escaped the dangers, is the first to declare that theosophy is not for the public, and to conceal it as far as possible from the public.'"

The *Observer* continues:—

"Every one who has observed the working of Spiritualism in any community, has seen it result in various forms of mental and moral evil. But we attribute these results, not to any mystic power in the thing itself, but simply to the inevitable influence of teachings, sentiments, and practices which develop passion and make its gratification easy. Spiritualism is a law unto itself in those directions where men are most inclined to be lawless. It emancipates from the Biblical and traditional law recognized by conscience and society, and this alone is enough to account for all that is abnormal in the personal, mental, and moral history of numbers of its votaries. But Dr. Coues has had such a personal experience in the kind of Spiritualism called theosophy, that he pronounces it morally and mentally dangerous, owing to some tremendous spiritual destructiveness inherent in the thing itself when improperly handled, very much like the dreaded dynamite. In the letter quoted he thus continues: 'Last November I gave you as a sufficient reason for my reticence to your reporter, that if all persons knew what I do about it, it would threaten the very fabric of society. That is why I constantly raise a warning against rash tempting of fate in seeking to know the secrets of theosophy before the soul is prepared to receive them. "This way madness lies," and I am obliged constantly to warn persons that if they touch this subject they do it at the peril of their life or reason, perhaps of their eternal welfare. Nine out of ten persons who rashly tempt fate in this way, fail or perish in the attempt. When will the public credit us with knowing what we are talking about when we make such declarations as these? When will the public trust to what we say, without our reasons therefor—for our real reasons we never give?'"

The popular ministry also have reasons which they never give, for passing over in silence the terrible evil of Spiritualism—it is inseparably connected in Biblical language with the great subject of the second coming of Christ, a subject they are careful not to bring before the public. But there is a "real reason" brought to view in Rev. 16:14—one which Seventh-day Adventists are endeavoring to present to the world—which should be sufficient to forever debar not only the public, but Professor Coues and all other theosophists, and every human being, from any connection with the present phenomenon of spiritual manifestations; viz., "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

L. A. S.

—It is said, that to flatter people effectively, you must know what they want other people to think they are.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 31, 1886.

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

THE NEW ENGLAND CAMP-MEETING.

THE ground for this meeting is a vacant block in the eastern portion of the city of New Bedford, on Acushnet avenue, overlooking the bay. The meeting began Aug. 20, and up to this writing, Aug. 25, the weather has been all that could be desired. Today, a sort of combination of ocean fog and inland storm has visited the camp, which may diminish somewhat the outside attendance, but so far as our own people are concerned, is no obstruction to the meeting. It was feared that the location of the meeting so far to one side of the geographical limits of the Conference would prevent a large attendance of our own people; but some fifty church and family tents are erected, and the Conference, except from some extreme portions, is quite well represented.

The street railway company on whose line the meeting is located, secured the use of the ground without cost to the Conference, and put up two large electric lamps to light the premises. This is somewhat of a novelty so far as our camp-meetings are concerned; but it proves eminently successful. One of these lamps is inside the large pavilion, and proves much more successful than any method of lighting heretofore adopted. The other is outside, to light the grounds during the night.

The ministers present are Elds. S. N. Haskell, G. I. Butler, D. A. Robinson, E. W. Farnsworth, J. B. Goodrich, H. S. Pierce, and the writer. This city has known almost every phase of the Adventist movement. There are at the present time in this place two opposing bodies of first-day Adventists, each of which has a meeting-house of its own, and there is still another class, who would have a meeting-house if they were strong enough to build or purchase one. This is a good sample of the division and confusion that reign among them. Eld. Farnsworth has been holding a tent-meeting in the city for a few weeks past, and as a result some thirteen have already accepted the truth, to whom this camp-meeting comes as a great help and encouragement. The attendance from without has been good, several hundred being present the first evening. A good class come out to hear; and it is hoped that there may be many more in this city who will be willing to receive the light. The meeting is now but half through, and yet the general testimony is an expression of thanksgiving for special blessings already received; and still greater blessings are expected before the meeting shall close.

THE MICHIGAN CAMP-MEETING.

THIS camp-meeting, the most important of all the convocations which will be held in the year 1886, is now drawing near. It is appointed to be held Sept. 20-28, at Grand Rapids, one of the leading cities in the State. Favorable reductions of fare have been obtained on the railroads. We are making exertions to have the very best help accessible present at the meeting. Elds. Haskell, Smith, Canright, and Farnsworth, and many other ministering brethren will be present to instruct and edify. Eld. Haskell will speak fully of the work in Australia and New Zealand and the islands of the Pacific, and how God has blessed in the establishment of that mission. All lovers of the cause will be interested in his account of the starting of the work there. Many things truly marvelous have occurred in connection with the opening of that mission, showing how God is willing to help his people when they feel their need of him, and seek him with all the heart, and the strait places into which they are brought really demand special help at his hands lest his work be hindered. Some of these experiences are well calculated to encourage us all to greater faith and confidence in the willingness of our blessed Saviour to help us in times of extremity. We greatly desire all our people in Michigan to listen to the good words of our brother who has been to those far-distant lands to plant the standard of present truth.

This camp-meeting will be one of the most impor-

tant ever held in the State. The work is growing rapidly year by year, and it was never so extensive as now. New moves are constantly being made, and new fields are opening in different parts of the earth. Calls are coming in for help to be sent to distant lands, sending, as in the case of South Africa, money to pay the expenses of a minister thither, though the people there are utter strangers to all of us. This seems to exceed the urgency of ancient times. We never learn of money being sent in those days to pay the expenses of missionaries.

Prophecy is fulfilling rapidly around us. Already persecution begins to reach us. Some have already felt the deprivation of liberty, having gone to prison for the truth's sake. These things are coming closer and closer to us as a people. We see the beginning of the end. Will not Old Michigan, our great central State, and our largest Conference, have a large representation at our next annual convocation, to hear of these things, and to renew their consecration to the Lord and his work?

There are many special reasons why this should be a large meeting. Our dear Bro. Fargo, who has so long served as president of the Conference, has suffered in health, as he has stated in the REVIEW. We have greatly feared he would break down before the close of the Conference year. We trust the prayers of God's people are ascending in his behalf all through the Conference, that he may still be spared to labor in the work. This and other reasons will make many of us anxious about the selection of persons to lead out in the work in the future. It is a time which will demand the prayerful thought of all the delegates and most devoted of God's servants in the State.

Grand Rapids is a most important point. It is a large city, where the leading mission in the State has been established. We want our people to present themselves in the proper light before the inhabitants of this city. Many of them know but little of us, and think perhaps that we are a small body of weak-minded, ignorant people, fanatical on some points of religious belief and hardly worth noticing. The enemies of God's truth are busily engaged in representing us in such a light, prejudicing the minds of the uninformed against us. Nothing better can be presented to the citizens of this city with which to answer these unjust impressions than an enthusiastic attendance of our people from all parts of the Conference, coming up to their annual camp-meeting in an orderly, respectable manner, engaging earnestly in the work and service of God. This can but create a favorable impression, and lead the citizens to realize that there is something to this doctrine, and that it benefits those who receive it.

The Conference Committee will do all in their power to provide suitable accommodations for the people. The new Michigan Conference tent, 100x150 feet in size, will be erected for the first time. This is by far the largest tent ever yet owned by Seventh-day Adventists. The Committee have looked for a large attendance of our people, and they want them to have the privilege of hearing the truth while the citizens listen also. Do not disappoint them, but make a general rally, and let us have the largest camp-meeting ever held in Michigan. We look for no failure in this anticipation.

There will be held a workers' meeting the week previous to the camp-meeting proper, and we hope all the workers in the State will attend. Elds. Underwood and Ostrander will be present to assist the Conference Committee in the preparations for the camp-meeting. It will be noticed that the camp-meeting commences on Monday, Sept. 20. This is earlier than usual, because we only have one week's meeting. Let all our brethren begin early to prepare for this most important convocation. Do not fail to attend. Let us make a grand rally for the year 1886. Let it mark a most important epoch in the history of the cause in Michigan.

G. I. B.

IN BONDS FOR THE TRUTH'S SAKE.

WE have recently received letters from our brethren in Switzerland, stating that Eld. Conradi and Bro. Perk, of Russia, were arrested by the Russian authorities Aug. 1, on the charge of teaching "Jewish heresy;" and at the last account they were still in prison. Eld. Conradi had organized a church of nineteen members. They were celebrating the ordinances of the Lord's house, when the Russian officers came in and arrested them, and took them off to

prison. Our brethren freely offered their property as bail to save them from this, but it was refused. Bro. C. was not allowed to write to the brethren at a distance, and was only permitted to have a few moments' conversation with the brethren there, in the presence of the officers. He was expected to have his trial in a short time, but this had not occurred when the brethren wrote to Switzerland. A telegram had been received later, but it was not stated whether or not the trial had come off; but our brethren in Switzerland feared it had, and that it had gone against him. Application has been made to the United States Consul-general in St. Petersburg, to seek for his release; but of course it would take time to bring this about, if it could be done at all. Bro. Conradi had a passport from the United States Government, and is an American citizen. We are confident he has transgressed no law of the Russian government, but has been accused by some one who hated the doctrine which he taught. The brethren promise to give us further information as soon as possible. These facts will startle our people.

We are now reaching a new experience in the progress of this work. Already several have been arrested for obeying the law of God, even in this free country; and we cannot expect less in countries not so liberal as ours. From this on, doubtless we shall have more and more of such experiences. We have long expected persecution, and now we begin to get some little taste of it; and we shall yet see it in larger measure. These things are only tokens of the coming storm.

We are sure our brethren will offer up their prayers everywhere for God to favor his servants. We cannot think Bro. C. will remain in prison long, yet we cannot foretell with any certainty what the Russian authorities will do. Let us pray God to care for his work, that it may not be hindered. The battle is before us, and is hastening. We shall soon see troubles we have never dreamed of. Satan is aroused against the truth, and will encourage his agents to harass God's people in every way possible. Most likely our opportunities to spread the truth will become less and less favorable. We must work while the day lasts; for the night soon cometh, in which no man can work. May God help every one of us to do our duty. Some of our people are permitted to suffer for the truth's sake. Others may soon have a similar trial. May all of us be faithful in the trials which are coming. Let our prayers daily ascend in behalf of those suffering persecution for the sake of the truth of God.

G. I. B.

GOOD WORDS FROM AUSTRALIA.

BRO. HASKELL has received some interesting letters from Australia and New Zealand, from which he kindly permits us to make the following extracts for the readers of the REVIEW. The first is dated at Ballarat, Australia, July 12, 1886, and reads as follows:—

"We are holding meetings in Alfred Hall, the use of which we have for about five meetings a week, including Sundays. It costs us ten shillings a night [\$2.50], and two and sixpence [\$.62] when we use it in the day time. The room will seat from 400 to 450. We have held seventeen meetings, and the contributions have been nearly £18. There are from 250 to 300 present most of the time, and all of the best class of citizens. Deep interest is manifested, and the whole city is stirred. We held the first Sabbath meeting day before yesterday, with sixty present. The covenant was presented for the first time, and was signed by twenty-two, ten of whom were keeping the Sabbath before the meetings commenced. Seven more names have since been added. Eighteen were keeping the Sabbath as the result of work done before we came here this time. A gentleman and his wife are thoroughly convinced of the claims of the Sabbath, and are troubled over it, but as yet have not been able to take up the cross. I expect to visit them to-day. We received last week the bill of Bibles you ordered. It amounted to £33 19s. I think the prices compare favorably with those of the few you received from England while here.

"June 26, we organized a Sabbath-school, in which a good interest was manifested. By next Sabbath we shall have nearly a hundred present at our meeting. I have visited the family in Geelong who are interested, spending an evening there. They had invited some of their friends to be present, and we had a very pleasant time answering their questions, and talking about the truth. They are anxious to have meetings held there.

"The quarterly meetings were good and well attended. Bro. Scott and I went down to Elsternwick last Wednesday, and baptized three. The Rev. Mr. Hay, who came over on the steamer with us, called to

see Bro. Scott a few days ago, who was too much for him, asking him some questions that brought him into conflict with the Bible, and inquiring whether he should take his or the apostle's testimony in the case. Saying that the apostle was mistaken, he left the house with a rather poor grace. Bro. S. expects to try canvassing for 'Thoughts on Daniel and the Revelation.'

