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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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"UNTO THE DESIRED HAVEN."

WHAT matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow,
Since ebb or flood alike is best.
No summer calm, no winter gale
Impedes or drives me from my way,
I steadfast toward the haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course, I knew not why
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail,
To reach what seemed so far away.

I measure not the loss and fret,
Which through these years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships sunk in the summer day;
While I, with furled or spreading sail,
Stood for the haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in his hand, I know,
And I may leave to him the rest,
Assured that neither calm nor gale
Can bring me danger or delay,
As toward the haven still I sail,
That lies, I know, not far away.

—Sel.

Our Contributors.

"Then they that feared the Lord spoke 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.

THE DUTY OF BRETHREN.

BY MRS. E. G. WHITE.

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"WHEREFORE lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Our duty as brethren, who have been made partakers of the grace of Christ, is here presented before us. We are exhorted to watch, and see where we can build up one another in the most holy faith. We are not to rest contented because we love Jesus. Our duties and opportunities do not end here; for we are to help others on in the way of salvation. If we are not letting our light shine upon the pathway of our brethren and associates, we are de-

priving them of heaven's enlightenment. God has given us great light, and he requires that it should be reflected upon others, that our course of action may aid others to a better life. We are not to live for self alone, exerting a selfish influence; but we are to stand ready always to help those who have been overtaken in a fault, or have fallen into error. When an individual stumbles into darkness, it is the duty of those who are spiritual to restore such an one in the spirit of meekness, considering lest they also be tempted.

You are not to shut yourselves up to yourselves, and be content because you have been blessed with a knowledge of the truth. Who brought the truth to you? Who showed the light of the word of God to you? God has not given you his light to be placed under a bushel. I have read of an expedition that was sent out in search of Sir John Franklin. Brave men left their homes, and wandered about in the North seas, suffering privation, hunger, cold, and distress. And what was it all for?—Merely for the honor of discovering the dead bodies of the explorers, or, if possible, to rescue some of the party from the terrible death that must surely come upon them, unless help should reach them in time. If they could but save one man from perishing, they would count their suffering well paid for. This was done at the sacrifice of all their comfort and happiness. Think of this, and then consider how little we are willing to sacrifice for the salvation of the precious souls around us. We are not compelled to go away from home, on a long and tedious journey, to save the life of a perishing mortal. At our very doors, all about us, on every side, there are souls to be saved, souls perishing,—men and women dying without hope, without God,—and yet we feel unconcerned, virtually saying by our actions, if not by our words, "Am I my brother's keeper"? These men who lost their lives in trying to save others are eulogized by the world as heroes and martyrs. How should we who have the prospect of eternal life before us feel, if we do make little sacrifices that God requires of us, for the salvation of the souls of men?

Our duty is plainly marked out before us. We should work perseveringly, at home and abroad. We are to open the Scriptures to our children, and lead them to the light, that they may have the knowledge of God, become doers of the word, and be fitted up for everlasting life in the kingdom of heaven. We are not to train them for this life only, but for that life which will run parallel with the life of God. If men will run such risks, and make such sacrifices for the sake of discovering the lifeless remains of their fellow-creatures, how much more should we venture, to save souls for Jesus and heaven! How much more in earnest should we be, that our children shall secure a fitness for the eternal world! Why are we who profess to believe the solemn, sacred truth, so careless about this matter? Why should we not be in earnest to warn, and entreat, and bring the souls of men to behold the Lamb of God that takes away the sins of the world? When we see a soul desponding, and discouraged, and ready to give up the truth and fall by the way, we should go to him, and in earnest love tell him the story of the cross, and point him to the sufferings of the Man of Calvary. This is the work that God requires of us; for we are to love one another as Christ has loved us. And if we would estimate the depths of his love, we must look to the cross, for he loved us

while we were yet sinners, and gave himself for us.

If we can bring one soul to Christ, and that soul shall overcome, and be saved to reign with Jesus through the ceaseless ages of eternity, what a work we shall have wrought! A soul is of priceless worth in the sight of God, for he says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Souls that take the yoke of Jesus upon them, are precious. I beseech you to take his yoke upon you; it will not weigh you down, nor crush you to the earth. He says, "My yoke is easy, and my burden is light." The yoke you have placed upon your own neck is a galling yoke, but it is not the yoke of the meek and lowly Jesus.

He says, "Make straight paths for your feet." What must we do to make straight paths for our feet? We must speak no unkind word, either at home or abroad; we must be gentle and considerate toward all. We cannot be fretful and impatient, and still be Christians; for a fretful, impatient spirit is not the Spirit of Christ. With such a spirit, you are making crooked paths, and some one else will follow you; and so you are not only making crooked paths for your own feet, but for the feet of others. You ask how shall you perfect a Christian character? Look to the life of Jesus. He is your pattern. See what kind of spirit he manifested, and endeavor to show the same in your daily life and conversation. Make just such paths as he made. You are to follow him, that you may know that "his going forth is prepared as the morning." His path is a most precious path in which to walk.

If a brother does you a wrong, you are not to retaliate by doing him a wrong. If you have done him a wrong, you must go to him, and ask him to forgive you. You must not let an injury to your brother remain unrepented of, and unforgiven, for even one night. You must say, "I will get this out of the way. I will have harmony between my soul and my brother's." In pursuing this course, you are giving others an example. If there is any one backslidden from God, how anxious we should be that he might forsake his evil ways, and return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon! If we see a brother stumble, it is our first duty to seek to set his feet in the path of life again. We should let the love of Jesus into the soul. We must be merciful to all around us, for to the merciful, God will be merciful; but those who judge and condemn others, will be judged by the Judge of all the earth. God wants parents and their families to come to the foot of the cross. The settled peace of Jesus should abide with every member of the family. If Jesus comes into your home, he will say, "Peace be unto you;" but he cannot come into your house if you are scolding, and fretting, and finding fault with one another. What says the word?—"Follow peace with all men, and holiness, without which no man shall see the Lord."

Now this is what is meant by following peace with all men. If you are slighted by any one, you are to follow peace by not rising up against it. Remember that you are the child of God, you are his servant. Just say, "I will be right with God. I will put away everything that interposes between my soul and God." What is holiness? It is willing, whole-hearted service to your Redeemer. You are to be a representative of God in this world.

God wants you to take your religion right along with you into your business relations. At every turn, you should remember that you are a representative of Christ. Ask your Heavenly Father to give you strength to flee from evil, that you may not fall under temptation, and become a captive of Satan. Seek God for perfection of Christian character, that your every act may be a sermon; and when you come to worship before God, your conscience will not condemn you. You will reveal Christ in your conversation and actions. You will long to speak words of comfort to weary souls.

If you will try to suppress every evil thought through the day, then the angels of God will come and dwell with you. These angels are beings that excel in strength. You remember how the angel came to the sepulcher, and the Roman soldiers fell like dead men before the glory of his countenance; and if one angel could work with such power, how would it have been if all the angels that are with us here, had been present? The angels are with us every day, to guard and protect us from the assaults of the enemy.

See that your life is hid with Christ in God, and you will be filled with the most precious assurance that you are a child of Heaven. If you keep Christ before you day by day, and hour by hour, and moment by moment, you will be trying to exemplify his character; and when you come where the brethren are, you will not be desponding and repining, but you will say, "I love the Lord; I am so glad that Jesus died for me." You will be able to talk of heaven and the eternal reward. The present truth will be the theme of your thoughts and words. Your soul will be full of love, and that love will flow out to others, refreshing them every day. Christ will be in you a "well of water springing up into everlasting life."

Let us turn to our text once more: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Religion is not merely to govern our actions on the Sabbath day, it is to be an every-day work. It is to go out into the world to be a living example to your friends and associates. It is to bring the love of God into your family, and to teach true religion to your children. You are to impress their minds with the fact that you are training them for the kingdom of heaven. Let the name of Jesus be a familiar household word. You yourself do not want to fall behind, nor do you want to leave your children in the path of darkness.

Parents, if you would have your little ones kind and gentle, you must be kind. If you want them to be courteous, you must be courteous. You must undertake the great task of training yourselves and your households for that kingdom where all is order and peace. If you let your children have their own way, they will not become fitted for heaven at all; for Satan will come in, and control the mind. You must have regulations to govern your homes, and the children must be taught to respect them. Your work should not stop at your own house. You do not want your neighbors to perish. You may say, "My neighbors do not care about heavenly things." Is that any reason why you should have nothing to say to them of Jesus and the truth? If our Lord had treated us in this way, we should have perished in our sins. He came to us, and labored arduously to bring us back to the Father's house. You are to pursue such a course that your neighbors will know that you are Christ's child. It is not right to let them live aloof from you. You are to go to them, and bring the light to their homes.

"Lest any root of bitterness springing up trouble you." If you do not have the grace of God in your hearts, the root of bitterness will spring up in you, and many will be defiled. When you feel that some one has done you an injury, you say, "I will let him alone, and have nothing more to do with him." Is not this the way you feel about the matter? But do you let him alone? The first thing you do is to tell it to some one else. Now this is what the Bible calls a root of bitterness. You tell your trouble to every one but Jesus, and the reason that you do this, is because you do not feel clear in your conscience, so, of course, you do not want to tell it to your Saviour.

Let the precious plant of love spring up in your hearts. When your neighbor tries to injure you, return good for evil. Do all in your power to please and help him, and you will soon see the

hardness melted from his heart, if it is possible for it to be overcome at all. We are to manifest the love that Jesus has manifested, that we may be known and read of all men, as not of the world, but of the Father. Seek God with humiliation of soul, for the forgiveness of your sins. Go to your brother against whom you have had feelings of enmity, and say, "I want all variance to cease." God has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Take your brother right by the hand, and ask him to forgive you. It will not hurt you to get down on your knees, if necessary to do so. Get all the roots of bitterness out of the way. Have all these feelings blotted out by hearty confession one to another. Do not be satisfied with a sort of general confession. Come right to the point. Let the blood of Jesus cancel your wrongs in the Book of Life. You want to be set free, that you may perfect holiness in the fear of God.

PROFIT OR LOSS.

BY C. M. CHAFFEE.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

In Luke 12:16-20, we read of a man whom God had blessed with health and wealth. Year after year his fields brought forth plentifully. His old barn and granary became too small for the increase of his ground. Perhaps he heard many calls for money to carry forward the work of God. But still this man,—and I believe he illustrates the cases of many of to-day,—turning a deaf ear to these calls, pulled down his barns and built larger. No doubt he thought he was doing right. He would leave some of his wealth to the work of God in the earth, after he was done with it; and perhaps there were his family and friends, who would need help.

The buildings are completed, the grain is stored; and now hear him, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Surely this man had made a wise choice, and his profit was great. And no doubt many who profess to love the present truth, are doing just as this man did. But does God commend his course?—"But God said unto him, *Thou fool, this night thy soul shall be required of thee*: then whose shall these things be, which thou hast provided?" What will it profit us, brethren, if we gain the whole world, and the applause of men, and thereby lose our own soul, at last? May God help us to understand our duty, and not to be deceived. Let us become rich toward God.

