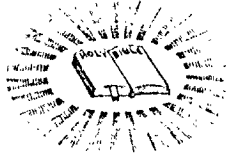


ADVENTIST REVIEW

OUR FIELD



AND SABBATH HERALD.



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

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REFLECTIONS.

BY ELD. L. D. SANTEE.

I HAVE thought of the seasons that pass, of the roll of the years;

I have read in the volume of truth, all the visions of seers;
I have thought of the problem of life, of its pitiful close,
Of the peace that is marred by earth's strife, of the thorns
of the rose.

I have read of the Saviour on high, of his strong, loving
hand;

How he guardeth the dwellers of earth, on sea and on land.
I have read of the deluge of sin, like the sweep of the tide,
And how Jesus, to succor the lost, has suffered and died.

I know that for you and for me, the Redeemer has died,
And my trust in his great loving heart for aye shall abide;
And my love for the Saviour of men shall never grow cold,
Till the heavens depart as a scroll, and the earth groweth
old.

I know of the passions that burn, of the sins of the soul;
But Jesus liveth to return, to be cleansed and made whole;
To enter the city of God, with its freedom from tears,
All undimmed by the shadows of earth, unchanged by the
years.

Wady Petra, Ill.

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.

CLOSING LABORS AT FRESNO.

BY MRS. E. G. WHITE.

THE people of God, who have been blessed with great light in regard to the truth for this time, should not forget that they are to be waiting and watching for the coming of their Lord in the clouds of heaven. Let them not forget that they are to put off the works of darkness, and put on the armor of light. Let no man set up his idols of gold, or silver, or lands, and give the service of his heart to this world, and to its interests. There is a mania for speculating in land pervading both city and country. The old, safe, healthful paths to competence are losing their popularity. The idea of accumulating substantial means by the moderate gains of industry and frugality, is an idea that is scorned by many, as no longer suited to this progressive age.

The desire to engage in speculation, in buying up country and city lots, or anything that promises sudden and exorbitant gains, has reached a fever heat; and mind, and thought, and labor are all directed toward securing all that is possible of the treasures of earth in the shortest possible time. Some of our youth bid fair to be hastened on to ruin, because of this feverish grasping for riches. This desire for gain, opens the door of the heart to

the temptations of the enemy. And the temptations that come, are of such an alluring nature, that there are some who cannot resist them. Young men who have held licenses to labor in the cause of God, who have, in times past, been privileged to open the Scriptures to the darkened minds of men, have become engaged in land speculation, and have lost their interest in the work. They are receiving a mold that will not be easily effaced, that the divine impress may be stamped upon their souls. Their actions make it evident that the burden for the salvation of souls has rested very lightly upon them; and unless something shall take hold upon their consciences to arouse them to change their course, I tremble for the future of these young men.

The spirit of gain-getting, of making haste to be rich, of this all-absorbing worldliness, is painfully contradictory to our faith and doctrines. Should the Lord most high be pleased to impart his Holy Spirit, and seek to revive his work, how many would be hungering for the heavenly manna, and thirsting for the waters of life? The church is fast falling into the current of the world, and many will be swept on to death, unless some barrier is erected to stay them in their awful descent. I see there is danger of some of our brethren saying, as did the foolish rich man, "Soul, thou hast much goods hid up for many years; take thine ease, eat, drink, and be merry." Many are forgetting that they are God's servants, and are saying, "Tomorrow shall be as this day, and much more abundant." God is looking on your every business transaction. Be on your guard. It is time that deep, earnest thought should be given to laying up treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.

Another danger that threatens the church, is individual independence. There is a manifest disregard of the prayer of Christ, that his brethren should be one, as he and the Father were one. Let the church, to a man, feel its responsibility to preserve harmony of thought and action. Let every member seek to be in accord with the truth, and with the brethren. Let our prayers go forth from unfeigned lips that the union for which our Lord prayed, may be found among his people. All who are united in church capacity, may be of one mind, of one heart, of one judgment, that Satan may not take any fresh advantage of the followers of Christ. We have one faith, one Lord, one God and Father, who is above all, and in you all; then let there be a glorifying of God with one mouth, and one spirit. Where there is union there is strength. United we stand, divided we fall. It is the special, declared plan of the enemy of Christ and man, to break up the church into independent factions. He will seek to lead one after another to arise, filled with his own selfish purposes and plans, and each will strive to carry out the suggestions of the adversary, but the hopes of such will certainly be met with disappointment.

Satan is no indifferent spectator. He exults to see his temptations successful. He loves to see discord and want of harmonious action in the church. We forget so quickly that we are Christ's ambassadors to bear his message to the world. We forget that we are his soldiers, fighting his battles in our enemy's country, and unless we are upon guard, as faithful sentinels, we shall be entrapped by the enemy's stratagems. We must not be ignorant of his devices while we are obeying the orders of our captain, Jesus Christ. We are indi-

vidually intrusted with the charge of the Lord's household. He has left the hour and moment of his return uncertain and indefinite, but he expects us to be always ready for his return, and has enjoined upon us to watch lest, coming suddenly, he find us sleeping.

Sunday afternoon I spoke in the opera house at Fresno, on the subject of temperance. I presented before the people the necessity of proper home-training in order to keep our children and youth from frequenting the saloon, and places of vice. They are frequently made drunkards because of the lack on the part of the parents of proper discipline, which would educate them in habits of self-control and temperance. My work has been to try to arouse the moral powers of the mother, that she might realize the greatness of her God-given work. She should carefully educate and train her children in the nurture and admonition of the Lord. "The fear of the Lord is the beginning of wisdom." With God's word for our guide, and God himself for our teacher, we ought to be awake and vigilant in our homes in disciplining our children for usefulness in life. We should study their characters and temperaments, learning perfectly their weaknesses, and strengthening the opposite traits of character. Parents are too fond of ease and pleasure to do the work appointed them of God in their home life. We should not see the terrible state of evil that exists among the youth of to-day, if they had been properly trained at home. If parents would take up their God-given work, and would teach self-restraint, self-denial, and self-control to their children, both by precept and example, they would find that while they were seeking to do their duty, so as to meet the approval of God, they would be learning precious lessons in the school of Christ. They would be learning patience, forbearance, love, and meekness; and these are the very lessons that they must teach to their children.

After the moral sensibilities of the parents are aroused, and they take up their neglected work with renewed energy, they should not become discouraged, or allow themselves to be hindered in the work. Too many become weary in well-doing. When they find that it requires taxing effort, and constant self-control, and increased grace, as well as knowledge, to meet the unexpected emergencies that arise, they become disheartened, and give up the struggle, and let the enemy of souls have his own way. Day after day, month after month, year after year, the work is to go on, till the character of your child is formed, and the habits established in the right way. You should not give up, and leave your families to drift along in a loose, ungoverned manner. When you take up your duties as a parent, in the strength of God, with a firm determination never to relax your efforts, nor to leave your post of duty, in striving to make your children what God would have them, then God looks down upon you with approbation. He knows that you are doing the best you can, and he will increase your power. He will himself do the part of the work that the mother or father cannot do; he will work with the wise, patient, well-directed efforts of the God-fearing mother. Parents, God does not propose to do the work that he has left for you to do in your home. You must not give up to indolence and be slothful servants, if you would have your children saved from the perils that surround them in the world.

The giant evil of intemperance is doing its baleful

work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own firesides? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home-training, will bring solid timbers into his character-building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls.

THE GOLDEN RULE.

BY ELD. M. G. HUFFMAN.

"THEREFORE," says Christ, after telling us that we should not judge lest we be judged, and that we should not attempt to pull the mote out of our brother's eye until we have first cast the beam out of our own eye, "all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. Here we have summed up in a nut-shell all that is contained in the law and the prophets; namely, to do unto others as we would have them do unto us. This is generally known as the Golden Rule, called thus perhaps because it contains the precious gem of all righteousness, and, like gold when separated from the dross, is pure and undefiled, and will doubtless, if faithfully lived up to, give us an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

But how different from the teachings of Christ is the natural order of things! The carnal heart is in direct opposition to this rule. Naturally, we are inclined to reverse the Golden Rule, and do unto others as they have done to us; and if some one speaks evil of us, we are inclined to say something just as bad about him, and even worse, if possible. And if any one defrauds us, or gets the advantage of us in deal, we are prone to act just as mean as he, in order to get even with him. But such a spirit can exist only in the heart of an unconverted man. Notice: Christ said, when asked which was the greatest commandment in the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Then if we obey the Golden Rule, we must be found in harmony with these two fundamental principles upon which rests the eternal throne of Jehovah; namely, love to God, and love to our fellow-man. Not until we are willing to grant unto others license to speak evil of us, or to defraud us in any way, are we at liberty, according to the Golden Rule, to say or do anything that would be detrimental to the repute of a brother or sister. No, nor of any one else; for we are commanded to love our enemies, and to do good to those who spitefully use us. David once asked the question, "Lord, who shall abide in thy tabernacle; who shall abide in thy holy hill?" Mark the answer, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." What is it to take up a reproach? It must be to believe what some one else has said about a brother or a sister, and be ready and willing to carry the same to others, by which means the story grows and is magnified until it becomes necessary to call in the brother or sister who is thus censured, and ascertain, if possible, what awful crime he or she has done; and after a long preliminary trial the impromptu court adjourns till another time, with no definite conclusion reached.

As the result, not only have souls been discouraged, but the cause of Christ has been reproached, and angels have been made to weep.

All this confusion might have been avoided, simply by heeding the injunction of our Saviour: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This is the Golden Rule. It is just what we would like to have our brother do to us, to tell us

first what he has against us; and if we would do this, and acquaint ourselves with all the circumstances under which the brother or sister is laboring, we would often be led to change our minds very materially. Our profession will avail us nothing in the end, unless we have learned to love one another; for thus we read, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." "Put on therefore," says Paul, "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "And above all these things put on charity, which is the bond of perfectness."

By beholding we become changed,—transformed into the likeness of that which we behold. May the Lord help us who claim to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," to rise above the vain things of this life, and attain to that position where we can receive the help which shall enable us to overcome, and be privileged finally to enter through the pearly gates into the city of God.

PRESENT TRUTH IS THE TEST OF FAITH.

BY ELD. R. F. COTTHELL.

MEN may profess faith in the word of God; but nothing can prove their faith to be genuine so well as the things which God is doing in our own day. It is easy to profess faith in the work of God in the remote past, or to believe that God will do something as he has promised, in the far-off future; but to believe what he is doing at the present time, in working out his revealed plan of human redemption and salvation, is too much for their feeble faith. Hence the truth for the time has never been popular, and never will be.

The Jews could say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets;" yet at the same time they were planning to slay the Son of God, who had come in exact fulfillment of the prophecies. Said they, "We know that God spake to Moses: as for this fellow, we know not whence he is." But he said truly to them, "Had ye believed Moses, ye would have believed me: for he wrote of me." The promises of God were fulfilling in their very presence, but they lacked faith in God,—faith in what he was doing in fulfillment of his promises in their own time,—and they were rejected of God as unbelievers, because they did not discern the signs of the times. And as the consequence, wrath came upon them "because," said Jesus, "thou knewest not the time of thy visitation."

It is just so with professed believers now. While signs that the great day of God is at hand are thickening all around us, instead of raising the warning voice to prepare the people for salvation in that day, they oppose the preaching of those who are proclaiming the message prepared of God for this very time. And no people are more despised by them than those who believe the work which God is now doing to be in fulfillment of his promise to prepare a people to escape those things which are coming upon the earth, and to stand before the Son of man at his coming. O, that men would believe!

ROME'S CHIEF DESIRE.

BY W. A. MCCUTCHEN.

THE greatest desire of the Roman pontiff at the present time seems to be to regain the temporal sovereignty of which the Romish church has so long been deprived. And no wonder, considering what this hierarchy is. Pope Leo knows full well that he cannot further the wicked designs of

the papal machine so effectually in his present condition as he could, were he in possession of temporal power; and he therefore laments his inability, on account of a lack of it, to make more rapid strides toward the subjugation of the world to the Roman power. This system of religion does not possess enough inherent goodness to draw people to it, and it must therefore seek for temporal power to make its demands more effective. This alone ought to be enough to cause every thoughtful person to shun it as he would the deadliest foe.

This desire on the part of the pope and the Catholic Church in general is indicative of their feelings toward Protestantism, and of their aims with reference to it. Leo XIII. does not find in the present restriction of his power, sufficient scope in which to give vent, in a material way, to his unrestrained feelings of animosity toward Protestants. He wants more latitude—greater liberties. The present state of affairs is not very conducive to his prosperity in this direction, nor congenial to his feelings. And herein lies one explanation of the hostile attitude of "His Holiness" the pope, and the Catholic press toward our free institutions, and especially our public school system. They see in the civilization and increasing intelligence of Protestant countries a great menace to the institutions of the papacy, and perceive that they stand directly in the way of the pope's accession to the temporal throne. The pope may send his congratulatory letters to President Cleveland, and wish for the perpetuation of our free institutions; but utterances of the Catholic press often betray the *real* animus of this professed sincerity. (And these utterances are the mind of the pope, or they would not go unrebuked.) The leading Catholics hate Protestantism and her institutions with an inexpressible hatred, and even attribute dire calamities to the prevalence of Protestants in different countries. The *Catholic Progress* thus speaks of Ireland:—

The woes of Ireland are due to one single cause—the existence of Protestantism in Ireland. The remedy can only be found in the removal of that which causes the evil. Would that every Protestant meeting-house were swept from the land. Then would Ireland recover herself, and outrages be unknown.

That it is the fixed determination of Rome to regain this lost prestige on the part of the pope, is evident; and it will be seen by the following extract that the papacy is confident of success in that direction. The *Catholic Progress* says:—

Protestant religious sheets inform us that Blaine is in Rome coquetting with the pope. The secular press asserts that Gladstone is guilty of the same misdemeanor, but denies it in the next breath. They all agree that Salisbury is guilty of the most pronounced coquetry with the papal power. This is certainly a strong straw. It discloses the current of modern thought, on a question which is undoubtedly wedging its way to the front of political questions, in European circles. The dormant potency of the third ring in the papal tiara (third crown in the pope's hat), breeds unrest and well-founded fear in the hearts of kings and kaisers.

The spirit of the world, and emperors and kings, have battled against temporal power, because they understood from history that the papal power is the strongest menace against lustful brutality, and violent oppression and tyranny. It has humbled kings, it has disgraced emperors, it has throttled tyranny, and has earned the everlasting enmity of the world, for its civilizing influence. The world bends to the powers that smote it in the past, and disfigured its fair face with rapine and pillage, and ravishings and blood waste; and fears the universal sovereign who cemented the discordant elements of paganism and barbarism into one grand untitive civilization.

The papacy will regain his temporal sovereignty, because it is useful and convenient to the church. It gives the head executive of the church a fuller liberty and fuller sway. The pope cannot long be a king's subject. It is not in keeping with the divine office to be so. It cramps him, and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals and the red hand of anarchy will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally.

Would it not be gratifying to the ambitious heart of the pope (and the "National Reformers" also) to have his representatives, duly accredited, sent to the different nations of the world? But "God forbid."

[To which we may add that God has forbidden it in the prophecy which says that they were to "take away his power to consume and destroy it unto the end." Dan. 7:26.—Ed.]

Wells Point, Texas.

—If a bushel be first filled with wheat, there is no room for tares.

ANCHOR NEAR THE CROSS.

BY J. M. HOPKINS.

SAVIOUR divine, the night seems dark,
And loud the surges roar;
Fain would they wreck my fragile bark
Upon the rock-bound shore.
O, bid the troubled waves "be still,"
Nor let me suffer loss,
Rejoiced, I then will do thy will,
And anchor near thy cross.

Above, I hear the thunders rage,
Beneath, the waters lie;
Now for my help thy powers engage,
Come quickly, or I die.
O Saviour, Christ, thy love I own,
All else I count but dross
Compared with peace which I have known,
When anchored near the cross.

Lord, I would rest my weary soul
In this secure retreat,
And yield myself to thy control,
Thy service, Lord is sweet.
And while I thus would linger near,
Nor yet by tempest tossed;
This boon I crave—thy voice to hear,
And anchor near thy cross.

Then, when the tollsome voyage o'er
I rest secure in heaven,
I praise thy name forevermore
That thou to me hast given
The priceless gift, "eternal life,"
Unmixed with sinful dross;
But while engaged in earthly strife
I'll anchor near thy cross.

Chatfield, Minn.

OVERCOMING.

BY EUGENE IRLAND.

HARDLY a social meeting passes, in which one or more of those who take part have not something to say about overcoming. They "desire to overcome"; or they are "determined to be overcomers" or something of this kind. Now all this is perfectly proper, and just as it should be; but sometimes a mistake is made as to what we are to overcome. One says, "I am determined to overcome my sins." This thought conveys a wrong idea. Sin is a defeat. It is the result of a conflict, in which the one who commits the sin has been overcome. The influence which causes one to commit sin is that which is to be overcome, and not the sin itself. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." James 1: 14, 15.

When one encounters an adversary in conflict, and overcomes him, the victor, as well as the victim, will bear marks of the conflict. So the Christian who overcomes the world will bear about him the marks of having been in conflict with the world. In the sacrifices made, the burdens borne, the trials endured, will be seen the marks which tell of the struggle with the world. Let the world be overcome in every encounter, and it will not be long before it will begin to recognize the superior ability of the one with whom it is engaged in conflict. It is by thus overcoming the world that Christians become "the light of the world."

What effect does a light have?—It points out duties, and reveals defects. But neither of these is pleasant to the world, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 20. It is the duty of Christians, then, to heed the instruction of the Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. When once the light becomes so great that the world cannot fail to see it, if men are not led to glorify God, they will be led to show what spirit they are of by turning out the light.

What is the world, that is to be overcome? What is it to which we are to become a light? The Saviour said, "Go ye into all the world, and preach the gospel to every creature." This commission is not limited in its application, but includes the benighted lands of heathendom, as well as the more enlightened nations of the earth. What, then, can be said of those professors of religion, who, having an abundance of the wealth and honors of this world, are clinging to them with a relentless hold, and eagerly grasping for more; while there are millions in the world anxiously waiting for the light of the gospel, which might be

provided for them abundantly with a tithe of this wealth which belongs to the Lord, who gives the power to get wealth. Is not the world, to such, inclosed by the line fences of their farms, or by the walls of their warehouses? Yea, to narrow the boundary lines a little more, is not the world buttoned up in their coats? When this is the case, the God that they worship is buttoned there too.

Let such a man give a few of his thousands to send the light of truth to his fellow-men, and devote a portion of the time which is spent in seeking the honors of this world, to kindly deeds, and benevolent charities; and his worldly-mindedness will receive such a blow as will enable him to overcome it. And will he not feel it himself, in the sacrifice which he has made, and in the pleasure of the generous action?

How shall we overcome the world? "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5: 4. When one is tempted to commit a wrong, he must believe *then* that he can have help to resist the temptation, if he will only ask for it, and be saved from committing the sin. That is the faith which will enable one to overcome the world.

Notice some of the promises to the overcomer. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. What are all the honors of the world, compared to a "right to the tree of life"? Not all the wealth of the world can purchase the health and immortality which one taste of the tree of life will give. And how many need it! See the gray hairs, the sunken cheeks, the stooping form, the faltering voice. One taste of the tree of life will remove them all, and send the thrill of life through every vein. One draught of the river of life will call forth the songs of praise which will make "heavens resounding mansions ring." Again I read: "He that overcometh shall not be hurt of the second death." Verse 11. What is the second death?—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8. Who does not want to be delivered even from the society of such as these? Those only who overcome will be delivered from their fate. And again: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his holy angels." Rev. 3: 5. The "white raiment" is the "fine linen" of Rev. 19: 8,—the "righteousness of saints." No spots in those garments, they have been washed and made white in the blood of the Lamb. Here again is the victory that overcometh the world, even our faith.