"The quarterly meeting of the tract society was also well attended, and a good interest was manifested in the work. A number of very interesting letters were read, and the reports showed that nearly all had been at work. Bro. B. reported 162 ships visited, and 3,240 periodicals distributed. Missionary visits amounted in all to 232; letters written, 30; periodicals distributed during the quarter, 1,739. There is a gentleman in Albury who is much interested, and who has purchased some of our books. A sister who came over on the boat from Tasmania, on which Bro. B. had placed periodicals, said they were constantly in the hands of some of the passengers. Quite a number of country libraries have been supplied with the *Beho*. I cannot begin to tell you all the interesting items that have come to our knowledge.

"Before coming here, I started two classes to learn how to write and hold Bible readings; one at the mission and one at Prahlan. Bro. Scott is now carrying them on with a good interest. From eighteen to twenty attend, and are making good progress. Bro. Arnold is here, and has a good start in canvassing. The man and his wife where we have lodgings are now keeping the Sabbath. I think a church of at least seventy-five might be raised up here. Some of the people here have sent to friends a hundred and fifty miles away to come and attend the meetings."

A brother in New Zealand writes to Eld. Haskell as follows:—

"I have read and re-read your favor of May 26, and feel very grateful indeed for the comfort and encouragement which it brings. I have also read your letter to all the brethren, who, without exception, are grateful for the edification which it conveys; and I feel quite disposed to bless our God and take courage. I have had a long and interesting letter, giving a very gratifying account of things generally, the writer expressing himself as remarkably well pleased with the brethren and the glorious work which they have in hand. I would feel much more the disappointment occasioned by your not sending a minister to labor amongst us, were it not that laborers are few; indeed, I had thought that probably you might find it possible to come yourself, and bring your wife with you. I feel more and more my unfitness for the duties assigned me; still I am striving to do what I can, though that falls far short of what is required.

"Our Bible readings are carried on regularly, chiefly in our own houses and among our own people. Outsiders, as a rule, absolutely refuse to join with us in reading the word of God. If we were to propose reading a chapter verse by verse, as formerly, and explaining as we went along, and that in keeping with a certain creed, some might attend; but were we to read in such a way that the book would be its own interpreter,—I suppose from a consciousness that the Bible is no respecter of any peculiar creed, and that reading it in our way would endanger their craft,—they would absolutely refuse to join in our readings. Still we find them very pleasing and profitable exercises among our own people, and so meet every night in the week for a reading and praise and prayer. There is a growing interest taken in these meetings, and I believe that the prosperity of our Sabbath-school and service is in no small degree attributable to these week-night meetings. All those whom you baptized, are standing firm in the faith, and furnish satisfactory evidence of a growth in grace and in a knowledge of our Lord Jesus. Eight or nine of them pray in our meetings, and more than that number bear their testimony on Sabbath. One that seemed to have but little heart for the Sabbath question while you were here, is now—blessed be God!—one of our most determined members. He prays in our meetings, is deeply interested in our Bible readings, and goes out on Sundays to distribute tracts. He and his wife have signed the covenant; so also have his brother-in-law and an old gentleman and his wife. He has been elected superintendent of our Sabbath-school, and is one of our most efficient workers. Bro. M. wants to engage in canvassing, if thereby he may but be a bearer of the 'Third Angel's Message'; but we are waiting till you come, or send some minister here, that we may go forward in the work systematically.

"We commenced a Bible reading some time ago at the house of Mr. J. S.; the subject was (at his own request) the Sabbath. But on the third night, after reading three or four references, he very angrily shut the book, declaring that he would read no more on the subject; that he had been taught to keep Sunday, and he would keep it; that he had prayed for light on the subject, and had been directed to a certain old book which quite satisfied him on the point, and that if he only had the power, he would punish those who work on Sunday. But his brother, who lives at a distance of five or six miles from here, and who never was at one of our meetings, simply from reading 'Great Controversy' has, through God's

blessing, taken his stand on the side of truth. He has sent to Auckland for some Bibles in the Maori language, that he may instruct the natives who live around him (there are no Europeans nearer than ourselves) on the Sabbath question, conditional immortality, etc. He is a very quiet, intelligent man. May Heaven bless him in his praise-worthy undertaking.

"Some in Kaeo are very bitter against us; but our God is very gracious to us, and gently clears our way. He can still stop the mouth of the lions and quench the violence of fire. We do feel that of a truth God is with us. Never before were we so satisfied of this. I have heard several of the brethren say that since they began to keep the Sabbath, they have had special evidences of the divine presence and blessing. We have had very refreshing seasons during the past quarter, and are expecting still more abundant blessing in the future. Our orthodox friends have transferred their service from our hall to the new chapel, so that now every blade of grass has its own drop of dew. We have had rather a singular token for good in that we have had opportunity to meet together in the hall in Kaeo every Sabbath since you left, not having been prevented by rain or any other cause since we first commenced.

"Perhaps you may have heard from some of our brethren that we purchased a box of tracts, and are distributing them in Kaeo, Wangaroa, Totara, and Tame Tame. Some have objected to receiving them, but the generality of the people evince a degree of appreciation; and so our distributors continue to carry on their 'work of faith and labor of love.' Some are beginning now to be wonderfully pious on the Sunday (it will require them to be a little more circumspect than they have been in the past), and are bound to see to it that it is properly observed. We have furnished our worthy brother, Thos. Brighouse, with the means to take him to Healdsburg. He leaves here on Wednesday, July 14. It is with unfeigned regret that we separate; but the will of the Lord be done. He has made considerable progress in the knowledge of the present truth since you left; and that he has thrown himself heart and soul into the work so far as he could command opportunity, we are all fully satisfied. We can ill afford to lose him just now; but his brother has signed the covenant and entered the ranks, to do what he can in his stead. His wife has joined with us, and also Mr. and Mrs. B., which was more than I had expected.

"Truly, our Heavenly Father gives far more exceeding abundantly, above that we can ask or think. Lord, increase our faith. Had the religious people not exercised an undue influence over others, many more would have embraced the present truth. They do not enter in themselves, and those who would enter they hinder. Some of our old friends have become so prejudiced against us that they shun us as if we were heathen or publicans. Many of our brethren have left off tea, etc., and say that they are much better in consequence. I have much more to say, but space will not permit me to proceed. Remember us very affectionately to all the brethren whom, though not having seen, we love."

SEND A YOUNG MAN TO COLLEGE.

This is what we would like to say to some of our men of means. There are a great many brethren and sisters among us who have no children of their own to send to our College. They have a few hundred dollars which they could invest in the cause if they felt disposed to do so. Now, brethren and sisters, what a noble thing it would be in you to select some ambitious, Christian young man, and send him to one of our schools for a year or two. In many a case, it would be the making of the young man. I know of cases where some of our brethren have taken up a worthy young man who was ambitious to go to school but had no means to do it, and have sent him to our College for a year or two. The young man has gone out to labor as a minister, and has already gathered in several hundred souls for the Lord. What a grand investment!

And there are many more young men among us, and will be every year, who need the same thing. My brother, my sister, would you not like to invest something in some of these worthy young men or young women? Would it not be a continual source of satisfaction to you in years to come, to see them filling some useful position somewhere? Whatever they accomplish in the cause would be indirectly due to you. With what interest you would follow them in their labors, and what satisfaction you would take in their success! At the Judgment you would have a reward for what they had done. It seems to me that a little money could not be invested in a more satisfactory manner than this. How much better, brethren, to use means in this way, than to keep your money till you die, and then let it go, you know not where! How good a man must feel to have some one look to him as the one who helped him to

obtain his education and make a success of life! If you wish to aid in this way, and do not yourself know of any young person who is worthy of being thus helped, others of us would be more than glad to select some person for you. Our leading brethren are constantly finding young men or women whom they would be delighted to help, but they have not the power to do it.

In many cases the money need not be given to them, but only loaned to them without interest until they can go through school, and have a chance to return it. In some cases a hundred dollars or so loaned to a student a short time, to help him when he is almost through, would be very highly appreciated, indeed. Many a student at our College, who has made the very best record in every way, finds himself from fifty to a hundred dollars short of enough to complete his course. Lacking this, he has to leave school at the very time he most needs to stay. How his heart would rejoice, and how glad the professors in the College would be, could a little means be raised so as to allow him to stay and finish his course! Brethren, who of you want to have a little interest in this noble enterprise? D. M. CANRIGHT.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 18.

THE NEW COVENANT IS MADE WITH THE HOUSE OF ISRAEL.

GOD promised unto ancient Israel that they should be unto him a peculiar treasure above all people, if they would obey his voice (Ex. 19:5, 6); and they promised to do so. Verse 8. But they did not keep their promise, for most of them fell in the wilderness because of unbelief. Heb. 3:17-19. Yet their children could have prolonged their days in the land if they had taken heed to the words of God. Deut. 32:46, 47. But they were warned that if they would not do this, they should be utterly destroyed and scattered among the nations, and be left few in number among the heathen, as it is seen this day. Deut. 4:26, 27; 28:63, 64. All these things have come upon the literal Israel because they did not hearken unto the voice of the Lord. "I will scatter them also among the heathen, . . . till I have consumed them." See Jer. 9:13, 16.

When the Jews were carried to Babylon into captivity, they were represented by two symbols in two classes, as believers and unbelievers. The second symbol was two baskets of figs. One of the baskets contained very good figs, and the other, very bad figs, which could not be eaten because they were so evil. Jer. 24:2, 3. Both these classes were carried away as captives, the first class for their own good (verses 5, 6), the other, for their destruction. Of one of these classes the Lord says: "They shall be my people, and I will be their God: for they shall return unto me with their whole heart." Verse 7. But of the other class he says: "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers." Verses 9, 10.

Of the first class there was still a remnant left in the days of the apostle. "Even so then at this present time also there is a remnant according to the election of grace." Rom. 11:5. All the unbelieving branches were broken off because of unbelief (verse 20), and none but the believing Jews were counted for the house of Israel. With this the Lord made a new covenant, of which no one could be a member until the law of God was written in his heart. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10. This covenant embraces only those who have known the Lord, and whose sins have been forgiven through faith in his name. Verses 11, 12. Christ is the mediator of this covenant; and it is established upon better promises (Heb. 8:6); that is, promises of eternal life in the immortal kingdom, and not simply promises of a poor, short life in an earthly Canaan.

This new testament became of force by the death of Christ, and none other can be of force after his death. Heb. 9:15-17. As soon as the new cove-

nant was established, the old covenant was taken away. Heb. 10:9, 10. The old covenant contained special promises for the literal Israel as a nation; but the new covenant contained no such promises. Hence it is a vain undertaking to explain the promises in the old covenant in such a way that the Jews as an unbelieving nation through it are about to obtain great earthly privileges. The Jews have indeed advantages, and are made partakers of great blessings, but only on the same condition as the Gentiles; that is, by repentance and faith in the Lord Jesus Christ. And such a covenant can only be made with single individuals, and not with a whole nation or a whole city, because most nations and cities prefer to walk in the broad way. Matt. 7:13, 14.

The apostle states plainly the advantages of the Jews: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1, 2. The Lord has guided this people so wonderfully, and implanted reverence for his word so deeply in their hearts, that they still read the word of God every Sabbath in their synagogues, although they have been scattered among the nations more than eighteen hundred years. And they read the Scriptures in the same language in which they were originally written. Thus they have, above all others, preserved the word of God.

Again the great apostle to the Gentiles testifies concerning his countrymen: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:4, 5. But he also assures us in the same connection that the class of Israel through whom these great blessings have come to us, is not the class that is compared to a basket containing "very naughty figs," but that it is that class called the children of Abraham (verses 6-9) that is the believing Jews.

That the unbelieving Jews are not counted for the seed of Abraham is presented very plainly by our Saviour. He said to those Jews who professed to believe in him, but did not have his word abiding in them, and had not been made free by the truth: "If ye were Abraham's children, ye would do the works of Abraham." See John 8:30-32, 39. And at last he told them to their face: "Ye are of your father the Devil, and the lusts of your father ye will do." Verse 44.

Certainly the new covenant contains no promises to the children of the Devil. But the Lord is long-suffering, and is "not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. He invites all to repent and believe in his Son, that they may become the children of the covenant. The Lord God hath "no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11.

Of this "the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." Heb. 10:15, 16. Thus we see that the new covenant is made with the believing Jews, and that the term "a whole house of Israel" embraces all the believing Jews. We will next consider how the Gentiles can be ingrafted into the new house of Israel, or in other words, become members of the new covenant, and fellow-citizens with the Israel of God. J. G. MATTESON.

BOOKS FOR OUR CHILDREN.

ONE of the chief means of education in this age of reading is through books. Everybody reads, and what they read is constantly molding them one way or the other. The very best thoughts of the best minds in the world have been put into books. When a person is reading a book, he is visiting with the author, who is his companion, his associate, his counsellor, and his teacher. How gladly we would put our children under the influence of some of the pious and good men and women with whom the world has been blessed; but many of these are dead, and others are beyond our reach. The next best thing we can do is to bring these godly and learned persons into our family by books which they have written.