About the time I was converted to God and present truth, I became acquainted with a man who was rich,—who owned lands, and cattle, and money, and had a nice family of children, with everything around to make life happy. Indeed, he said he was happy. Yet this man had no hope in God, which is worth more than all the wealth that earth can give. While visiting him at his home one day, I asked him if he had ever made a profession of religion, and he replied, with a laugh, that he had not. He said he was "just as good as those who did," and pointing to his neighbor's place across the way, he said: "There is a man who came here when I did; he had just as much money to begin with as I had, and he has served his God, and I have not; and to-day I can buy and sell him twenty times." He said he gave a little money now and then to some good cause; and he could not see but that God had blessed him just as much as his neighbor. I told him I thought he was making a sad mistake, but he did not then think so. But about six weeks after the above conversation, he was taken suddenly ill. He sent for a physician, who came and examined him, and told him plainly that he could not recover. The man became frightened, and sent for three more physicians—the best that he could get—and they held a consultation over him, and all decided that he must die. He then called the oldest of the physicians into the room, and after telling him to lock the door, the sick man said: "If you will cure me, and place me upon my feet again, I will give you all that I possess,—lands, cattle, money, and all. I see that my life has been a miserable failure, from beginning to end; I have been so busy making money that I have neglected the one thing

needful,—a preparation to meet my God." In this frame of mind the poor man died, without a hope, without God,—lost forever. "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

The precious Saviour warns us against covetousness (Luke 12:15), and the apostle Paul tells us that covetousness is idolatry. Col. 3:5; Eph. 5:5. We should ever realize that although God has lent us some of the things of this world, we have no right to use them for self-gratification. You do not deny that God has claims upon your time. "The seventh day is the Sabbath of the Lord," say you, "and we have no right to appropriate it to our own use. Indeed, we cannot do it, and stand clear before a holy God." But has God no claims upon your wealth?—We read in the Bible just what that claim is, and how much. It is, first of all, *one tenth*. Lev. 27:30, 32; Matt. 23:23. Then, when the cause of God needs it, we should make a free-will offering. Mal. 3:8. But, after all, what a small rent the Lord asks! If we were to lease a farm of a fellow-man, all furnished with seed, stock, and everything needful to carry it on, we should expect to give half or two thirds of all that was raised, in return. But God gives us more than man can give. He gives us life, and breath, and all things; and has promised to pour us out a blessing; that there will not be room to receive it. Mal. 3:10.

Brethren, let us begin right away, to take God at his word. Let us fall into line, and begin to lay up treasures in heaven. Soon our blessed Master will return, to reckon with his servants. Are we improving the talents left us? Are we going to profit by these talents, to the saving of our souls? We cannot take the world with us to heaven; it will be impossible. Then why not cut loose now? What will it profit us if we come up to the judgment, and find that we have been robbing God? O that we could realize what Jesus suffered, in order to buy our guilty souls. If we could, I know that every child of God would come up to the help of the Lord against the mighty. The opening heavens will soon reveal the Son of God. "And then he shall reward every man according to his works." Shall we hear it said, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? May God grant it, for Christ's sake!

THE SANITARIUM.

BY ELD. A. S. HUTCHINS.

HAVING been so recently connected with this great and growing institution, my mind naturally reverts to the privileges, blessings, and duties of the house, and to the many active hearts and hands engaged in caring for the large number of afflicted ones there in pursuit of health, and relief from sufferings.

Twenty-one years ago I, with my companion, spent some time at the Health Institute, as it was then called. The institution was then in its infancy, and with limited facilities for treating the sick; yet each of us received a new lease of life, without which we should no doubt have been in the grave years in the past.

At different periods since that time, we have spent a season there receiving treatment, and gaining additional light on the principles of health reform, based upon the word of God, and the principles of science. For these privileges and an increase of light on the laws which relate to life, we trust we are grateful to the Father of all mercies.

Our last sojourn at the Sanitarium, of two years and seven months, closed eight weeks since. And though we are among old and tried friends, whose memories of scenes and associations of long years in the past, are awakened, and revolve in the mind with pleasure, we do not forget the great home of afflicted ones, where so many kind, sympathizing hearts go about doing good, physically, mentally, and spiritually. "To him that is afflicted," says Job, "pity should be shown."

This institution is crowded with facilities and appliances for treating and caring for the sick, with a medical staff disciplined and educated for their work, and a corps of nurses well trained for their duties by skillful physicians. The buildings now in use, with the cottages available, are overflowing with patients and helpers; hence, the erec-

tion of another large building this season, became necessary; or hundreds and hundreds who, in their anxious desire for health, turn their eyes and thoughts to the Sanitarium, must be denied its benefits and privileges. Hither many bend their steps, who have "suffered many things of many physicians" (and of not a few it may be said as of one anciently), "had spent all she had, and was nothing bettered, but rather grew worse." With such, certainly, when the desired blessing, the priceless pearl, is obtained, anon they publish the good tidings with joy. They cannot speak of the house in too high terms of commendation, to express the gratitude they feel. From those who have sought and found the precious boon of health, we have heard expressions like this, "I am indebted to this institution for my life." Said one, "I feel like singing the doxology continually."

But much as we may prize blessings of this character, and justly too, there are others obtained here which are as much more valuable, as eternal gifts and treasures are more to be desired than earthly. The religious interest we should not overlook, nor lightly esteem. Personally, we think we have some knowledge of it, and that we ought to be able to speak understandingly with respect to it.

The morning and evening worship in the parlor, for the benefit of the patients, has in the past, and will in the future, comfort, cheer, and break the bread of life to the hungering souls of thousands, who listen to the reading of God's word, to the sweet songs of praise, and the earnest prayers for heavenly blessings to fall upon the afflicted family. May the watch-care of holy angels ever be recognized here, and may those who have learned to love God, with the return of health and strength, find new desires burning upon the altar of the heart, to consecrate themselves more devoutly to his service!

The family worship in early morning, for the helpers, to seek God's blessing upon them as they go forth to the duties of the day, is a season of interest and profit, certainly to such as love God and his worship, or desire a knowledge of his truth. The regular Sabbath evening meetings for those connected with the work of the institution, and where patients not unfrequently come, are seasons of refreshing communion with the Most High. The recollection of these are treasured among the sacred memories of the past.

The large Sanitarium Sabbath-school, too, is a branch of the work of God, and a means of obtaining much knowledge from the sacred oracles; of gaining great light on present truth and present duty, and the preparation of the heart to stand in the judgment of the great day. Not a few who have come to the Sanitarium as helpers or patients, with but little or no knowledge of our views as commandment-keepers, looking for the immediate coming of our Lord and Saviour, have become convinced that the truths which we, as a denomination, hold and proclaim, are founded upon the Bible, and have in theory and practice indorsed them.

The strong effort made by the tract and missionary society connected with the institution, to send out light and truth on the health and temperance question, and on other important Bible topics, is meeting with marked success, both in America and in foreign lands.

The desire and effort of the managers of the house to maintain a religious influence, and principles based upon the word of God and the spirit of love and good-will to men, has and must continue to meet the approval of many. With these efforts, let all holding important positions connected with the Sanitarium, as far as practicable, give sanction to the seasons of worship, both among patients and helpers. And we may record, "Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord." *Barton Landing, Vt.*

—Be careful you do not commend yourself. It is a sign that your reputation is small and sinking, if your own tongue must praise you. Let your words be few, especially when your superiors or strangers are present, lest you betray your own weakness, and rob yourself of the opportunity which you might otherwise have had, to gain knowledge, wisdom, and experience, by hearing those whom you silenced by your impertinent talking.—*Sir Matthew Hale.*

THINK OF ME.

BY S. O. JAMES.

DEAR Saviour, think of me,
Poor simple child, so often in the wrong,
So little and so weak, O make me strong!
And in this struggle do not leave me long,
But think of me.

Think, Saviour, of my prayer.
For grace to know and do thy highest pleasure,
Through faith which works by love to fill the measure;
Bring me to see thee as my sweetest treasure,
And keep me there.

Think, Lord, of all my friends,
And comfort those who truly know thee now;
Help those for whom I pray, that they may bow,
Each honest heart, to make the sacred vow.
Then, bring the end.

THE THIRD ANGEL'S MESSAGE.

BY A. SMITH.

THE first and second messages having been proclaimed, the third follows them, not only in the order of proclamation, but also in its extent, going to every habitable part of the globe. See Rev. 14: 9-12. The terms of this message are doubtless the most solemn that have ever demanded the attention of man. They were written by command of the Son of God (see Rev. 1: 11); and when the generation to whom they were addressed should appear, they were, of necessity, to be clearly defined and understood; else how could the threatened penalty be justly inflicted, or any victory be gained? See Rev. 15: 1, 2; 16: 2.

That the third angel's message was to be given in the last days is evident, in that, 1. It constitutes the last of the series; the very next demonstration from heaven being the appearing of Christ in his glory. Rev. 14: 14; Matt. 24: 30; 25: 31. 2. The people who respond to the message, and become victors over the enemy it defines, are distinguished from other forms of the Christian church, by keeping the commandments of God (Rev. 14: 12) in a sense that renders them an object of reproach to the world and a pleasure loving church, but they are members of the true Israel of God (Rev. 7: 4), offending in no point of the moral law, of which the seventh-day Sabbath of the fourth commandment is one. See James 2: 10; Matt. 5: 17-19; Ex. 20: 10; 31: 13, 16, 17; Jer. 31: 35, 36; 1 Pet. 2: 9; Gal. 3: 29. The people so distinguished also constitute the last form of the Christian church, and the special objects of Satan's wrath. See Rev. 12: 9, 17. 3. The proclamation of the message warns against the final development of the dragon character of the two-horned beast,—a symbol of the most wonderful nation that has ever been delineated upon the page of prophecy; the United States of America. See Rev. 13: 11-17. 4. There is no historical record that we can find of any people ever having given such a message. Nor could they, because it belongs wholly to the last days. True, it has been claimed by some writers and teachers, doubtless to divert attention from the real question at issue, that Freemasonry is the objective point of the message.

In an argument on this subject, Rev. Richard Horton, in his "Image of the Beast," a work of over two hundred pages, defines the ten-horned beast of Rev. 13: 1, as a symbol of the Roman Empire; the two-horned beast of verse 11 as a symbol of the Catholic Church; the image of the beast as symbolizing Freemasonry and its outgrowths; and the mark of the beast, as the signs, tokens, and marks made by that order. (See p. 45.) On the terms "image" and "mark," Mr. Horton sufficiently refutes his own arguments in the following words:—

The secret societies of our day are so many images of the beast [Roman Empire], more or less perfectly made, depending on their origin, object, power, and extent; and the members of these fraternities are the very men to make and receive the marks of the beast. Acting in harmony with the prophecy, and observing the true forms of idolatry, they make millions of marks.—*Id.*, pp. 214, 215.

I have emphasized certain terms in the foregoing quotation to invite particular attention to them. The prophecy does not say anything about images to the beast, but it speaks concerning "an image," a term usually supposed to be singular in number; neither does the Bible in Revelation 13 and 14 say anything about marks or millions of marks, but it uses the terms "a mark," "the mark," "his

mark," etc., all of which we understand to be in the singular number.

Dr. Adam Clarke, commenting on Rev. 14: 9, has the following:—

Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the *papal church*.

Expositors have generally understood these angels to symbolize three classes of teachers, who should give these messages to the world. Some supposed the first message to symbolize that given by Martin Luther and his associates; and Dr. Clarke thought it very descriptive of the work accomplished by the British and Foreign Bible Society. But the conjectures of these eminent men as to the detail of their accomplishment have been seen to be erroneous by those who have reached, in point of time, the fulfillment of the emblems. The preaching of the gospel is committed to man (see Mark 16: 15); but angels have only its supervision. See Acts 5: 17-20; 10: 1-6; 12: 6-10.

When, in the providence of God, the third message becomes due to the world, the people who are raised up and commissioned to give it, should be able to locate correctly their work in point of time, and to define the terms "beast," "image," "mark," "wine of God's wrath," etc. Failing to do this, would be ample proof that their work was fictitious, and unworthy the attention or respect of intelligent people. But when men of God go forth, claiming to give the third message as their distinctive work, are able to define all its terms, and extend their operations throughout the world,—the spiritual and eternal well being of those who hear, should compel attention and respect, lest the opportune moment pass by unimproved, and the Spirit of God be withdrawn. A work of earthly, or Satanic, origin will bear upon its surface the tarnish of its own forgery; but a message from heaven will endure the closest test, and cannot be slighted by men with impunity.