Millington, Mich.

THE GREAT PHYSICIAN.

BY E. HILLIARD.

ON one occasion when Jesus sat at meat in a house, many of the publicans and sinners came and sat down with him and his disciples to meat. The egotistical, self-righteous Pharisees, who were really more corrupt at heart than those whom they condemned, seized upon the opportunity to taunt Christ's disciples in regard to the company their Master kept, so they said, "Why eateth your Master with publicans and sinners?" The Pharisees considered it a great sin to keep company with those whom they styled publicans and sinners, and a much greater one to eat with them. Their question fell upon the ear of the Saviour, and he replied, "They that be whole need not a physician, but they that are sick."

The dear Saviour here represents himself as the great physician of the soul. Yet, though he is such a skillful one, many are dying daily,—dying because they will not call on him. Oh, how many maladies the soul is subject to! and yet every one of them can be cured, if we will only submit to the Great Physician's treatment, and fully trust ourselves in his hands. Some think that they are too great sinners to be forgiven. Were you ever sick? Did you ever think that you were too sick to call the physician? Jesus says they who

are sick need a physician. He wants *all* to come to him for treatment. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that *any* should perish, but that *all* should come to repentance." *All*—that means you and me; Jesus wants the worst cases to come to him. When the earthly physician cures the most dangerous disease, he gets greater honor and a wider reputation. Just so with Christ, the great physician,—the greater the sinner saved, the greater the honor due his name. It was those cases which were given up as hopeless, such as the man of the pool, the demoniac child, the man born blind, and many other such, that have given Jesus such a reputation among men. He wants those patients in whom the leprosy of sin has eaten to the very vitals of the soul, to hear his gracious words: "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

My dear brother or sister, it is because of your wicked doubts that you receive no aid from the Great Physician. If you do not believe he will forgive your sins, when he so plainly says he will, you make him a liar, and, in *your* mind, he has no righteousness to impute. You make him out as bad as yourself. "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5: 10. Your unbelief is your greatest sin, and that which comes the nearest to being unpardonable.

As in the physical world, so it is in the moral world. There are all kinds of diseases. Some are troubled with the disease of covetousness, some with dishonesty, some with the liar's malady, some with the leprosy of passion, and some with the poisonous disease of pride,—all are in the same lost world, but all do not realize it. It is often the case that the precarious condition of the sinner is not known until the pain of the disease is felt at the vitals. Then, with the mind tortured with bitter remorse, we drop upon our knees, and from a heart crushed with sorrow comes the plea, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgression." How could we hope, under such circumstances, that our prayer would be answered, had the Lord not said, "For thou, Lord, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee."

The trouble with many of us is that we fret and worry, and feel as though we could not be forgiven, unless we could do something to atone for our sins ourselves. But the Bible nowhere teaches that we should do penance for sin. The merits of Christ's blood are all-sufficient to cleanse the foulest sinner.

This uselessness of worrying is well illustrated in the case of a man who fell overboard from the ship. An old sailor and a landsman were standing on deck. The ship was lying at anchor in the harbor. The landsman urged the sailor to jump in, and rescue the drowning man. "Yes," replied the sailor, "I will," but made no attempt to do so. "Then why don't you jump now?" said the landsman, as he prepared to leap himself. "Don't you see the man is drowning?" "Wait! wait!" said the sailor, "I will rescue the man." He waited until the man had ceased struggling, and then he leaped in and saved him. He then told the landsman that if he had sprung in when the man was struggling so violently, both would have sunk together.

Just so the Saviour waits for those who worry, until they become exhausted, and are ready to calmly say, "Lord, save me." Christ then comes to the rescue. He does not want us to worry and fret. He will save us without, if we will only thoroughly repent, and have real faith in his word.

It seems that none need despair when there are so many precious promises, and so many pleading invitations from the lips of the dear Saviour for us to accept them. Listen to his words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." They are just as full of meaning to the heavy, sin-laden soul to-day, as they were eighteen centuries ago when Jesus spake them to the people.

When the paralytic was let down through the

roof of the house, for the Great Physician to heal, he first relieved the tortured mind by saying, "Son, be of good cheer; thy sins be forgiven thee." This was the best of all. How his whole countenance must have lit up with joy as his faith grasped the great Healer's words; and how hope, bright hope, must have thrilled his whole being! Lovely Jesus! He lives to-day, the same compassionate, forgiving Saviour as when he stood by the couch of the poor sick man. He is ready to heal both soul and body, just as soon as our faith is strong enough to grasp his unfulfilling promises without a semblance of doubt. Let the prayer of the struggling soul be, "Lord, I believe; help thou mine unbelief." Yes, poor famishing sinner, cast your heavy-laden, guilty self at Jesus's feet, and remember while the hot tears of sorrow flow, that Jesus loves and forgives you, crimsoned with sin though you be. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

New Orleans, La.

THE SOJOURN OF ISRAEL IN EGYPT.

BY ELD. J. N. LOUGHBOROUGH.

I HAVE just read with great interest the remarks of Bro. J. O. Corliss, under the above caption, in the REVIEW of June 12. His explanation of the apparent difficulty concerning the time of Israel's sojourn in Egypt, is made very plain. The thought occurred to me to look at the testimony of Josephus on the subject. This I find to read as follows:—

They left Egypt in the month Xanthicus [which month is called by the Egyptians *Pharmuthi*, and *Nisan* by the Hebrews; but the Macedonians call it Xanthicus.—*Ant.*, Book 2, chap. XIV., par. 6], on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifty years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more.—*Ant.*, Book 2, chap. XV., par. 2.

I find also a note on the margin of my Bible, which I have taken from some author without giving credit, which reads as follows:—

The Israelites themselves were in Egypt only two hundred and some odd years, but if we begin with the call of Abraham, we have the full time of all their pilgrimage four hundred and thirty years. It should read here [Ex. 12: 40] as in Samaritan copies [all printed ones], and in the Septuagint version of the Pentateuch, "Now the sojourn of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt was four hundred and thirty years."

CRUMBS.

BY S. O. JAMES.

We cannot help others until we are first helped, and we cannot be helped unless we rightly relate to God.

Satan will tell the truth now and then, where a lie will not serve his purpose better. He says to the Christian, "You are very weak, and can't do much if you try ever so hard," and the effect upon many is just what he intends it to be,—they do not do anything.

It is a mercy if you can keep your head above water; yet try to rise and swim high.

God is continually giving and forgiving.

You have proved the truth found in Prov. 13: 15; will you now, dear Christian, prove Matt. 11: 30 and Rom. 8: 1?

A purpose, a question, and a prayer, with which to begin each day: I must receive and give more than I did yesterday. By what means can I do this?

Dear Lord, mark out my course to-day,
And lead me by the hand.
O, give me grace for every test;
May I not fall, but stand!

Faith does not wait for feeling, but goes to work, and receives a blessing.

Do not pray less, but work somewhat while you pray.

There is no such thing as complete satisfaction to the enlightened soul, while in its efforts to witness for God there is seen so much the semblance of human might. When Jesus said, "Have salt in yourselves," it was as if he had said, "Establish good habits." Isaiah meant the same when he wrote, "Learn to do well."

Choice Selections.

"INNOCENT IN ITSELF."

How often is this question made whenever the question of doubtful popular amusements is being discussed! Dancing, horse-racing, boat racing as ordinarily practiced, games of billiards and cards,—these, and numerous other amusements, are sometimes justified on such grounds alone. If it be urged that, under the circumstances, these things are inexpedient, and ought to be avoided, the reply is, "Oh, these things are innocent in themselves."

The error lies in assuming that certain actions and words may stand alone, and separated from all others, may have nothing to do in molding character. But can we conceive of such isolation? Every moment, our influence touches other souls. Whatever may be the cause or even the occasion of evil, is to be carefully avoided. There is no law more plainly written than this.

Personal influence, rightly considered, has no place for the doctrine, "This is innocent in itself." Life is profoundly serious, because each part holds a necessary relation to every other part. In all our estimates of the guilt or innocence of human action, this view ought ever to be present with us.—*Baptist Weekly*.

LIFTED ABOVE OURSELVES.

It is a grand prayer for every one, and worth offering oftentimes, "O Lord lift us above ourselves." The responsibilities of life are gauged not by what we are, but by what we may become. Every man's life is a sort of swamp acre. There are stones in it, a hundred loads. There are boulders, of tons' weight. There is cold and wet soil. It is no approach to life's work to cut the grass which grows of itself on this acre. Faith and work are to drain this soil, to pick off the stones, to blast the boulders, and to lift the plot up into dryness and fertility. The timid and the lazy say this cannot be done. Improvements are expensive and laborious. There is hardship, and sweat, and toil in them. Those cowardly souls are everywhere. They are busy digging a little hole to hide their own talent because it is not ten. They are coming up every day to difficulties which they count impossibilities. They are groaning life away, with the monotonous cry, "I cannot." "Others are gifted," they say, "but we are not." Gifts carry responsibilities. Let others see to them. We are not eloquent—therefore never a word for Christ. Let others declare the salvation of God. We will hide it in our hearts. If God wants anything done for him which demands nerve, and pluck, and faith, let him raise up more of such men as Harlan Page, who, in common life, would do uncommon things for Christ. But average Christians are exempt. The few are armed men in God's host. The many are non-combatants.

These words are no exaggeration. Would you prove them, look around in your own church—possibly in your own soul; and when you see the outcome of all this—what a nervous, flabby, cowardly thing Christian life must be with such conceptions—then open the old Book and find what godliness is. Right through the Old Testament, God-fearing and God-serving are simple assaults upon the impossible. Abraham's faith finds it so. Moses must march over the sea with his ransomed millions, although the waters are not as yet divided. See the grand old judges and prophets and kings setting up their battering rams in front of impregnable walls. We cannot specify instances. The Bible is one continuous story of faith lifting men above themselves.

The same is true of real Christian life in all ages. Grace is a Hercules, working marvels in infancy, and moving through life amid prodigies of strength. This is true of great lives. It is true of smaller ones. He who doubts this has yet his alphabet to learn. He who has never met what at first he thought an impossibility, has never traveled out of sight of his spiritual nursery. The man who ventures only to the limits of his conscious force has simply gone to the front gate. He who has crossed sea and climbed mountains in his God-serving has all the while been a miracle-worker through the might of grace within him.

Our prayer then and our strain must be, toward a single purpose—to rise above ourselves, above fear and distrust and sensitiveness and conscious inability. There is nothing short of this in a life worth calling Christian. We are in a dungeon. We must throw ourselves against the gratings, shouting, "Deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name." We are like St. Paul, in infirmity and suspense and struggle and wait. But we must climb the crumbling cliff, as Paul did, shouting with brave souls, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake! for when I am weak, then am I strong." "I can do all things through Christ, which strengtheneth me." If we do work in life which doing at all, we must be lifted above ourselves. They who at last walk the golden streets will have climbed heavenward with many a tug.

WHAT A FAULT-FINDER IS GOOD FOR.

In the village of—lived a man who was a bold leader of all opposition to religion, and always ready to publish abroad the inconsistencies or short-comings of any who were professors of religion. After a time he concluded to remove from the place to a distant part of the country, and meeting the leading minister of the village one day, after the usual salutations, he said, "Well, I suppose you know that I am going to leave town soon, and you will probably be very glad of it." "Glad of it? Why no," said the minister, "you are one of our most useful men, and I shall hardly know how to spare you."

Taken aback by such an unexpected reply, the other immediately asked, "How is that? What do you mean by saying I am useful, or that you will miss me when I am gone?" "Because," said the minister, "not one of our sheep can get a foot out of the fold, but you hark from one end of the town to the other, and so show yourself one of the most useful watch-dogs that I ever knew. I don't know where we shall find any one who can supply your place." The rebuke struck home, and the fault-finder, with a crest-fallen look, went on his way.—*Illustrated Christian Weekly*.

MISTAKEN KINDNESS.

THE danger of false tenderness in the training of children was finely illustrated at one time in the following manner: A person who was greatly interested in entomology secured at great pains a fine specimen of an emperor moth in the larva state. Day by day he watched the little creature, as it wove about itself its cocoon, which is very singular in shape, much resembling a flask. Presently the time drew near for it to emerge from its wrappings, and spread its large wings of exceeding beauty. On reaching the narrow aperture of the neck of the flask, the pity of the person watching it was so awakened, to see the struggle necessary to get through, that he cut the cords, thus making the passage easier. But alas! his false tenderness destroyed all the brilliant colors for which this species of moth is noted. The severe pressure was the very thing needed to cause the flow of fluids which create the marvelous hues. Its wings were small, dull in color, and the whole development was imperfect. How often we see a similar result in the character, when parents, thinking to help a child over some hard place, rob him of the strength of purpose and other qualities essential to the highest attainments in mental and spiritual life.—*The Congregationalist*.

—The late Dr. Lockhart, of Glasgow, while traveling in Europe, was sojourning at an inn when the Sabbath came round. On entering the public room, ready to set out for church, he found two men preparing for a game of chess. He addressed them to this effect: "Gentlemen, have you locked up your portmanteaus carefully?" "No, what! are there thieves in the house?" "I did not say that," replied the Doctor. "I was only thinking that if the waiter comes in, and finds you making free with the fourth commandment, he may think of making free with the eighth." Upon this, the men said there must be something in what the Doctor said, and so laid aside their game.

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." Pa. 144:12.

WHAT IS CHARITY?

"Tis not to pause, when at the door
A shivering brother stands,
To ask the cause that made him poor,
Or why he help demands.

"Tis not to spurn that brother's prayer,
For faults he once has known;
'Tis not to leave him to despair,
And say that "I have done!"

The voice of Charity is kind,
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.

In penitence she placeth faith,—
Hope smileth at the door,—
Belleveth first, then softly saith,
"Go, brother, sin no more!"

—Golden League.

MRS. SILVERTON'S PRAYER.

Mr. SILVERTON had always been rather lordly in manner; but fifteen years ago he was full of rush, enterprise, and zeal in matters both temporal and spiritual. He was a young husband and a young church member, shrewd and cautious in business affairs, earnest and sincere in religious matters. What wonder that he prospered? Yet, sadly enough, a most ancient and most reliable authority—and we use the superlative advisedly—tells us that those who will be rich fall into a snare. Though some may, through the grace of God, escape comparatively unharmed; yet the kind of snares which spring up by the way, as riches increase, are spread so artfully, the feet slide into them so gradually and easily, that many a man may thank God he has never fallen fatally, through the fascinating, yet dangerous, allurements of prosperity.

During the first five years of his domestic and religious life, Mr. Silvertton had been all that could be desired. Then matters began to change, almost imperceptibly at first, but by degrees the change increased. It happened quite often of a morning that urgent business engagements must be met with a promptness which necessitated the omission of the usual morning devotions. Mrs. Silvertton regretted this more than she could well express. Her training had been such, that religion seemed bred in the bone,—a part of her very being. At first her remonstrances against this neglect seemed to impress her husband, and he would promise that each time should be the last. But it kept occurring until, when the remonstrance was offered, it became clearly a cause for impatience. So Mrs. Silvertton resolved, with a sigh, to say nothing more when the prayers were omitted, but to pray over the matter, which resolve comforted her not a little.

There were other omissions and neglects during the next five years completing a decade of Mr. Silvertton's married and Christian life. It was very seldom now that family prayers were observed, except on the Sabbath, nor were they always then. And the press and urgency of increasing business interests were so fatiguing that it was too difficult a task to arise and dress on the Sabbath in time for divine service. The pastor noted with regret how seldom the once active Christian brother was in his place in the broad aisle, of a Sunday; while he was actually never seen any longer at an evening meeting of prayer. And there was that unapproachable air, withal, which appeared to increase somewhat, rendering it well-nigh impossible to address him on the subject. Besides, he surely understood his duty clearly enough—a man who had acted up to the standard as he had in past times. In the meantime, it was constantly reported, and with sufficient truth, that Mr. Silvertton was getting rich. The enlarging business acquaintance this fact involved, with all the politic and impolitic social obligations, rarely left the man an evening to spend with his wife and little family. As for Mrs. Silvertton, she prayed on, never doubting that the desired answer would come sometime. Right here the remark becomes pertinent that, no

matter how faithfully and untiringly a Christian may pray, it too often happens that answers long delayed, while the anxiety still goes on, will cause the countenance to change, and the once joyous spirits to grow sad and even severe. Mrs. Silvertton never for a moment doubted that the Father in heaven heard every prayer she offered in her husband's behalf, and would surely answer them in the best way. Yet the increasing trial and anxiety of his growing indifference and neglect, in various important directions, gradually chased the smiles from her face, and the buoyancy from her spirits.

During the next and third period of five years, Mr. Silvertton's tendency to decline in matters most vital of all, became indeed deplorable. As was said at the beginning, he had always possessed a certain lordliness of manner; and as his love for gain and adherence to outside attractions dominated his life more and more, the independent, superior carriage also increased, while, in proportion, the air of dejection about his wife was becoming habitual. It was not strange that this apparent dejection was a source of constant irritation to the man whose conscience must have been ill at ease. But graver faults than any that had gone before were looming threateningly, and it made Mr. Silvertton angry and uneasy that his wife was aware of it; that she was aware that vice, in the form of fashionable indulgence, was beginning to add its poisonous influence to failings already sufficiently trying. At this last discovery, Mrs. Silvertton conscientiously and lovingly bestirred herself, and tried her best to coax her husband back to the good, safe paths in which he used to delight to walk. But in vain. Her entreaties and wishes were utterly disregarded until, sad as it was, the strains of wifely solicitude developed into an impatience which, strive against as she would, would overcome her now and then. It was so bitterly hard, instead of the old love and cherishing, to be coolly and persistently ignored!

Pity it was, but sharp words became a matter of frequent occurrence. After each season of discord, Mrs. Silvertton would fall upon her knees and beg for strength to resist the terrible temptation to reply to taunting, stinging remarks. Sometimes for days together she would set so severe a watch before the door of her lips, that never a word or reply could there be to unkind and uncalled-for words. Then, at an unguarded moment, a quick reply would escape her, and hasty, angry words would result in quick succession. For the lady was proud and high-spirited, and felt resentment, even when she could avoid manifesting the unchristian trait. The year before, on the Fourth of July, Mr. Silvertton had made one of a yachting party who had sailed gloriously forth with steady steps and clear eyes in the morning, but had returned ingloriously at night, their steps sadly unsteady, and their eyes piteously blurred. Subsequent holidays, also several anniversary dinners, had been conducive to the same painful result; and now another Fourth was close at hand, and again a party of gentlemen were planning to sail down the harbor, and celebrate Independence Day according to their perverted interpretation of the meaning of the term. As the dreaded day approached, Mrs. Silvertton expostulated more vehemently, and spoke her mind more freely, than for a long time before. She received only bitter replies. Stung by her husband's imperious air and words, she replied, as she had several times been betrayed into doing before. A longer controversy than usual followed, at the end of which Mr. Silvertton was angry and defiant, and his wife was at once filled with remorse. After a few moments of lonely reflection, Mrs. Silvertton arose to go to her room. She thought her husband had gone out, but he had in reality gone on an errand to his room. Hearing his wife approaching, and not wishing to see her again, he stepped into the little dressing-room adjoining, hoping she would soon withdraw, and allow him to escape unseen. Through the nearly closed door he saw her throw herself on her knees, by the side of the bed.

"O yes," he thought, "there she goes, praying forever! Now for a tirade! I shall doubtless have all my sins rehearsed in order,—a long, exhaustive catalogue."