One intelligent man said: "Show me the books

you read, and I will tell you what your character is," and the test would be an almost infallible one. Any person, young or old, may be known by the books he reads as truly as by the company he keeps, because they are his company, and they mold him. Is it not important, then, that we who have children to rear and train, should furnish them with the proper books, and teach them to use them properly? Can we do anything at so small an expense that would be so valuable to them? God, in his providence, has placed the children under the care, authority, and influence of the parents until a period when their character is formed. How watchful should that father or mother be while their child is growing up! how careful to use every influence possible to shape its character properly!

Many fathers, and mothers too, have not the education to train the children themselves, or they have not the needed time. The nearest and cheapest aid they can call in is that of a good, entertaining, instructive, moral or religious book. A reference to the lives of our great men and women will show that they received their bent of mind largely from the books they read in early youth. This was true of Mr. Lincoln; it was true of Washington; it was eminently true of Martin Luther; it was true of Timothy; and it may be, and should be, true of our children.

There are books written with the greatest care, written in the ablest manner, in the most instructive style, by the best minds the world has ever known; books especially adapted to little children, larger children, and youth. These books cost but little, are easy of access, and are numerous. It is true that there are also plenty of poor books, worthless books, and bad books; but these can be avoided, and good ones selected. These books cover the subjects on which every child should be trained to think, such as religious books, historical books, biographical books, books of travel, books on animals and plants, and the like. Many a child who has been wisely supplied with these books, and directed in reading them, has become well informed on many branches of general information by the time he is fourteen or sixteen years of age.

Having my attention called to this subject particularly of late, I have taken occasion to look up the books adapted for children. In every house where I visit, I have been painfully surprised to find how few there are of them. I think I can say truthfully that in three families out of four there is not a single book of this kind to be found. May be one family out of four will have one or two books of this sort, but not more. One family out of ten, at best, may have three or four books of this kind, but certainly not more than one family in forty has anything like a reasonable number of proper books for little children, older children, and youth. I would not have believed this until I had examined for myself. You will see a whole family of children reared up, and scarcely a thing of the kind placed in their hands. They have a few scattering books, of course, and there are larger books, a few, such as grown people should read; but books that children would take an interest in, and could read and understand, are scarce, or wanting altogether. Now this ought not so to be. If our children are to become intelligent, are to become educated, they must have some assistance in this way while they are young.

But would it not cost a fortune to get these books? Well, let us see. Until a child is six or seven years of age, some little primer or picture book would probably be all that could be used; but from this age till—say ten years of age, any intelligent child should be able to read more or less. Supposing we say one book in four months, or three books a year. We do not mean by this a large volume of fine print, but children's books,—a small book with short words, large type, such a book as a grown person would read through in a day or two. As the child grows in years, of course a larger book would be used, but one containing not over one hundred and fifty or two hundred pages of coarse print. Perhaps the last books might be a little larger, but not much.

Now what would be the cost of these books? All the way from twenty-five cents up to fifty cents, or seventy-five cents, and possibly a dollar, at the outside. But suppose we average them at seventy-five cents a piece. Three a year for ten years would be thirty books, or \$22.50,—less than two dollars a year. Certainly that is not an immense sum to lay out for a family of children in ten years. We should remem-

ber that each of these books can be read over and over, two, three, or four times, by the same children, and then the same books can be read by other children,—by younger children, afterward. I am sure that this amount of money cannot be as profitably invested in any other way for the children. What a pleasing sight that would be to go into a house and see a library of thirty books adapted to children, and all well read.

These books can be selected so as to cover Bible history, Bible geography, the natural history of the Bible, religious life and training, a history of our country and other countries, the history of great men, such as Luther, Wesley, and Washington, travels in different lands, and various topics. J. H. Vincent has said: "No class of literature is more refining and exalting than the records of cultivated minds made amid the sacred scenes of Palestine, and the not less interesting ruins of Egypt, Asia Minor, and Greece. A taste for such mental pabulum is a better safeguard against the popular and polluting fictions of the day, than all the mandates of the parent or the uncompromising denunciations of the pulpit. Pre-occupy by the good, and there will be no evil to expel. Create a taste for healthful literature in our young people, and they will not crave the blood-and-fire portions now so mercilessly provided by the corrupt press."

After a young person is sixteen or thereabouts, he can begin to gather books for himself, and should be encouraged and aided to do so. Brethren and sisters, are we doing our duty to our children in this line? Would not a proper course of reading do much to keep them at home, keep them out of bad company, and direct their minds in a noble and profitable channel of thought? would it not warn them against bad habits, and lead them in the way of industry, purity, and heaven? I am sure that it is so, and I am equally sure that many of us have neglected our duty sadly in this direction.

Look over the list of books of this kind advertised by our people. You can rely upon them. Begin by buying one for their birthday present. They are better than some fancy article of dress which perhaps is not really needed, and which only fosters pride, and will soon be used up and gone. In another article I will notice a list of books which I could heartily recommend for children to read.

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. Chrym.*

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

504.—LET THE DEAD BURY THE DEAD.

Please explain Luke 9:60; how could the dead bury the dead?
G. W. M.

By verse 59 we learn that Christ directed a certain man to follow him, but the person so addressed, replied by saying, "Suffer me first to go and bury my father." That is, he wanted to go home and stay with his father until he should die and be buried. The signification of Christ's reply is, Let those who are spiritually dead bury those who die a physical death. I have awakened you, spiritually, and called you to follow me; there are others at home who are engrossed with the cares of this world; let them attend to the burial of the dead.

505.—SEWING PILLOWS TO ALL ARM HOLES.

What is meant in Eze. 13:18, by sewing pillows to arm holes, and making kerchiefs upon the head of every stature to hunt souls?
G. W. M.

The text in question reads thus: "Woe to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls!" A knowledge of Oriental customs is necessary to an understanding of this text. Cushions, or divans, were used to sit upon, instead of chairs. These cushions were generally placed upon the raised portion of the floors of the houses, next to the walls, or surrounding the tables. Pillows were used upon which to recline with ease. The covering worn upon the head by females was a kerchief. The woe pronounced by the prophet was against such extravagance in providing luxurious living apartments, and in wearing fantastic or extravagant head covering, as resulted injuriously from a moral stand-point. He recognized the fact that an excess of luxury is enervating, physically, mentally, and morally, and that in the wearing of covering for the head, an evil may be committed. The expression "to hunt souls" contains the reason for pronouncing the woe. It is because such excessive luxury and extravagance turned the hearts of the people away from God and their eternal interests.

Progress of the Cause.

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

IN THE LORD PUT I MY TRUST.

BY MRS. L. D. A. STUTTLE.

O Lord, my Strength, in thee I'll trust
Though storm clouds roll above me;
Though lightnings flash and thunders roil,
I know that thou dost love me.
And thou wilt guide me safely home,
My Rock and sure Salvation;
Thou'lt gather all thy children dear
From every tribe and nation.

Why should I hang my head in grief?
Why should I mourn in sorrow?
I know that my reward is sure
In that soon-coming morrow.
"His rod and staff, thy comfort me,"
And I will trust him ever;
His mighty arm encircles me,
And he'll forsake me never.

And by and by the opening sky,
His glorious form revealing,
Shall blaze with light and glory bright,
'Mid loudest thunders pealing.
And "He whose right it is to reign"
Shall come in might and power,
And sin and death shall flee away,—
All hail that glorious hour!

Bancroft, Mich.

NEBRASKA.

BLOOMINGTON.—Through the interest aroused here by the Sabbath-school and the Bible readings which have been held, seven souls have accepted the truth, and others are deeply interested. Those who have accepted the truth have never heard a sermon from an Adventist minister, but are now on their way to a camp-meeting in Kansas. As we go forward, we earnestly pray that God will direct us in our labors and bless his work.

J. E. JAYNE.
GEO. W. BURLLEIGH.

TEXAS.

WAKETON.—We closed our labors at this place July 25, after having given forty-three discourses and thirty-two Bible readings. Sixteen have commenced to obey the truth, others are convinced, and some are in the valley of decision. There are six who we hope will obey soon. After shipping our tent to the campground, we spent another week in visiting and talking. May God help them all to hold firm to the truth and receive the reward at last. We are now on our way to the camp-meeting.

Aug. 6.

W. S. CRUZAN.
W. T. JOHNSTON.

MINNESOTA.

PELICAN RAPIDS.—Since our last report, we have labored on at this place, and have seen some results. Seven have signed the covenant, and many more are favorable, for whom we have hopes. Myself and wife have been alone a good part of the time, and for lack of a stronger force we have thought best to hold fewer meetings, that we may give more time to visiting. Bro. Tenney was with us Sabbath and Sunday, Aug. 14, 15, which was a source of much encouragement.

Aug. 18.

BYRON TRIPP.

MISSOURI.

KANSAS CITY.—Commenced our tent meetings here Aug. 10, with about two hundred present. The weather for the past week has been the hottest ever known in this city, and has been very unfavorable for our work; still we mark a slow but steady increase in the attendance, and the attention given is the very best. Last Sabbath we held Sabbath-school and meeting in the tent, with sixty or more present. Sunday night our large tent (50x70) was quite well filled. We have an efficient corps of earnest and devoted helpers, who are doing all they can for the success of the meetings. All are trying to draw near to God that he may bless our labors. Our address is 1516 East Twelfth street.

R. S. DONNELL.

WISCONSIN.

SHAMROCK AND IRVING.—We took down our tent at Shamrock July 26, after giving twenty discourses. We left five keeping the Sabbath at this place. We have hopes of a few others who still seem interested, and say they are convinced that we have preached the truth. We received \$4.14 in donations.

July 28 we began meetings at Irving, six miles from

Shamrock, and have given twenty-two discourses. A few have taken their stand for the truth, and others are convinced, who we hope will yet decide to obey. There is a call for us to hold meetings six or seven miles from here, from some who have attended the meetings here. We hope to unite these several interests during the fall and winter, and trust that we shall succeed, by the blessing of God, in raising up a church in this vicinity.

Aug. 19.

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

KANSAS.

TOPEKA.—We continued our meetings on the north side until the 1st inst. The opposition was very bitter from the first, being mostly of that private kind which we find so hard to meet. There was but one opposing sermon preached, which we immediately reviewed. The Lord gave good freedom, and the effect was good. Twelve faithful persons have united with the church, and there are as many more who will do so in the near future. Our collections and donations amount to \$35.85. We have also organized a weekly prayer-meeting on that side.

Our tent now stands on the corner of Seventh and Filmore Sts. We begin our meetings this evening. It is indeed pleasant to work for the Master.

165 Lane St., Aug. 6.

WILL D. CURTIS.

HUTCHINSON AND NICKERSON.—We took our tent down at Hutchinson last Monday, after eight weeks of labor. The only public opposition we met was through the press. The ministers only opposed by counseling their members to stay away. Thirty signed the covenant. We sold over \$80 worth of books while there, and the cash donations were about \$40. We organized a Sabbath-school, which takes a club of eleven copies of the *Instructor*, which will probably be increased in a few days. We also obtained seven new subscribers for the *REVIEW*. We pitched our tent at Nickerson, and began meetings last night with a small attendance. Bro. Morey has gone home on account of sickness, and Bro. Willis is now with us.

Aug. 20.

OSCAR AND RUIE HILL.

PENNSYLVANIA.

ALBA, BRADFORD CO.—We have just received our new tent, to take the place of the one burned at Shunk, Sullivan Co., and have pitched it here on the school-house grounds. This place is a small village of about two hundred inhabitants. There is a small church of our people here, and it is in view of adding to this society, and thus strengthening it, that we have pitched here. There are two churches in the place, Baptist and Disciple. We have held three meetings, commencing with an attendance of some seventy-five, which increased to about two hundred at the last service, with good attention paid to the word spoken. We hope to be faithful in our work.

Aug. 23.

J. W. RAYMOND.
D. A. BALL.

BETHLEHEM.—This city is divided into three parts. West and South Bethlehem, and the city proper. We first pitched our tent in South Bethlehem, where we had but a small attendance. A few, however, decided to keep the faith of Jesus and the commandments of God. Last week we moved our tent into the city, where we have a much better hearing. This is a manufacturing town, and has many foreigners. Catholics are numerous, especially where our tent was first pitched. Those who come into the tent pay good attention; but outside there is often a regular rabble. In South Bethlehem, by the kind aid of the gentlemanly chief of police, we enjoyed quiet; but where we are now, the police say they have their own church, and do not believe in us, and therefore refuse to help us. Our tent company consists of Bro. and Sr. Trump, Bro. Reis, and myself and wife. We are all of good courage and hope in the Lord.