All the reliable evidences that we have examined, indicate that the third angel's message is due in this generation. And is such a message at this time awaking interest in the world? Such we believe to be the case. A body of believers calling themselves "Seventh-day Adventists" began to form soon after the passing of the time in 1844, and first assumed permanent organization at a Conference held in Battle Creek, in about the year 1855, a simple confession of faith, consisting of but few words, being subscribed to as a seal of membership. Eld. James White and wife were chiefly instrumental in placing the society on a basis, that, under God, is designed to secure permanence, and the final world-wide triumph of the third angel's message, which the work is claimed to represent.

Eld. White, in connection with his public labors in preaching from place to place, began in 1849, at Middletown, Conn., the publication of a small sheet in the interest of the message, entitled, *The Present Truth*. It was an eight-page journal, 6 x 9 inches. Concerning this paper Sr. White writes as follows:—

My husband published a small sheet at Middletown, eight miles from Rocky Hill [their place of residence], and often walked this distance and back again, although he was then lame. He brought the first number from the printing-office, and we all bowed around it, asking the Lord, with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the paper to all he thought would read it, and carried it to the post-office in a carpet-bag. Every number was taken from Middletown to Rocky Hill; and ever, before preparing them for the post-office, they were spread before the Lord, and earnest prayers mingled with tears, were offered to God that his blessing would attend the silent messengers. Very soon letters came, bringing means to publish the paper, and the good news of many souls embracing the truth.—*Spiritual Gifts, Vol. II.*, pp. 115, 116.

(Concluded next week.)

ADVANCEMENT OF THE MESSAGE.

BY ELD. J. D. PEGG.

Few of those who are not active in the work of the third angel's message, are aware of the amount of hard labor and expense connected with its advancement. That the work is advancing cannot be disputed, and its final triumph is also an assured fact. Yet in the future, as in the past, it will require the expenditure of large sums of money, much hard labor, and constant devotion, on the part of the people of God.

Leaving out the new fields and the foreign work, which is certainly advancing, let us glance at the

twenty-four Conferences which have been organized six years or more, and note the progress that has been made, and what the cost of the work has been. The present membership of these Conferences is 19,326. During the six years ending with their last Conference year, they have added twenty-nine ministers, besides furnishing over fifty ministers to engage in other fields, under the direction of the General Conference; twenty-four licentiates; 188 churches, with 7,181 members, an increase almost equal to the entire membership of the S. D. Baptist Church in America.

The tithe for the last year was \$175,744,—a gain over the preceding six years, of \$99,954. The total amount of tithes for the six years is \$717,635, hence the increase of members has been at an average outlay of about \$100 in tithes—supposing that the missions and T. and M. societies have brought in a sufficient number to balance the loss by removals, deaths, and apostasies, which is not unreasonable to suppose. In some States the work seems to move more slowly and to cost more than in others. In considering the States separately, it should be remembered that there has been considerable loss to some Conferences, and consequent gain to others by emigration from East to West. In some instances, almost entire churches are made up of those who have come from the East and settled in the West.

The average number of ministers employed by these Conferences, during the time under consideration, counting each licentiate as a minister, is as follows: California, 21; Canada, 2; Colorado, 2½; Dakota, 8; Illinois, 13½; Indiana, 15½; Maine, 6½; Iowa, 19½; Kansas, 22½; Kentucky, 3½; Michigan, 53; Minnesota, 21½; Missouri, 10½; Nebraska, 9; New England, 8½; New York, 15½; North Pacific, 5; Ohio, 11½; Pennsylvania, 9½; Tennessee, 3½; Texas, 5½; Upper Columbia, 5; Vermont, 9½; Wisconsin, 17.

The increase in members by States is as follows: Kansas, 1,000; Michigan, 955; California, 871; Indiana, 498; Missouri, 462; Ohio, 426; Minnesota, 383; Dakota, 362; Pennsylvania, 355; Iowa, 306; North Pacific, 247; New England, 222; Illinois, 183; Nebraska, 147; Wisconsin, 165; Texas, 128; Upper Columbia, 109; Tennessee, 108; Vermont, 77; Colorado, 65; Maine, 62; Kentucky, 41; New York, 27; Canada, loss 18.

The expenditure in tithes for each addition to the church is as follows: Tennessee, \$23; Missouri, \$33; North Pacific, \$45; Indiana, \$49; Dakota, \$53; Ohio, \$63; Pennsylvania, \$79; Texas, \$83; Kentucky, \$93; Upper Columbia, \$93; Michigan, \$122; Minnesota, \$133; New England, \$145; Vermont, \$159; Colorado, \$171; Illinois, \$178; Iowa, \$180; Nebraska, \$193; Wisconsin, \$249; New York, \$1081; average for the whole, \$99.50. The average number brought into the truth per annum by the ministers, by States, is as follows: North Pacific, 8½; Missouri, 7½; California, 6½; Ohio, 6; Indiana, 5½; New England, 4½; Texas, 3½; Upper Columbia, 3½; Colorado, 4½; Michigan, 3; Minnesota, 3; Nebraska, 2½; Iowa, 2½; Illinois, 2½; Maine, 1½; Vermont, 1½; Wisconsin, 1½; Kentucky, 1½; New York, 1; average for the whole, 4½.

The average amount of tithes paid by the members in each Conference for the last Conference year (which in some instances exceeded twelve months) is as follows: Colorado, \$33.41; California, \$16.22; Kentucky, \$11.76; New England, \$11.31; Illinois, \$10.73; North Pacific, \$10.23; Dakota, \$9.90; Iowa, \$9.33; Upper Columbia, \$8.29; Minnesota, \$7.36; Pennsylvania, \$7.16; Nebraska, \$7.00; New York, \$6.77; Michigan, \$6.94; Ohio, \$6.61; Tennessee, \$6.18; Indiana, \$6.03; Kansas, \$5.88; Wisconsin, \$5.58; Texas, \$5.38; Maine, \$5.15; Missouri, \$5.08; Vermont, \$5.08; Canada, \$3.43. The average for the whole is \$9.04. In addition to this, the home work, such as missions, T. and M. work, etc., received \$42,252 during the last year.

Thus it will be seen that while the work advances, it does not do so without much labor, and a heavy outlay of means. And it will also suggest itself to the thoughtful, that as the cause advances, the work will become more and more difficult; as the table above would seem to indicate that the older Conferences (which have not been aided by having any of our institutions located among them) seem to move slower than the ones more recently organized. It is well sometimes to look over the field, and study all its bearings, that we

may be better prepared to meet the wants of the cause in the future, by understanding its past needs. It will be a constant sacrifice till the Lord comes; but the gain in the end will well repay the present self-denials.

THE HOME OF THE SAVED.

BY H. C. GILES.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. From this it appears that when the earth came into existence, in response to the fiat of Omnipotence, it was not for a limited space of time, at the expiration of which to be banished from the universe; but it was assigned a place among God's created works, forever to be numbered among the habitable worlds. We turn to creation's record, and there we learn who were to inhabit the earth. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

Man's dominion was intrusted to him on condition of loyalty to the government of Heaven. Gen. 2:15-17. But Satan, having instigated man's fall, and thus secured his allegiance to himself, wrested from him his dominion. See Luke 4:6. The apostle's statement affirms this: "Thou hast put [at creation] all things in subjection under his [man's] feet." For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8. No sooner had man fallen, than a plan was devised for his salvation, and a Redeemer promised, through whom he might hope for a full restoration of what he had lost by transgression. To this Redeemer, the Lord, through his prophet, declares that the first dominion shall come. Micah 4:8. This must refer to this earth; for that, and that only, constituted the "first dominion," which was lost, as contemplated in the prophecy. As we examine the inspired record a few centuries after creation, we find a promise given to Abraham which has a very decisive bearing upon this question. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. The apostle Paul, in referring to this promise, speaks of its extent as follows: "For the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

We now inquire, Has the promise been realized by those to whom it was given? To this, Inspiration responds: "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. From these scriptures it must be evident that the promise did not refer to the earth in its present state, nor to the heirs while in possession of their natural life. Hence, to bring about the bestowal of the promised inheritance, two events must occur. 1. The earth must be purified, and freed from the curse that now rests upon it; and, 2. The dead must be raised.

The process by which the earth is to be purified is thus described by the apostle Peter: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also [shall melt, etc.], and the works that are therein shall be burned up." 2 Peter 3:7, 10. He then adds, "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." Verse 13. The "promise" to which the apostle alludes was made through the prophet Isaiah, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Chap. 65:17.

Here it may be objected that this view excludes all Gentiles from sharing the inheritance that awaits the saints. Read the inspired comment: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. 3:16, 29. This language is certainly too explicit to be misunderstood. But as already noticed, this view involves a resurrection from the dead. Hear the inspired writer, "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me." Job 19:25-27. "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Ps. 17:15.

This transition from death to immortality is located by the inspired writer at the second coming of Christ. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17. At this time the saints alone are raised (Rev. 20:4, 5); they, together with the righteous living, are translated; the wicked who were living having been destroyed (2 Thess. 2:8), the righteous are caught up to heaven, where they reign a thousand years in conjunction with Christ, and sit in judgment (Rev. 20:4) on the wicked, both men and fallen angels. 2 Cor. 6:2, 3. During the one thousand years succeeding the first resurrection, the earth is resolved into its primitive elements (Jer. 4:23-27), preparatory to its final purification. At the close of that period the New Jerusalem, with the saints, descends, the wicked are raised, "fire comes down from God out of heaven" (Rev. 20:9), and the earth becomes enveloped in one mighty conflagration. The wicked are consumed root and branch (Mal. 4:1); every trace of sin is obliterated, and every vestige of the curse forever removed.

The next scene that unfolds itself to the gaze of the wondering prophet is the new earth robed in fadeless beauty. Rev. 21:1. This will constitute the home of the saved. Verses 3, 4. Says the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

Reader, have you the hope of one day sharing the eternal joys that await the people of God? To you Inspiration speaks, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. 3:29. "He that saith he abideth in him [Christ] ought himself also so to walk, even as he walked." 1 John 2:6. Said the Saviour, "I have kept my Father's commandments." John 15:10. The inspired apostle declared that God has prepared these glorious things "for them that love him." 1 Cor. 2:9. "For this is the love of God that we keep his commandments." 1 John 5:3. God gave as a reason for making this promise to Abraham, that he "obeyed his voice and kept his commandments." And only those who follow in his footsteps will be accounted worthy of sharing with him in the promised inheritance. Said the Saviour, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Cornville, Me.

GEOGRAPHY AN IMPORTANT STUDY.

BY ELIZA H. MORTON.

THERE is a tendency in this age of hurry and advancement to neglect a thorough drill in the common branches of instruction. Latin, German, and French are too often considered of more importance than arithmetic, grammar, and geography, and the result is superficial work and careless habits of thought and study. The high schools all over our land graduate yearly hundreds of pupils who have but little practical knowledge, and no real love for intellectual labor. Parents should advise their children to study those branches best calculated to discipline the mind, and to give strength of character. The value of school-work depends not so much on the number of studies pursued, or the multiplicity of facts committed to memory, as on the interest awakened, the principles taught, the

thought aroused, and the preparation made for life-long self-improvement.

Geography, when regarded as a mass of disconnected facts, appealing to the memory alone, has but little utility, but when considered in its true light as a simple science, harmonious in all its parts, and adapted to the gradual growth of young minds, it assumes importance. Certain well-defined physical laws underlie civilization, and govern the world. An understanding of these great principles and a consideration of the earth as the home of man, should be involved in the study. It is a science well calculated to arouse curiosity and awaken interest. More pleasing than tales of fiction are the wonders of earth, sea, and air. Arabian fables are not more thrilling than descriptions of real life in foreign lands. The skillful teacher can, by means of pictures, objects, and word-painting, kindle an enthusiasm earnest and abiding.