But the wife, supposing herself alone and unheard save by the One who is ever present, had, amid sobs and tears, already begun her prayer, speaking aloud as if to relieve her pent sorrow.

She was telling her dear Father in heaven that she had sinned again; that she had again been angry and broken his laws; that she had disgraced her most beloved profession, had been resentful and unchristian; that she had said ungentle things to the man she loved so well. She deplored over and again that her influence for good had been overborne and dispelled, through yielding to hurt and desperate feelings. She lamented in pathetic language her weakness and sinfulness in forgetting for a moment that she was the daughter of a King, no matter what words might be addressed to her. At that she choked a little, as if the hurtling remembrance of wounding remarks suddenly overpowered her a moment.

"Hump!" thought Mr. Silvertton, thoroughly disconcerted, "not a word about my short-comings, my sins, my multiplied transgressions. Dear child!" he thought, a sudden pity for the bowed figure involuntarily forcing itself, "she has no need to feel so crushed at that for which she is not to blame. I have been the ungracious cause of it all"—but his wife was going on, her voice growing a little steadier.

She was telling now in slow, distinct accents how dearly she loved the man whose backsliding steps she was powerless to arrest, despite her great hungering desire to do so. She told how much she would willingly sacrifice, what self-denial she would practice, what penance she would perform, if only she could draw him back to habits of rectitude and of fidelity to his God. Then she fell to pleading, as a woman will; begged God to remember his promises and to open the eyes of her dear husband before it might be too late. Finally she came directly to the subject on her heart, that of "the nation's birth-day," as she called it. She implored that a right sense of the manliness which should attach to such an anniversary might impress itself on her husband's mind, that the true patriotism which made a man upright and vigilant at all times might return to him, that he might "recover his priceless but waning manhood."

The listener in the dressing room winced at that. Well as he knew the danger and the facts, he was yet startled at hearing it put in such truthful phrase. "Waning manhood!" he thought in his heart; "is it possible?" But the prayerful tones were urging in plain, unshrinking speech that he might realize the peril of the whirlpool into which he was being drawn; that he might have strength to break away, before getting hopelessly entangled in the coils of the stinging serpent; that he might become true to his soul's best interests, and loyal to his God. The voice sank to a low "amen," after saying that all was "asked in the name of Jesus."

As Mrs. Silvertton rustled softly from the room, it was her husband's turn to speak audibly, although in low soliloquy. "I do not deserve it!" he muttered. "I am utterly unworthy of it, such affection, such loyalty, such devotion! I expected a hot stream of accusation would be sent up, and judgment invoked. Shows how little men know of a woman's stringent adherence to self-discipline, and her wonderful depths of love and fidelity. It was all her faults, her faithlessness, her sins, that were to be lamented. I was simply to be reclaimed and forgiven. Poor, dear child! What have I said and done to worry and vex her! She, the daughter of a King! No wonder she is troubled and anxious, fearing lest I make the fool and dolt of myself next week that I did last Fourth. Well, well, we'll see." Then in a troubled voice—"waning manhood, eh? I did not like that; no, I did not like the sound of that at all!"

Mr. Silvertton passed so noiselessly from the room and from the house that his wife had no suspicion of his being near, or that he had overheard her prayer. When the Fourth of July came, Mr. Silvertton, who had been unusually grave and silent for several days, announced to his wife just after breakfast that he wished to have family prayer. She checked the look of surprise she felt starting to her face, but afterward, when he told her soberly and gently that he was about to adopt a new declaration of independence, break away from all engagements and spend the day with his family, she made no attempt to conceal her delight and gratification.

It was years before Mr. Silvertton confessed to his wife that he had overheard her that sad time when she entered into her holy of holies, the sanctity of her own chamber, where, supposing herself

alone with her God, she had so truthfully yet lovingly shown him what and where he was,—he, her erring husband. But she had been content, never caring to question nor to wonder in just what way her Father in heaven, when implored in Jesus's name, had stretched out his merciful, powerful arm, and restored her husband to the heights of all true loyalty.—*Mrs. Harriet A. Cheever, in Interior.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

VICTORIA, AUSTRALIA.

BELIEVERS in the third angel's message have never been obliged to defend themselves against the charge of setting time for the Lord to come, and for a good reason. They have believed that before the second advent could take place, according to the prophecy, a message notifying the world that such an event is near, must be heralded to earth's remotest parts. They have therefore taught the Lord's coming near conformably as they have seen the fulfillment of prophecy in the spread of the present truth among the various nationalities.

What is termed "present truth" by this people, is the message of Rev. 14:9-12, which warns the world against the worship of the beast and his image, or the reception of his mark, and presents for a relief from that, the commandments of God and the faith of Jesus.

The advocacy of this message began in much feebleness, something over forty years ago, with only two or three persons devoted to its promulgation. It made no great stir at the beginning, and the majority of those who first embraced it, were not widely known. The light, however, was kept constantly burning, and was lifted on high until men of thought were finally attracted toward it.

Reverses were met at almost every step, and many of those who were watching the movement, predicted its early burial. But those who carried the heaviest burdens in the matter were sanguine of success, and confidently affirmed that at no distant day the message would find adherents and champions in all the nations of the world. Some of those who were foremost in the work were called to rest from their labors before the fulfillment of their anticipations; but an unseen power upheld the work, and guided its counsellors in wisdom, until the time came when God, in his providence, would have the nations afar off, listen to the news of his soon-coming kingdom.

But before this could well be brought about, publishing houses must be established, from which the truth could issue in printed form, and silently find its way to men of influence, and stir them up to call for the living teacher. Schools must be established, where men and women could be educated for special lines of work, such as canvassing,

colportage work, etc., which would be necessary to be done in starting the work in new fields. There must also be a force of true, devoted souls who would furnish the means to support the missionaries while planting the truth in those far-off countries.

All of these things must needs have been brought about, before introducing the truth in other lands, in order that such work might be a success. Were it undertaken before these preparations had been made, the laborer would soon give up his work for lack of support, which it would not be possible for him to provide while engaged in labor in those fields. Those who think that this work has been a long time in reaching its present state of progress among the various nations, should stop to consider these things, and then ask themselves whether they have done all they might to help push it along farther and faster.

Even now, there seem to be some who do not

Hobson's Bay, eight miles south of Melbourne City. That part of the river which flows through the city and its suburbs, has rather an unenviable notoriety, on account of the stench it bears along its course. It is especially so concerning the last eight miles of the stream, after having absorbed the filth of the metropolis, on its way to the sea. But while this is true of the Lower Yarra, it may be said of its higher waters, that they are as free from contamination as almost any other stream of its size. The view presented in the accompanying sketch, is of a point twelve miles above the village of Lilydale, one of the remotest suburbs eastward of the city of Melbourne. At this point, the river runs through a low-lying, flat country, of rich alluvial soil, lightly timbered with gum trees and wattles, the last, a species of what is known in California as acacia trees. This tree produces an amber, liquid gum which the natives call *korong*. This is prepared for food, by soaking the gum in water until it becomes assimilated with it.

The Yarra is fordable at this place at all times of the year, except immediately after a heavy rain. It is, indeed, the first point in the entire length of the stream, from the mouth to the place here indicated, where the stream can be forded. A little above this, the flats entirely disappear, and the ranges shut in closely on each side of the stream. Nature, too, seems to revel here in a wealth and

variety of vegetation which is beyond description. In some parts, however, the ranges present a park-like appearance, where game is found plentifully.

Already numerous villas have been erected in this sylvan-like place, by those who seek a quiet retreat from the noise and dust of a great city; and it will not be long, before the suburbs of Melbourne will include this, one of the most beautiful spots in Victoria. But one cannot judge of all the country by

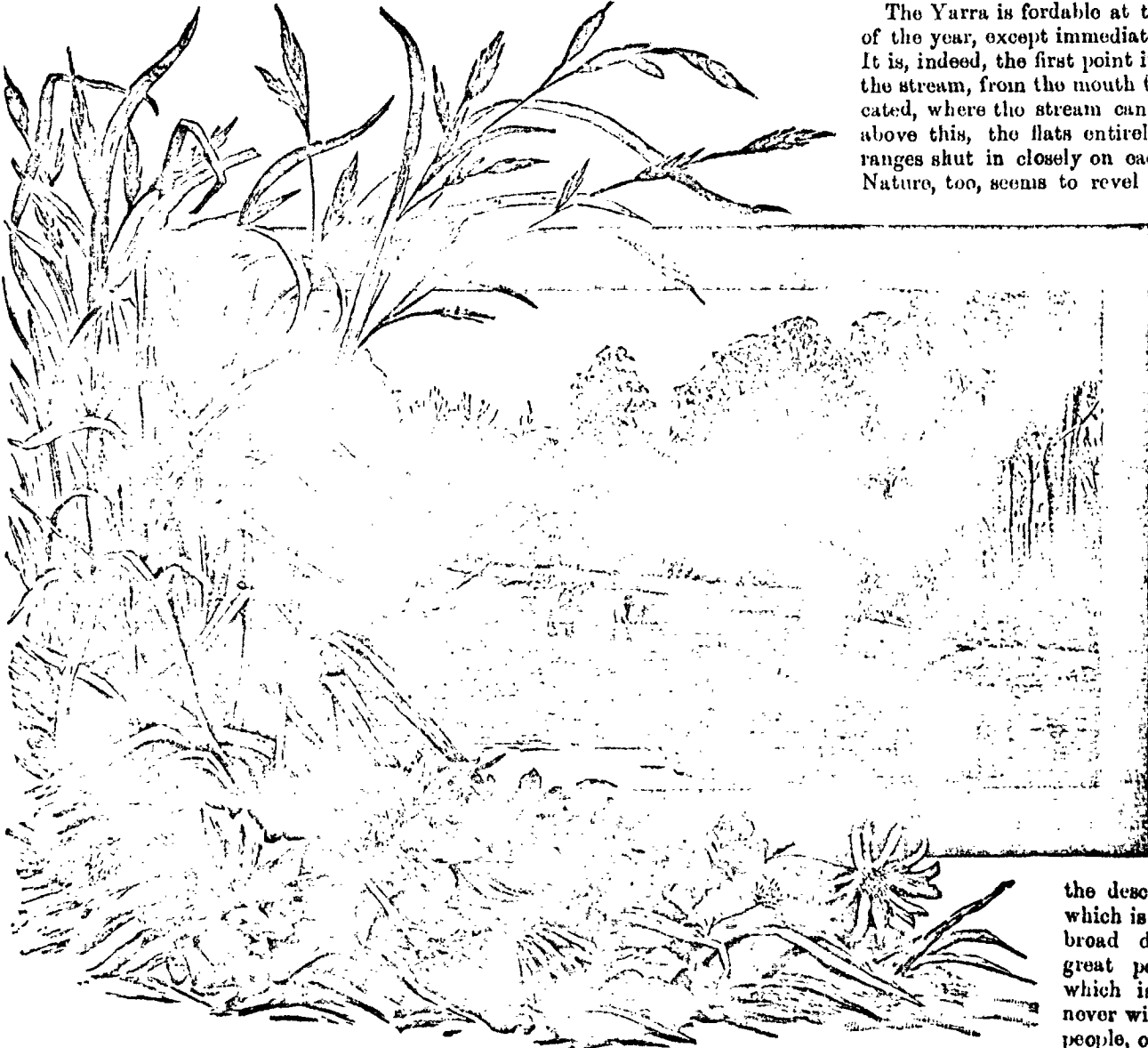
the description of this part, which is like an oasis in the broad desert. There is a great portion of Australia, which is not, and probably never will be, settled by white people, on account of its sterility. Very little of Victoria,

however, is of this character.

The colony of Victoria comprises 86,831 square miles, yet it is only about one thirty-fourth part of the entire continent. It is a trifle larger than the two Carolinas, and has a population a little in excess of 1,000,000. More than one third of these reside in Melbourne and its suburbs, constituting it the largest city in the Southern Hemisphere. There are several reasons why so many choose to remain at this point, but space forbids the mention of more than two or three.

First, the laws of the country are not so liberal as those of America in granting a homestead to all who will settle on and improve a tract of land. On the other hand, the government holds on to the most of its land, saying it will not do to part with its capital. It will lease to a man a certain amount of land at so much an acre, provided he improves it each year to a certain extent. But when his lease expires, he must leave the land greatly improved; and if he wishes to continue in the business of farming, must again rent land under the same conditions as before. Under these circumstances, there is not much ambition to settle on new farms.

Then, in the interior it is very dry during the summer months, and one is not always sure of a crop, though he sows and plants. There are very



VIEW ON THE YARRA RIVER, VICTORIA, AUSTRALIA.

appreciate the situation. They talk about waiting for the Lord to come, and yet do little or nothing to help spread the message, in order to hasten the event for which they profess to be so anxiously looking. These think more of their own comfort than of the sacrificing toil of the messengers of truth. They have no real anxiety about the condition of the teeming millions who do not know the truth. As it was with Israel of old, when going toward the promised land, so it will be in this work,—the antitype of that—all the half-hearted, complaining ones will drop out by the way.

In order that our people may know more of the countries to which the truth has penetrated, it has been thought best to furnish a series of illustrated articles, giving a description of some of the most important parts of those countries. This will be done, hoping that it will cause our people everywhere to take a deeper interest in the work going on in those fields, and that they will not only pray for the laborers there, but do what they can in a substantial way to help along the work.

The accompanying picture presents a view on the Yarra River, in Victoria, Australia. This river takes its rise in the Hume range of mountains, nearly fifty miles northeast of Melbourne, and flows between very steep banks the most of the way to where it discharges its waters into

few streams in the country that survive the extreme drouths, consequently irrigation is out of the question. At times, water for household purposes must, in some parts, be brought for miles, and the stock must be driven to and fro each day, to supply their demands. This is very discouraging to the farmer there, as it would be to the farmer in America. The question of procuring water from wells for drinking purposes, is not always a practicable one, as in most parts, at least in Victoria, water thus procured is usually more or less brackish.

Again, very much of the country is better adapted to sheep and cattle raising than to the production of crops. But to engage in this business successfully requires more capital than most men can command. In the city there is more or less work to be obtained by the hour or day, and many prefer to labor where there will be no risks in the way of dry weather, and the loss of stock or crops.

The supply of water for Melbourne is brought by pipes from Yan Yean (a native word meaning boy) Lake, which lies about ten or twelve miles north of the city. It is furnished by the general government, and therefore, if one owns a house on any street along which the water pipes are laid, he must pay his water tax, whether he wishes to use the water or not. This is on the supposition that the house owner will supply himself from his neighbor's hydrant, if he does not have one of his own, and so use government water anyway.

Every work of any importance in that country is under the control of the government. By this system there is no competition. If one is dissatisfied with the charges, it makes no difference. He can walk, if he chooses, but he can get no reduction in the fare. More than this; if a deficit appears at the end of the year, on account of the railway's having been managed on a political instead of a commercial basis, the lack must be met by taxation. All railway officials are government officers. Public schools are all controlled by the general government. One who becomes a public school teacher has no choice of the school he prefers to teach. Should he be teaching a school in a pleasant locality, he is liable to be sent to fill a vacancy in some mining or remote district at any time. Should he object to going, the matter is settled by his resignation as a teacher being accepted, and his retirement from the service.

If one wishes to publish a paper regularly, whether a daily, a weekly, or a monthly, the law requires him to furnish two bondsmen, who are property holders, and who become responsible for the publisher, to the amount of \$1,500 each. With these, the intending publisher must go before the judge of the district, make affidavit regarding the name and object of his intended publication, and where it is to be published. The paper is then registered; when he receives permission from the court to issue it. This is done to protect the government against treasonable sentiments, and also to provide for recompense in case of actual libel against private individuals. The law goes still further. One cannot even own a printing-press of any description, without notifying the authorities and stating the street and number where it is located, and the purpose to which it is to be put. By violating this provision one lays himself liable to a heavy fine. Then, too, any poster or circular printed and sent out, must bear the imprint of the place from which it was issued. In this way all printed matter is traceable to its origin; and if forbidden sentiments are found, the guilty one is easily located.

To many, these laws may seem quite strange and unnecessary. But still they have a good effect upon the people in some respects. They are led to be more careful in their ways, and more thorough in what they do. There is also noticeable an agreeable absence from the public prints, of sensational head lines, and extravagant statements for the purpose of catching the eye. Everything moves off more soberly in that country than in America; but after one has become accustomed to the ways of the people there, he sees many things that recommend themselves to his judgment.

J. O. COLLISS.

MINNESOTA TRACT SOCIETY PROCEEDINGS.

The sixteenth annual session of the Minnesota Tract Society convened at Minnehaha Falls, in

connection with the camp meeting, May 29 to June 12, 1888.

FIRST MEETING, AT 11:50 A. M., JUNE 4.—The President, A. D. Olsen, in the chair. In the absence of the Secretary, C. N. Woodward acted as Secretary *pro tem*. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, H. Grant, Wm. Schram, Byron Tripp; on Resolutions, E. W. Farnsworth, L. Johnson, F. A. Lashior.

Adjourned to call of Chair.

SECOND MEETING, AT 11 A. M., JUNE 7.—The minutes of last annual meeting were read by the Secretary, who then presented the annual—

SUMMARY OF LABOR.

No. of members.....	1,134
" " dismissed.....	48
" members added.....	287
" reports returned.....	1,653
" missionary visits.....	9,874
" letters written.....	2,723
" " received.....	448
" new subscriptions obtained.....	439
" Bible readings held.....	2,952
" pp. tracts and books distributed.....	2,008,881
" periodicals distributed.....	41,460

The Treasurer's report was read and approved, a summary of which is as follows:—

Cash on hand, June 1, 1887,	\$ 332 78
Received during the year,	24,099 69
Total,	\$24,432 47
Paid out during the year,	\$23,224 94
Cash on hand May 23, 1888,	1,207 53
Total,	\$24,432 47

FINANCIAL STATEMENT.

Value of property held by Society,	\$11,306 95
" " (chaise (per inventory),	4,516 86
Accounts and notes receivable,	13,350 12
Cash on hand,	1,207 53
Total,	\$30,381 46
Accounts and notes payable,	\$17,873 48
Present worth,	12,507 98
Total,	\$30,381 46

This report drew out remarks from Brn. Eldridge, Butler, and Olsen. The report was regarded a remarkable one, both in respect to the prosperity of the Society, and also the amount of business done by it, outside of its own legitimate work. It is much to be desired that other institutions in the State shall soon relieve the Society of the burdens which it is bearing for them, as its funds are all needed in the prosecution of its own work.

The Committee on Resolutions presented the following partial report:—

Resolved, That we acknowledge the wisdom of the plans adopted by the International Tract Society, pertaining to the canvassing work, and that we will try to carry forward this important branch of our work in harmony with these plans, and with more energy and determination than we have done in the past.

Resolved, That the State canvassing agent be a member of the Board of Directors of the Tract Society, as recommended by the International Society.

Whereas, The experience of the past year has proved the plan of canvassing in companies a success, therefore,—

Resolved, That we adopt this plan, and recommend that our State agent organize companies, wherever, and as soon as, practicable, and that he appoint an efficient leader to take charge of each company thus organized.

Whereas, It is often the case that worthy men and women who would enter the work as canvassers, are prevented by financial embarrassment; therefore,—

Resolved, That we request the State Conference to render such financial aid as will enable such persons to engage in the canvassing work.

Resolved, That we recommend the cash system to the officers of our Tract Society, and request that they urge all our workers to work to that end as soon as possible.

Resolved, That we indorse the new method of book-keeping in our tract societies, as recommended by the International Tract Society, and we advise the adoption of this system throughout the State.

Upon a motion to adopt by items, the report was spoken to by Brn. Eldridge, Butler, Kilgore, Olsen, Schram, and Hackett, and was adopted.