J. S. SHROCK.

IOWA.

WALNUT CITY.—Have given one discourse in our tent, to an attentive audience of about one hundred and fifty. This is a small place, but there is good country around it, and we hope to do good. We finished our work in Eddyville last Sunday night, having given sixty-four discourses in all. Seventeen signed the covenant, all adults, and seven were baptized. With the addition of other Sabbath-keepers in the vicinity, a church of twenty-six members was organized. There are a few persons keeping the Sabbath who have not yet signed the covenant.

Aug. 20.

A. P. HEACOCK.
MATTHEW LARSON.

HAMPTON AND ALEXANDER.—I was with the church at Hampton July 31 and Aug. 1. This church is small, but the few that are here are trying to honor God by keeping all of his commandments. Aug. 2 to 9 I was in the neighborhood of Alexander. Here

I found about fifteen keeping the Sabbath, the fruits of Bible readings given by a brother. This shows what a farmer can do when he has a mind to work. I visited almost all of these friends, and found them quite well posted. They apparently loved the truth so much that it seemed best to organize them; consequently a church of eight was organized, others not being present at our last meeting. Three have joined since, and others are expected to do so soon. There seems to be quite an interest to hear in this neighborhood; and if those who have embraced the truth will live out their profession, we trust that others will be added to their numbers, such as shall be saved.

Aug. 20.

J. T. MITCHELL.

MADRID AND COON RAPIDS.—We commenced meetings at Madrid on Friday evening, June 24, and closed Sunday night, August 1, having given forty-one discourses. A lady evangelist of a popular denomination had held a three weeks' tent meeting there, closing her efforts only two weeks before we arrived, which made it much more difficult for us to create an interest. We were able, however, to leave a few decided to keep the commandments of God and the faith of Jesus. Others see that we have the truth, and acknowledge it. Three or four of these we hope will soon have courage to obey.

We began labor at Coon Rapids Friday, Aug. 6, and have held eleven meetings. The interest so far has been very good, the attendance since the first night having averaged over two hundred. Some have come from a distance of eight to twelve miles to hear on these questions. We have given three discourses on the Sabbath question, and the interest does not seem to decrease in the least. The people are very kind, and are quite liberal in supplying provisions. Our book sales are quite encouraging, and the first two collections have amounted to \$6 57. We earnestly desire that we may be humble instruments in the hands of the Lord.

Aug. 16.

J. O. BEARD.
J. B. BENNINGTON.
J. J. ELLYSON.

INDIANA.

KEMPTON.—Our tent labors at this place closed last night. Much opposition has been manifested in various ways. We have been stoned three times, and otherwise threatened; but by the grace of God we preached the Third Angel's Message even in Kempton, and God blessed the word spoken. Thirteen have signed the covenant, and others are keeping the Sabbath. A Sabbath-school was organized, and ten copies of the *Instructor* and some lesson books were ordered. Sold \$25 worth of books, and received \$11.69 in donations. We go next to Terhune, Boone Co.

Aug. 16.

E. E. MARVIN.
N. W. KAUBLE.
WILLIE GRAY.

MARKLE AND BARBER'S MILLS.—We took our tent down at Markle, June 20, after about seven weeks of labor. The congregation the last night numbered nearly five hundred. We had some opposition, but left many who acknowledge God's law to be binding, and we hope to see some of that number take a firm stand for the truth.

Pitched our tent at Barber's Mills Aug. 6. Have had good attendance from the first. People are very friendly, inviting us to their homes. Have spoken twice upon the Sabbath question, which is favorably received. May the Lord bless our labors in this place, is our prayer.

C. M. SHORTRIDGE.
LUZERN THOMPSON.

LOGANSPORT.—We have our tent centrally located in this city. The tent is nearly 50x70 in size, and is seated to accommodate about seven hundred and fifty people. We have taken every precaution to make the order and arrangement of it as perfect as possible. Two successful camp-meetings have been held near this city, and much other work in canvassing and giving Bible readings has been done. The entire Conference has been interested in having a tent meeting held here. The work promises to be difficult. The attendance seemed to promise to be fair at first, but can now only be built up by persistent effort aided by the power of God. We desire that the blessing of the Lord may rest on the work. We shall be pleased to have those of our people passing through the city call upon us at any time.

Aug. 13.

J. P. HENDERSON.
A. W. BARTLETT.

WALDRON AND HOMER.—We have been here almost three weeks, and the interest has been good from the first. The average attendance thus far has been from 350 to 400, and better order one could not wish for. We are now considering the Sabbath question. Some are becoming deeply interested, and the ministers are being aroused. Yesterday (Sunday) quite a number of our friends from Homer, Arlington, and Boggstown paid us a visit, and we were rejoiced to meet them once again.

One of us meets with the company at Homer every other Sabbath. The tide of opposition is high there.

The enemies of the truth have closed all the churches and school-houses against us, and have gone so far as to circulate a petition against the principal of their school, to deprive him of his position, because he attended our meetings at the tent. What more people will resort to in order to fight the truth, God only knows.

A synopsis of each discourse comes out in the county daily paper, which adds much to the interest of our meetings. We have sold some books and tracts, and have received \$14.03 in donations. Our temporal wants are cared for, and we have many invitations to visit. We are of good courage, and feel to praise the Lord for what he is doing in this part of his vineyard.

Aug. 23.

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

LABOR AMONG THE SCANDINAVIANS.

For about a month our tent has been pitched among the Scandinavians of Council Bluffs, Iowa. The Lord has blessed our efforts. At our last quarterly meeting eleven were added to the church, three of whom were baptized at that time, others having been baptized at the camp-meeting, and some previous to that time. The membership of the church is now twenty-nine, and seven others are keeping the Sabbath. The Sabbath-school numbers forty-eight.

We have had some opposition during our tent labor. Two Lutheran ministers promised the people that they would explain the Sabbath question, and we all went to hear. At the close of the discourse, we asked permission to reply, but were refused. The following evening we gave a review of the discourse in the tent, to a large audience. A Mormon Josephite, or Latter Day Saint, challenged us for a discussion. There are some believers of this class where we were laboring. We tried to avoid a discussion, but left it with the people, the majority of whom voted for it. Some of the points of our faith were discussed, and we feel thankful indeed to know that we have a truth grounded upon Bible doctrines, able to withstand all assaults. After the discussion, our meetings were well attended, and our closing meeting especially was marked by the deep moving of God's Spirit. At that time many of our friends manifested their interest in the meetings by presenting us with a collection that had been taken privately, amounting to \$17. Considering the hard times for the laborers here, and that they were all day-laborers, it was indeed an act of kindness. We received seven subscriptions for periodicals, sold books and tracts to the amount of \$12.35, and gave away 1,820 pages of tracts.

We pray that the Lord will bless the seed sown here to the salvation of souls. The Bible work will still continue. Bro. Wilson is now going to the Texas camp-meeting.

JOHN WILSON.
LUDWIG HENRICKSON.

THE FRENCH WORK.

The work among the French in America is almost at a stand-still, and it seems to me that the time has come for an effort to be made among this people. Eld. B. L. Whitney, who has charge of this branch of the work in Switzerland, is very anxious that an effort be made here. We hope that those officers of the tract societies to whom he has been writing in regard to this matter, will try to follow his suggestions as far as they can.

We hope many names and addresses of French Protestants will be obtained and sent to him. They can also be given to persons here understanding that language, who could open a correspondence with them. I am acquainted with some who are conversant with the French language, who would be glad of the privilege of doing something to advance this part of the work. Names can also be sent to me. Be sure to give addresses correctly.

Should there be any of this nationality who with a little help would attend the Battle Creek College with the sole object of giving and devoting their lives to the work among the French, no doubt there will be those who can help them. My address for the present is Alton, Osborne Co., Kan. After the middle of September it will be Battle Creek, Mich.

M. ENOCH.

THE ARKANSAS CAMP-MEETING.

This meeting was held according to appointment, at Springdale, Ark., Aug. 4-10. The camp was located in a beautiful grove, about one hundred rods northeast of the town, a place of about eight hundred inhabitants. The writer arrived on the ground Monday, and found the work of preparation well under way. The camp was laid off in a hollow square, with family tents on three sides. On the other side, and facing the square, stood the large tent and the reception tent. There were twenty-five tents on the ground besides the preaching tent, one of them being a forty-foot tent for families, and accommodating about fifty persons. The camp presented a pleasing appearance. The leaves, dead limbs, and brush were

all removed, and the ground swept clean. Not an apple core or anything of the kind was thrown upon the ground during the entire meeting. The neatness, order, and regularity which prevailed throughout the camp produced such a favorable effect upon the minds of the people of the town and vicinity, that the editor of the *News*, the local paper, devoted nearly three columns to the meeting, and to our people, their work, etc.

Elds. R. M. Kilgore and Geo. B. Starr, accompanied by Sr. Fannie Bolton, of Chicago, arrived on the ground Tuesday. The meeting was not advertised to commence until Wednesday; but so many were present that a meeting was held on Tuesday evening, and one at 5:30 and another at 10:30 A. M. Wednesday. By Wednesday night the people were mostly assembled, and the meeting began in earnest. The most of the preaching was done by Elds. Kilgore and Starr, and was principally of a close, practical nature. It was well received by all.

On Sabbath afternoon, after a stirring discourse by Eld. Starr, about seventy-five came forward for prayers. The Spirit of the Lord came in, and it was a precious meeting. Many broken confessions were made. The flowing tears showed that the work was from the heart. On Monday forenoon, the work of Sabbath afternoon was continued, and in the afternoon twenty-three were baptized, and others united with the church on their former baptism, while still others went away expecting to unite with the church nearest them at the earliest opportunity.

Taken altogether, the meeting was a success. On Sunday morning it was ascertained that there were 246 camped on the ground. Others, coming still later, swelled the number to more than 250. Some of them came long distances over rough roads to attend the meeting, and one man walked 160 miles for that purpose. He had never heard an Adventist sermon, but had commenced to keep the Sabbath through reading, and felt that he must attend the meeting.

The religious persecutions here have only driven those who have accepted the truth closer to each other and closer to God. Several were at the meeting who are under indictment for peaceably and quietly attending to their labor on the first day of the week, after having rested on the Sabbath day according to the commandment, while still others could not attend the meeting on account of having to appear at court to answer to similar charges.

Sabbath-keepers in Arkansas are placed under peculiar and trying circumstances. They are subject to fines and penalties for any violation of the Sunday laws; and these laws are being enforced to the letter, even in the most trivial offenses, such as are overlooked entirely in Sunday-keepers. This shows unmistakably that the genuine spirit of religious persecution lies at the bottom of the Sunday prosecutions. According to the laws of the State, every dollar's worth of property a man has can be sold to pay fines and costs.

In view of these circumstances, a large committee of the leading brethren was called, to consider the situation and adopt some uniform plan of action. The question at issue was a strictly practical one, and was discussed freely but earnestly. The committee were unanimous on the following points: 1. When the laws of man conflict with the law of God, the law of God must be obeyed. 2. It is right and necessary that men should exercise their God-given right to work six days in the week for the support of their families. 3. In pursuing an ordinary vocation on the first day of the week, great care should be taken not to unnecessarily disturb or offend any one who observes that day as the Sabbath. 4. No fine should be paid, no officer resisted. If fines are assessed, allow property to be sold by the officers of the State, and make no resistance. The recommendation of the last General Conference on this point was unanimously adopted. These proceedings of the committee were indorsed by a rising vote of the congregation.

More than \$1,400 were pledged by those present, for the following objects: 1. To buy tracts and papers to be distributed by parties while in prison or arraigned before courts; 2. To support the families of those who are imprisoned for their faith, while such persons are in prison; 3. To educate young men and young women for the Bible work and other branches of the work in Arkansas.

All were full of courage, and seemed determined to humbly and faithfully live out the truth in spite of all opposition. The work will be pressed forward in Arkansas more earnestly than ever before. The camp-meeting made a good impression on all who attended it, as far as could be discerned. The membership of the Springdale church was increased to eighty-eight. The strong prejudice which has heretofore existed there seems to be breaking down. We believe the camp-meeting in Arkansas was timely, and that it will result in much good to the cause in that State.

DAN T. JONES.

VIRGINIA CONFERENCE PROCEEDINGS.

The third annual session of the Virginia Conference was held at Harrisonburg, in connection with the camp-meeting, Aug. 3-10.