Geography is a practical study. It furnishes rare opportunities for the use of pen and pencil, and for language drill. It appeals to the judgment and common sense of the child, and gives enlarged ideas of life. It may be made to teach important moral and religious truths. What book, aside from the Bible, shows more clearly the goodness and power of God than the great book of Nature? Brooks and rivers, hills and mountains, lakes and plains, all speak of the Creator. The labor of missionaries in pagan lands may be taken as an example of unselfish devotion to noble principles. In many ways the Christian instructor can use this science as a medium by which to impart divine truths.

One well known for her earnestness in the cause of God says: "Our Saviour often preferred the fields, the groves, and the lake-sides for his temples. He made use of the lofty trees, the cultivated soil, the barren rocks, the flowers of beauty struggling through the clefts, the everlasting hills, the glowing flowers of the valley, the birds caroling their songs in the leafy branches, the spotless lily, resting in purity upon the bosom of the water. All these objects that made up the living scene around them were made the medium by which his lessons were impressed upon the minds of his hearers. They were thus brought home to the hearts of all, meeting the capacity of all who heard, and leading them gently up from the contemplation of the Creator's works in nature to nature's God."

The earth is the handiwork of God; and what can be more elevating to the human mind than a careful study of the great physical laws which govern the universe?

THE LOGIC OF EVOLUTION.

BY F. W. FIELD.

THAT the earth has, after untold ages, been evolved from primitive matter, is a theory quite commonly held at the present time, even by many who profess to believe the Bible. But some, at least, of this class, are hardly willing to follow this line of reasoning to its logical results. Even though they may succeed (to their own satisfaction, at least) in harmonizing their theory with the Bible record, the Scripture account of the origin of life is so plain, that they find themselves unable to reconcile its explicit teachings with the theory of the evolution of life. The inconsistency of those in this position is well shown in the following quotation, from the writings of the well-known scientist, Richard A. Proctor:—

I may here remark that, even apart from the evidence which the most eminent biologists have brought to bear on this question [the evolution of life], it seems to me illogical to accept evolution as sufficient to explain the history of our earth during millions of years prior to the existence of life, and to deny its sufficiency to explain the development of life (if one may so speak), upon the earth.—*Our Place Among Infinites*, p. 24.

It is a well-recognized principle of logic that that which proves too much, proves nothing. If evolution logically accounts for the development of matter, it also accounts for the development of life. But this proves too much for those who decline to number tadpoles, clams, etc., among their progenitors; and so proves nothing. Let us be logical, as well as scientific.

Glendale, Wis.

—The way wherein it pleases God to answer our prayer, if we have a right mind, will always please us well.

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.

CHRIST MY HOPE AND STAY.

BY J. M. HOPKINS.

Thou art my only hope and stay,
O Christ my king;
And all my comfort day by day,
From thee I bring.

Through all the toilsome upward way,
Be thou my Guide;
O let me never, never stray
From thee aside.

When trials press on every hand,
Then be thou near;
And as I near earth's border-land,
Then may I hear

Thy voice above the breakers roar,
The tempest wild,
Call loudly from the other shore,—
"Come home, my child!"

Chatfield, Minn.

TO MAKE A HAPPY HOME.

LEARN to govern yourselves, and to be gentle and patient. Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayer and a sense of your own short-comings and errors. Remember that, valuable as is the gift of speech, silence is often more valuable. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect; and that we should forbear and forgive, as we often desire forbearance and forgiveness ourselves. Never retort a sharp or angry word. It is the second word that makes the quarrel. Beware of the first disagreement. Learn to speak in a gentle tone of voice. Learn to say kind and pleasant things whenever opportunity offers. Study the characters of each other, and sympathize with all in their troubles, however small. Do not neglect little things, if they can affect the comfort of others in the smallest degree. Avoid moods, and pets, and fits of sulkiness. Learn to deny yourself, and prefer others. Beware of meddlers and tale-bearers. Never conceive a bad motive, if a good one is conceivable. Be gentle and firm with children. Do not allow your children to be away from home at night, without knowing where they are. Do not furnish them with much spending money.—*Intelligencer*.

HEARING OURSELVES AS OTHERS HEAR US.

Mrs. LAMSON and Mrs. Flanders exchanged a good-morning greeting, as they stood in their respective doorways, where they had come to call their boys to breakfast.

"Come, Charley," said Mrs. Lamson, "breakfast is all ready."

"Come, breakfast is hot; come in now, George," said Mrs. Flanders.

Charley smiled, and George frowned, as each started for home.

The sentences uttered by the two mothers, when written, seem to be very similar; but could you have heard them spoken, you would have found it difficult to believe the words were so nearly the same. Mrs. Lamson's call would have the same effect upon your mind as if she had said: "Come, Charley, my son, I have been preparing a nice breakfast for you, and have no doubt you are all ready to enjoy it."

Mrs. Flanders' tone of voice said, "Come, come, come, I have been working hard while you were playing, to have your breakfast hot; and now it will surely be all cold before you are seated at the table."

Mrs. Flanders did not mean to fret. She seldom did allow herself to do so in words, but she did not in the least realize that the impatience which had become habitual in her tone, would be nearly as irritating to her children as fretful words.

She sat sewing that afternoon, in her chamber, with the door ajar into the nursery adjoining, where her little six-year-old Nellie and a younger companion were playing.

"Now," said Nellie to her visitor, "you be my little girl, and I'll be your mother, and talk to you just like my mother does to me. You must ask me if you can go out and slide," prompted Nellie.

"Tan I go out an' slide?" quoted Katie.

"Yes, dear, you may go, but be sure and come home in half an hour. You have your mittens on, have you not?"

Mrs. Flanders dropped her work in utter amazement, at the exact counterpart of her own voice, in her imitator. Nellie continued to herself in the same querulous tone:—

"She'll be sure to punch a hole in her mitten, but then I shall have it to mend. O dear! what a bother children are." ("I never said such a thing," soliloquized the mother.) "I don't suppose she will come home in time, either—now the half hour is gone, and I must call her."

"Katie! come in! Lot me look at your mitten. Yes, a hole, just as I expected. You are a very careless girl, Katie Jenkins. Have you sewed the square in your patch-work to-day? I thought not."

"Now you must say," suggested Nellie, to her very docile playmate, "But I had to do an errand for Mrs. Hyde."

"But I had to do erran' for Miss Hite," promptly repeated Katie.

"O yes! I do just wish Mrs. Hyde would do her own errands."

"My mother don't talk like that way," put in Katie.

"Mine does," said Nellie, emphatically. "Now," she continued, "you may come to supper, although it is altogether too good for such a child."

Mrs. Flanders heard no more. She was too absorbed in listening to her own perturbed thoughts. "I never talk in that way, but certainly the words fit the tone, precisely. Is it possible that her quick little mind interprets the tone rather than the words? It seems as if she had read my very feelings."

For several days Mrs. Flanders made a great effort to speak cheerfully; and as she noticed the quick, surprised smile in the upturned faces of her children, when the same commands were given with a different inflection of voice, her heart smote her that she had so long clouded their lives by her careless petulance. But the habit of years is not easily overcome; and as she sat sewing and thinking one evening, she was startled, as she remembered that the old fretfulness had seldom been out of her voice that day. Just then George passed through the hall, singing,—

"What a privilege to carry
Everything to God in prayer."

And to God Mrs. Flanders did carry her trouble, not for the first time, by any means; but with such a sense of her own weakness, and such faith that his strength and his alone, could enable her to conquer, as never fails to find a speedy answer of relief.

That night Mrs. Flanders dreamed that as she went about the usual work the next day, she was constantly followed, or accompanied, by a presence unperceived by all but herself, who noted every word and tone. Not once did she allow herself to speak to the children in any but the cheeriest manner; although often, in her heart, feelings of impatience had been cherished. At night she was quite happy over her victory; and as day after day of a week went by, and she still succeeded in controlling her voice, she ventured to inquire of the angel (for such she had concluded her visitor must be) if he did not think her bad habit entirely cured. He shook his head sadly. As he did so, although he did not apparently speak, these words were revealed in dazzling clearness to her mind, "Out of the abundance of the heart the mouth speaketh;" and awakening, she understood that if she did not pull the root of impatience from her heart, and plant the bulb of thankfulness, all her cutting off and breaking down, would not prevent new sprouts from unexpectedly and persistently springing up.

O fathers, mothers—husbands, wives—sons, daughters—brothers, sisters—guard the tones of your voice, as well as your words, most carefully in your daily conversation; but above all, keep yourselves in the love of God" and each other, and your "good words" will "make glad the hearts" of those about you.—*Mary E. Sweetser, in Watchman*.

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

A SKETCH OF SOUTH AUSTRALIAN HISTORY.

To say that the area of South Australia is 914,730 square miles, does not, at first thought, convey to the reader an idea of the extent of the country. If every coast State of our country on the eastern sea-board, from Maine to Texas, were spread out over that colony, there would yet remain 24,000 square miles, or a territory twice as large as both Vermont and Rhode Island, unoccupied. Considering, that the entire colony has hardly more inhabitants than the city of Boston, one of two conclusions is readily formed; that the country is very sparsely settled, or that the entire population must be largely found in one locality.

The last of these conclusions would be true. Only a small portion of the territory, and that principally in the extreme south-eastern part, has been settled. The interior is entirely undeveloped, and is still the haunt of the black aboriginal. In the extreme north of the colony, bordering on Torres Strait, are a few settlements formed by those who have been drawn thither through mining excitement. The climate in that section is not the most favorable to the health of the average white man, because of the proximity of that locality to the equator, though some do live there, and thrive. The greater part of the population, however, is made up of Chinese, who do not seem to mind the high temperature, so long as they are successful in mining.

That part of the country about Spencer Gulf and the Gulf of St. Vincent, and on the ocean coast southeast of those bodies of water, has been fully settled, and proved to be very fertile. It seemed most natural to occupy this territory first, on account of its superior advantages in the way of water; but when new-comers can no longer be accommodated in these older parts, they will, of necessity, push on into the interior, where, with the assistance of artesian wells, they will cause the wilderness to blossom as a rose.

Considering that the first settlement in this colony was not made until 1836, and that the country has had to suffer almost continuously during its early history, through the greed of speculators and unprincipled adventurers, there is no question but that it has prospered as well as could be expected. At the time mentioned, the city of Adelaide was known only on paper; now it has, with its suburbs, fully 100,000 inhabitants. Three hundred thousand more are comfortably situated at easy distances from the capital city, all of whom are fairly intelligent, and easy to approach.