THIRD MEETING, AT 9:30 A. M., JUNE 10.—The Committee on Nominations reported as follows: For President, A. D. Olsen; Vice-President, H. Grant, Secretary and Treasurer, C. N. Woodward. Directors: Dist. No. 1, Allen Moon; No. 2, F. A. Lashier; No. 3, C. D. Chapman; No. 4, D. P. Curtis; No. 5, D. W. Emmerson; No. 6, M. A. Winchell; No. 7, A. L. Curtis; No. 8, C. M. Everest; No. 9, 10, M. L. Olsen. We recommend that the appointment of an assistant secretary be left with the Conference Committee.

This report was voted upon by items, and adopted without change.

FOURTH MEETING, AT 11 P. M., JUNE 11.—The Auditor, Allen Moon, reported verbally. He stated that, having spent some time in examination of the accounts and the annual report of the Society, he believed them to correctly represent the standing and work of the Society. No further business appearing, the meeting was adjourned *sine die*.

A. D. OLSEN, Pres.

A. L. CURTIS, Sec.

WHAT OTHERS THINK.

The following extract from a letter just received from a prominent physician in the eastern part of West Virginia, who is investigating the teachings of S. D. Adventists, will show how others regard our literature. He ordered a few books from our tract society, upon receipt of which he made the following reply:—

The books came safely and in fine condition; and to say that I am pleased with them, would be but faint praise. I have already hurriedly read "The Great Controversy," by Mrs. E. G. White; and in my judgment, it is the best uninspired book that has ever fallen into my hands. Every subject treated of, has been handled with a masterly hand; and it is calculated to inspire in the hearts of the readers, a deeper love and reverence for the law of God, and to awaken a deeper interest in present truth. Evidently, we are now approaching very closely the end of the world's probation, and it behooves every soul to be diligent and earnest in availing itself of the mediatorial work of the divine Saviour, before the door of mercy is forever closed and eternally closed.

Enclosed you will find two dollars to square account. Your bill calls for \$1.75, but I do not wish any change, as the books are worth more than the amount charged.

This should be an encouragement to those who go forth to sell the printed page. The value of our literature containing present truth, cannot be estimated; and how many honest souls are waiting and longing for the truths these silent messengers contain! How many there are who feel that there is a lack in the popular teaching of the Bible! We pray that God may raise up men and women who will appreciate the value of our books, and with a burden for souls, will go forth and search out the jewels from among the hills and mountains of West Virginia. We hope that the time is not far distant when Jer. 16:16 will be fulfilled in our State.

W. J. STONE.

Our Basket.

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

—"When you give of your gold and silver
To help in the Lord's great cause,
Give it not with a thoughtless spirit,
But for a brief moment pause,
And breathe forth a prayer that the Lord will take
Your offering and bless, it for his name's sake.

"Would a rose seem one half so lovely
If only the rose were there,
And you missed from each velvet petal
The fragrance clinging and rare?
Even so an offering unblest by prayer,
Like a scentless rose, is but half as fair."

—Christianity, in its divine service to a troubled world, does not break a twig, bruise a flower, crush an insect, or disturb a honey-bee in the garden of life. As it goes from sacrifice to duty, from teaching to burden-bearing, the echo of its angelic song is everywhere heard: "On earth, peace, good-will toward men."

—Christians, it is your duty not only to be good, but to shine; and of all the lights which you kindle on the face, joy will reach farthest out to sea, where troubled mariners are seeking the shore. Even in your deepest griefs, rejoice in God. As waves phosphoresce, let joys flash from the swing of the sorrows of your souls.—*Beecher*.

—God will accept your first attempt, not as a perfect work, but as a beginning. The beginning is the promise of the end. The seed always whispers "Oak," though it is going into the ground an acorn. I am sure that the first little blades of wheat are just as pleasant to the farmer's eyes as the whole field waving with grain.—*Beecher*.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 10 1888

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

A SUGGESTION.

As the agitation of the Sabbath question is increasing week by week throughout all the land, the number of those who are rushing into the public prints in behalf of Sunday observance is becoming legion. These defenders are, as a matter of course, called out generally where the question becomes agitated by the presence of Sabbath-keepers; and the articles they write have more or less influence in the immediate locality within which the paper circulates.

It is natural that our brethren should desire to see these efforts met, and the false reasoning resorted to, exposed; and that they should send the articles to some one of our offices of publication for this purpose. We are glad to receive them, as we are glad to know what is going on; but to answer them all in the REVIEW would be impracticable, as we might in this way occupy the whole paper. And the query at once suggests itself: Would this be best, even if it could be done? We think we can suggest a better way. In the first place, perhaps not half a dozen of our readers ever see any particular article written in opposition to the Sabbath, to which a reply is desired; and, secondly, perhaps a still less number of the readers of that article would ever see the reply, however elaborate it might be. Thus the Sunday article goes before Sunday-keepers—the reply before Sabbath-keepers; neither class sees what is written on the other side; both are immensely satisfied with the arguments for their own position; but what is gained? Both classes are simply confirmed in what they already believed, and those who are keeping the wrong day for the Sabbath are unenlightened by the arguments for the other side.

The suggestion we have to make is this: that when such articles as are referred to above, appear in different papers, our brethren prepare a reply (which multitudes of them are capable of doing), and secure its insertion in the *same paper* in which the Sunday article appeared, so that both shall go before the same class of readers, and they thus have the opportunity of weighing the arguments on both sides. Then something is gained toward giving the people of such communities an intelligent view of the subject, and settling the question in their minds.

When properly managed, we think opportunity may be secured for temperate and judicious replies to these Sunday articles, in the same organ in which they appear, unless it be some strongly partisan church paper. At any rate, it will be worth while to make the effort.

2 CORINTHIANS 3:7-11.

A CORRESPONDENT asks if the scripture at the head of these lines may not be applied to the stones set up by Joshua when the children of Israel passed over Jordan, upon which was written a copy of the law of Moses, according to Deut. 27:1-8, and Josh. 8:32.

This correspondent is not the first one to whom such a query has suggested itself; but there are certain objections which would seem to be conclusive against such an application.

While it is true that the Mosaic law regulated the ministration of the old covenant, and that the grammatical construction of 2 Cor. 3:7 makes the participles "written" and "engraven" agree with "ministration," as a matter of fact, it was not true that the ministration was engraven in stones.

As for the stones set up by Joshua, they were plastered with plaster, and upon the plaster the law of Moses was painted or written. This would not answer to the words "written and engraven in stone." These expressions can apply only to the ten commandments, of which we read: "And the tables were the work of God, and the writing was the writing of God, *graven* upon the tables." Ex. 32:16.

But what is more conclusive still upon the point is the reference to Moses in 2 Cor. 3:7. This positively locates the time to which the preceding part of the verse applies: "But if the ministration of death,

written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance." When was it that Moses's face shone so that the children of Israel could not behold it, and he was obliged to put a veil over it?—It was when he had been communing with God in the mount, and came down, bearing in his hands the tables of the decalogue, which God had given him, Ex. 34:29-35. That which was written and engraven in stones, was therefore so written and engraven, when Moses came down from Sinai with the tables in his hands which God had engraved with his own finger. But when Joshua, after entering Canaan, set up great stones, and plastered them with plaster, and wrote on them the ceremonial law, there was no shining of Moses's face; because Moses was dead before they passed over Jordan. The words "written and engraven in stones" must therefore refer to the ten commandments.

As to the grammatical construction of the passage, that does not necessarily come into the question before us. It will be sufficient here to add that, from whatever point of view we consider it, it must be elliptical. A "ministration" cannot be engraven on stones. Ministration is the service of a minister. We might put upon stone or elsewhere, the rules and regulations by which that service was regulated, but not the service itself. And inasmuch as the passage is elliptical, we must supply the elipsals with what will conform to the facts in the case. It could be done by reading as follows: "But if the ministration of [that which was] written and engraven on stones," etc.

Dean Alford gives us the same view of it. He says: "It seems strange that the *ministration* should be described as engraven on stones; but the *ministration* is the *whole putting forth* of the dispensation, the purport of which was summed up in the decalogue, written on stones." Thus he makes the passage elliptical, as expressed above, and the ministration said to be written and engraven in stones, only by a figure of speech.

We hope to be able to offer some further remarks upon this chapter, and particularly this division of it, soon.

THE SIN AGAINST THE HOLY GHOST.

A CORRESPONDENT writes: "A friend and myself have been talking of the sin against the Holy Ghost, he claiming it to be the act of ascribing to Satan the power with which Christ cast out devils; while I entertain the idea that it is a continual rejection of the Spirit, not allowing ourselves to accept of it."

And both, we think, are correct. The particular sin for which Christ denounced the Pharisees in Matthew 12, was calling the Holy Spirit, by which Christ cast out devils, the power of Beelzebub. Consider, now, the issue involved, and the reason why they took this position. The Jews had long held and taught that when the Messiah came, the power of God would attend him, and through that power he would do these very works—heal the sick, cast out devils, raise the dead. Christ came, and performed before their eyes these wonderful miracles; and now this issue presented itself: either they must acknowledge that this person was the Messiah, inasmuch as these works were to constitute his sign, or else maintain that the works which they saw accomplished were wrought by some other power than that of God, by which alone the Messiah would work.

They had evidence enough that the works in question were wrought by the Holy Spirit; but they were determined not to admit that Christ was the Messiah. To extricate themselves from their dilemma they must show that the right agency was not employed in the work. They chose this latter alternative, and declared that the miracles were wrought, not by the power of God, but by the power of the Devil. They thus destroyed their own evidence of the Messiah; for when, according to their view, the Messiah should come, and do these very works, all others might reject him on the same ground on which they now rejected Christ.

Thus the one object they had in taking such a position was to avoid accepting the truth. And this reveals a principle which may apply in many other cases. Whenever a person, in order to find some excuse for rejecting the truth, whatever it may be, declares that the power of God which accompanies that truth, and which should be sufficient to convince any one of its genuineness, is not the power of God, but the power of the Devil, such an one is doing the very

thing which the Pharisees did, and committing the sin against the Holy Ghost. Such an act is one of desperation and frenzy. And in this way a person may reach such a degree of condemnation as to decide at once his destiny forever.

In the case of ordinary but incorrigible sinners, the same point is reached at last—they pass beyond the reach of forgiveness, and their destinies are decided forever. The Spirit ceases to strive with them. But the Spirit never leaves a person to that degree that it may not be recalled, except for the sin against itself. Every lost soul may therefore be said to have committed the sin against the Holy Ghost. With the majority, however, this condition is not reached by one overshadowing, presumptuous act of blasphemy, but by a long series of lesser sins, denials, resistances, and rejections, of the Holy Spirit, but not to that degree that the Spirit was compelled to take its final departure. But this course of sin is simply choosing something else in preference to the Holy Spirit. Every man will cleave to that which he prefers. Those who reject Christ, and refuse the spiritual life of religion, do so because they consider that what the world offers them is better; because they do not believe the word of God, which is the testimony of his Spirit, but, in opposition, give credence to what the tempter tells them, and give their preference to the service of sin. The sum total of such a life is the sin against the Holy Ghost. In this case people do not reach the terrible goal by one bound, as did the Pharisees whom Christ condemned, and as others doubtless have done, but they reach it by a position so long maintained as to become tantamount to deliberately attributing the greatest good to be obtained, to Satan instead of the Holy Spirit.

THE RAISING UP OF PHARAOH.

SOME have been unable to harmonize the statement quoted by Paul in Rom. 9:17 concerning the raising up of Pharaoh, that God might show his power in him, with the doctrine of freedom of the will that they believe to be fully taught in other parts of the Bible. They say, If God raised up Pharaoh, and then placed him on the throne of Egypt, all for the purpose of showing his power through him, as he did, then how could Pharaoh do otherwise than as he did? and how was he to be blamed for doing exactly what God designed he should do?

The whole difficulty lies in an assumption that is not warranted by the text, either as used by Paul, or in Ex. 9:16, from whence he quoted it. The Hebrew word from which "raised up" is derived, does not signify to *bring into existence*, and train up from childhood, but to *cause to stand, to make, to continue*. The same word is rendered *established* in Prov. 29:4: "The king by judgment establisheth the land." It is rendered *continue* in Ex. 21:21: "If he continue a day or two." The expression "raised up" is used in one case in the New Testament, of a person's being saved alive when in danger of dying, "And the prayer of faith shall save the sick, and the Lord shall *raise him up*." The sense here is the same as before stated,—to *cause to stand, or to continue*. Going back to the occasion of Moses's saying these words to Pharaoh, we learn that some of the plagues had already fallen upon Egypt, one of which had destroyed many of the cattle of the land. Ex. 9:4. Another had caused boils to break out on the men of Egypt, giving them great trouble. Verses 10, 11.

In any of these plagues the Lord could have destroyed Pharaoh easily enough, and thus have released his people; but instead of doing so, he had spared, or made him to stand, or continued him, through the plagues thus far, that in, or by him, the power of God might be manifested in the deliverance of his people. The Lord then sent Moses to say to Pharaoh that he was about to send *all* his plagues upon him, in order that he might be made to know that there was no other like God in all the earth. "For now," said he, "I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up [made thee stand, or continue], for to show in thee my power; and that my name may be declared throughout all the earth."

But does not the record say that God hardened the heart of Pharaoh? In verse twelve that term is used; but without weighing the matter carefully, one is liable to go astray upon that point. The Hebrew word there rendered "harden" means to

strengthen, or confirm, and properly, in that connection, signifies "to brace or tighten up, in opposition to a state of relaxation, remission, yielding." The same original word is used in the following texts: "Strengthen ye the weak hands, and confirm the feeble knees" (Isa. 35 : 3); "They strengthen also the hands of evil-doers, that none doth return from his wickedness" (Jer. 23 : 14); "and upon the men of Shechem, which aided him in the killing of his brethren" (Judg. 9 : 24); "so the carpenter encouraged the goldsmith." Isa. 41 : 7.

From the foregoing use of this word, it will be readily seen that its legitimate import is that of giving vigorous tension to a man's courage or resolution, rather than to the obduration of his moral sensibilities. Then should it be asked how God strengthened Pharaoh to resist his mandate to let Israel go, the reply would be, "In so ordering the first of the plagues that, while they might be imputed to an unseen power, they could be also regarded indifferently by one who desired his own way in the matter."

Up to the time under consideration, it would seem that Pharaoh had not personally suffered to any great degree, from the plagues. Besides, Egypt had been a land that had been subject to much disaster from one source and another, and the course of events being ordered as they were, the haughty king, without any positive, divine influence exerted upon him, took occasion to strengthen, or confirm himself in his disregard of the Lord's command. God is said to have done this for Pharaoh because he permitted the course of events to move on in such a way that they did not move Pharaoh to relent. Then the Lord said, Now I will bring all my plagues upon you in such a way that you will acknowledge there is none like me in the earth. Indeed, for this cause have I preserved you, thus far, in order that my power by you might be heralded in all the earth.

This view of the matter is strengthened by the fact that farther along, when the plague of the hail and fire came, destroying all before it, the record says that Pharaoh hardened his own heart, he and his servants (Ex 9 : 34), and would not let Israel go. In later times the Philistines living on the borders of Egypt, gave as a motive for returning to Israel the ark that had fallen into their hands, that it would be unwise for them to harden their hearts, "as the Egyptians and Pharaoh hardened their hearts." 1 Sam. 6 : 6. With this view of the subject the Scriptures are in perfect harmony.

J. O. CORLISS.

KINGSBURY ON THE SABBATH.

ITS RELIABILITY.

THE Sunday question has given to the world a large number of publications within the last half century. Many of them are very pretentious, both as to their claims to being argumentative, and to being faithful chronicles of facts. Among these is "The Sabbath," by Harmon Kingsbury, published by the "American Society for the promotion of Christian Morals." We should be pleased if the avowed intention of the publishers were carried out in books of this class; viz., to increase respect for, and lessen the violation of, the holy Sabbath. By holy Sabbath, we mean, of course, the sanctified, blessed day of the Lord, the seventh day, which God sanctified because in it he rested from the work of creation. We could refer to no other by that title; for no other day has ever been divinely blessed and sanctified.

But in advocating the claims of "The Sabbath," such authors as Harmon Kingsbury, Justin Edwards, etc., do not at all exalt the sanctified rest day of Jehovah, but, to the contrary, they put forth every effort to debase it, to stigmatize it, and to make it and its observance a reproach before the world. See Isa. 58 : 13, 14. With a show of knowledge, "they have made others to hope that they would confirm the word" (Eze. 13 : 6), when they have endeavored to prove that the Sabbath was changed from the seventh to the first day of the week.

As a specimen of this kind of literature, and to show just what reliance can be placed upon the writings of Kingsbury on this subject, I copy the following from his book, pp. 76, 77, edition, New York, Jonathan Leavitt, 1811:—

We understand the Emperor Leo, about 440, to say, "It is our will and pleasure, that the holy day, dedicated to the Most High God, should not be spent in sensual recreations, or otherwise profaned by suits of law." Speaking of farmers, in relation to this subject, he says: "As to the pre-

tense, that by this rest, an opportunity may be lost [of securing crops], this is a poor reason, considering that the fruits of the earth do not depend so much on the diligence and pains of men, as on the efficacy of the sun and the blessing of God. We command, therefore, all, whether husbandmen or others, to forbear work on this day of the resurrection. For if other people (meaning the Jews) keep the shadow of this day in a solemn rest from all secular labor on the Sabbath (the seventh day), how much rather ought we to observe the substance, a day so ennobled by our gracious Lord who saved us from destruction." Again, Leo thus expresses the sentiment of the whole Christian church: "We ordain, according to the true meaning of the Holy Ghost, and of the apostles thereby directed, that on the sacred day whereon our own integrity was restored, all do rest and cease from labor; that neither husbandmen nor any other on that day, put forth their hand to forbidden work."

Very seldom do we find a statement claiming to relate the facts of history, so utterly destitute of truth, as the above. Notice a few points:—

1. While this is ascribed to a decree by the Emperor Leo, in 440, it is a fact that may be verified by reference to any cyclopedia or history, that Leo was proclaimed emperor in the year 457! The only decree that he ever published relating to Sunday, was given in the year 469, or twenty-nine years after the date ascribed to it by Kingsbury.

2. The only part of this quotation which belongs to the Emperor Leo I., is that in the first four lines. All the rest belongs to the tenth century.

3. That part which was written by Leo I., is misrepresented. Leo said, "The holy days," including the other festivals of the church as well as Sunday. This is made sure, not only by the plural form, but he immediately spoke of the Sunday; in distinction from the other days specified in the edict.

4. Most of the words of the entire quotation belong to a decree of Leo VI., in the year 910.

5. If it be claimed that it was a mere mistake of the person, and that Pope Leo I. was the one intended, then the case is not bettered a whit. Justin Edwards does, indeed, ascribe a part of these words to Pope Leo, giving the same date 440, the very year in which he came to the papal chair. But Pope Leo never uttered any of these words. The somewhat celebrated letter of Pope Leo I., concerning ordinations on Sunday, was written in 445. But it contains none of the words given in the above extract.

It is no excuse for Kingsbury that others have made the same mistake, and ascribed these words to the wrong authority. Nicephorus claims to quote them as from Emperor Leo I., as early as the fourteenth century. Then followed Morer, who ascribed them to Emperor Leo I., and afterward duplicated them, and gave to them the proper authority, Leo VI., called the Philosopher. Justin Edwards ascribed them to Pope Leo I., and now follows Kingsbury, giving them to Emperor Leo—about thirty years before this emperor made any decree on the subject, and seventeen years before he was proclaimed emperor. How many other "Christian historians" have mutilated this testimony to serve the cause of the Sunday fraud, I am not now able to say; but it would be a curious study to trace this subject through all the Sunday literature of the day.