FIRST MEETING, AUG. 3, AT 4:30 P. M.—President

in the chair. Prayer by W. H. Saxby. A call for delegates was made, to which six responded. Minutes were read and approved. The Chair was empowered to appoint the usual committees, which were as follows: On Nominations, B. P. Stebbins, Victor Thompson, and Peter Painter; on Resolutions, W. H. Saxby, Reuben Wright, and B. F. Purdham; on Licenses and Credentials, R. T. Foltz, R. A. Underwood, and J. P. Zirkle; on Auditing, J. P. Zirkle, Peter Painter, Philip Prefit, R. T. Foltz, Hiram Petefish, and Reuben Wright.

Moved, That all brethren from other churches and those from a distance participate in the deliberations of the Conference.—Carried.

Adjourned to call of Chair.

SECOND MEETING, AUG. 4, AT 9 A. M.—Another call for delegates was made, and four more responded. Bro. Underwood then read the resolution pertaining to the educational interests, passed by our last General Conference, and proceeded to carry out the resolution by giving us an address upon the subject of education, which was full of interest and timely instruction for all. Interesting remarks by Brn. Stebbins and Wright were made upon the same subject.

Adjourned to call of Chair.

THIRD MEETING, AUG. 4, AT 5 P. M.—Treasurer's report showed the following money receipts from the different churches, etc., during the past year:—

Quicksburg,	\$124 91
Marksville,	88 46
Mt. Williams,	26 55
Cedar Point,	7 85
W. A. Lewis,	22 25
Total,	\$270 02

Bro. Underwood made some remarks, setting forth the importance of paying the tithe, and of not robbing God of that which justly belongs to him.

Voted, That Bro. Underwood give us a Bible reading upon the subject of tithing.

The Committee on Resolutions presented the following:—

Resolved, That we indorse the recommendation of the last General Conference in regard to the improvement of the ministry, and that we realize the necessity of faithfully carrying out the above in this Conference; and that we urge all suitable persons who possibly can, to attend the Battle Creek College or some smaller institution of learning among our people.

Remarks by Brn. Underwood, Lindsey, Saxby, and others. Pending the discussion of this resolution, the meeting adjourned to call of Chair.

FOURTH MEETING, AUG. 5, AT 9 A. M.—The resolution pending was carried. It was moved that the church at Port Republic be received into the Conference.

Bro. Purdham made a statement of the standing of the church, and Bro. Thompson made remarks in regard to instructing new churches in all points of present truth. The above church, with its delegate, was received into the Conference.

Committee on Nominations reported as follows: For President, A. C. Neff; Executive Committee, B. F. Purdham and R. D. Hottel; Treasurer, Peter Painter; Secretary, R. D. Hottel; Delegate to General Conference, A. C. Neff; Camp-meeting Committee, R. T. Foltz, R. D. Hottel, C. J. Copenhaver, G. S. Moyerhiever, and Carl V. Woods. The names were considered separately, and the nominees were duly elected. The Committee on Resolutions reported further, as follows:—

Whereas, There is such an intimate relation existing between God's physical and moral laws; and—

Whereas, There has been so great light given us through the "Testimonies," enforcing the teachings of God's word on the subject of health reform; therefore—

Resolved, That we feel especially called upon to take advance steps upon this important subject.

Remarks were made by Brn. Underwood, Lindsey, Cornell, Wright, and others, on the importance of health reform, each giving his experience, which was interesting and instructive. While the resolution was under discussion, the meeting adjourned to call of Chair.

FIFTH MEETING, AUG. 9, AT 9 A. M.—The resolution pending was adopted. Committee on Resolutions reported the following:—

Whereas, Light has come to us that seasons for prayer should be set apart by God's people, to especially remember the workers who are engaged in spreading the Third Angel's Message; therefore—

Resolved, That every church in this Conference should set apart a stated time, at least once a week, when their prayers may go out as sharp sickles in behalf of the workers in our own Conference and those engaged in the field both at home and abroad.

The resolution was adopted. The Committee on Credentials and Licenses recommended that credentials be renewed to A. C. Neff, H. A. Rife, and B. F. Purdham; that license be given to R. D. Hottel, G. A. Stillwell, T. H. Painter; and that B. P. Stebbins and Carl V. Woods be given colportage license. The report was adopted. During the meeting, about \$800 were pledged to pay ministers and the camp-meeting expenses, a part of which was paid.

Adjourned *sine die*.

A. C. NEFF, Pres.

R. D. HOTTEL, Sec.

S. S. CONVENTION AT ALLEGAN, MICH.

THE seventh of the series of Sabbath-school conventions now being held in this State began at Allegan Friday evening, Aug. 20, with a sermon by Eld. M. B. Miller (president of the State Association) on the importance of Bible study. An excellent social meeting, led by Bro. Alex Carpenter, director of the district, was held Sabbath morning, followed by instruction in the various branches of the S. S. work by Prof. C. C. Lewis, Eld. Miller, and the writer. In the afternoon a Sabbath-school was held with 150 members and eighteen classes, and the evening was devoted to the further consideration of practical topics. In addition to instruction in S. S. work on Sunday, by Prof. Lewis and Eld. Miller, the writer spoke for something over an hour upon the College and its relation to the cause. H. W. Miller, president of the State tract society, occupied about the same length of time in showing the connection between the S. S. work and the College and the missionary work. In the evening, Prof. Lewis gave a temperance lecture, illustrated by the use of Dr. Kellogg's charts. Eight Sabbath and Sunday schools were represented in the Convention, and a very encouraging degree of interest was manifested throughout the meetings. Pledges to the amount of \$189 were made for the support of city missions in the State. At the close a class of twelve was formed, to whom instruction in the canvassing work was given by Bro. Brant, of the Grand Rapids mission. Personally, we shall feel somewhat disappointed if some of the young people present are not found at the College the coming year, preparing themselves for usefulness in the cause of God. Now is the time to labor for the spread of the truth. W. W. PRESCOTT.

TO THE NEW YORK BRETHREN AND SISTERS.

OUR annual Conference and camp-meeting are almost here again, and again the question is to be decided by each, Shall I attend? We hope that each one will answer this question just as *duty* demands, and not allow circumstances, inclinations, or wrong influences of any kind to cause them to make a mistake. There are many reasons which might be urged why there should be special efforts made to attend and to help others to do so. These, however, have been presented in many ways year after year, and are given us through the testimonies of the Spirit of God; and we feel to say simply this, That as we have had exhortation and warning in the past upon this point, we may be sure that our dangers and our needs are no less this year, but are increased in every direction. And we shall do well to carefully and prayerfully consider our duty in this matter, and study with much attention the motives which lead to the final decision. We do earnestly pray that not one who ought to be at the camp-meeting will be detained by any of the multitude of excuses which the circumstances may present or the enemy suggest.

The fact of a camp-meeting's having been held in the western part of the State this season, may lead some who enjoyed that to excuse themselves from attending the coming camp-meeting at Watertown; but I trust that none will do so upon this ground who need the meeting or who are needed at the meeting. We all must come to act more and more with reference to our obligations and responsibilities to God and his work. May the Lord give each of us wisdom to decide this question in the right manner. E. W. WHITNEY.

TO OUR BRETHREN AND SISTERS IN NEW YORK.

THE time and place of our annual camp-meeting and Conference have now been decided upon, and nearly all have made up their mind, partially at least, whether or not they will attend. Thinking there may be some who are allowing their decision to be made in the wrong direction, we feel constrained to present some thoughts for such persons to consider. I quote from the "Testimonies," vol. 2, p. 600:—

"Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world and this life alone? Do they expect their eternal interest to take care of itself? They cannot obtain spiritual strength without an effort on their part. Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which he has provided for them to become strong in him and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to him. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast; he will be present, and will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain at the cost of all you have and the toils and sufferings of a life-time. A strong, clear sense of eternal things, and a heart willing to yield all to

Christ, are blessings of more value than all the riches, and pleasures, and glories of this world.

"These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go as though they were of but very little importance. Let all who profess to believe the truth respect every privilege that God offers to them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. The object of a camp-meeting is to lead all to separate from business cares and burdens, and devote a few days exclusively to seeking the Lord. We should occupy the time in self-examination, close searching of heart, penitential confession of sins, and renewing our vows to the Most High."

We hope all our people will read the article on "Our Camp-meetings," in "Testimony No. 20," from which this is taken; and we trust that all who attend, will carefully heed the instruction given concerning the preservation of health at these annual gatherings.

In addition to the laborers mentioned by us one week ago, we are to have the presence and help of Eld. U. Smith, which will be highly appreciated by our people; and we earnestly hope that all will so appreciate the efforts put forth to make our meeting good and profitable, that they will at least attend, and get all the good they can. The work is fast closing, and many are asleep in regard to their true condition. Those who are least concerned in regard to their spiritual welfare, and are zealous and active in temporal matters, are in the greatest danger. Such certainly need the spiritual awakening which such a meeting will provide for all who seek it. All need a fresh baptism and a special fitting up for the dangers and trials that are thickening around us. Only those who feel their need will put forth the necessary effort to secure divine aid in the conflict. Let those who do not sense their lack come to our camp-meeting, and be aroused to put on the armor anew and press forward in the work.

It is seldom that we shall be favored with such excellent help as we expect this year. May the Lord help us to avail ourselves of every means of grace, and not permit us to let a few dollars or matters of a pecuniary nature stand in the way of securing the blessing of God which will come to those who make sacrifices in his cause. Do not fail, dear brethren and sisters, to attend our coming feast of tabernacles. M. H. BROWN.

Special Notices.

SOUTHERN MINNESOTA. NOTICE.

ALL who come to the Owatonna camp-meeting by either the C. M. and St. P. or C. and N. W. Railroad, paying full fare, will be returned at one fifth fare. G. C. TENNEY.

NEBRASKA CAMP-MEETING R. R. FARE.

ARRANGEMENTS have been made with the R. R. Association of Nebraska to carry passengers from all points in the State, except on the F. E. & M. V. R. R., at one and one third fare. In order to obtain this reduction, a receipt certificate must be taken from the agent at the point where the ticket is purchased on coming to Lincoln. This certificate will show that full fare has been paid one way; and when indorsed at the camp-ground and presented to the agent at Lincoln, it will entitle the holder to a return ticket at one third fare. If this rule is not observed, full fare will be charged. A. J. CUDNEY.

HOW TO REACH THE NEW YORK CAMP-MEETING.

THOSE coming from Utica and east of there should take the Utica and B. R. R. R., purchasing regular tickets to Watertown, and stop off at the camp-ground, located on that road, one mile east of Watertown, toward Black River. Those coming from the north, south, or west should purchase regular tickets to Watertown; then by changing cars in the Union depot, and taking the Utica train, passengers will be carried to the camp-ground at a trifling expense, not over six cents. Baggage will be transferred to the ground from the depot, at ten cents per trunk, as heretofore. Those coming to our meeting over the Utica road will have their baggage left at our ground, if it is marked "Camp-ground." All should obtain certificates of the secretary, Eld. J. E. Swift, on the camp-ground, in order to secure the reduction of fare. These certificates, presented to the Watertown ticket agent, will secure a return ticket at one cent per mile. Please remember these directions, that no mistakes may be made. Those coming over other roads to our meeting will find directions in next week's REVIEW. Those coming to the workers' meeting will have the benefit of the reduction the same as others. M. H. BROWN.

REDUCED RATES TO THE WABASH CAMP-MEETING.

WE have secured reduced rates through the Central Traffic Association, on all railroads that any will desire to travel over to reach the camp-meeting to be held at Wabash, Ind. Tickets may be purchased as early as Sept. 20, or at any time during the workers' meeting or the camp-meeting upon the following conditions: Each person must purchase a first-class ticket to the place of meeting, paying the regular fare, and upon request the ticket agent where the ticket is bought will issue to the buyer a certificate of such purchase. If through tickets cannot be secured at the starting-point, then procure a ticket to the nearest point where a through ticket can be obtained, and there purchase a ticket through to the place of meeting, requesting a certificate of the agent where the purchase is made. Without a certificate of purchase you will fail to get reduction in returning. Have your certificate signed upon the camp-ground by W. A. Young, Secretary of the Conference, and the agent at Wabash will sell you a return ticket for one third fare. All who intend coming by railroad will please carefully note these instructions, and faithfully follow them.

Do not expect a certificate to be sent you from Bro. Young, as has been done in past years; but be sure that you obtain a certificate from the agent where you buy your through ticket. Certificates will be valid until Oct. 8. WM. COVERT.

INDIANA WORKERS' MEETING.