Some matters in this colony are regulated in a different way than they are in Victoria. In the latter colony, children not only receive the benefits of the State school free, but are compelled by law to be in school a certain number of days in every month. In South Australia, while the compulsory law exists, obliging each child under a certain age

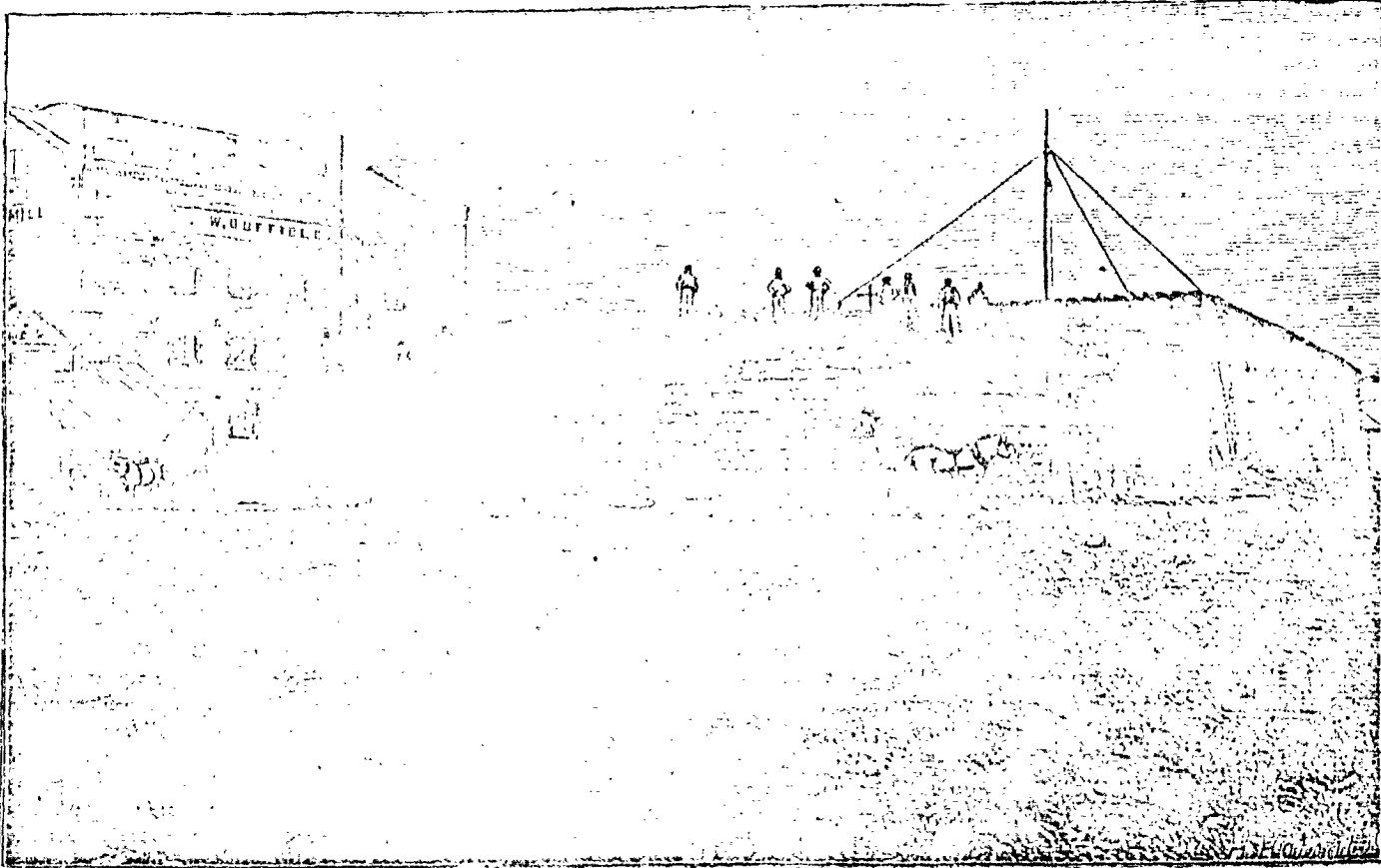
to attend school, a tuition fee of sixpence (twelve cents) per week is demanded of all. Should any parent be absolutely unable to pay the required amount, and go before the proper officer, with satisfactory proof of the same, the State then furnishes the amount demanded.

Until 1876 Victoria furnished State aid for religion, providing annually £50,000 (\$242,000) for building houses of worship, and for the maintenance of the clergy. This created, as it could not fail to do, an unfair discrimination between the sects, giving to some, marked advantages over others. In South Australia this state of affairs never existed. On the other hand, no discrimination between sects was ever made in that colony. From the first, all have stood on an equal footing, as to the privileges of propagating their religious opinions; and the result is seen, not only in the more even distribution of professors among the various organizations, but in the greater simplicity and de-

finds it hard to secure another, for the same reason that he lost the first; as an employer in that country will seldom hire one who he knows intends to remain away from his work on Saturday forenoon. He may, it is true, get employment for a week, if he says nothing of his custom of Sabbath-keeping, and simply stays away from work on that day; but that is of little satisfaction, when he knows he will be obliged to look for another job at the beginning of the following week. Altogether, it is a much greater sacrifice to keep the Sabbath in Australia than in America.

Some, when thrown out of employment, go to the mines on their own account, but these are not satisfactory places for a Christian to live. It is generally the rougher classes that labor in the mines, and there are scenes of recklessness constantly going on among them, which it is not pleasant to witness. One of the most prominent gold fields of South Australia is at Echunga, north

of Adelaide. In this vicinity, too, have been found diamonds, and other precious stones. In other parts of the colony have been gathered amethyst, agate, beryl, bloodstone, cornelian, chalcidony, emerald, garnet, onyx, spinel, ruby, sapphire, topaz, and other very fine gems. In the southeast, bordering on a bight of the coast called the Coorong, is found on the surface a substance something like India rubber. Many tons of it lie scattered on the ground, in layers, varying



THE VICTORIA MILL, GAWLER, SOUTH AUSTRALIA.

vation of the church members in general, as well as in the display of less bigotry on the part of members of one order against those of others.

This latter consideration makes that colony, in some respects, an easier field in which to present a new truth, than some of the other colonies. And yet the law regarding Sunday work is very rigid in all the colonies. One may go to the public baths, to the seaside, or on steamboat excursions on Sunday, without incurring the penalty of the law; but let him be found at some useful occupation on that day, and he is not looked upon with much favor. An observer of the seventh day, is, therefore, not popular among Sunday professors, because he does not reverence the day they observe. He is not popular among the employers of labor, because he will not work on Saturday, and therefore dull times become extremely dull to him; because at such times there are so many who are not only anxious to fill his place, but clamor for it.

There is nothing an English employer dislikes more than to be bound to one on whom he cannot depend. In fact, he cannot endure such a thing. And although on Saturday in the colonies a half-holiday is allowed, among high and low, yet for a laborer to be absent from work two half-days (Saturday forenoon) in succession, causes an unrest on the part of the employer; and no matter how great has been his esteem and attachment in the past for his laborer, he immediately sets about finding another to fill his place. If the workman retains his position under these circumstances, he may know that his employer has not been able to find any one to take his place. Every one in Australia who attempts to observe the Sabbath, expects the worst; and if it does not come, he is agreeably disappointed.

And if one loses a situation in this way, he

from that of a sheet of coarse brown paper to an inch in thickness. Upon experimenting with it in Adelaide, a brilliant illuminating oil was obtained, which was thought to be superior to the best kerosene oil of American product.

Wheat is grown in great quantities in the colony. Near Gawler, may be seen thousands of acres devoted to this crop alone. To look over one of these vast fields of ripened grain in time of harvest is a goodly sight. Scattered here and there, are more than a score of harvesting machines, each drawn by four horses. These machines are so arranged as to clip off the heads of wheat, and to thresh and winnow the grain, ready to put into sacks. It is then drawn to the mill and tiered up, as shown in the cut, to be ground into flour for home and foreign consumption.

The wool clip of the country is simply enormous. The finest grades of wool grown in the world are produced in these parts. During the months of November, many vessels are freighted with compressed bales of wool for the English market. Comparatively little of the product reaches this country, on account of the heavy duties required by the United States Government for landing it here.

There are some pests in Australia, which are unknown in the United States. One of these is what is called the white ant. It is, however, yellow in color, and is always seen covered with a shield of glutinous earth. It uses this covering to protect itself from the attacks of the small black ants, its deadly enemies. The white ant eats whatever happens in its way—leather, wood, soap, books, clothes—it will not even refuse tobacco. Ordinarily, nothing short of sheet-iron or tin, will stop its ravages. There are, however, some kinds of wood, such as iron-bark, blood-wood, and a few

others, or the jarrah of Western Australia, capable of withstanding their attacks.

The ant-hills throughout the interior are exceedingly large, some of them being from six to ten feet in diameter, and twenty to twenty-five feet in height. The larger ones have the appearance of great age, and are capable of resisting the pressure of the heavy tropical rains which prevail in that country. The ravages of the white ants, in eating through wooden buildings, have been so great that the government voted to have all public structures built of stone, with floors of Portland cement.

Another curious yet destructive insect is one about the size of a large fly, and known as the borer. It is not found near the coast, but leads an active existence in the interior, where its chief business seems to be, to see how many holes it can bore in a single tree. Neither is it satisfied with the amount of damage it can do by daylight; on a still night the noise of their operations may be distinctly heard, as they diligently pursue their avocations. On the head of this insect is a kind of augur, which it drives with considerable force into the wood. The augur being inserted, the body performs a series of rapid revolutions; and in an incredibly short time, it has bored a hole into the timber, as perfectly as could have been done by a carpenter's augur bit.

The native products of the interior are not adapted to sustain civilized life, although they afford sufficient to support the aboriginal population. And yet for hundreds of miles inland, the country plentifully yields trees, plants, and herbage, of different kinds, and in most cases of luxuriant growth. It has already been demonstrated that these unsettled lands are well adapted to stock-raising; and since the most delicious fruits, such as the banana, cocoa-nut, custard-apple, pine-apple, and tamarind, thrive near the coast, there is no doubt that, with proper cultivation, these could be produced abundantly in the jungles and swamps of this vast unoccupied territory, where are found the advantages of a genial tropical climate.

J. O. CORLISS.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	495
" reports returned.....	186
" members added.....	19
" " dismissed.....	6
" letters written.....	216
" " received.....	97
" missionary visits.....	430
" Bible readings held.....	109
" persons attending readings.....	476
" subscriptions obtained.....	94
" periodicals distributed.....	2,704
" pp. of books, pamphlets, and tracts sold.....	26,248
" pp. " " " " " loaned.....	23,543
" pp. " " " " " given away.....	17,165

Cash received on tract fund, \$1,603.64; on other funds, \$65.50.

The following societies failed to report: Dist. No. 7, Lancaster, Newfane, North Parma, Oswego, West Monroe, Euclid, and Watertown; also one half the ministers and canvassers.

J. V. WILLSON, Sec.

WEST VIRGINIA TRACT SOCIETY PROCEEDINGS.

The first meeting of the first annual session of the West Virginia Tract and Missionary Society, was held in connection with the camp-meeting at Salem, July 25, 1888, at 5 P. M. The President, Eld. W. J. Stone, in the chair. Prayer was offered by Eld. R. A. Underwood. The minutes of the organization of the Society were read and approved.

On motion, the Chair was empowered to appoint the usual committees, and the following were announced: On Nomination, J. F. Meade, E. E. Varnor, C. B. Rule; On Resolutions, R. A. Underwood, Clement Eldridge, A. A. Meredith.

The meeting adjourned to call of Chair.

SECOND MEETING, AT 5:45 P. M., JULY 26.—The Committee on Resolutions presented the following report:—

Resolved, That we adopt double entry book-keeping, as recommended by the International Tract and Missionary Society at its last annual session.

Whereas, We believe the success of the canvassing work is largely due to system and order; therefore,—

Resolved, That we will do all in our power, to place this important branch of the missionary work upon a sure and systematic foundation.

Resolved, That we will carry out, as far as possible, the plans adopted by the International T. and M. Society at its annual session at Battle Creek, Mich., in 1886.

Resolved, That we will conduct our Tract Society business on a strictly cash basis.

Resolved, That it is the sense of this body that the ministers, church elders, or leaders of companies, should seek out and encourage all proper persons to enter the canvassing field.

Resolved, That all canvassers be formed into companies, whenever it is practicable to do so, and that an efficient man be selected as leader for the same.

Resolved, That the leader become responsible for all books ordered for his company, and that he collect all money belonging to the Tract Society, and forward the same to the Tract Society.

It was moved that the resolutions be adopted by considering them separately. Remarks were made by C. Eldridge, R. A. Underwood, W. J. Stone, and others, and the resolutions were unanimously adopted.

Meeting adjourned to call of Chair.