I have now before me the original of Emperor Leo's decree, copied from the Justinian Code, and know that it contains none of the words ascribed to him, except the short quotation at the beginning of the entire quotation given from Kingsbury.

And as for Pope Leo I., he never made any decree or edict on the subject; all that he published on the Sunday, was a letter to Dioscorus, Bishop of Alexandria, in 445. This related solely to ordinations, and not to worship in general, as various "Christian" writers have made it read.

At another time I may note what Heylyn says of the cause of Emperor Leo's decree, but I have given all that I intended; that is, to show that Kingsbury is utterly unreliable as authority on historical facts concerning the Sunday. As before said, this is only a specimen. Probably there is no other subject on which so much falsehood has been put forth for historical and Biblical truth, as that of Sunday.

J. H. WAGGONER.

—All of God's children are faulty; therefore all are chastened.

—To carry with us the thought of God in every employment and entertainment of the day—this is to walk with God. In reading, in studying, in working with the hands, in walks and drives, to keep fresh the thought and presence of God is to bring the divine into our lives.

The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

784.—THE "PRIESTHOOD" OF 1 PET. 2 : 5.

In 1 Pet. 2 : 5 we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." These words were addressed to Christians, and the question arises, What is signified by saying that they should be "an holy priesthood"? Is there any foundation here for the Roman Catholic priesthood? J. N. S.

Barnes comments as follows upon this text:—

In the temple at Jerusalem, the priesthood appointed to minister there, and to offer sacrifices, constituted an essential part of the arrangement. It was important, therefore, to show that this was not overlooked in the spiritual temple that God was raising. Accordingly, the apostle says, that this is amply provided for, by constituting the whole body of Christians to be in fact a priesthood. Every one is engaged in offering acceptable sacrifice to God. The business is not intrusted to a particular class to be known as priests; there is not a particular portion to whom the name is to be peculiarly given, but every Christian is in fact a priest, and is engaged in offering an acceptable sacrifice to God. . . . The great High Priest in this service is the Lord Jesus Christ. . . . The name "priest," therefore, should never be conferred on a minister of the gospel. . . . The proper idea of a priest is one who offers sacrifice; but the ministers of the New Testament have no sacrifices to offer—the one great and perfect oblation for the sins of the world having been made by the Redeemer on the cross. . . . In the Roman Catholic communion it is consistent to give the name "priest" to a minister of the gospel, but it is wrong to do it. It is consistent, because they claim that a true sacrifice of the body and blood of Christ is offered in the mass. It is wrong, because that doctrine is wholly contrary to the New Testament, and is derogatory to the one perfect oblation which has been once made for the sins of the world, and is conferring on a class of men a degree of importance and of power to which they have no claim, and which is so liable to abuse.

785.—APPARENT DISCREPANCY BETWEEN EX. 20 : 5 AND EZE. 18 : 19, 20.

In Ex. 20 : 5, God says, "I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." In Eze. 18 : 19, 20 the Lord says by the mouth of his prophet, "Yet say ye, Why doth not the son bear the iniquity of the father! When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Please explain the contradiction that appears between these two texts. E. B. W.

Ex. 20 : 5 is spoken from the stand-point of perfection, and enunciates a principle that was exemplified by the reckoning of the entire human race under sin because of Adam's transgression. It is the principle upon which the law of heredity is founded. The iniquity that is spoken of in this connection is resultant rather than causative; it is more in the nature of consequence than crime. The texts quoted from Ezekiel are addressed to the human race already in a fallen condition, upon whom the "iniquity" of Ex. 20 : 5 is being visited. They demonstrate the principle that crime, per se, is not chargeable to a son because his father was guilty of it, or vice versa. The argument of the prophet is directed against a proverb that prevailed among the people at that time; viz., "The fathers have eaten sour grapes, and the children's teeth are set on edge." The interpretation given to this proverb was that actual crime was chargeable to the children because of the transgression of their fathers. This was, in fact, the doctrine of total depravity, which always causes its adherents to have a degree of suspicion of the justice of the Creator. The prophet set forth the principle that liability to death, although increased by each actual sin, will eventuate in the punishment of death (the second death), in his case only who does not flee from it in God's appointed way; viz., by fully accepting and complying with the conditions of the plan of salvation.

—A man may as well be expected to grow stronger by always eating, as wiser by always reading. Too much overcharges nature and turns more into disease than nourishment.—*Jeremy Collier Agassiz.*

—Any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to evil, is a curse rather than a blessing.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—
Is. 61:10.

THE SEED FORETELLS THE HARVEST.

Fair is the field now waiting the sowers,
Barren the ground till the seed shall be cast,
Warmed by the sunshine and moistened by showers—
Hasten, O sower, ere seed-time be past.

What is the seed ye will plant in the furrow?
What do you think at the reaping to glean?
Harvest can bring to your stekle but sorrow,
If at the sowing the seed be not clean.

Winnowed of chaff and of grains that are withered,
Sifted of tares that would choke out the wheat,
Sow but the best if the best would be gathered;
For as ye sow, of its yield must ye eat.

Corn can come only from good seed provided;
Weeds can produce but of that which is sown;
He who has cast, and the harvest abided,
Whether of grain or of weeds, reaps his own.

Seedling of truth will return to the reaper
Harvest in kind, with a hundred-fold gain;
Evils once sown, rooting deeper and deeper,
Yield at the last a full harvest—of pain.

—Sol.

MICHIGAN.

MILFORD.—After waiting two weeks for some one to help in the work, I came to this place, and pitched the tent so as to begin meetings Thursday evening, June 21. The interest was small at first, and the attendance correspondingly so; but the interest seems to be increasing, and a spirit of investigation has been awakened to some extent. Sunday evening, July 1, about 200 people were present, and gave the best of attention to a discourse on the subject of the judgment. I earnestly hope and pray that some honest ones may be led to accept the truth. I am trying to seek the Lord and be humble, so that whatever good may be done, the glory may be given to God. We hold a Sunday-school at three o'clock, and a good interest has been created in this way.

EUGENE LELAND.

PENNSYLVANIA.

READING.—This is an enterprising city of about 50,000 inhabitants, among whom are spoken many different languages, but chiefly German and English. In order to meet these conditions, we speak in both languages, on alternate evenings.

We succeeded in securing a fine situation, on the corner of Tenth and Center Sts., in the northeastern part of the city. We have held three meetings, but our congregations thus far have not been very satisfactory, as they have consisted largely of boys and girls. Of the interest that will be manifested, we can judge but little, as the people are just beginning to learn that we are here. Bro. G. D. Scholl serves as tent-master, and Mrs. Shrock as canvasser and organizer. Dear brethren, pray for the work in this city.

J. S. SHROCK.
K. C. RUSSELL.

MASSACHUSETTS.

CLAREMONT.—We came to this place, pitched our tent, and began meetings June 15. Our congregations average about forty. The rains have very materially interfered with our meetings. We have given eighteen discourses. Yesterday, July 1, we presented the Sabbath question, with about 100 persons present. All seemed deeply interested, many of them admitting the truth, among others the Baptist minister and his family. Some walk seven miles over the mountains to attend these meetings.

The donations yesterday amounted to over seven dollars. The book sales amounted to nearly as much more. We are in good health, and of good courage in God. Bro. Payne and his family have been untiring in their efforts to help forward the work here.

O. O. FARNSWORTH.
M. WOOD.

MISSISSIPPI.

BOONEVILLE.—We began meetings in the courthouse at this place June 1. We had a good hearing, until we introduced the Sabbath question. The ministers, being ardent supporters of the National Reform movement, were not long in turning their influence against us, which greatly reduced our congregations. We received a public denunciation for ourselves as well as the doctrines we advocate. The laws of this State not allowing any labor on the first day of the week, it seems quite difficult for poor people to accept the Sabbath. Four have signed the covenant, and one more has promised to keep the Sabbath. A number of others acknowledge the Sab-

bath, some of whom we hope will yet accept the whole truth. We have never met a more friendly and generous-hearted people than here. We expect to hold meetings a few miles out of town, where an interest seems to be awakening.

July 2.

OSCAR AND RUIE HILL.

MAINE.

WATERVILLE.—The general meeting at this place, June 16, 17, was quite well attended by our people from different parts of the State, and the attendance from outside on first-day was excellent, and good attention was paid to the word spoken. A very interesting Bible reading was given Sunday morning on the missionary work, and those not of our faith seemed to enjoy it very much. More of the Spirit of Christ is what we need, which will lead us to work and sacrifice for our salvation.

There was a good interest manifested in the Sabbath-school, and quite a generous donation made by those attending it. We felt at the close of this meeting that the Lord had met with his people. May we show our gratitude to him for this favor, by a strong effort to live near him in the future.

The canvassers in Lewiston are having very good success. About 100 orders have been taken for the "Marvel of Nations," some twenty-five for *Good Health*, and about twenty for "Great Controversy, Vol. IV." We receive encouraging reports from them. May the blessing of the Lord rest upon these workers in a large measure.

J. B. GOODRICH.

June 18.

ARKANSAS.

DRAKE'S CREEK, MADISON Co.—For the want of men and means, we are able to utilize but one tent in our Conference this summer. The situation in this county is such that a discussion with a leading Campbellite minister seems unavoidable. For months in the past, he has denounced our people and cause. He has frequently asserted that we had no one who would dare to meet him in discussion, and has by such means endeavored to turn the community against us. As we have a good church in this vicinity, and as he is a man of influence, it has been thought best, after much council, to meet him. It was deemed advisable to pitch our tent in this locality, and thus prepare the way by arousing an interest in our work, among those whom it has not heretofore reached.

Acting on this advice, we have been laboring for some two weeks at the above place. Several storms and heavy rains have interfered somewhat, but notwithstanding, we have fair congregations, and a prospect of good results. Bro. E. B. Young, of Springdale, is giving himself to the work, and renders valuable assistance. Our Conference work is moving on harmoniously, and the Lord seems very near.

June 20.

J. P. HENDERSON.

WISCONSIN.

LINCOLN.—We pitched our tent here, among Belgian Catholics, Sunday, June 24, and although we had had no time to advertise, we held a meeting the evening of the same day. We had a good audience, who showed us great respect, and listened with marked attention and deep interest to the words of life that were dispensed unto them. We have since scattered our French handbills, and held another meeting, our tent being comfortably filled. The few Protestants who attend are surprised at seeing their Catholic neighbors feasting on gospel truth, and express the desire that success may crown our efforts.

We thank God for a message that honest Catholics, as well as those of other denominations, can appreciate. We believe that many of them are nearer the kingdom of heaven than some who have made a high profession, and yet have been unfaithful to the light they have had. We make it a point to call on the priests, inviting them to hear us on topics that concern them, as well as us. We do not treat them kindly, and give them a chance to receive the light, with others, if they will? We feel free in pursuing this course. We thank God for a good degree of strength and courage.

The Fort Howard church have helped us on our way after a godly sort, furnishing us with an organ and other necessary things, which are much appreciated. Our address is Lincoln, Kewaunee Co., Wis.

June 28.

D. T. BOURDEAU.
PAUL E. GROS.

RHODE ISLAND.

PROVIDENCE.—Since coming to this place, Jan. 16, I have preached fifty-two sermons, given ninety Bible readings, made 242 visits, sold seven copies of "Thoughts on Daniel and the Revelation," three of "Man's Nature and Destiny," two of "Marvel of Nations," and one of "Sunshine"; besides having taken ten yearly subscriptions for the Review, three for the *Signs*, four for *Good Health*, and one for the Swedish journal. As the result, five new ones are keeping the Sabbath, among whom are the superintendent of one of the Congregational churches, and his wife; also a young man, a Baptist, who was

studying for the ministry. He will finish his education in our school, and enter our work. The chorister of one of the Baptist churches has also taken his stand with our people. He is a young man of good ability, and, if faithful, will make a laborer in the cause.

The brethren and sisters have been much encouraged by these additions to their numbers. May God's blessing rest upon all the dear friends in Providence, and keep them in the patient waiting for his dear Son. I am now with Eld. Wright, aiding in tent-meetings at Claremont, N. H. The interest to hear is good, and we are of good courage in the Lord.

July 3.

C. L. KELLOGG.

KANSAS.

BURTON.—We pitched our tent and began meetings at this place June 14. This is a pretty little town, containing about 1,000 inhabitants. The people are intelligent, and religiously inclined. There are four thriving churches in the place.

The usual attendance at the tent is from seventy-five to 150. Last evening there were nearly 200 present. We are now presenting the Sabbath question. A large number are convinced of the truth, and some are already feeling that they will have to obey.

One of the resident ministers, last Sunday evening, gave the reasons "why Christians observe the first day of the week, instead of the seventh, as the Christian Sabbath." And another one is to speak on the same subject next Sunday. Pray for us, brethren, that we may be enabled so to present the truth that God will bless it to the conversion of many souls. There are several brethren living in the country, from six to fifteen miles distant, who frequently attend, and meet here regularly on the Sabbath. They also bear the local expenses of the meeting.

July 3.

J. LAMONT.

J. L. BELHART.

AMONG THE CHURCHES.—After returning from the camp-meeting, I held a few meetings with the Moline church from June 1-6, preaching five times, with apparently good effect. From June 7 to 11, I was at Yates Center. Here Eld. C. McReynolds and myself labored together, with good results. Many of the brethren were encouraged. The 11th I spent with the Busby church. Upon arriving there, I found the brethren had prepared to hold the church quarterly meeting. The Lord came near by his Spirit, and all hearts were touched.

June 15-17 I was with the Severy church, in company with two members of the Conference committee, who had met with us on account of some complications in the church. These matters were investigated, and acknowledgements were finally made which reconciled some difficulties. This people have a grand opportunity to let the light of truth shine out in their lives. June 22-28 I was with the Beloit church; this company had had no labor for more than a year, except one or two discourses by those passing through the place. I found them much discouraged. The Lord came near, and helped in the presentation of his word. Here I preached eleven times, with good liberty. The word was well received, and the church was much strengthened. Praise the Lord for the privilege of working for him.

J. W. BAGBY.

NEW HAMPSHIRE.

CLAREMONT.—We began our tent-meetings at this place June 21, with an attendance of about sixty-five. The congregation has gradually increased, and last evening there were upward of 250 present. The people thus far have treated us kindly, giving many evidences of their interest in our work. We are of good courage, believing the Lord has gone out before us, and that there are precious souls here who will soon accept the truth.

July 2.

A. L. WRIGHT.
C. L. KELLOGG.

RICHMOND, CHESTER Co.—I am at present located at this place, where I shall remain for a while to do general missionary work in this and surrounding towns. Several here are interested to attend preaching, lectures, and Bible readings, and they readily accept papers, tracts, etc., to read. I am also trying to interest some in other States by correspondence and sending reading matter; and have met with some success. But to carry forward this work, I am in need of papers and tracts to give away, and books to loan. Those having books, such as "Vol. IV." illustrated, or "Early Writings," or any other books of our faith; *Signs*, *Reviews*, *American Sentinels*, or tracts that they can give to this work, and will send to me securely wrapped and post-paid, may be assured not only of my hearty thanks, but that the reading matter will be discriminatedly distributed.

The great warning must go forward, whether men will heed or not, and God will reward the laborer as he has promised in Matt. 20:7. Correspondence solicited. Address me at the above place.

June 29.

Geo. F. SHOVE.

GOFFSTOWN.—We came here June 13, and found a very thriving village, but only one place which seemed a suitable one for pitching the tent. This we were

fortunate enough to secure at once, which seemed providential. The next day we began to erect our tents, and on Friday evening, the 15th, began our meetings. It being rainy, only a few attended the first meeting. The next evening the attendance was much larger, about 150 being present. But the next week we had our faith tried by having small congregations, doubtless caused by the number of entertainments in the village, there being one each evening of the week. Since then, the interest has been on the increase. The average attendance has been about sixty; and these are of the best class of people, and seem very much interested, as the same ones are present every evening. The meetings are well spoken of in the village, and all seem very friendly, more so than in any other place where we have been. We have presented some of the prophecies and the Sabbath, also the change of the Sabbath, which has awakened a greater interest than before.

Eld. A. T. Robinson came to assist us last Wednesday, and remained over Sabbath and Sunday, rendering just the help we needed. We are of good courage in the Lord, and hope to see a company raised up here, who will keep all God's commandments, and be looking for the coming of the Lord.

July 5.

H. J. FARMAN.

E. E. FARNSWORTH.

KENTUCKY.

LOUISVILLE.—The time from June 11 to 27, we spent in this city, aiding Bro. Barry in an interest he had developed among some of the citizens of the place, under very interesting circumstances. About two years ago Bro. Barry attended my tent-meetings a short time in this State. He had read the *Signs* some before this, and he and his wife became deeply interested, and finally decided to obey. Being a Baptist minister, and employed especially in the temperance work as a lecturer, they observed the Sabbath in a quiet manner for some time, unbeknown to their friends. During the time, however, he used every means, but in the most cautious manner, to sow the seed among the best members of the church of which he was a member.

The interest thus created finally developed, and before the minister in charge was aware of it, about a dozen of his church members had become Sabbatharians. These converts consisted of the organist, teachers in the Sunday-school, and members of the choir, as well as the principal and some of the teachers of the public schools. The stir it made may be imagined. I reached the place at the hour when Bro. Barry and Hughes had a Bible reading appointed on the law and the covenants, which was to be attended by the editor of the Baptist paper. This proved a victory, and also the crisis. Charges were preferred against Bro. Barry for teaching false doctrine, and his trial was set. At the time of this trial Bro. Barry requested to make a defense to the charges. This request was refused, and he was promptly disfellowshipped. This course gave him many more friends. Then those who had embraced the Sabbath through his efforts, arose and stated that they were in the same condition of faith, and requested dismissal also. They were ruled out of order, and the meeting at once closed.

These have now all covenanted together to keep God's commandments and to sustain Sabbath meetings. There is now a well-organized Sabbath-school of over thirty members. I held meetings each evening with the brethren, and gave additional light on points of our faith. Others are interested, and we believe a full course of lectures should be given soon. We feel to speak in praise of the quiet but wise course pursued by Bro. Barry. He is now very busy hunting up all his friends, and teaching them the truth. May God bless him in his labor, and bless those who have taken a stand with him. May their hearts be so knit together in love and union that the enemy cannot separate them till Jesus comes, and gathers them to himself where enemies can no longer trouble.

Eld. Flaiz, of Kansas, joined us a few days before we left. He and Bro. Hughes will pitch a tent, possibly in the blue grass region. We truly hope the time has come for a permanent prosperity in the work in Kentucky. There are many drawbacks here that we do not have in other fields. God has moved in his own providence in Louisville. I pray he may carry it on throughout the State.

G. G. RUPERT.

NEW YORK.

NEWBURGH.—The tent meetings in this city are increasing in interest and attendance. Although many seem careless or prejudiced, there are some who appear to receive the Bible evidence of the Lord's soon return, as "meat in due season." Eld. M. C. Wilcox arrived last Thursday, and will take a leading part in the work during the summer. Some provisions have been brought in, and collections are taken up in some of the meetings. Prices are very high on nearly all articles sold in this city. We hope for fruit from the seed sown here.

July 2.

H. E. ROBINSON.

AMONG THE CHURCHES.—After our State meeting at Syracuse, May 25-30, I remained there over the following Sabbath and Sunday, for consultation and doing work of a general nature. June 9, 10, I held meetings with the Williamstown church. The situation here is improving, but some are in danger of becoming separated from the work because of wrong feelings cherished in their hearts, and an unwillingness to accept the counsel of the church. Most of the church were present at the meetings, and harmony seemed to prevail among them. The ordinances were celebrated, and a precious season was enjoyed.