AT our last annual Conference it was voted to hold a workers' meeting of one week, preceding the next annual camp-meeting and Conference. We appoint this meeting to begin Sept. 22, at 2 P. M., on the fair ground at Wabash. The camp-meeting committee are requested to meet me there Sept. 20. At the workers' meeting we want to see our ministers, licentiates, Bible workers, Conference delegates, T. and M. directors, librarians, church elders, Sabbath-school superintendents, and a representative for each family tent to be pitched on the ground, and any others who may desire to participate in the preparation of the ground and the special preparation of mind and heart for the work of the Lord.

The camp-meeting will begin Sept. 29, but we want every tent to be sent in, and pitched, and made comfortable before the beginning of the camp-meeting. Some of the Conference business can be transacted during the workers' meeting, especially the auditing of accounts. All who have accounts that they want audited, should hand them to the Conference secretary, at 5 P. M., Sept. 23, when the Conference is to meet to organize. We want the delegates to be men who have an understanding of the times in which we live, and are established in the present truth, and know what Israel ought to do; who, like David, will serve their own generation. WM. COVERT.

LINCOLN, NEB., CAMP-MEETING.

LET all our brethren who have tents bring them to this meeting, to be held Sept. 15-21; and let all who desire to rent tents apply to the Nebraska Tract Society, Fremont. State also whether an old or a new one is desired, as the rent for a new tent is \$2.50; for an old one, \$2.00. There will be one or two large tents pitched for the accommodation of those who have no family tent, and do not feel able to rent one. So do n't stay away, brethren, because you are not able to pay the rent of a tent.

Those who are interested in the Sabbath-school work, should make a special effort to attend this meeting; for Eld. Canright will be present to give instruction in that part of our work. The new Sabbath-school song book, "Joyful Greeting," will be used in the camp-meeting Sabbath-school; and all who have them should bring them. Those who have none can get them on the ground, from the tract society. Bring your "Spiritual Songs" also, for general use.

Come prepared to care for yourselves, as there will be no boarding tent this year. We shall have a good provision stand, however, where all can obtain supplies.

I should like to have eight or ten strong and willing young men meet me at the Lincoln mission rooms, 1817 M St., Monday, Sept. 14, to assist in pitching tents. Let all who will volunteer to help in this work, write to me immediately, at Stromsburg, Polk Co., Neb. H. SHULTZ.

FALL CAMP-MEETING IN MINNESOTA.

THE holding of a fall meeting in the southern part of the State is somewhat experimental, but we are anxious that it should be a success. Will our brethren attend? That is the question. Many of our churches are within easy reach of Owatonna. The time, Sept. 8-13, comes when there will be plenty to do, but nothing actually suffering for attention. We can attend. The railroads favor us, and everything will

be done by the committee to make the meeting pleasant. But we need God's blessing and the presence of our people. An interesting series of meetings is just being closed at Owatonna, and quite a number have embraced the truth. We expect good help, and as there will be no business meetings, we can give our time to study and devotion. Tents will be rented at from \$1.50 for a 9x12 to \$2.25 for a 12x16, pitched and ready for use. Orders may now be sent to Allen Moon, Owatonna, Minn. Meetings will begin Wednesday evening, and close Tuesday morning.

Our fall meetings in the north have all proved successful. It is decided to hold the coming meeting at Sauk Center, Sept. 29, continuing over Monday, Oct. 4. We could secure no favorable grounds at Osakis. The interest at Sauk Center in connection with the tent meeting, calls for the camp-meeting to be held at that place. We expect Eld. A. D. Olsen to assist us at this meeting. Tents will be rented and provision made for the comfort of all.

We appeal to our brethren and sisters, especially those who have large farms and many home cares, to attend this meeting; we want your help. If you expect ever to help in God's cause, do so now. Come to the meeting; and may God bless us all together, and each find his part in this great work. Bro. Johnson will be present to labor with our Scandinavian brethren.

MINN. CONF. COM.

News of the Week.

FOR WEEK ENDING AUG. 28.

DOMESTIC.

—Henry M. Stanley will lecture in America fifty times this season.

—The "Special Delivery Service" will be extended on October 1 to all post-offices in this country.

—By the overturning of a row-boat in the Ohio River near Cincinnati, Friday, four boys were drowned.

—Circulars calling a meeting of anarchists to denounce the verdict in the Chicago trial were distributed Sunday at Cleveland.

—Furious wind and rain storms swept over Victoria and Cuero, Texas, Saturday, destroying a vast deal of property and several lives.

—The town of Bayou Sara, La., was almost destroyed by a fire of incendiary origin, Friday morning. The loss will amount to over \$118,000.

—At North Bend, Neb., fire destroyed the principal business block Friday. The fire was caused by incendiaries, and ten suspicious characters were arrested.

—There are 450,000 insane, idiotic, deaf, blind, pauper, or criminal inhabitants in the United States, costing for their support not less than \$75,000,000 yearly.

—A funnel-shaped cloud, accompanied by hail, swept over San Antonio, Texas, Tuesday evening, wrecking a number of buildings, including the Southern Hotel.

—At Dutch Hollow, Grant Co., Wisconsin, a deposit of lead of great depth and extending probably two miles, has been discovered. Nearly 8,000 pounds are being mined daily.

—The visible supply of wheat and corn is respectively, 39,820,852 and 10,931,916 bushels, being an increase since last report of 1,803,449 bushels of wheat and 1,195,513 bushels of corn.

—The Rev. James C. Beecher, brother of the Rev. Henry Ward Beecher, committed suicide by shooting, at Elmira, N. Y., Wednesday evening. He used a rifle, the muzzle of which he placed in his mouth.

—Recently, in Alaskan waters, the United States revenue steamer *Corwin* captured three British vessels while catching seals. There are now in charge of the *Corwin* four schooners and sixty prisoners, with over 2,000 seal skins.

—A train bearing an excursion party collided with the newspaper train on the Camden and Atlantic Railroad, near Ancora, Sunday. Seven persons were injured, two fatally, it is thought. The excursionists were from Philadelphia.

—A disastrous storm visited Lafayette, Ind., Sunday. A number of dwellings were struck by lightning and burned. The wind blew down many trees and fences, and wrecked buildings. The streets were rendered impassable by rain.

—Nearly \$2,000,000 worth of property was destroyed by fire in San Francisco. The blaze had its origin in a machine shop, and spread with startling rapidity, destroying business blocks and residences for blocks on either side of the shop.

—Lieutenant George M. Stoney, commanding the Alaska exploring expedition, has forwarded a report to Washington, announcing the discovery of another great river, which it is believed, empties into the Arctic Ocean near Point Barrow.

—Captain William Moore, his wife and three children, and Dolph Moore, (brother of the captain), his wife and three children, who left Indianola, Texas, last Thursday evening, in the sloop *Davutless*, perished in the great storm of Friday.

—The Kalamazoo, Hudson, and Adrian (Mich.) districts were swept Saturday night by fearful rain and thunder

storms. Many barns were burned, several buildings were partially wrecked, and horses and other animals were killed or stunned.

—A new time-table calling for six trips instead of five, and increasing the number of hours, caused a strike Monday on the Broadway street-car line in New York. The company refuses to listen to the strikers' demands, and it is feared a general strike will result.

—Prof. J. H. L. Tuck's new torpedo boat, the *Peacemaker*, was tested at New York Tuesday, and pronounced a complete success. The boat disappears under the water, and is propelled at a great rate of speed toward whatever object is designed for destruction.

—Two hundred Iowa saloon-keepers have received notices to stop retailing liquors. Wednesday, forty more were warned to submit to the law. It is feared hoodlum will result from the prosecutions. The law-breakers will fight to the death, it is said, while the sheriff grimly says he will enforce the statutes.

—Editor Cutting was released from prison Monday, the Supreme Court of Chihuahua having ruled that as Medina had withdrawn his right to a civil suit for damages, the proceedings were legally ended. Cutting was removed to American soil by friends, and a plot by Mexicans to secure his re-arrest fell through.

—Details of the frightful devastation caused by the tornado in Texas have been received. The damage is even greater than at first reported. Galveston was struck Thursday, and sorely afflicted. Hundreds of public buildings and residences were thrown down by the wind and washed away by the rain, which fell in torrents, and made every street a roaring river. Corpus Christi was damaged considerably, as were also Harbor Island, Luling, and other places. Many lives were lost.

—William J. Kendall, of Boston, went through the whirlpool rapids of Niagara on Sunday. He was equipped with a cork vest. When taken from the water he was entirely helpless, and stated there was not enough money in the world to tempt him to repeat the trip. When he reached the spot where Captain Wehler disappeared, Kendall said he was struck by many tons of water, and rendered unconscious. The feat was performed to decide a bet, and Kendall received \$1,000.

FOREIGN.

—The cholera returns at Rome show that the disease is on the increase.

—Astrologers are about to pick out a wife for the emperor of China.

—Mr. Gladstone has gone to Germany to spend a three weeks' vacation.

—The Ruetchuck garrison is marching on Sofia, which is besieged by loyalists.

—The Kermadec Islands, in the South Pacific, have been annexed by Great Britain.

—Russia's attitude in the Batoum affair is causing a great deal of uneasiness in England.

—Rioting was resumed at Belfast Wednesday night, the police suffering severely at the hands of the mob.

—The passenger steamer *Vera* burned to the water's edge on the Volga River, and two hundred excursionists lost their lives.

—The Mexican troops have surrounded Geronimo near Arizpa, and will accept from him no terms but unconditional surrender.

—President Grevy, it is rumored, will soon retire from the presidency of France, on account of failing health. He is eighty years old.

—A warehouse collapsed Wednesday at Sheffield, England, killing a number of children. Seven bodies have been recovered.

—Dispatches from Honduras, Mexico, state that peace has been completely restored. Several of the insurgent chiefs were killed in the recent battles.

—The new steam cruiser, fitted up by the Canadians for the protection of their fishing grounds, will carry a nine-pound gun, and will sail about Monday next.

—The tradespeople of the city of Catania, Italy, have come to an agreement to close their premises on Sundays, except those dealing with the necessities of life.

—A foreign lady who lost £12,000 at the Monte Carlo gaming tables, has committed suicide in a village near Grenoble. This makes the seventy-sixth case of suicide owing to losses at Monte Carlo, since the beginning of the season.

—Patagonia has been obliterated from the map of South America. To Chili has been assigned all the western slope of the Cordilleras to the southern extremity of the continent. The remainder becomes the property of the Argentine Confederation. Terra del Fuego is parted equally, while Chili takes all the other islands.

—The great powers of Europe were thrown into a fever of excitement by the sudden deposition, Friday, of Prince Alexander, of Bulgaria, ostensibly by his army. The deposing party have since been overthrown, and many demonstrations of loyalty to Prince Alexander have been manifested, both by the populace and the army. The disordered condition of affairs gives the Czar an opportunity to extend his protection over the country. Prince Alexander arrived at Lemberg, Bavaria, Friday, and was tendered an ovation from the populace. Sofia has been proclaimed in a state of siege.

—A dispatch from Mandalay, India, dated Aug. 24, says: "One of the enhancements of the Irawaddy River burst in this city yesterday. The burst was 300 yards in length, and so rapid was the flow of water, that in a few moments the whole district was flooded from four to ten feet deep. Engineers at once cut the dam south of the city to allow the waters to subside. But the result of this maneuver is as yet unknown. Fifty thousand persons are to-day homeless in the city, their houses and possessions having been either submerged or destroyed. The flooded district had within its territory many of the food-supply stores, and all of these were swept away. The result will be an approach to famine among the homeless population. The river will not fall sufficiently to permit any attempt at reconstruction of the broken embankment until November. The British military operations are seriously interfered with by the overflow. The damage done by the flood already amounts to \$5,000,000. Many dead bodies are constantly being washed ashore."

RELIGIOUS.

—The rupture between France and the Vatican is still unhealed.

—About one fifth of Philadelphia is said to be enrolled in its Sunday-schools.

—There are 7,000 Esquimaux converts in Greenland under the care of the Danish Missionary Society.

—The rejection by the Hungarian Diet of the bill to legalize marriages between Jews and Christians has been approved by the pope.

—A Methodist Fishermen's Mission has been incorporated in Cornwall, England. The boats carrying the flag of the mission will not fish on Sunday, and their crews will engage in mission work among their fellow-fishermen.

—The Protestants of Ireland number more than is popularly imagined. The Episcopalians number 600,000, the Presbyterians 485,000, the Methodists and Unitarians 110,000, the Congregationalists, Baptists, and other denominations make up about 60,000 more.

—The premises of both the Protestant and Roman Catholic missions at Chungking, China, were looted and destroyed on July 1st. No foreigners were killed, but most of them lost everything but the clothes they were wearing. The mob were particularly furious against the Roman Catholics.