THIRD MEETING, AT 5:30 P. M., JULY 27.—The Nominating Committee recommended the following persons for officers the coming year: For President, Eld. W. J. Stone; Vice President, E. B. Hoff; Secretary and Treasurer, Nelia M. Stone; Directors: Dist. No. 1, John A. Stuart; No. 2, C. B. Rule; No. 3, James Conely; No. 4, A. A. Meredith; No. 5, D. N. Meredith; No. 6, D. Had-dix; No. 7, E. W. Metcalf.

This report, after being carefully considered, was adopted. The Committee on Resolutions further presented the following:—

Whereas, It is necessary to know just what is being done in the missionary work; and,—

Whereas, It is impossible to do so, unless all members report; therefore,—

Resolved, That we will be faithful in making out and sending in correct reports to the local societies, who, in turn, will report to the State Secretary.

This resolution was spoken to by C. Eldridge and W. J. Stone, and adopted.

Meeting adjourned sine die.

W. J. STONE, Pres.

NELIA M. STONE, Sec.

GOD WATCHES THE SEED.

MILLIONS and millions of little seeds are flung out on the soil, swept away by the winds, borne aloft on the breezes, and carried hither and thither by waves, and many of them no doubt perish; but still God watches the seeds, and some of them live, and fall on fertile soil, and bring forth fruit. So millions of tracts are sent out, and many of them are lost and many are wasted, but many of them also are like good seed on good ground, and bring forth fruit. No man can watch all the seeds that ripen and are scattered, and so no man can watch all the tracts that are printed and distributed. We may be certain of one thing, however, good seed will produce good fruit when it grows, while evil seed will produce evil fruit, if it produces anything. Hence, though we may not know that any one seed will be fruitful, we know that unless seeds are scattered, there will be no fruit, and if many seeds are scattered, there is hope of a plentiful harvest. And we also know that no bad seed will produce good fruit, and no good seed will produce bad fruit.

Satan is busy sowing tares everywhere; let Christians be equally diligent; let them see that their seed is good seed, and then let them cast it forth with courage and with faith, remembering that it is written, "Blessed are ye that sow beside all waters." For many years have God's servants been trying to scatter this good seed, and they are not to be weary of the work, nor discouraged in the work. But how much they desire that many others may take part in the labor, assist in bearing the burden, and have a share in the harvest, the blessing, the joy, and the reward!—Sel.

"CAST THY BREAD UPON THE WATERS."

"WHATSOEVER a man soweth, that shall he also reap," not in quantity, but in kind. A few months since, while speaking with a good brother of our church, of the way in which God sometimes blesses the humblest efforts put forth in the interests of his cause, he related the following peculiar dream, which I have ever since regarded as a most singular illustration of the familiar text: "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11:1.

In his dream he was standing on the shore of a

great river, having on his arm a basket filled with small crackers, which, as the tide began to go out, he cast upon the waters. Handful after handful he flung on the receding waves, and then, the basket having been emptied, he stood watching them until the fast-ebbing tide had borne them all out of sight. And still he stood looking off upon the waters, as if in a reverie, when suddenly, as it seemed to him, the tide began to come in. Wave after wave continued to hasten joyously shoreward, until the tide was nearly at its height. Just then, happening to raise his eyes, it appeared as if the entire surface of the water, in the distance, was covered with strange-looking objects, moving swiftly toward the shore. On they came, like an armed and disciplined host, every wave bringing them nearer. The advance guard reached the shore, and swept up the beach, as if to surround him. The rear guard followed, until the shore was lined with them as far as the eye could reach. They piled themselves up about him like a great wall. Retreat was impossible. He was a prisoner! Judge of his surprise, however, when those strange-looking objects which had thus effected his capture, were discovered to be great loaves of bread! He had cast in a few little crackers—food for a few—and, behold, they came back a host of huge loaves—food for an army!—Boston Watchman.

I WILL TELL IT.

MANY a physician has gained his practice by one patient's telling another of his cure. Tell your neighbors that you have been to the hospital of Jesus and been restored, though you drew near to the gates of death; and may be, a poor soul just in the same condition as yourself, will say, "This is a message from God to me." Above all, publish the Lord's goodness, for Jesus's sake. He deserves your honor. Will you receive his blessing, and then like the nine lepers give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me;" and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace, I will tell it, though the devils should hear it; I will tell it, and make the world ring with it according to my ability, to the praise and glory of thy saving grace."—C. H. Spurgeon.

Our Basket.

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

—Art thou weary, tender heart?
Be glad of pain!
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

—God never sends his people to work but he accompanies them, and gives them wisdom and strength to do it.

—Souls may be regenerated secretly, but they must confess Christ openly to have him hereafter own them publicly.

—If we would have God to hear what we say to him by prayer, we must be ready to hear what he saith to us by his word.—Matthew Henry.

—Christianity needs to-day the testimony of individuals and of communities. "By their fruits ye shall know them." Enlightened Christianity has then nothing to fear.

—Alexander, being asked the question how he overcame the world in so little a time, answered, "By not delaying." O that Christians would take an example from this—not in the matter of slaying men, but in slaying sins! "Let us go up and possess the land," saith worthy Caleb; but the people were unbelieving, and loth to go, and so lost it altogether. Take every opportunity, lest mischief take thee.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 14, 1888.

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

DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

HOW LONG DID CHRIST LIE IN THE GRAVE?

THE remarks on this subject last week closed with an examination of the 28th chapter of Matthew. It was shown not only that the language employed by Matthew in verse 1, is entirely in harmony with the idea that the Sabbath was fully past when the events which he records took place, but also that some, at least, of the circumstances were such that it is utterly absurd to suppose they could have transpired before the close of the Sabbath.

But it is said that Matthew's record does not agree with that of the other evangelists, in that he states a number of particulars which they do not mention; and therefore he must refer to a different visit to the sepulcher, from the ones which the others record.

But this does not by any means follow. Several witnesses may describe the same scene, and neither of them record what the others mention; yet it cannot be said that there is any discrepancy or disagreement between them, unless what one says would make it impossible that what the others say could be true. And this is recognized as a legitimate principle in harmonizing the records of the evangelists. One writer may state particulars not mentioned by another; but that does not discredit his own testimony, nor prove the other untrue. Thus Matthew (chap. 28: 1) says that the two Marys came to the sepulcher. Mark (chap. 16: 1) says that Salome was with them. But the fact that Matthew did not see fit to mention her name, does not prove that she could not have been there at the time that he speaks of, and therefore does not prove that Matthew must have referred to a different occasion from that recorded by Mark. So Matthew speaks of the earthquake which had taken place before the Marys reached the sepulcher, the descent of the angel, the prostration of the soldiers who were guarding the tomb, their report to the priests, and the story which the latter invented to try to cover up the truth. But there is nothing in the records of the other evangelists to show that any or all these things might not have happened in close connection with what they relate, they simply choosing to dwell upon other particulars. Nothing further need be said on this point.

We now come to what we offer as positive testimony that Christ did rise upon the first day of the week. It is the testimony of Mark 16: 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

On this point Eld. Wardner remarks: "Mark 16: 9 is quoted to prove that Christ rose on first-day morning; but he says no such thing. He says that Christ 'was risen' at that time, without intimating when he rose." We suppose Eld. W. is aware that the word "risen," is simply the second aorist participle, and would be properly rendered, "Now Jesus having risen," instead of "Now when Jesus was risen."

His position here reminds us of that of the Sunday Sabbatarian on Acts 20: 7. That text reads, "And upon the first day of the week, when the disciples came together to break bread," etc. Here, says the Sunday-keeper, the expression, "when they came together," denotes repeated and customary action. But the Greek has simply the noun and its participle—"the disciples having come together"—denoting only an incidental meeting.

The construction of Mark 16: 9 is similar; and if we read it, "Now Jesus having risen early the first day of the week," there would hardly seem to be any room to question the meaning of the passage. Such is the reading; and such we believe to be the plain intent of the passage; namely, to declare explicitly that Jesus rose on the first day of the week; and no criticism that we have yet seen seems sufficient to overthrow it. Meyer, to be sure, endeavors to throw the passage away by making it apocryphal. He argues that the latter part of Mark 16, beginning with verse 9, is an interpolation by some other person,

and was not written by Mark at all. But this is sufficiently refuted by Lange, on the authority of the great majority of eminent critics, who consider this portion of Mark's gospel as genuine as any other part of it.

In regard to the construction of verse 9, Meyer declares that it is impossible to tell whether the adverb *prōi* (early) qualifies the participle *anastas* (having risen) or the verb, *ephanē* (appeared) as found in the sentence, "he appeared first to Mary Magdalene." This being so, and the construction admitting of either application, we are thrown back upon the *sense* of the whole passage to determine which it is. The adverb certainly qualifies one of those words, and it does not qualify them both. We must give it that application which will make the apostle's statement most consistent and reasonable, and that will be the correct one.

We have, then, before us on this point, two positions: one class hold that the adverb qualifies "appeared;" and they would read the passage thus: "Now when Jesus was risen [some time in the past], he appeared early the first day of the week to Mary Magdalene first." This is the position of those who deny that Christ rose on the first day of the week. Thus Eld. Wardner says:—

Mark's statement is explained by what John says (chap. 20: 1-18), who describes a second visit of Mary Magdalene in the morning, while yet dark, to whom Christ again appeared, before he did to any one else that day.

The other position is that the adverb "early" qualifies the participle "having risen;" and those who hold this view would read the passage substantially as it is in our common version. "Now Jesus having risen early the first day of the week, he appeared first to Mary Magdalene;" not merely first on that early portion of the first day of the week, but first after his resurrection; that is, he rose early on the first day of the week, and first showed himself, after his resurrection, to Mary Magdalene.

Now which of these is the more consistent view? The answer to this question we are willing to leave to the candid judgment of any reader, who will give the subject a little careful thought. We can easily see that some importance attaches to the fact of Christ's first appearance, and that there is some reason why it should be expressly revealed to whom he first appeared. But where is there the least shadow of reason for stating to whom he appeared first on some particular portion of the day, as the early part of the first day of the week, especially since it is claimed that he had already appeared to the same party the evening before! If it is so important a matter to tell to whom he appeared first, on the different divisions of the day, why does the record not state to whom he appeared first, at the third or sixth or ninth hours of the day. It would be just as important to know these facts, as the one which, it is claimed, is so particularly revealed.

We are referred to John 20, in explanation of Mark 16: 9. But let us see how John's record will tally with the interpretation given to Matthew 28, by the seventy-two-hour theorists. John says that Mary Magdalene came early the first day of the week to the sepulcher, and saw the stone taken away. She hastened back to Peter and John, and said unto them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." This is evidently the first intimation that Peter and John or any of the disciples had had of the matter. So Peter and John ran to the sepulcher. But she, it is claimed, remember, had been to the sepulcher the night before (according to Matthew's account), and found the stone rolled away, had seen an angel, who told her plainly that the Lord had risen, and then had met Jesus himself and recognized him, and held him by the feet and worshiped him, knowing of course that he was the Lord; and yet, going to the sepulcher the next morning, and seeing the stone taken away, she runs and reports that some one has stolen the Lord out of the sepulcher, and she does not know where they have laid him! Eld. Wardner claims, as noticed last week, that Mary Magdalene went to the sepulcher on first-day morning, expecting to find Christ there, because the disciples had reasoned her out of her own senses respecting her visit to the sepulcher and her interview with the angel and Christ the night before. But it appears from this record in John that she, strangely, had said not a word to the disciples about the wonderful scenes of the night before; and the first announcement she made to them was, when she saw the stone taken away the next morning, that some one had stolen the Lord out of the sepulcher!

So she had not been reasoned with at all on the subject, and we must attribute her singular conduct to her own obliviousness. Strange that she should have forgotten that she had seen the stone rolled away the night before; had seen and talked with an angel; had met the Saviour and held him by the feet and worshiped him! If this is so, although Christ had cast seven devils out of her, there was still another left—the devil of forgetfulness! But we will not defame the fair memory of the devoted Mary, by any such unsupposable supposition.