June 15-22, I was with the friends at Dickinson Center, Franklin Co., and from June 22 to 28, I was at West Bangor, where we held a general meeting for the purpose of building up the work, and encouraging the friends in Franklin and Clinton counties. The Lord blessed, as we ministered in sacred things and visited among the people. We endeavored to set things in order, and to instruct those selected to hold offices in the church and the tract society. The ordinances were celebrated at the house of Bro. and Sr. Lawrence, who have for so many years been looking for the coming of the Saviour. They have passed through sore trials and deep affliction; but through all their adversities they have remained true to the cause. Their experience has been very trying at times, but again and again God has given signal answers to prayer in their behalf. They still hope in his mercy, and are struggling for victory over every foe. May God bless them in the conflict, and help them to calmly trust in him, and patiently wait for his salvation.

Two were baptized, and six were admitted to the church. The public meetings were held in the Union church, and were well attended by those not of our faith, several of whom were deeply interested, and convicted of duty. We earnestly hope that some of those precious souls may yet obey all the truth, and be gathered with the remnant.

I gave a temperance lecture at each of these last-named places, to large and very attentive audiences. The lectures were illustrated by experiments and Dr. Kellogg's charts, and much interest was manifested by the people in this new and fresh presentation of an old theme. June 30 and July 1, I held a general meeting for Dist. No. 4, at Buck's Bridge, and assisted the church there in some matters of a perplexing nature. The Lord guided, we believe, in the consideration and decision of the questions before us. Elds. C. O. Taylor and H. H. Wilcox were with me, and assisted in the preaching and in counsel, for which I felt very thankful. Bro. Taylor also attended the meeting at West Bangor, and assisted in the services. On the whole, we can say that our Northern trip was encouraging; and we trust it will be permanently profitable to the cause. The labor at the last meeting was wearing, and a binding influence was apparent in our meetings; still at times, the good, free Spirit of the Lord would come in, and we believe the results reached will tell for the good of the cause.

Next week I start for Central New York, to locate our camp-meeting, after which I shall go to Eastern New York, to visit Albany, Newburgh, and Warren County, and perhaps Saratoga and Essex counties.

July 3.

M. H. BROWN.

ONCE MORE IN AMERICA.

AFTER an absence of eleven years, I have returned, with my family, to this country. We arrived at Battle Creek June 12. On the 14th I started for the Wisconsin camp-meeting. It was a great joy to me, as well as to the brethren, to meet them again after so long an absence. It cheers the heart to see the old soldiers faithful in the work, and to greet the many new ones who have enlisted for God. I next attended the camp-meeting in Dakota. This was indeed an excellent meeting, and the blessing of God refreshed our souls. We have many things to feel sorry for when we consider our imperfections and the weakness of our efforts in the past; but we start with new courage in the Lord, humbly imploring him to help us in overcoming, and in our labor for God and humanity. I will remain in Battle Creek till the middle of August, and will be busily engaged in work for our Scandinavian books and periodicals.

By unanimous vote of the Conferences in Denmark and Norway, I was requested to bring their heartfelt thanks to our brethren in America for their kindness and sacrifices in sustaining the mission in Scandinavia, and thus being instrumental in bringing the light of God's precious truth to many souls.

They may never see these souls in this world; but what a joy it will be in the day of God to be informed that they have been instrumental in their salvation; for we believe those who have given of their means shall just as much share in the joy of their salvation, as those who have preached the truth to them. We shall divide the spoils, brethren, when we get over on the other side; and we can assure you that the ministers are willing that you should have all the part that belongs to you.

When I left America eleven years ago, I could number about 800 Scandinavian Sabbath-keepers in this country, and when I left Europe this time, I could number more than 900 Sabbath-keepers in Denmark, Norway, and Sweden. The Lord has been

good to us. May he forgive our mistakes and imperfections, and help us that we may never forsake his precious truth nor his remnant people, who are looking for the soon coming of the Saviour.

J. G. MATTESON.

THE NORTH PACIFIC CAMP-MEETING.

This meeting was held in the city of East Portland, Ore., on the same ground occupied last year. The tents, about one hundred in number, were pitched in double rows, inclosing three sides of a square plat of ground; while the large pavilion stood in the open front center. A street-car line having its terminus in Portland City, ran directly in front of the camp, thus making it easy of access for those who wished to attend from the west side of the river. About 450 of our people camped on the ground.

The services were commenced on the evening of June 6, with a large congregation. Everything indicated that there would be an unusually large attendance from the city. The weather at first was favorable, and those who came seemed deeply interested. But a strange indifference seemed to possess those of our own faith. There was but little, if any, response to the words spoken, and a self-satisfied spirit seemed to prevail. This continued for nearly two days, till the law of God by the Spirit was brought home to the mind and conscience, and many were pricked in their hearts till they cried out. Heartly confessions were made, and the meeting at once took a most encouraging turn, the interest increasing till the close. On the Sabbath there was an excellent move made. Many came forward for prayers, and some sought God for the first time. The congregation was large, and the feeling intense. All seemed to be eagerly pressing after the blessing of God. A rain storm burst upon us, which was said to be the hardest ever witnessed in the State. It became impossible to hear one speak at any considerable distance, and the congregation was divided into companies of about fifty each, with a leader in charge, and the good work was continued at some length. It was a day of victory in the camp. Nearly every person in the audience took a part, and many faces glowed with heartfelt joy and peace.

The rain continued day after day, all through the meeting, which made the attendance of those not of our faith small compared with what it promised to be at first. But the good work begun on the Sabbath was continued, and the early morning meetings and other revival services were precious seasons.

The Sabbath-school was large and well conducted. It was an interesting and important feature of the meeting. The contributions of the school for the two Sabbaths on the ground amounted to about seventy five dollars, which is to go to the London mission. Wednesday, June 13, the camp-meeting proper closed, being admitted by all to be the largest and best meeting ever held in the Conference. Those who left for their homes at this time, went praising the Lord for the refreshing season they had enjoyed. They were filled with courage and cheer.

The workers' meeting continued a week longer. Nearly all the tents were left standing, and a godly number of the people still remained to receive instruction in church and missionary work, and to enjoy the devotional service each morning and the preaching in the evening. On Sabbath, June 16, Bro. H. W. Reed and W. C. Ward were ordained to the gospel ministry. It was a solemn and joyful occasion, and many were moved to tears. The good wishes and prayers of all the people are with these dear laborers, as they go to gather precious sheaves for the Master. The North Pacific Conference transacted its usual business at this meeting. Several churches were received into the Conference, and thrift and prosperity mark nearly every part of the work in this field. They have four ordained ministers and quite a number of licentiates. Three tents will be sent into new places this season, while nearly a score of Bible workers and canvassers will carry the truth into the remote sections of this newly settled country.

The tithe the past year was about \$7,000, showing an increase over the previous year of over \$3,000. This certainly speaks well for the zeal and faithfulness of the brethren in sustaining the work. After settling with all the ministers and workers, there was still a surplus in the treasury of about \$700, a thing before unknown in the history of this Conference. The Conference school is in quite a flourishing condition. They have a fine building, the upper story of which is yet unfinished. Means have been raised to finish the house and furnish it, thus fully to meet the increasing demand when the coming school season shall open. Bro. S. Fulton was elected president of the Conference, and all are of good hope and courage as to its future. We are sure, if the spirit of love and union which all had when they went to their homes, is retained throughout the year, and zeal and devotion mark their labors, great prosperity will still attend this rapidly growing Conference.

E. R. JONES.

—Even the weakest man is strong enough to enforce his convictions.—Goethe.

DAKOTA CONFERENCE PROCEEDINGS.

THE ninth annual session of the S. D. A. Conference, of Dakota, was held in connection with the camp-meeting at Sioux Falls, June 19-26, 1888. The first meeting was called at 10:30 A. M., June 20. Prayer by Eld. A. D. Olsen. The President made some remarks relative to the responsibility resting upon the delegates, of whom there were fifty-three present. Minutes of the last annual session read and approved. It was moved and carried that the brethren from abroad be invited to participate in the deliberations of the Conference. The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, J. W. Newcomb, Conrad Reiswig, L. C. Nelson; on Resolutions, L. H. Ells, A. D. Olsen, E. W. Farnsworth; on Credentials and Licenses, N. P. Nelson, E. O. Burgess, E. W. Farnsworth.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., JUNE 21.—On request, the following named churches were received into the Conference, with their delegates: St Lawrence, with twenty-one members; and Grand Meadows, with sixteen members. Eld. Farnsworth spoke of the custom in many churches of having both a deacon and a treasurer, and showed that according to the New Testament, the deacon was the treasurer. He recommended that as soon as practicable we adopt the New Testament plan.

On motion, the meeting adjourned to call of Chair.

THIRD MEETING, AT 5 P. M., JUNE 22.—Committee on Resolutions presented the following report:—

Resolved, That this Conference heartily indorse the recommendation of the General Conference in reference to the laying aside each first-day an offering for the purpose of sustaining our foreign mission work.

Resolved, That we express our appreciation of the good work that has been done by our College for those of our young people who have attended; and further,—

Resolved, That we promise its managers our most hearty support and sympathy, and pledge ourselves to use every reasonable means to encourage others of our youth to attend.

After careful consideration, these resolutions were adopted.

Meeting adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., JUNE 24.—The Committee on Credentials and Licenses presented the following report: For credentials, W. B. White, G. H. Smith, L. H. Ells; for license, Chris. Fredrickson, Marcus Streamen, Valentine Leer, N. P. Nelson; for colporteur's license, A. D. Smith. The report was adopted, after considering each name separately.

The Treasurer's report was then read, and showed a surplus of over \$800 in the treasury.

The Committee on Nominations reported, recommending for President, Eld. W. B. White; Secretary, Geo. H. Smith, Madison, Lake Co; Treasurer, Alice H. Beaumont, Vilas, Miner Co; Conference Committee, W. B. White, N. P. Nelson, J. A. Childs.

The report was adopted, and the nominees were elected to their respective offices.

FIFTH MEETING, AT 9 A. M., JUNE 25.—The Committee on Resolutions further reported:—

Resolved, That in case the General Conference is held at Minneapolis, we authorize our Conference Committee to assist the Minnesota Conference, financially, to bear the expenses of the Conference as much as may seem proper or best.

Whereas, In the providence of God, our beloved brother in Christ, Eld. Jacob Reiswig, has been called away by death; therefore,—

Resolved, That while we bow in humble submission to the divine will of God, knowing that he doeth all things well, we feel we have sustained an irreparable loss in the death of our brother; and,—

Resolved, That we extend to the afflicted wife and family our sincere sympathy and prayers in their great bereavement.

These resolutions were adopted.

Adjourned *sine die*.

W. B. WHITE, Pres.

GEO. J. POWELL, Sec.

MILWAUKEE, WIS., MISSION.

THIS mission was first opened in January, 1888. It is located at No. 264 18th St., West Side, in a quiet and beautiful portion of the city, and in the midst of an intelligent, enterprising class of people. The house we occupy contains ten rooms, not including bath rooms and closets, nor laundry, furnace, cellar, and coal room, in the basement. It is well supplied with the modern improvements in the way of heat, light, and water. There is also a good barn, half of which we rent out for three dollars per month, leaving us twenty-seven dollars per month rent to pay, which is very reasonable compared with what others, occupying similar buildings near us, are paying.

During the greater portion of the time since the mission was established, our workers, except one, have been canvassing for *Good Health*. About 300 orders were taken the first three months, by three workers; two others have since joined them, increasing the number of workers, but not the orders, as it

was thought best to begin holding Bible readings with the people who had become acquainted with us, and interested in our work, mainly through the *Good Health* canvass. It has been quite easy to appoint and hold readings with them, as they had become interested by reading *Good Health*. It was not long before three out of five of our workers had all the readings they could consistently attend to, and nearly all gave encouraging reports of the readings held.

To us the most interesting and encouraging feature of our work is the recent experience of our German canvasser among that nationality. In less than four weeks about seventy-five orders have been taken for *Herold der Wahrheit*, thirty-four single copies sold, and \$14.41 worth of German tracts sold at the regular retail price, all by one canvasser, who, in the past, thought he had no gift in that branch of the work.

These evidences of God's willingness to bless us, have given us much hope for the future of the cause of present truth in this city, especially among the German people. It was with the view of establishing the work of God among the German people that the mission was located here, where more than 100,000 people speak the German language. The burden of our prayers has been for this people, and we hope to see many of them accept the truth as the result of the tent-meeting appointed to commence July 18. Bro. Shultz, of Nebraska, and Bro. F. H. Westphal and wife, will conduct the meetings.

To our dear brethren in the State, we tender our heartfelt thanks for their prayers for us, and their liberal gifts for the support of this mission. May God abundantly reward them in our prayer. We extend an invitation to our brethren and sisters to visit the mission. Those coming from the N. W. Depot should take the Wisconsin Grand Ave. and Wells St. car, while those from Union Depot should go two blocks north to Grand Ave., and take the same car to 18th St. After leaving the car, go one and one half blocks north, which will bring you to the mission. We earnestly desire the prayers of all our brethren in behalf of the cause in this city.

June 27.

P. H. CADY.

WISCONSIN CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Wisconsin Conference convened at Neenah, in connection with the camp-meeting. The first meeting was held June 13, 1888, at 9 A. M. The President, Eld. A. J. Breed, in the chair. The minutes of the last annual session were read. Thirty-eight delegates, representing twenty-two churches, were present. The Richford, Lime Ridge, Shawano, and Madison churches were admitted into the Conference. The Chair was authorized to appoint the usual committees, and an auditor to examine the Treasurer's books. All visiting brethren were invited to participate in the deliberations of the Conference.

Adjourned to call of Chair.

At the evening service, June 13, the committees were announced as follows: On Nominations, Alex. Paton, B. M. Shull, T. B. Snow; on Resolutions, S. S. Smith, R. M. Kilgore, H. R. Johnson; on Credentials and Licenses, P. H. Cady, R. M. Kilgore, W. S. Hyatt; on Auditing, Alex. Paton, Niels Petersen, W. S. Thurston, M. J. Bartholf, E. J. Rice, John Steinel; Auditor, S. D. Hartwell.

SECOND MEETING, AT 9 A. M., JUNE 14.—The roll being called, showed fifty-six delegates, representing forty churches, present. The Committee on Resolutions presented the following:—

Resolved, That we recommend our people to show their appreciation of the opportunities which are afforded them for the development of their minds, by a diligent and wise use of their time, in the study of the Bible, and the "Testimonies," and other good books, so that we may glorify God by better doing the work committed to our hands.

Resolved, That we urge upon our young men and women the importance of attending school, especially our college, and thus qualifying themselves for useful places in life, and especially to engage in the work of spreading the message which God has committed to us; and that we also urge upon both parents and guardians the duty of encouraging those under their charge, to take advantage of the means within their reach, with the special object in view of early engaging in the work.

Resolved, That we take steps as soon as practicable for the establishment of a Conference school.

It was voted to act upon these resolutions separately. Resolutions one and two were spoken to by Prof. Prescott, and Elds. Breed and Farnsworth.

Adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JUNE 17.—Resolutions one, two, and three were again brought before the Conference. Eld. Butler spoke on resolutions one and two, urging the importance of the principles set forth. He also spoke on resolution three, advocating a conservative course in the establishment of Conference schools. He said that while such schools are desirable, the advisability of their establishment depends largely on the financial and religious condition of the Conference. It was moved to amend resolution three by substituting for the phrase "Conference school," the words, "church schools in different parts of the Conference." After discussion of the

amendment, it was voted to lay the question on the table.

Adjourned to call of Chair.

FOURTH MEETING, AT 7 P. M., JUNE 18.—A motion was carried to take the question from the table. The amendment was lost. The resolutions were adopted. The Committee on Resolutions then presented the following additional report:—

Resolved, That Section one, Article II, of the constitution be amended so as to make the number of members on the Executive Committee *sive* instead of *three*, as at present provided.

Resolved, That the Conference committee be authorized to take immediate steps in planning a way by which the worthy poor among us may receive the help they need.

Resolved, That we indorse the plan of first-day offerings, as advised by Paul in 1 Cor. 16:2, and recommended by the General Conference; and that the amount be paid to the church treasurers, who shall forward the same to the State Treasurer, according to the time specified in the recommendation.

Resolved, That the thanks of this Conference be extended to the citizens of Neenah, for their courteous invitation to hold the next annual camp-meeting in their city, and that said invitation be referred to the Conference committee.

The Nominating Committee offered the following report: For President, A. J. Breed; Secretary, M. P. Cady; Treasurer, M. J. Bartholf; Executive Committee, A. J. Breed, P. H. Cady, W. W. Sharp, W. S. Hyatt, B. M. Shull; Camp-meeting Committee, Alex. Paton, T. B. Snow, William Sanders, O. Burr, H. H. Fisher.

The report was adopted. The Committee on Credentials and Licenses offered the following report: For credentials, A. J. Breed, P. H. Cady, W. W. Smith, W. S. Hyatt; for license, J. W. Westphal, B. J. Cady, A. Christiansen, Chas. A. Smith. It was voted that credentials be granted to J. C. Mikkelsen.

The report was adopted.

The Treasurer presented the following report:—

RECEIPTS.	
Title rec'd during year ending	
May 31, 1888,	\$8 151 88
From A. J. Breed,	191 97
Total,	\$8,843 85
EXPENDITURES.	
Paid ministers and laborers,	\$4,974 65
" General Conference,	815 19.
Total,	\$5,789 84

Cash on hand to balance, \$2,554 01

The Auditor, in a verbal report, stated that the Treasurer's books were correct. Both reports were accepted.

The Secretary presented a report, by churches, of membership and tithe, for the year ending April 1, 1888.

The following is the summary: No. of churches, 56; membership, 1,676; No. paying tithes, 816; amount paid, \$8,550 59. Average per member paying, \$10 48; average per member throughout the Conference, \$5 10. Remarks were made in reference to the duty of church clerks and treasurers in making complete reports to the Secretary.

Adjourned *sine die*.

A. J. BREED, Pres.

M. P. CADY, Sec.

THE SCANDINAVIAN MISSION SCHOOLS IN MINNEAPOLIS AND CHICAGO.

It appears that some of our Scandinavian friends read the REVIEW, and not the *Tidende* and *Härolden*. We would therefore like to say something concerning these schools in the REVIEW. The school in Minneapolis will begin August 28, and continue three months and a half. In Chicago we intend to begin January 8, 1889, and continue four months. It is quite important for all to be present at the beginning of the school. A committee has been chosen to oversee this work; viz., Brn. A. D. Olsen, Lewis Johnson (the address of both is Minneapolis, Minn., Box 1053), Henry K. Johnson (Ames, Iowa), Rasmus Petersen (2804 Riverside Ave., Minneapolis, Minn.), and the writer, whose address is Battle Creek, Mich., care REVIEW AND HERALD. Those who desire to attend can address any one of these brethren.

The object of the school is to help those who are already at work in the missions, colporters, Bible-workers, as well as preachers, and to train several new ones so that they also can work. We expect, therefore, that all our Scandinavian brethren and sisters who are now working in the missions among the Scandinavian people, will attend one of these schools. We would also encourage others of our brethren and sisters who love the present truth, and desire to win souls for Christ, to attend the school, that they may be better able to do this work.

There will be two divisions, one for beginners, and one for those who are already active. Instructions will be given in the following branches:—

1. Colportage work: that is, obtaining subscriptions and selling books. In this class, instruction will be given concerning the "Life of Christ," the prophecies, and the health and temperance question, which

will be very useful for preachers and Bible workers, as well as colporters.