Obituary Notices.

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

HOLCOMB.—Died at Genesee, Waukesha county, Wis., June 15, 1886. Polly Holcomb, in the 79th year of her age. WM. McCARTHY.

FINCH.—Died at Saugatuck, Mich., July 22, 1886, of nervous diseases. Mary Finch, aged 28 years and 8 days. Sr. Finch was baptized about eight years ago by Eld. B. R. Jones, and united with the Douglas church. She lived an exemplary Christian life, and was loved and respected by all who knew her. She had been a great sufferer for eleven months, but her sufferings were borne with patience and resignation, and she fell asleep in the triumphs of faith. Her father, mother, and twin sister are left to mourn their bitter loss; but they have the comforting assurance of the blessed hope to support them in their sorrow. Words of comfort by the writer, from Ps. 80: 5. W. C. WALKER.

SLADE.—Died of consumption, April 25, 1886, at Lyons, Mich., Sr. Clara A. Slade, aged 27 years and 6 months. She was confined to her bed four months, and though her sufferings were great, they were borne with patience. She was a faithful teacher in the Sabbath-school, and her interest for her class seemed to buoy her up to attend even when her strength would hardly permit. In her sickness she often made mention of her Saviour, how kind he was, and how he blessed her. Her mother, brothers and sisters, and other friends mourn not without hope. The funeral was held on the 27th, at the residence, and was attended by a large number of sympathizing friends and neighbors. Sermon by the writer. Text: Rev. 1: 18. I. D. VAN HORN.

WALTER.—Died of consumption, Aug. 14, 1886, at Fredericktown, Ohio, Sarah Walter, aged 30 years, 3 months, and 9 days. Sr. Walter kept the Sabbath for several years. She was baptized three years ago, and united with the Mt. Vernon church. She is well spoken of by all the church as a faithful Christian. She died very suddenly. The funeral was held in the Baptist church, and was attended by a very large congregation and procession. Sermon by the writer, who preached the funeral sermons of her mother and sister in the same house seven years ago. She leaves a father, two sisters, and three brothers. D. M. CARRIOTT.

REISMAN.—Died at Daytonville, Washington Co., Iowa, Aug 7, 1886, of an affection of the kidneys and liver, Bro. John Reisman, aged 50 years, 11 months, and 5 days. Bro. Reisman was born in Baden, Germany, and came to this country when twenty-one years of age. He embraced present truth in 1861, and united with the Pilot Grove church, of which he remained a member until his death. His sickness was of short duration, but was very painful and severe; yet it was borne patiently. In his will he remembered his widowed sister in Germany and the German mission. He leaves a wife and seven children to mourn his loss. A short funeral service was held at the family residence, conducted by the writer. Text: Job 14: 14. J. W. ADAMS.

KIMBLE.—Died in Catlin, Chemung Co., N. Y., April 11, 1886, Mrs. Martha Kimble, in the 79th year of her age. Sister Kimble was first married to Dr. Norman Truesdel, of Hillsdale, Columbia Co., N. Y. To them were born five children, only three of whom lived to grow up, namely, Martha, Marshall, and Mary. Her first husband died in 1837. She was next married to the late Mr. John Kimble, of Watkins, Schuyler Co., N. Y., Aug. 15, 1841. Two children were born to them, James and Charles, the latter dying May, 1862. Sr. Kimble was converted to God in the winter of 1849, commencing her Christian experience with that class of Christians known as "Second Adventists." In 1851 she became connected with the S. D. Adventists, and in that relation lived a humble, exemplary Christian life to the day of her death, ever being of a kind, gentle, and loving disposition, beloved by all who knew her. She died as she lived,—hopefully. Discourse by the writer, from 1 Thess. 4: 18. J. W. RAYMOND.

MOORE.—Died of fits, near Hutchinson, Minn., Aug. 10, 1886, Chester, youngest son of Edward and Rachel Moore, aged about five and one half years. He had been a constant sufferer for the past four years. Words of comfort from John 11: 25, first part. WILLIAM BRICKEY.

OVERMYRE.—Died of consumption, at the home of his mother, near Albia, Iowa, Aug. 12, 1886, John William Overmyre, aged 26 years, 7 months, and 5 days. Deceased was born in Lucas Co., Iowa, in which State he lived until 22 years of age, when he went to Florida. While there, his attention was called to our school at South Lancaster. He had long felt the need of a better education, and so decided to improve the opportunities afforded by the academy. He accordingly entered the school at the beginning of the spring term in 1883, and continued his connection with that institution until about one year ago, with the exception of one term. Soon after entering the academy, he gave his heart wholly to the Lord, united with the church at South Lancaster, and has since sought to conform his life to the requirements of God's law. It has ever been his greatest pleasure to study God's word, and to become better acquainted with the truths for our time. During his sickness of more than a year, he was ever sustained by an unwavering faith in his Saviour. He had no fear of death, but looked forward with calm assurance to the resurrection. In all his sufferings he could say, "The Lord is good." He leaves a wife, a mother, two brothers, a sister, and a large circle of other relatives and friends to mourn his loss. Yet we sorrow not as those without hope; for we know that if faithful we shall meet again in a little while where death can never enter. Funeral discourse by J. H. Ragan (Christian). ELLA C. OVERMYRE.

Appointments.

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

INDIANA CONFERENCE.

THE fourteenth annual session of the Indiana Conference of Seventh-day Adventists is hereby appointed to convene on the fair ground at Wabash, Ind., at 5 o'clock P. M., Sept. 23, for the transaction of such business as may come before the body. Each organized church is entitled to one delegate, and to one additional delegate for every fifteen members. Let each church hold a business meeting the first week in September, when they assemble to hold their T. and M. meetings.

WM. HILL, } Conf. Com.
J. P. HENDERSON, }

NEW YORK TRACT AND MISSIONARY SOCIETY.

THE annual meeting of the New York Tract and Missionary Society will be held in connection with the camp-meeting at Watertown, N. Y., Sept. 15-20. We again earnestly urge a full attendance, especially of all officers of the Society. E. W. WHITNEY.

MAINE T. AND M. SOCIETY.

THE next annual session of the Maine T. and M. Society will be held in connection with the camp-meeting at Portland, Sept. 1-7. Important steps connected with this branch of the work will be taken at this meeting. It is therefore necessary that there be a general rally of our brethren and sisters from all parts of the Conference. S. N. HASKELL, Pres.

THE next annual meeting of the New York Sabbath-school Association will be held in connection with the camp-meeting at Watertown, Sept. 15-21. A. E. PLACE, Pres.

THERE will be a session of the Nebraska Health and Temperance Association held during the camp-meeting at Lincoln, Sept. 15-22, for the purpose of electing officers and transacting all other business necessary to consider at that time. D. NETTLETON, Pres.

No preventing providence, I will hold a two days' meeting at River Falls, Pierce Co., Wis., Sept. 11, 12. Sept. 18, 19 Elds. Breed and Sanborn will hold a two days' meeting with the church at Lucas. Hope all will come to these meetings to seek meekness and righteousness, that they may be hid in the day of the Lord's anger. I. SANBORN.

THE ninth annual session of the Illinois Health and Temperance Association will be held at Clinton, in connection with the camp-meeting, Sept. 8-14. "In order for the people of God to be fitted for translation, they must know themselves. They must understand in regard to their own physical frames, that they can with the psalmist exclaim: 'I will praise thee; for I am fearfully and wonderfully made.'"—Testimony, No. 11. Brethren, read this carefully, consider the source, and then act accordingly. MRS. IDA B. HIBBEN, Sec.

THE next annual session of the Maine Conference of S. D. Adventists will convene in connection with the camp-meeting to be held at Portland Sept. 1-7. We hope every church and company of our brethren in different parts of the State will be represented by delegates. Should this be impossible in some cases, such localities should be represented by letter, setting forth the condition and wants of the cause in these places. Let the entire State be represented by delegates or letters. S. N. HASKELL, } Conf. Com.
J. B. GOODRICH, }
A. O. BURRILL, }

NOTICE.

I HEREBY appoint Bro. Fred Scaffler as district secretary of Dist. No. 8, Kan. Will our librarians please address all orders to him, at Lehigh, Marion Co., Kan. JAMES V. MACK, Director.

Publishers' Department.

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

RECEIPTS.

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

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

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

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

Books Sent by Express.—Mrs Sarah E Smith, Valentine Leer, A H Beaumont, C H Bliss, Maude Cotter, W. D. Blount, Fred L Hebard, Mrs Hattie Chambers, R F Robinson, Fred Johnson, C J Christian.

Books Sent by Freight.—J H Dortch, Neb Tract Society, A G Daniells.

Cash Rec'd on Account.—Virginia T & M Soc pr L D W \$1., Tenn T & M Soc pr J H D \$2., B C S School pr H B 6.72, Mich T & M Soc pr H H 293.84, N E Conf pr S Martin 10., Iowa T & M pr A G D 1374.03, Mich T & M pr Iowa T & M 8.15.

General Conference.—Nahum Orcutt \$23.

International T. & M. Soc.—Mich T & M Soc \$30.

S. L. Academy.—Mich T & M Soc \$5.

Chicago Mission.—John Ely \$600.

European Mission.—John Ely \$100., Mich T & M Soc 10.

Scandinavian Mission.—A friend 22cts, Mich T & M Soc \$5.

English Mission.—S Midgley \$3., Mich T & M Soc \$5.

Australian Mission.—Mich T & M Soc \$25.

CITY MISSIONS.

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

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.
BASEL.—B. L. Whitney, Addie S. Bowen, 43 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiania, Norway.
GRANT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Grant 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, 1815 East Sycamore St., Des Moines, Iowa.

MICHIGAN.—H. W. Miller, 194 Sheldon St., Grand Rapids.
LIVERPOOL.—Geo. R. Drew, 12 The Woodlands, Birkenhead, Liverpool, England.

A FEW SUGGESTIONS

TO THOSE WRITING ARTICLES FOR PUBLICATION IN THE REVIEW.

- 1. MAKE your article as intelligible as you can, by writing plainly, with pen and ink if possible, on one side of the paper only.
2. Do not send in an article written on several different kinds of paper, or on odd scraps sewed together.
3. With few exceptions, an article should not exceed in length ten or twelve pages of ordinary note paper, and should always be shorter than this if possible. Articles of fifteen, twenty, or twenty-five pages are invariably laid aside for a more convenient time, an occasion always in the future.
4. In writing Progress reports, avoid exhortations and matters of an incidental or irrelevant nature. Let them be clear, concise, and connected.
5. Never accompany an obituary notice with verses of poetry. Obituaries of infants of a few days or months should not be sent to the REVIEW.
6. All appointments, and other notices of a limited time, should be sent in as early as possible, and must reach us at least three days before the date of the paper in which they are to appear.
7. Notices for the REVIEW should not be sent on the same page with business letters, making them liable to delay or loss.
8. All articles for the REVIEW should be sent directed "REVIEW AND HERALD;" not to any individual. The letters M'S should be written on one corner of the envelope, unless the letter contains business also.
9. Each article should be accompanied by the writer's name and address, written at the close. Anonymous articles will not be published in the REVIEW.
10. Persons wishing their articles returned, should send stamps.

SCRIPTURE REFERENCES.

This Tract of 32 pages contains a compilation of proof-texts on twenty-five prominent subjects, such as the Nature of Man, Destiny of the Wicked, Second Advent, Temporal Millennium, etc. Price, 4 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

TESTIMONIES FOR THE CHURCH.

NUMBERS ONE TO THIRTY.

Bound in Four Volumes, about 700 Pages Each.

EACH VOLUME CONTAINS A COMPLETE INDEX OF SUBJECTS.

VOLUME ONE.—This volume contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, Mrs. E. G. WHITE, together with Testimonies numbers 1 to 14. 724 pages.

VOLUME TWO.—Contains Testimonies numbers 15 to 20. 712 pages.

VOLUME THREE.—Contains Testimonies numbers 21 to 25. About 600 pages.

VOLUME FOUR.—Contains Testimonies numbers 26 to 30. About 675 pages.

Bound in Muslin, per volume, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25. Complete Set of Four Volumes, bound in Cloth, \$6.00; Sheep, \$8.00; Half Morocco, \$9.00.

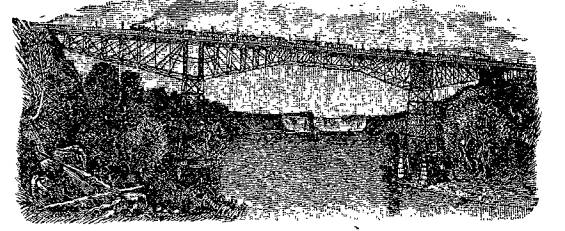
Testimony for the Church, No. 31.—Contains 244 pages of most interesting and important matter. Neatly bound in Muslin. Price, 50 cents.