To return from this digression, the record in John 20, does indeed agree with Mark 16: 9. It shows that Mary Magdalene had not seen him before the first day of the week, and that she was the first one who did see him; and at that first revelation he could permit no one to touch him, because he had not then ascended to his Father. But in his then resumed, exalted, immortal nature, he could go and return more quickly than the angels, whose movements seemed to the prophet like a flash of lightning (Eze. 1: 14); and we may suppose that he ascended to his Father, to receive his approval of his sacrifice, and was almost immediately again present on earth to receive the worship of the women (Matt. 28: 9), who could now approach him freely, to show himself to all the other disciples, and talk to them more fully "of the things pertaining to the kingdom of God." Acts 1: 3. And as we go back in imagination to that first day morning, and consider what a morning it was to them of multiplying wonders, and joyful surprises; how they must have gone many times back and forth, singly and in groups, to the sepulcher, and iterated and re-iterated to each other the wonderful tale, while they could scarcely believe their own senses,—it is easy to account for all that all the evangelists have written, and find a place for all which they have individually and collectively described, and even more. And it is certain that Mark declares that the rising of Jesus from the tomb was early on the first day of the week. Any other construction spoils the sense of the narrative.

(Concluded next week.)

VISIT TO SCOTLAND.

LAST June we procured an excursion ticket to Glasgow, in order that we might visit some parts of Scotland, and see what could be done for the truth there. There have been many thousands of papers sent to Glasgow, since the paper has been published in England. As a result of this effort, a list of subscribers was received, some of whom have continued to take the paper until the present time. We visited some of these individuals. Some of them were men of influence and position in Scotland. One was a lawyer, and a Christian gentleman. He appeared much interested in our work, and was anxious that we should prosecute it further in that city. When asked what steps he would advise us to take, he seemed to take in our situation at once, and began to suggest what, to his mind, was the best course for us to pursue. He took down the city directory, and called my attention to certain names of persons whom he knew to be liberal-minded people. He said the work of getting started in such a large city would be expensive; and if we were like most missionary societies, we were probably short of funds; and so it would be best to secure the interest of some of the very best people first, and of those who would be able to help us financially and otherwise in our work. He then made out a list of some to whom it would be proper to send papers. Thus he went on, and suggested principally the plan which we follow in our tract and missionary societies.

Some of those whom we visited while on this journey, were on the point of keeping the Sabbath. In Edinburgh, about fifty miles from Glasgow, there were many places of interest. We visited a room in which the Covenanters were tried and condemned, and were pointed out the location of the table upon which the "boot" was placed, an instrument which was put on the leg, causing sufficient pressure to crush the bone. They also made use of "thumb-kills," in which the fingers were placed, and the bones crushed by the pressure brought to bear upon them. Many other instruments of torture were used, the object being to extort from the victims a confession that would betray themselves or others suspected of heresy. Many young people were subjected to this torture, to cause them to betray their parents. To be upon the ground where these scenes were enacted, and to have the very spot pointed out

where the judges sat, and where the victims were placed for torture, brought vividly to mind those times described by the historians of the Reformation. We also visited the house of John Knox, and the cathedral in which he preached, and the room where he was summoned before Queen Mary, when he bore so decided a testimony in favor of God and his truth. We were successful in obtaining a history of these times written by Knox himself, and also other books of the same character, which are now out of print. Looking over these histories, and reading of the circumstances which called forth some of the expressions which Knox used, is enough to inspire the heart with the spirit of the Reformation which existed then. One cannot but honor such men, whom God used to secure for us the religious freedom which we enjoy to-day.

In all parts of Scotland, there is a disposition among certain individuals, to investigate the truth. We visited a Dr. Stewart, in Aberdeen, who had a hydropathic institution in that place, and also made the acquaintance of a brother of one of our brethren in the Review Office. These gentlemen are interested in the health work. We felt that our visit to Scotland was a profitable one, and might result in the advancement of the truth. God has people everywhere, and not only will he gather them out of every nation, kindred, and tongue, but out of every grade of society. The last message to the world will go before kings, as well as before the humblest of men. We felt encouraged at what we saw in Scotland during our three weeks' stay there.

Our work in England also seems to be progressing. Individuals are becoming interested in the truth. Two who have recently been engaged in giving Bible readings in London, left July 27 for Antigua, West Indies, well supplied with publications. They propose to prosecute the work there among their friends. We were sorry to have them leave, as they were beginning to get a useful experience in the Bible work; but we have strong hopes that many others will be raised up to help in the work. God has not left the mission here in England, but is still impressing hearts; and although the work does not move so rapidly as in many places, yet we believe that a great work will be accomplished in the city of London and throughout the United Kingdom before a great while. There is scarcely a missionary station in the world, which has not a local society here in London. We see no reason why plans should not be laid, and publications placed in the hands of these missionaries, and those going to these stations, who will carry the light of truth to them.

While these societies are interested in the work of the gospel, and willing to co-operate with us to a certain extent, we would not convey the idea that they are ready to take our most doctrinal books at once, and send them out to their missionary stations; but they will accept such works as the "Life of Christ," and books which are not purely denominational. General works and those on the prophecies they would also be willing to take, and scatter among the people in various distant fields. Not all missionaries are believers in the doctrine of the world's conversion. There are societies with which we have become acquainted, who teach their workers to believe that the world will not be converted; that the tares and the wheat must grow together until the harvest; and that the harvest is the end of the world. To us it appears that this is as important a field as we have ever entered, and as interesting a phase of the missionary work. Already we have seen some good indications in this direction. At a future time, we will give particulars respecting some openings which have already presented themselves.

S. N. H.

WHAT A PITY!

From the way some of the National Reformers talk, one would think the country on the verge of destruction, and that the only availing remedy would be to put God into the Constitution. The Rev. M. A. Gault prints in the *Christian Statesman*, the substance of a letter from an Iowa man, in proof that the nation is mad, and apparently growing worse daily. The following are some of its most striking lamentations:—

Our nation does not know God, therefore we deify men, and then worship them; not only the rabble do this, but the intelligent and multitudes of so-called Christians. God is not in all their thoughts, in relation to political matters. In the language of one of the most notorious sons of the Republic, "They have retired God from politics."

According to this modern Jeremiah, "a horrible thing is committed in the land." What is it?—Why, men deify each other, because they do not know God. Strange it is, that such a discovery has been reserved to the National Reformers of to-day! Have they been asleep? or are they blind from their birth? Do

they not know that the same evil has existed from time immemorial, and that it has existed all this time from the same cause?

The history of idolatry is as old as the world. Beginning with the earliest records of Egypt, its mythology has overflowed with the deification of man. Take the universal empires of the world, from Assyria down; their tendency has been the same. And how was it finally proposed to cure the malady?—Why, in just the same way exactly, that the National Reformers now advocate to destroy the evil.

And with what success did they meet?—Certainly not the best, or the system then adopted would not have been discarded by following generations. But let us briefly look at this early effort to subdue the passions of men by human legislation, and watch its effects as recorded in history for our benefit. In the fourth century, the Council of Nice was called, and presided over by a Roman emperor, to legislate in behalf of the Church, touching its peculiar dogmas. The result was, a large proportion of dissenters were deprived of their rights as members of the church, and in many cases, as citizens of the commonwealth in which fortune had placed them.

But aside from the undeserved disgrace brought upon honest dissenters, were the measures begun to be adopted in the fourth century, and continued, with added follies, to modern times, effective in destroying idolatry in the church? This question hardly needs an answer. Who does not know that, following the legislation of the Nicene Council, the papal hierarchy developed more rapidly than ever before? It does not need to be stated, either, that the very foundation of that system was the deification of a man, and in some cases, one who was sunk to the level of a brute.

This was done, too, by men of intelligence—a multitude of "so-called Christians." They openly addressed their deified man as, "our Shepherd," "our Physician," "a second God upon earth," "the Lion of the tribe of Judah," "the promised Saviour." And this man-made god, the pope, not only received such adulation, but used the power it conferred upon him, to deify innumerable other but lesser lights, and to persecute to the death those who were not disposed to pray to and reverence these canonized saints.

Did not these people know God?—They professed to. Did they belong to the church?—They certainly did. Then why was not the evil cured?—Simply because that, instead of conferring church membership upon people, on account of their conversion to God, the legislation of the State voted them Christians, on their subscribing to the dogmas of the church. In other words, they had a Church that controlled the government; and the government, in turn, legislated for the Church. It was the very same incongruous admixture of religion and politics now demanded by these rampant National Reformers.

Why do they not rather preach Christ; and seek the conversion of the masses, who would then have a conscience to assist them in finding the path of duty? Would not that be better than to clamor so loudly for national laws declaring the citizens and the country Christians? If the National Reformers should succeed in their Herculean efforts to unite church and state in this country, have we any evidence that they would not continue to deify men, as did the Roman Church? Is it not probable that making the points they now call for, they would then advance another step, and demand that all dissenters be punished for violating the laws of the land?

What would be more natural than, after having secured a law in the land, demanding the recognition of certain forms of religion, a further demand should be made to have the law enforced? And in enforcing such a law against its conscientious dissenters, how essential that the law be so construed as to convict for trivial offenses, and make examples of those who stubbornly refuse to subscribe to such libels against their own conscience.

Is this drawing the matter out beyond its legitimate lengths?—Let the history of the original movement in the Roman Church testify. Look at the list of martyrs swelling into the millions, who went down under the carrying out of just such a measure as that. Are men to-day any better at heart than then, when similar power is placed in their hands? Is not the ambitious greed of man as strong now as then? If civil power is put into the hands of the Church, to be exercised according to the dogmas of her faith, would she be more merciful to those who conscientiously differed with her in religious belief, than was her great prototype, the papal power?

The very fact that the aid of the civil law is invoked in the scheme of the National Reformers, to bring about what they have not good religion enough to effect by moral suasion, shows that they are in desperate straits; and that if the power to put down their enemies by civil law is put into their hands, they will not fail to use it as their most potent argument.

It may be that the leaders of the National Reform movement do not fully see the legitimate end to which their plans will carry them. In this case, they could not be expected, at this time, to reveal the future course of their operations. If they do see some of the bitter results that are sure to follow in their wake, it would not do, as they well know, for them to declare at the outset, their full intentions; for then their plans would be defeated by their own

zeal. But underlying some of the statements they have already made, one may read the possible lengths to which infatuated men may be induced to carry their pet ideas of national religion.

J. O. CORLISS.

CHAUTAUQUA LETTERS.

Chautauqua, N. Y., July 29, 1888.

EDITOR REVIEW AND HERALD.

DEAR BROTHER: The "Chautauqua School of the English Bible" cannot fail to do a great deal of good, not only in a general way, by promoting interest in the Bible, and by aiding in the formation of correct habits of Bible study, but also by opposing some vital errors, and by teaching directly what we regard as some of the most important truths for our times.

For example, Dr. Broadus, while considering the epistles to the Thessalonians, called attention to the many expressions about the second coming of Christ. He said it was a favorite theme with the apostle Paul, and that he himself believed in the second literal coming of the Saviour. A lady inquired if he believed in a *personal* second coming of Christ. He replied that he believed what the angels said to the disciples when the Saviour was taken up from them into heaven: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"Right here," he continued, in substance, "let me take occasion to speak of the doctrine of the millennium. It is quite popular, with all denominations, to speak of a time of universal righteousness and peace before the Lord's second coming; but the Scriptures give us no warrant for such a view." He said that he spoke thus particularly, that he might correct an error which was pervading theology to such an extent as to do real injury. The Saviour's question, "When the Son of man comes, shall he find faith on the earth?" implies that there will be but little faith; and this text alone he considered as conclusive proof that the world will not be converted when Christ shall appear. Several times Dr. B. has spoken against this doctrine, and no one in the class has objected.