2. Bible-readings: that is, how to prepare and hold Bible readings.

3. Bible exposition: this comprises a consideration of most of the difficult texts in the Bible used by objectors.

4. Book-keeping: this is intended not only to teach persons how to keep accounts, but also to show a laborer how he should arrange his income and expenses, so that he can meet his expense bills, and advance the cause of the Lord in the best way.

5. Grammar: this, as well as most of the other branches, is taught orally, followed by practical exercises, so that no more theories are advanced than the pupils understand and practice.

6. Reading, Danish and Swedish prose and poetry.

7. Arithmetic, especially those parts which pertain to book-keeping.

8. Writing.

9. Stenography, or shorthand.

10. Singing.

11. Preaching. In this class the pupils are asked to discourse on a certain subject. When they are through, the teacher tries to point out some of the mistakes made, and to show how the sermon may be improved. In this way those who preach may obtain much help, and those who desire to speak the word of God can get a start in this difficult work.

The instruction will be given in the Danish and Swedish languages. Young and single people especially ought to attend this course. There are also some older ones who may be benefited by it. The following list of requirements may be a help to some in understanding what persons ought to attend. Harmony with the different points mentioned is a necessary condition to becoming a member of these schools.

1. To be fully in the truth, and to possess an earnest desire to advance the cause of God.

2. Ability and diligence in the work in which such persons have been previously engaged.

3. Good common sense.

4. Some knowledge of reading, writing, and figuring.

5. Willingness to take part in the studies and the missionary work, in the manner which the committee may recommend.

6. The committee reserves the right to decide where the pupils shall lodge, and who shall live together.

7. The course of instruction is free, but lodging must be paid. Those who sell books will probably be able to pay their own board from the percentage of what they sell.

We will hire rooms in different places not very far from the school, and if it is desired, two or, at most, three persons can live together. Those who can do so ought to take bedclothes along. The cheapest way to live is to board ourselves for breakfast, and buy dinner in the locality where we labor. For beginners, the time to sell books will be from 9 A. M. to 5 P. M. The first two weeks they are considered on trial. None will begin to sell books before the third week.

We will try to arrange our mission work so that those who desire to work must first attend the mission school. If at the close of the school the committee can recommend the pupil, it is expected that the Conference will give him license and a district in which to work. We shall counsel with our American brethren, so that our workers shall not get in the way of theirs.

The person who desires to be a good Bible worker would do well first to learn to be a good colporter, and no one can be a good preacher until he learns to be a good Bible worker.

We do not say that no exceptions should be made to these rules, but it is our conviction, confirmed by experience, that a well arranged system will enable us to do double the amount of work accomplished. Satan lays his plans with much cunning, and tries diligently to carry them out. He does all in his power to hinder and overthrow our work. If the truth is to make advancement, we must also work according to well-laid plans. If we work, guided by the Spirit of God, with understanding, diligence, and unity, the Lord can bless our work.

We need the help of our Scandinavian brethren to cover the expenses of the school. Some of the pupils can pay their own expenses; others may get help from the churches where they belong. But there will undoubtedly be others who will need help after they come to the school. There will also be some expenses for light and fuel, desks, and other necessary things in the school-room.

We will try to pay the expenses for room rent and other necessary things which must be paid in advance, trusting that those brethren and sisters who do not have ready means now, will send us the necessary help before the close of the school, the latest near the beginning of December. We are sure that our brethren who understand the importance of this work, and are able, will be willing to help us. Means can be sent to the writer, or to Eld. A. D. Olsen, Box 1058, Minneapolis, Minn.

July 5.

J. G. MATTESON.

MINNESOTA H. AND T. SOCIETY PROCEEDINGS.

THE Minnesota Health and Temperance Society held its annual session, in connection with the camp-meeting at Minnehaha Falls, June 5-12, 1888.

FIRST MEETING, AT 5 P. M., JUNE 7.—Called to order by the Secretary. Prayer by Eld. I. Sanborn, of Wisconsin. The President, Eld. G. C. Tenney, having gone to Australia, Dr. J. H. Kellogg, of Battle Creek, Mich., by virtue of his office as President of the General H. and T. Association, occupied the chair. The Secretary read a report of the last meeting, and made some brief statements concerning the workings of the Society for the past year. The membership throughout the State is 657, a gain of 600. Over 200 meetings have been held in the interests of the work. Over 150,000 pages of health and temperance literature have been circulated.

A motion prevailed that the Chair appoint the usual committees. They were announced as follows: On Nominations, Wm Schram, Byron Tripp, D. P. Curtis; on Resolutions, H. F. Phelps, H. E. Harris, A. D. Olsen.

The Doctor then followed with some remarks as to the relation of the health and temperance work to the third angel's message. He said it was not an adjunct, but a part of it. Those who are in sympathy with the health and temperance work, are interested in all parts of the message. He stated that the health reform came from heaven, not from man or from Battle Creek. He further spoke of the necessity of our being familiar with what is said in the "Testimonies" upon this subject. He spoke of the Sanitarium, its position and influence. He gave a very interesting account of the progress of the work, and related how these principles had reached Mexico, India, and Burmah, and were even being adopted into some of the schools of distant countries. He said one man came 12,000 miles to spend three weeks at the Sanitarium, in order to learn more of these principles, that he might carry them to his distant home. Meeting adjourned.

SECOND MEETING, AT 7:30 P. M., JUNE 7.—Meeting opened by prayer and singing. The Committee on Resolutions then made the following report:—

Resolved, That we hereby acknowledge the blessing of God which has attended this part of the work the past year.

Resolved, That we acknowledge the principles of health and temperance as light from heaven; and being light from heaven, we also acknowledge the importance of heeding the same, and will pledge ourselves to more faithfulness in the future.

The Committee on Nominations submitted their report, which was adopted, and the candidates duly elected: For President, Wm Schram, St Paul, Minn.; Secretary and Treasurer, H. F. Phelps, Brainerd, Minn.

The Doctor then followed with a discourse on the religion of the body. He spoke of many false notions which prevail among the people, the result of which is seen in the present weakened condition of the race. He said that man, the grandest piece of God's workmanship, was but a mere pigmy, as compared with the first great representative of our race. He then spoke of our duty to ourselves, and to the world, to learn how to be well, and keep well. The discourse was attentively listened to by a large congregation. Meeting adjourned *sine die*.

G. C. TENNEY, Pres.

H. F. PHELPS, Sec.

KANSAS H. AND T. SOCIETY PROCEEDINGS.

THE first annual session of the Kansas Health and Temperance Society convened at Emporia, Kan. The first meeting was held May 27, 1888, at 9 o'clock, A. M. President in the chair. Prayer by Eld. Lamont. It being moved that the Chair be authorized to appoint the usual committees, the following were announced: On Nominations, W. W. Stebbins, J. D. Rockey, T. J. Eagle; on Resolutions, Joseph Lamont, C. C. Mc Reynolds, James Morrow.

It was voted that the Nominating Committee take under their consideration the appointing of vice-presidents, the number of whom to be no less than three, and no more than six. Remarks by Eld. Lamont, urging the necessity of these officers' being allowed time to devote to this very important branch of the work.

Adjourned to call of Chair.

SECOND MEETING, AT 11:30 A. M., MAY 28.—The Committee on Nominations reported as follows: For President, R Dobbins; Vice-Presidents, C. W. Flalz, Joseph Lamont, and L. J. Rousseau; Secretary, Mettie Sharp. The report was adopted, and the officers thereby considered elected.

The Committee on Resolutions then submitted the following:—

Whereas, Great light has been given us on the subject of health and temperance; and,—

Whereas, There seems to be a growing interest among us in this branch of our work; therefore,—

Resolved, That we hereby express our gratitude to God for the special light so graciously bestowed upon us, and pledge ourselves, by his help, to walk in it.

Resolved, That we urge all our people to become more intelligent upon this important subject, and to this end we

recommend that each family take and read the *Good Health*. Resolved, That it is the duty of every S. D. Adventist to sign, and sacredly keep, the teetotal pledge.

These resolutions were adopted.

Adjourned *sine die*.

L. J. ROUSSEAU, Pres.

MRS. EMMA L. ROUSSEAU, Sec.

AN INTERESTING ITEM.

THE following shows the utility of mission schools. The mission school for Sweden was held in Stockholm last winter. It continued three months, beginning with November. Twelve pupils were active as colporters all the time, and twelve more worked about one month. During the three months following the close of the school, twenty-two persons have been active as colporters most of the time. During these six months the cash received for subscriptions on papers, and books sold, amounted to 3,600 dollars (kr. 13,332). Those who have tried, know that, as a general thing, it is as difficult to earn one kroner in Sweden as it is to earn one dollar in America.

If you think it must have been a splendid time last winter to sell books in Sweden, then we wish to inform you that, on account of the very cold weather and the deep snow, the last winter has been the most severe known in Sweden for several years. Many factories were closed, and thousands were without work. In Stockholm alone, between 20,000 and 30,000 could not find work. Now consider for a moment that these \$3,600 were raised among outsiders, and that the colporters who sold the books were fully sustained by their percentage. Consider how much truth has been circulated among thousands of people by these books and papers; and all this work has been sustained without drawing one dollar from the Conference.

The cost of the school, including lodgings, and expenses in the school-room, was \$175; and this was made up by donations. The colporters have not worked in companies, but they have gone out in different districts; two and two in most places. The people who obtained these books have no reason to say that we have tried to get money from them by exaction; for they have received full value for their money, and they could not obtain as good books from any other source as cheaply as we sold them. If we in this way can get other people to assist us in spreading the truth among our fellow-men, it will be indeed a great help to the work. We do not want to slacken our efforts in this direction, but to press forward in this, as well as other branches, of our Master's service.

J. G. MATTESON.

Special Notices.

WORKERS' MEETING FOR NEBRASKA.

THE workers' meeting for Nebraska will begin Aug. 28, and continue until Sept. 11. All should begin to arrange their work so as to be on the ground the first day of the meeting. The place, arrangements, etc., will be given as soon as decided. We trust that many will make preparations to attend this meeting.

J. P. GARDINER, Pres.

NOTICE FOR NEW ENGLAND SABBATH-SCHOOLS.

ELD. ORVIL O. FARNSWORTH is hereby appointed to act as president of the New England Sabbath-school Association. All correspondence relating to this branch of the work should be addressed to him, at South Lancaster, Mass.

A. T. ROBINSON, }
A. L. WRIGHT, } *New England*
C. W. COMINGS, } *Conf. Com.*

NOTICE FOR OHIO.

THE time for holding the quarterly meeting of Dist. No. 2, Ohio, has been changed from July 14, 18, to July 21, 22, so that Bro. Underwood could be present with us. Dr. Maxson, from the Mt. Vernon Health Home, will be present, and lecture on health reform, and its relation to the third angel's message. Sr. Maxson will exemplify the kindergarten method of teaching children in the Sabbath-school.

We hope to see a good representation from each church in the district. The meeting will be held with the church at Waterford, Knox Co. Meetings will begin Friday evening.

GEO. A. IRWIN, Director.

THE VIRGINIA CAMP-MEETING.

WE wish to say a few words about this important meeting. Dear brethren and sisters, are you all preparing to attend this yearly feast of tabernacles? If not, will you not begin at once? You cannot afford to remain at home, and thus miss the blessing you so much need. The time of this meeting is now almost upon us, and this doubtless will be our last opportu-

nity to speak of this meeting, through the REVIEW. We hope each one will make a personal concern of the matter, and will do all that he can to make this the best meeting ever held in the State.

There will be tents on the ground for rent. All who desire to rent them should write to Bro. A. C. Neff, at once, at Quicksburg, Shenandoah Co., Va. These tents will all be erected during the workers' meeting; but as persons often come not knowing just what to bring with them, we will say to all, that in renting these tents, just the bare tent is furnished; and those coming must bring with them such bed-clothing as they need,—ticks, sheets, comforts, etc. Plenty of straw will be furnished free to all. It will be much cheaper to bring such provisions as can be kept during the meeting, than to buy them on the ground. There will be, however, provisions of all kinds, including bread, on the ground, at as reasonable rates as can be afforded.

We would like to see all on the ground Monday, July 30, but trust that many will be present during the workers' meeting, as we want all our work done, tents arranged, etc., so that all can engage in our first Conference meeting, on Tuesday morning, July 31. Those who have tents of their own, should ship them to Bro. A. C. Neff, Woodstock, Va., by July 24, so that they can all be put up during the workers' meeting.

Arrangements have been made to carry out the instructions of the General Sabbath-school Association, in regard to holding meetings for children and youth; and we trust that this will prove a special benefit to all. Those who have been appointed to take charge of that branch, will, we trust, be fully prepared to enter into the spirit of the work. Let us seek the Lord for divine wisdom, that we may be able to do our part acceptably, and to the honor of God. Brethren and sisters, let us not pass these instructions and admonitions by unheeded; but let us come to the meeting, praying God's blessing to be with us. This may be the last meeting of the kind that some of us will ever have the privilege of attending. A few more gatherings of the kind in this world; and then, if faithful, we shall be privileged to meet in that grand reunion, around the throne of God, where parting shall be no more. God grant that we may be there!

V. A. CONF. COM.

WORKERS' MEETING FOR VIRGINIA.

We would call the especial attention of all this Conference, to the workers' meeting, that will be held preparatory to our coming camp meeting. This meeting will begin July 24. We want as many as possible to attend this meeting. We need your assistance in preparing the grounds, and we also wish you to receive the instructions that we all need. We hope to be able to have efficient help during the workers' meeting. There is no reason why our younger brethren and sisters generally, should not be present; and they are the very ones who need the experience which can be gained at a meeting of this kind. We all need to educate ourselves up to that point where we shall be ready to fill any position in the cause, to which we may be called. When we have once learned to love to work in the Master's vineyard and to labor for precious souls for whom Christ died, we shall have no relish for the vain and frivolous things of this life.

Now, who will say, "I am going to the workers' meeting"? All who attend this meeting will doubtless be better prepared to receive the blessing of God at our camp meeting proper, as their minds will be more or less turned aside from worldly cares and pleasures, during this week of preparation. Come, brethren and sisters, begin at once to get ready to be present at the first meeting to be held, July 24.

M. G. HUFFMAN.

VIRGINIA CAMP-MEETING.

DEAR BRETHREN AND SISTERS: The months roll by in quick succession, each in its turn making up its solemn record. The time for our annual camp-meeting is just upon us. How greatly we should rejoice to be living in this time, when prophecy is fulfilling on every hand; the King in his beauty is nearing, and soon we shall behold him in all his glory, and, if faithful, be ushered into his everlasting kingdom.

This meeting will be held at Woodstock, the county-seat of Shenandoah Co., on the Valley Branch of the B. & O. R. R. Taking all things into consideration, this is the most central location that we can secure. This meeting will be held July 31 to Aug. 7, preceded by a workers' meeting of one week. We are now holding a series of tent-meetings at Woodstock. Quite an interest has already been awakened. Many are attending our meetings nightly, and manifest good attention in listening to the different subjects as presented from the desk; and we hope, by God's help, that some, at least, will accept the truth. We have secured a beautiful grove in which to hold our camp-meeting, and are sparing no pains or labor to make the ground attractive. We expect efficient help from abroad.

We have made special arrangements with the B. & O. R. R. for reduced rates to this meeting, from

all points on the Valley Branch, between Harper's Ferry and Lexington, and also from Washington City. These rates can be secured from July 24 to Aug. 7, good to return Aug. 8. Now, dear brethren and sisters, in view of the solemn times in which we live, and the Lord's soon coming, let no one urge an excuse for not attending, but let all begin at once to make preparations to be present at the first meeting, and remain to the close. Begin now to pray and plead for the Lord's blessing upon our meeting. There is no reason why this should not be the best camp-meeting ever held in the State, from the fact that God is continually blessing, and we are gaining a greater experience in divine things, or ought to be, if we are not.

Let every one say in his heart, "I cannot afford to remain away from the meeting, but I must be there." If you do this, the Lord will surely bless you. We will do all we can to make the meeting a profitable season. May the Lord help us all to heed the light given us through the "Testimonies," and receive that preparation necessary for the camp-meeting; then the Spirit of the Lord will come with us, and we shall be strengthened and better prepared to engage in the great work that is yet to be accomplished ere the Lord comes. We trust that a goodly number will be prepared to attend the workers' meeting. Come, brethren, turn your attention toward this camp-meeting, and do not allow your minds to be wholly taken up with the cares and vain things of this life.

M. G. HUFFMAN.

FIRST-DAY OFFERINGS IN NEW YORK.

We would call the special attention of our brethren and sisters in New York, to the article of Bro. Butler in the REVIEW of July 3, and to the "Table of Donations for First-Day Offerings," in the same number. We have on hand a full supply of boxes for such offerings, which will be furnished free to all who will use them according to the plan. Some of our churches and membership were supplied at the Syracuse meeting.

I would suggest that the elders or leaders of our churches not already supplied, should ascertain at once how many boxes are wanted in their respective churches, and order the requisite number without delay. We hope this important matter will not be neglected. We earnestly desire that all our people throughout the Conference, shall adopt this excellent plan, and order a box for their donations at once. Address all orders to J. V. Willson, Rome, N. Y.

M. H. BROWN.

CAMP-MEETING AT WARSAW, IND.

It has been arranged to hold a camp-meeting at Warsaw, Ind., Aug. 6-14. This meeting is appointed for the convenience of the brethren and sisters situated in the northeastern part of the State. The notice given is short, but we could not get an answer from the owners of the park so as to advertise it earlier. The date set for the meeting will come after the harvest is all cared for, and before time for sowing wheat. This is a very convenient time in the year for those who are engaged in farming, to attend this convocation.

Let all who own tents and expect to attend the meeting, bring or send them the week previous to the meeting, so they can be pitched in ample time. The Conference will pitch about thirty tents on the ground for renting. They will let them for the meeting at \$2.00, \$2.25, \$2.50, \$2.75, according to size and quality. We shall apply immediately for reduction of rates on the railroads. The Cincinnati, Wabash & Michigan runs through the city from north to south; and the Pittsburgh, Fort Wayne & Chicago, from east to west.

We hope to see a large representation of our people from Northern Indiana at this meeting. We expect some help from the General Conference. The annual summary of the State T. and M. Society must be made at this meeting. It is very important that those who are indebted to the tract society, should make a special effort to pay the sum. Let all tract society officers be vigilant in the discharge of their official duties, so that a full report may be made at this meeting.

WM. COVERT.

VERMONT CAMP-MEETING.

This meeting will be held Aug. 28 to Sept. 4, in the village of West Randolph. A pleasant grove has been secured about three-fourths of a mile north of the railroad station. A workers' meeting will also be held the week before the camp-meeting, and we urgently request all church delegates, canvassers, Bible workers, and all others who can, to come to this meeting as early as Aug. 22. The General Conference Committee have promised us ample and efficient help. All need the blessings and encouragement to be obtained, and we hope that all our brethren and sisters will appreciate the privilege of one more annual gathering, and contribute by their presence and earnest prayers toward the success of the meeting.

We are admonished by the ominous signs from all directions that it is no time to relax our efforts for a

moment, but that we should rather gird ourselves anew for the impending conflict between the truth and the powers of darkness. We urge upon all our brethren to make earnest efforts to come, and remain till the meeting closes. We cannot afford to lose any privilege or lesson to be obtained. The great adversary knows that he has but a short time, and will do all in his power to hinder our work; and one of the most effectual ways is to place real or imaginary difficulties in the way of our gathering together where we may learn of his devices, and how to escape them. Let us all remember what is written: "Not forsaking the assembling of ourselves together, . . . and so much the more, as ye see the day approaching." It will be more or less of a sacrifice for all, to attend; but who has ever regretted the sacrifices made for the truth and to obtain the blessing of God? Many will, when too late to retrieve, weep and lament for the precious opportunities now within their reach. Let all begin to make preparations at once to come to the meeting. Bring the children, and urge your friends and neighbors to come; it may be the last opportunity they will have to hear the truth.