Testimony for the Church, No. 32.—Contains 240 pages, and is full of warnings, counsels, and reproofs, very important to all Seventh-day Adventists. Bound in Muslin (uniform with No. 31). Price, 50 cents.

Sent post-paid to any address, at the above prices.

Address, REVIEW & HERALD, Battle Creek, Mich.

Or PACIFIC PRESS, Oakland, Cal.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and times. Includes stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, and Chicago.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 27, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations and times. Includes stations like Port Huron, Leport, Flint, Durand, Lansing, Charlotte, Vicksburg, Schoolcraft, Cassopolis, South Bend, and Chicago.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Battle Creek Passenger, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and their arrival/departure 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. PERCELOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 31, 1886.

CONTENTS OF THIS NUMBER.

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

Poetry.
 Resignation, J. M. HOPKINS..... 545
 Angel Helpers, VIOLA E. SMITH..... 547
 Marah, Charles Lawrence Ford..... 550
 In the Lord Put I my Trust, MRS. L. D. A. STUTTLE..... 555

Our Contributors.
 Walk in the Light, MRS. E. G. WHITE..... 545
 Paul and the Church at Rome, ELD. G. D. BALLOU..... 546
 A Ministry of Love, N. S. TENNEY..... 546
 It Does and it Does not, N. J. BOWERS..... 547
 Shall we Compromise? H. F. PHELPS..... 547
 Afflictions of the Righteous, PERSIS A. REEVES..... 547
 Let us not Sleep, MRS. M. E. STEWARD..... 548
 Life-insurance, WM. BRICKBY..... 548

The Sermon.
 How to Keep the Sabbath, ELD. D. M. CANRIGHT..... 549

Casket.
 Home..... 549

Home.
 Crossing Bridges in Advance, Mrs. Harriet A. Cheever..... 550
 What my Little Boy Taught me, Home Guardian..... 550

Special Mention.
 A Sad Mistake Somewhere..... 551
 A Warning against Spiritualism, L. A. S..... 551

Editorial.
 The New England Camp-meeting..... 552
 The Michigan Camp-meeting, G. I. B..... 552
 In Bonds for the Truth's Sake, G. I. B..... 552
 Good Words from Australia..... 552
 Send a Young Man to College, D. M. CANRIGHT..... 553
 The Reign of the Saints with Christ during the Thousand Years, No. 18, J. G. MATTHESON..... 553
 Books for Our Children, D. M. CANRIGHT..... 554

The Commentary.
 Scripture Questions: Answers by G. W. MORSE..... 554

Progress of the Cause.
 Reports from Nebraska—Texas—Minnesota—Missouri—Wisconsin—Kansas—Pennsylvania—Iowa—Indiana..... 555
 Labor Among the Scandinavians, JOHN WILSON..... 556
 The French Work, M. ENOCH..... 556
 The Arkansas Camp-meeting, DAN T. JONES..... 556
 Virginia Conference Proceedings, R. D. HOTTEL, Sec..... 556
 To our Brethren and Sisters in New York, M. H. BROWN..... 557
 S. S. Convention at Allegan, Mich., W. W. PESCOTT..... 557
 To the New York Brethren and Sisters, E. W. WHITNEY..... 557

Special Notices.
 Southern Minnesota, Notice! G. C. TENNEY..... 557
 Nebraska Camp-meeting R. R. FARE, A. J. CUDNEY..... 557
 How to Reach the New York Camp-meeting, M. H. BROWN..... 557
 Reduced Rates to the Wabash Camp-meeting, WM. COVERT..... 557
 Indiana Workers' Meeting, WM. COVERT..... 557
 Lincoln, Neb., Camp-meeting, H. SHULTZ..... 557
 Fall Camp-meeting in Minnesota, MINN. CONF. COM..... 557

News.

Obituaries.

Appointments.

Publishers' Department.

Editorial Notes.

REMAINING CAMP-MEETINGS FOR 1886.

MAINE, Portland,	Sept. 1-7
Washington Ter., Seattle,	" 1-6
Illinois, Clinton,	" 8-14
New York, Watertown,	" 15-21
Nebraska, Lincoln,	" 15-21
Nevada, Dayton,	" 15-22
Michigan, Grand Rapids,	" 20-28
California, Woodland, State Meeting,	Oct. 6-19
Kansas,	Sept. 16-26
Missouri, Harrisonville, Cass Co.,	Sept. 29 to Oct. 5
Indiana, Wabash,	" "
Kentucky, Bowling Green,	Oct. 6-12
Kansas,	" 1-17
Tennessee, Paris, Henry Co.,	" 18-19
California, Santa Ana,	Oct. 28 to Nov. 5
California, Santa Barbara Co.,	Aug. 25 to Sept. 1
Minnesota, Owatonna,	Sept. 8-13
Minnesota, Sauk Center,	Sept. 29 to Oct. 4
	GEN. CONF. COM.

Through the blessing of God, subscriptions are quite rapidly coming in for the Swedish magazine, the *Sanningens Herald*. This number, 280 additions are made to the list of subscribers, which now numbers nearly 4,000. It should be added that this prosperity is somewhat due to the Swedish "Sunshine at Home," which is generally sold with the *Herald*.

On another page of this paper will be found an article from the pen of Eld. G. I. Butler, entitled, "In Bonds for the Truth's Sake," in which he refers to the imprisonment of Eld. R. Conradi and Bro. Perk, in the Crimea. Since that article was written, intelligence of Bro. Conradi's release has been received through the daily papers. The dispatch is dated Odessa, Aug. 27, and reads thus: "Conradi, the American who was recently arrested at Simferopol, in the Crimea, for disseminating heresies, has been released and ordered to leave Russia immediately. He was set free at the request of United States Minister

Lathrop, who interposed in his behalf with the authorities at St. Petersburg. The charge against Conradi was that he had baptized persons in the Lutheran faith."

AN INTERESTING VISIT.

THE readers of the REVIEW who were acquainted with the life and labors of Eld. Joseph Bates before his decease, are aware that the village of Fairhaven, just across the river from New Bedford, where the New England camp-meeting is now in session, was the home of his boyhood, and the field of his early labors. From this port many of his voyages, while captain on the high seas, commenced. It was our privilege, Aug. 24, to ride over from the camp-ground to Fairhaven, and view these localities which have become points of such interest to our people. We went into the house, and the room where Eld. Bates was born. Immediately in the rear of this building stands a large stone chimney, all that now remains of a house built by Eld. B's grandfather within a few years after the landing of the pilgrims from the *Mayflower*. In close proximity stands the house which Eld. B. himself built in after years, and where he resided in the days of his financial prosperity. On another street not far away stands the house where he was occupying rented rooms, when, with a York shilling in his pocket, the only means at his command, either present or prospective, he sat down to write the first tract on the Sabbath question ever issued in connection with the proclamation of the Third Angel's Message. It was a matter of no small interest thus to look upon what may properly be called the birthplace of our cause.

THE APPOINTMENT OF THE NEXT GENERAL CONFERENCE.

AFTER careful consideration by such members of the General Conference Committee as are accessible, it is decided that the next annual session of the General Conference of Seventh-day Adventists will convene at the Tabernacle in Battle Creek, Mich., November 18, 1886, at 9 o'clock A. M., to continue in session as long as its business may demand. It is impossible to tell the exact time of its continuance, as unexpected business often prolongs the meetings. All delegates should come prepared to stay as long as three weeks, and make no appointments which will call them away sooner, as it greatly injures the closing interest of the Conference for many of them to withdraw before its adjournment.

Every year the sessions of the General Conference increase in interest and importance. Our work is extending to all parts of the globe, and soon the message will have encircled the earth. We make known this appointment thus early in order that brethren in distant lands may prepare their reports, appoint delegates, and arrange their business in time. We want all parts of the field represented by delegates, if consistent; otherwise let full reports be sent in season. These should be directed to the Secretary, Eld. U. Smith, Battle Creek, Mich., as the writer is much of the time away. Let our State Conferences send the most responsible men accessible to represent them. They should be persons of good judgment, and those who are intelligent in reference to the wants of the cause.

Fields in great need of help should make their wants known in season. Let all our foreign missions send in statements of their accounts, financial condition, etc., for the consideration of the Conference. The appointment of the anniversary meetings of our associations, societies, and other institutions usually held in connection with the Conference, should be given in season.

Most important questions will come before the Conference at its next session. Plans will need to be laid for the progress of the truth in distant lands. Selections of laborers will have to be made for foreign fields and countries far away. Our message is to the world. Already the rays of present truth are enlightening more or less the most remote portions of the earth. The spirit of persecution is abroad. Already some of our brethren know what it is to be deprived of personal liberty for observing and teaching the law of God. We have in this respect arrived at a point never before reached in this cause. Troubles are gathering over the world. It is a time for serious thought and earnest prayer. May all our people pray for the success of the next General Con-

ference. We trust they will not forget to pray earnestly that this body may have wisdom to discharge aright all its heavy responsibilities.

GEO. I. BUTLER, Pres. Gen. Conf.

THE DISCUSSION AT DES MOINES, IOWA.

By mutual consent, the time for the discussion between Eld. Dungan and myself is changed from Oct. 5 to Oct. 27 as the beginning. It will continue ten days. I requested this change in order to allow me time to attend other camp-meetings. The latter date will also better accommodate our ministers who may wish to attend.

D. M. CANRIGHT.

THE "MARVEL OF NATIONS."

THOUSANDS upon thousands of copies of this valuable work are being sold. Last week we had in the REVIEW the opinion of a Baptist minister as to the use to which the book might be put. Well, we are sorry if that is all the merit he sees in it. Others see more, and are interested in its contents. The following is the opinion of a lawyer of ability, a State senator, as to the work:—

"I have read the 'Marvel of Nations' through, and I must say that I was deeply interested in its perusal. The first part contains much valuable information which ought to interest every one who has an interest in the growth and prosperity of the country, and that portion which treats of the proposed amendment to the Constitution, the Sunday laws, etc., expresses my ideas exactly."

This gentleman makes no profession of religion.
 A. S. HUTCHINS.

TO VERMONT CHURCH TREASURERS AND OTHERS.

CHURCH treasurers will direct all Conference funds received by them to me, at New Haven Mills, Addison Co., Vt. All demands upon the treasury must be accompanied by an order from I. E. Kimball, President of the Conference. A. W. BARTON, Treas.

NOTICE TO DIST. NO. 8, MICH.

DEAR BROTHERS AND SISTERS: The time of our annual State meetings, when all T. and M. accounts are expected to be paid, is now at hand. The amounts due our district from the local societies and from individuals, is now quite large; and unless these debts are promptly met, our district will be unable to settle in full its accounts with the State, as it should do. Again, on account of the increase of our room, we have been obliged to increase the amount of stock in our depository, which of course has increased our indebtedness somewhat. Now if our brethren and sisters feel willing to make donations to meet this extra expense, and will see that all funds due the district are paid, then our district will promptly pay all its debts, and we shall be able to begin the new Conference year, with its increasing responsibilities, with good courage. At our last quarterly meeting, held at Vassar, this matter of raising means to pay for all books on hand was brought up and discussed, and it was voted to raise the necessary amount by donations. The matter has also been brought before several of our local societies, who pledged to do their part to meet this obligation. I hope there will be a prompt response all along the line, and that by faithful effort we may secure to our district, and work the blessing of God.

E. S. GRIGGS, Director.

TO THE DIRECTORS OF THE VERMONT TRACT AND MISSIONARY SOCIETY.

DEAR BROTHERS: I know your hearts are in the work, and you are determined to do your best in the missionary cause this year; but I wish to "stir up your pure minds by way of remembrance."

Now is the time to begin to carry out the plans laid at our camp-meeting. Now is the time to begin the strongest effort we have ever made. Make yourselves acquainted, by visiting, if you can, or at least by correspondence, with the wants of every individual Sabbath-keeper in your district, and help them all to engage in some work for the Master. Do not delay. Now is the time. The burden of the tract and missionary work rests upon you this year, and the only way you can clear yourselves is to get every one to work. Your president and vice-president would gladly visit every church in Vermont; but their hands are tied for the present by other duties. You must carry the burden. "Be strong, and quit yourselves like men." Write to us freely about your difficulties, and we will try to help you. But be sure to get every one to work immediately; for the King's business requires haste. Address me at Vergennes, Vt.

H. PEEBLES