Let all who can, provide themselves with tents of their own; but if any desire the Conference to furnish them, they should write to me at once, giving dimensions of tent desired. We hope to secure round trip tickets on the railroads at reduced rates. The result of efforts in this direction will be reported later. We would extend an invitation to our brethren and sisters of New England and Canada, to meet with us.

T. H. PURDON.

News of the Week.

FOR WEEK ENDING JULY 7.

DOMESTIC.

—Fire Saturday night, at Paragood, Ark., destroyed twenty-two business houses and dwellings, creating a loss of \$62,000, with small insurance.

—The Reading Hardware Works were entirely destroyed by fire Monday, throwing about 700 hands out of employment. Loss, \$350,000; well insured.

—There are now 98,000 Chinese laundry-men in the United States, and 12,073 Chinese laundries, earning \$26,983,840 annually, having an original capital of only \$325,000.

—Excelsior Geyser, in the National Park, Montana, is discharging a column of water sixteen feet in diameter and 300 feet high. The eruptions occur every forty-five minutes, and last from three to five minutes.

—Grasshoppers have recently appeared by the million in the vicinity of St. Paul, Minn., and seriously threaten the annihilation of crops. A vigorous warfare is being waged against them. Several contrivances for catching and destroying them are in use. It has been decided to pay one dollar a bushel for the hoppers.

—The steamer "City of Rome," which arrived at New York from Liverpool Thursday, reports having shipped a huge wave during a heavy head sea, in latitude 47 degrees 50 minutes, longitude 38 degrees 23 minutes, which carried away her bowsprit, and stove the forward bridge, the seamen on duty there being seriously injured.

—The recent attempt, on the part of United States officials, to return a large number of Chinamen, who had smuggled themselves across the line into Washington Territory from British Columbia, back into Canadian territory, has led the government there to issue an imperative order to the Collectors of Customs on the Pacific coast, to permit, under no circumstances, these Chinamen to land until the per capita tax of fifty dollars has first been paid, either by the United States authorities or the Chinamen.

—Heavy storms of wind, rain, and hail caused serious damage Thursday in the Albany (N. Y.), New Brunswick (N. J.), Millstone Junction, Middlebush, and Asbury Park districts. Yachts were wrecked, shade trees and awnings destroyed, barns and farm houses leveled, and crops ruined. Three ball players who had sought shelter, were buried in the ruins of a falling house and badly injured. A farmer was killed near Middlebush, N. J., and the uncompleted Roman Catholic church at Asbury Park was blown down.

—Green's Brigade, Stekler's Brigade, and the Irish Brigade dedicated monuments at Gettysburg Monday, addresses being made by Generals Henry J. Slocum, George S. Green, Robert Nugent, Drs. Buckley and Twitchell, and Dennis F. Burke. Father Corby, who blessed and absolved the Irish Brigade before going into battle on the afternoon of the 2d of July, 1863, assisted at the requiem mass in the Catholic church. Many regiments also dedicated monuments, and the corner-stone of the Memorial Church of the Prince of Peace was laid, with solemn services. The society of the Army of the Potomac held its business meeting; and the regular reunion took place, with addresses by Governor Beaver, General Gordon, Chaplain McCabe, and others.

—On July 3, at Gettysburg, Pa., New York dedicated fifty-two monuments. Her force at the battle was eighty-seven regiments and batteries. The State has paid, or will pay, \$1,500 for a monument to every New York organization that can show it was present, even without fighting, on the field. The State also appropriated \$10,000 for the purchase of monument sites; \$10,000 for engineering and surveying expenses; and \$50,000 for the erection of a general monument to all the New York soldiers who fought

there. The commissioners who have had the building of the monuments in charge are General Daniel E. Sickles, General Henry W. Slocum, General James B. Carr, General Charles A. Richardson, and General Josiah Porter, of Governor Hill's staff.

Very severe storms prevailed throughout Iowa Wednesday, proving much more serious than was at first supposed. Great damage has been done to all the growing grain, many houses have been struck by lightning, railroad tracks were washed away, and telegraph communication interfered with. One death has been reported. Many horses and cattle were killed. At Cedar Falls the opera house and a large cannery were unroofed. Eighteen houses and barns were destroyed between Cedar Falls and Junction City, covering an area of a mile and a half. At Waterloo considerable stock was killed by lightning. In Scott County, bridges were swept away, and in Iowa City many buildings were blown down. Near Marlin the Burlington and Northern track was washed out, and near Charlotte the Midland tracts are under water. A hailstorm in the southern part of Wappello County injured the apple crop.

FOREIGN.

The czar, accompanied by his family, has left St. Petersburg for a yachting tour in the waters of Finland.

It is reported that the czar has a new scheme for the final settlement of the Eastern question, involving the partition of Turkey.

Queen Victoria has given £70,000, the balance of the women's jubilee offering, to St. Catherine's Training Hospital for Nurses for the London Poor.

The report that the Thibetans have made overtures for peace is declared to be untrue. Eight thousand Thibetans are advancing toward Jelapa. The Lamas desire war.

The Italian Chamber of Deputies recently voted to construct 1,370 miles of railway to Southern districts where railroads do not now exist. The cost will be \$4,000,000.

The Strasburg Chamber of Commerce will send a petition to Emperor William, to suspend the passport regulations, on account of the damage done to Alsacian trade.

It is believed in Berlin that after a definite understanding with Russia has been established, Emperor William will propose that the European powers reduce their armaments.

Forest fires are raging along the line of the Canada and Atlantic Road, between Montreal and Ottawa. Eighteen miles of track have been destroyed, and many cars, houses, and mills have been burned.

Information from Sweden states that the value of property destroyed in the recent fires at Lundavall and Unnea, is estimated at 45,000,000 kroner, and that 12,000 persons were rendered homeless by the flames.

King Milan, of Servia, has applied to the church synod for a judicial separation from his wife, Queen Natalie, on the ground of "an insuperable aversion to her." Queen Natalie has refused to give her assent to King Milan's request.

The English and French governments have agreed to work jointly, on and after Jan. 1, 1889, on the submarine cables between France and England. The tariff will be twenty centimes a word. A direct cable between Liverpool and Havre will be established under the arrangement.

Deserters reached Camp Yambunga, June 21, and reported that Stanley had been badly wounded by an arrow. He had been met by great opposition on his way to Emin Pasha, and compelled by his wound to encamp until reinforcements now proceeding rapidly on their way, should reach him.

At the recent annual meeting of the British Woman's Temperance Association, held in London, Miss Charlotte A. Gray gave a report of her work on the continent and in England. Miss Leitch, of the Ceylon W. C. T. U., spoke at the public meeting. Miss Frances E. Willard was chosen president of the World's W. C. T. U.

Terrible storms and inundations have prevailed during the last week in June, on the line of the Mexican Central railway, resulting in great loss of life and destruction to property. Every mountain rivulet along the railway, for more than 200 miles, was converted into a torrent, and the valleys presented the appearance of lakes. The cities of Leon and Silao were partially destroyed, and at the former place alone, 1,500 persons are reported drowned.

RELIGIOUS.

At a recent meeting of the Sacred College, the pope declared himself opposed to Catholics' participating in political elections in Italy.

The pope is preparing an encyclical on the relations between Church and State. An encyclical on the social question will be published during the year.

Mr. Harrison, the evangelist, closed his revival labors in the Jane Street Methodist Episcopal church, New York City, last Sunday night. The results are said to be 1,700 conversions since January.

Native drinks prepared by the Kafirs of Southern Africa are exceedingly intoxicating. In the native churches of all denominations, no native is admitted to membership unless he solemnly promises to abstain from Kafir beer. Its manufacture is punished by special legislation.

A large fund has been raised by St. Louis saloon-keepers to light the Sunday-closing law in the courts; and for the purpose of making a test case, some of the beer-shops will keep open next Sunday. A new organization, to be known as the Merchants' Protective Association, will be formed.

A sensation has been caused in Charleston, S. C., by a published letter from a well-known politician, who charges that the path to the governorship of the State lies only through the Protestant Episcopal Church; and that the same church dominates the State University, while the Methodists, Baptists, Presbyterians, and Lutherans, the least of whom outnumber the Episcopalians five to one, have been compelled to build and support their own colleges.

Appointments.

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

The next annual session of the Ohio State T. and M. Society, will be held in connection with the camp-meeting at Columbus, O., Aug. 10-21. R. A. UNDERWOOD.

The fifth annual session of the Virginia T. and M. Society, will be held at Woodstock, Va., in connection with the camp meeting, July 31 to Aug. 7. R. D. HOTTEL, Pres. Va. T. and M. Soc.

The T. and M. quarterly meeting of Dist. No. 5, Ind., will be held at Kokomo, July 14, 15. We hope to meet all the librarians in the district. We expect the help of Dr. Hill, of Rochester. JESSE WOODS, Director.

The quarterly meeting of Dist. No. 4, Ohio, will be held at North Bloomfield, July 14, 15. Dear brethren, we want to see a report in person of all the scattered Sabbath keepers in the district. Nothing preventing, Eld. R. A. Underwood will be with us at this meeting. A. J. VAUGHN, Director.

The next annual session of the Ohio State Conference of S. D. Adventists will be held in connection with the camp-meeting at Columbus, O., Aug. 10-21. Delegates are requested to be on the ground as soon as Aug. 8. Each church should be fully represented. R. A. UNDERWOOD.

The quarterly meeting for Dist. No. 4, Mich., will be held at Allegan, July 28, 29. As this will be the last quarterly meeting before the annual Conference, we shall have some matters of importance to bring before the meeting, and hope to see a general attendance. It is especially desired that Bro. Root and Moore be present, if possible. A. MAYLES, Director.

The quarterly meeting of Dist. No. 3, Ia., will be held with the Pilot Grove church, July 14, 15. Let all come with a heart to engage earnestly in the work, and help make the meeting a success. May we all be deeply imbued with the spirit of the work, and act well our part in this meeting. J. W. ADAMS, Director.

The fifth annual session of the Virginia Conference of Seventh-day Adventists, will be held in connection with the camp-meeting at Woodstock, Va., July 31 to Aug. 7. Let all the churches elect their delegates at the quarterly meeting. Each church is entitled to one delegate and to one additional delegate for every ten members. M. G. HUFFMAN, Pres. Va. Conf.

The first meeting of the tenth annual session of the Nebraska Conference, will be held Sept. 4, 1888. Those having accounts to be settled by the Auditing Committee, must have them in the hands of the president before this date. All the delegates are expected to be present at the first meeting. The Conference secretary should be notified at once as to who are elected as delegates. All churches who have not appointed their delegates should not fail to do so at the July quarterly meeting. J. P. GARDINER, Pres.

PROVIDENCE permitting, I will hold quarterly meetings in Kansas, at the following named places:—
Cauvey, Elk Co., July 7, 8
Moline, Elk Co., " 14, 15
Severy, Greenwood Co., " 21, 22
Newton, Harvey Co., " 28, 29
Yates Center, Woodson Co., Aug. 4, 5
Dear brethren, we are anxious to help you, but we cannot, unless you attend these meetings whenever at all consistent. The district quarterly meeting will be held in connection with the appointment at Severy. I urge all the brethren and sisters to make a special effort to be present at this meeting. We want to revive the missionary work among us. W. W. STENBINS.

The quarterly meeting of Dist. No. 1, Rhode Island, will be held at Greenwood, July 21, 22. Meetings will begin Friday evening, where Bro. Stone may appoint. Eld. A. T. Robinson, Prof. G. W. Caviness, and others will be present. We hope to see a good attendance throughout the district. There are those just taking hold of the tract and missionary work who need the encouragement of those having had more experience; and we hope that our brethren and sisters will, if necessary, make a "covenant with me by sacrifice," that they may attend. The meeting has been appointed one week later than the usual time, that we

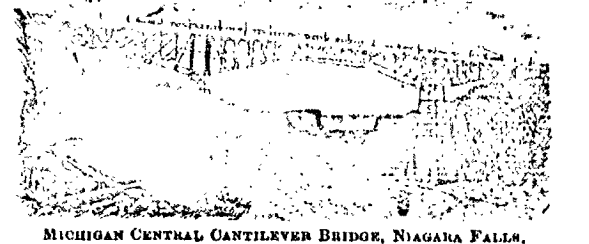
might be favored with the presence of Prof. Caviness, of Battle Creek, Mich., who is to fill the place left vacant by Prof. Ramsey, at the Academy in South Lancaster, Mass. He will have something of interest to present on the subject of education. Are there not those in this district who should be encouraged and assisted to attend the Academy? Brethren, think of these things, and come to the meeting praying that the Lord will give us "rain in the time of the latter rain." H. B. TUCKER, Director.

No providence preventing, meetings will be held with churches in New England, as follows:—
Greenwood, R. I., July 21, 22
New Bedford, Mass., " 28, 29
Haverhill, Mass., Aug. 4, 5
Danvers, Mass., " 11, 12
Amherst, N. H., " 18
Goffstown, N. H. (at the tent), " 19
Washington, N. H., " 25, 26

We have received many and urgent calls to hold meetings in different parts of the Conference. It will be impossible to respond to all such calls; but we greatly desire that the most possible good shall be accomplished at the meetings appointed above. Whether this desired result shall be attained, will depend largely upon the effort made by our brethren and sisters living in the vicinity of these meetings. We are to have no camp-meeting this year; but if we can have the co-operation of our brethren, we shall make up for this lack, as far as possible, by holding meetings in different parts of the field. Another list of appointments will be made later in the season.

Prof. Geo. W. Caviness, Principal of South Lancaster Academy, will attend the above meetings, and as the Academy is to open Sept. 3, the wants of the school will be presented; and as one of the greatest wants, just at that time, will be students, we earnestly hope to see all present who feel a desire to avail themselves of its advantages. Brethren, we will not ask you to make any more of an effort to attend these meetings than we do, but hope you will not stay away while making any less. A. T. ROBINSON.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

"THE NIAGARA FALLS ROUTE."

Table with columns for Stations, Mail, Day Exp., N.Y. Exp., All'g Exp., Night Exp., Cal. Exp., Local Pass. Includes sections for TRAINS EAST and TRAINS WEST.

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. A. & O. †Connects with G. W. & M. †Connects with G. J. & I. and L. B. & M. B. †Connects with L. S. & M. S. and Grand Trunk. **Connects with T. A. A. and N. M. ††Connects with railroads diverging and Steamboat lines. ‡Daily. All other Trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

Table with columns for GOING WEST and GOING EAST, including Station names and departure/arrival times.

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

GEO. B. REVELL, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., JULY 10, 1888.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and 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.]

Table listing contents of the issue, including sections like Poetery, Our Contributors, Choice Selections, Home, The Mission Field, Our Casket, Editorial, The Commentary, Progress of the Cause, Special Notices, News, Appointments, and Obituaries.

EARLY CAMP-MEETINGS FOR 1888

Table listing early camp-meetings for 1888, including Nebraska, Ainsworth, July 19-23 and Georgia, Reynolds, July 18-24.

LATER CAMP-MEETINGS FOR 1888.

Table listing later camp-meetings for 1888, including West Virginia, Virginia, Ohio, Texas, Michigan, Vermont, Illinois, Maine, New York, Nebraska, Indiana, Colorado, Michigan, Tennessee, and Missouri.

To give some in the Battle Creek church a better opportunity to attend the Sabbath-school, the afternoon of the Sabbath is now devoted to the exercises of the school.

We are glad to receive for this number three reports of labor from our native State—New Hampshire. May the message go forth with power, not only over all the hills and through all the valleys of that State, but throughout all our beloved New England.

The attention of the reader is called to the beginning of a series of articles in our Mission department this week, from the pen of Bro. Corliss; entitled, "The Truth in Other Lands."

Men set out to remedy the evils with which they find themselves surrounded in this world, and thus to ameliorate their condition. But every effort seems to miscarry, by entailing upon society an evil as great as the one sought to be remedied.

WASHINGTON, D. C.

BRO. W. H. SAXBY informs us that a place for meetings has now been permanently secured in that city. The place is Claybough Hall, 1630, 14th St., N. W., Washington, D. C.

NOTICE.

Those wishing to employ help, and thus assist some worthy brother or sister, should make it known through the Labor Bureau. We are in receipt of applications from people representing many avocations in life.

COLLEGE CATALOGUES.

THE catalogue of Battle Creek College for 1888, is now ready, and will be sent on receipt of a two-cent stamp, to pay the postage.

TRACT SOCIETIES AND CANVASSERS, ATTENTION!

A NEW "Canvass for 'Thoughts on Daniel and the Revelation,' with forms of Instruction and other Helps for the Canvasser," has just been issued at the REVIEW Office; also a revised "Canvass for 'The Marvel of Nations,'"

PERIODICALS WANTED.

Those having nice clean copies of any of our publications, would confer a favor by sending them post-paid to me, at No. 722 West 4th St., Fort Scott, Kan., where they will all be used in the distributor.

A NEW TRACT.

SUNDAY AND TEMPERANCE.

We wish to call the attention of our brethren and sisters, in New York especially, to a new tract issued by the New York Health and Temperance Society. It is entitled, "To Prohibitionists. An Appeal to the Friends of Temperance in Behalf of Religious Liberty and Rights of Conscience."

to all, and a vigorous protest against connecting Sunday laws with temperance legislation. It meets with hearty approval among our own people, and we have reason to think that it exerted a strong influence for good in the Prohibition State Convention recently held at Syracuse, N. Y.

Although but just issued, over 1,000 copies have already been ordered of our edition of 10,000. Inasmuch as Sunday has reached the field of politics, and an interest has been awakened by the agitation of the question of Sunday laws, we have thought it wise and proper to take advantage of the opportunity which such agitation has given, to place before the people, a brief and concise presentation of the dangers that lurk in such legislation.

The present political campaign thus gives us a very favorable opportunity to enlighten the minds of many honest people concerning the relation which we sustain to the cause of temperance, and the reason why we cannot indorse Sunday legislation, even when coupled with so good a cause as that of temperance. We hope our brethren and sisters will recognize the present situation as providential for doing a great amount of missionary work with leading minds and men of influence, in their respective communities.

TO MAINE TITHE TREASURERS.

My address is 110 State St., Bangor, Maine, where all tithes may be sent in the future.

DO NOT READ THIS,

DEAR brethren and sisters in Ohio, unless you read what Eld. G. I. Butler says in last week's REVIEW on "First-day Offerings." Please notice how Ohio stands in the list of States in this first-published report; notice also his article in the same paper concerning these offerings. It is the duty of each church elder and treasurer to see that all have these missionary boxes furnished them.

TRACTS IN HOLLAND LANGUAGE.

- THE PRESENT TRUTH. Shows the character of the last days, and why certain truths should be made especially prominent.
THE SECOND ADVENT. A careful consideration of this important subject, as revealed in the Scriptures.
THE SUFFERINGS OF CHRIST. Explains the nature of the atonement, and shows the amazing love of God to man.
THE DESTINY OF THE WICKED. Treating the awful subject of future retribution entirely from a Bible standpoint.
THE SABBATH OF THE BIBLE. Contains Eld. Coltrill's excellent Bible reading on the New Testament Sabbath; the little tract "Candid Apologetics from Learned Men," and a reading proving the existence of the law previous to Sinai.
WINE AND THE BIBLE. This question of biblia viues is discussed at length from a scientific and scriptural standpoint, by J. H. Kellogg, M. D.
WHO CHANGED THE SABBATH? Answers this question very directly, and tells how it was done by the papal power.
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