Of course, the Doctor does not sympathize particularly with the view that the coming of Christ is at hand; but thinks, rather, that he may not come for centuries, though we should not put off the event, and should be constantly ready for it. In private conversation with Bro. Starbuck, he said there were two extreme views of the subject, both of which he was sure were wrong. One was to set the time for Christ's coming, and the other was to put it away in the distant future. He was sure the truth lay between these extremes, but just what the golden mean was, he confessed he did not know.

Bro. S. replied that he thought he could tell him,—that the truth was to be found in the Saviour's words, "When ye shall see all these things, know that it is near, even at the doors. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The Doctor thought that that passage applied to the destruction of Jerusalem.

Sometime I shall ask Dr. Harper to apply (to this idea that we can know nothing about when our Lord's coming is at hand) a principle which he stated in a Bible reading on the book of Amos. The passage was Amos 3: 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;" and the principle was this, that whenever any great calamity was to come upon the people as a punishment for their sins, the Lord would send them a warning, and give them opportunity to repent. The language sounded as familiar as though I were listening to a sermon from the Tabernacle pulpit. What will he say when he is asked to apply that principle to the time of the coming of the Son of God in flaming fire, taking vengeance upon the ungodly?

Perhaps some of your readers, especially those who are interested in the study of Hebrew, may appreciate a personal note in reference to Dr. Harper. He is the founder of the "American Institute of Hebrew," in which 600 or 800 persons are studying the Old Testament in the original tongue; the author of a series of text books for the inductive study of Hebrew, which is rapidly supplanting all others in the United States, and is attracting the favorable attention of scholars in the Old World; he is Principal of the Chautauqua College of Liberal Arts, occupies the chair of Semitic languages in Yale University, and is probably the best teacher of Hebrew in the United States. He has done more to revive the study of the Old Testament than any other man; and yet he is but little more than thirty years of age. A college graduate at fourteen, he completed a post-graduate course, with the title of Ph. D., at nineteen; and is to-day the foremost promoter of a great movement for the revival of Old Testament study, being in addition to all the things I have mentioned, and probably more of which I do not know, editor of the *Old Testament Student* and of *Hebraica*.

On the first Friday I was here, I said to him, "I cannot meet with the class on Saturdays, Doctor." "Why?—O yes; I see, I see," he replied, "You can study Sundays, then, and keep up the lessons. That will be all right." C. C. Lewis.

Progress of the Cause.

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

FAITHFUL SERVANTS.

MRS. L. B. PRIOR.

"And what I say unto you, I say unto all, Watch!" *Mark 13:37.*

Who are waiting! Who are watching
For the Lord to come!
Looking for the heavenly reapers,
And the Harvest Home!

Who are list'ning, now, expectant
For a welcome voice!
Lo! "Behold the Saviour cometh,"
Let his saints rejoice.

Who has lamp all trimmed and burning,
Forth to go and meet
Him, who comes in regal splendor,
Clouds about his feet!

Men's traditions, God's commandments—
Which are counted least!
Who accepts a full redemption,
Through our great High Priest!

Who are keeping, now, the Sabbaths,
Which God sanctified,
When he built the world and swung it,
On its circuit wide!

Who is trusting every promise
In his holy Book,
Climbing bravely over error,
With uplifted look!

"Beautiful upon the mountains"
Are the feet of them,
Who glad tidings of salvation
Bear to dying men.

Glorious a hope that brightens
With each passing day;
Every sun-rise bringeth nearer,
His epiphany.

Content, Florida.

MY CLOSING LABOR IN EUROPE.

WHEN I wrote my last report, the first of June, 1887, I had just joined my brother, D. T. Bourdeau, to labor with him in Southern France. Our tent was pitched in Calvisson. We spent some time each morning in giving Bible readings and other instructions to the helpers; after which much of the time was devoted to laboring from house to house, as the way opened. It was soon decided that my brother and Bro. Gadaud should go to another part of France; but Bro. Beynet remained with me.

During the two months that I was there, I held meetings at four different points, and preached nine times each week; besides laboring as above, and was frequently deprived of needed rest and sleep. As is usual in that part of France, the weather was extremely hot at that season of the year.

Our meetings were made glad as we saw a goodly number deciding to embrace the present truth. There were four in Calvisson, eleven in Brignon, two in Verges, besides several more there who were fully convinced, and soon commenced to obey. One was added to the number of believers at Nimes. The first Sabbath in August, soon after my brother's departure from America, I preached once at Calvisson, twice in Brignon, and once in Nimes. That day I also arranged to baptize four in one place the next Sabbath, and eleven in another place the evening following.

But the next morning, only a few hours after this arrangement was made, I was prostrated by a burning fever, and became delirious. The physician who attended me, soon stated that he could not help me. I urged to be removed to Basel, Switzerland. This seemed a dangerous move; yet in the providence of God, it proved to be my salvation. During my long and severe sickness, my dear Bro. B. L. Whitney did what he could in seeing that I was suitably cared for; and when the physician stated positively that I could not recover, and my wife and friends in America were informed of my condition, he arranged to have special seasons of prayer for me at his own rooms, and to have one of the preaching brethren come and pray at my bedside after each season of prayer. The doctor was not aware of this; yet when he examined me for the first time after prayer had thus been offered, he lifted up his hands and exclaimed with astonishment, that a change for the better had taken place in my case, for which he could not account. Difficulties that human skill could not reach had disappeared. Owing to the state that my mind had been in from the first, I could not then re-

alize what the Lord had undertaken to do for me. Two weeks later, when I began to realize how wonderfully God had wrought for me, I tried to praise him for his goodness, and was greatly blessed. I examined myself and saw my weakness and my unworthiness as I had never done before. I felt assured that God had afflicted me to save me, and that he was raising me up to give me an opportunity to engage more faithfully in his service, and to gain a better fitness for a home in his everlasting kingdom.

I gradually regained health and strength; and was enabled to cross the deep waters, accompanied by Bro. Whitney, my son Arthur, sister D. T. Bourdeau, and others; and reached Battle Creek, Mich., Oct. 26, 1887. Last winter I had the opportunity of taking some treatment at the Sanitarium in that city, and by the blessing and mercy of God, my health is considerably improved. As I exercise faith, and try to labor again in the Master's vineyard, my mental and physical strength increases. My courage is good, and my confidence in the glorious cause of the present truth is unwavering. "O taste and see that the Lord is good, unchanging is the man that trusteth in him." A. C. BOURDEAU.

South Stukely, P. Q., July 25.

NOVA SCOTIA.

TRIVERTON.—About ten years ago, Bro. I. R. Israel gave a few lectures here on the prophecies, and some two or three accepted the truth; and that is the way the seed was first sown here. Since that time, myself and wife, while living at Gardner, Mass., heard the truth of the third angel's message and the claims of the law of God presented in such a clear and forcible manner, that we were led to investigate for ourselves; and the result was that we took a decided stand on the commandments of God and the faith of Jesus, and united with the S. D. A. church of South Lancaster, Mass.

Last autumn duty seemed to call us back to our native home, and we returned in the early part of the winter, and with the few that are here, are trying to keep the light of present truth burning. A Sabbath-school was organized, and we have since met regularly from week to week. Our school now numbers about fourteen, eight of whom are children of those not of our faith. We have also had a Bible reading each Sabbath, and have now started a prayer and social meeting, in connection with the reading.

A short time since, we had a visit from Bro. C. R. Robbins, of the Brooklyn, N. Y., mission. Bro. Robbins is a native of this village. He spoke very encouragingly of our school, and the work we are trying to do here. On Sabbath, July 21, we were favored with a visit from Eld. Goodrich, of Maine, who is the first S. D. A. preacher that has ever visited this place. An effort was made to get the Disciple meeting-house for him to speak in, on Sunday, but the privilege was refused us. The Baptist brethren, however, kindly let us have the use of their house for two meetings. On Monday and Tuesday evenings, July 23, 24, Bro. Goodrich spoke in a private house. In all the services held, the people seemed to pay the closest attention to the word spoken; and we trust that good results of these few meetings will yet be seen.

This being a very busy time of year with the people, it did not seem advisable to prolong the meetings now; but we hope to have some one come here during the early part of next winter, and give a course of lectures, fully setting forth the claims of the law of God. My prayer is, that we may be faithful, and may yet see a few gathered out of this community who will be ready to meet the Lord when he comes.

July 29.

AMOS E. OUTHOUSE.

OHIO.

[In a private letter from Cincinnati, to one of the brethren in this Office, the following encouraging words occur, which we are permitted to present to the readers of the Review:—]

"Within the last two months, two more here have begun keeping the Sabbath, and three others are on the point of doing so. I think one of them will keep next Sabbath for the first. D. D. McDOUGALL."

WILMINGTON.—We closed our effort at this place on the evening of the 29th, having continued six weeks. When we came to this city, we found a very strong prejudice against our people. It seemed, for a time, that we would not be able to get any hearing, but prejudice soon began to give way, and our congregations greatly increased. Excellent attention was given to the word spoken. At our closing meeting, there were supposed to have been 1200 present. This town seems to be stirred from center to circumference over the truths presented.

It is almost universally admitted that we have the truth on the Sabbath question, but to get the people to act, is a more difficult thing. We have not seen all accomplished here that we had hoped. Nine adults have decided to keep the Sabbath; six have signed the covenant. We organized a Sabbath-school of sixteen members, and now leave them, to attend our State meeting, believing that if they are

faithful in living out the truth, many who are now undecided, will be added to their numbers.

July 30.

H. W. COTTRELL,
L. B. HAUGHEY.

VERMONT.

CHELSEA.—The interest here is still on the increase. Although the attendance at the tent is not large, yet many are thinking deeply of these things. We have five meetings per week in the tent, besides holding meetings in three other places, a few miles out, making, in all, eleven services each week, besides Sabbath-school, one regular Bible reading, and visiting. A number are keeping the Sabbath. We feel the need of the help of the Lord in the work.

H. W. PIERCE,
W. C. WALSTON.

INDIANA.

RIDGON.—We have now been here a little more than two weeks, and have given twenty-three discourses. The law and the Sabbath have been partly canvassed; and already some are beginning to obey. Last evening the congregation numbered about 400, and the interest seems to be extending. We have many invitations to visit. Our first Sabbath meeting was held last Sabbath. The brethren came in from surrounding churches, while quite a number of interested ones met with us; and we enjoyed a profitable day together.

The children's meetings still continue with a good interest, and we think they are a means of drawing in the older ones. We shall remain here until the camp-meeting at Indianapolis, Sept. 4.

Aug. 6.

J. W. COVERT,
C. M. SHORTRIDGE.

WISCONSIN.

MONROE.—The work at this place has moved very slowly thus far. At first we had good audiences of the best people in the town, and many were desirous to hear on the Sabbath question. But after it was presented, nearly all ceased to attend. Still we have labored on, scattering tracts, and holding Bible readings; and now a few beams of light seem to be penetrating the darkness. During the last few days, the attendance has increased, some coming who have not attended heretofore.

The church here has been benefited by the meetings, especially the young people. Some, we trust, have been converted. Very little active opposition has been manifested. We trust, by the help of the Lord, to sow some seed that will bring forth fruit to his glory.

Aug 6.

W. S. HYATT,
B. J. CADY,
E. W. WEBSTER.

MILWAUKEE.—We began our meetings here July 18, and have held services each evening. The attendance has been very good, averaging from 500 to 700. Some have already commenced to keep the Sabbath, and others are deeply interested. The dragon is stirred, and he is busy trying to hinder the work, for fear his kingdom will suffer loss. Threat after threat has been made that if we did not leave the place, our tent would be torn down. An anonymous letter was sent, informing us that if we did not go, we might expect to suffer the consequences. This letter, which was dated July 28, gave us three days of grace. The time expired the last day of July, but we are still here, and preaching the third angel's message.

The officers take great interest in protecting us, and some of them have wished us success. We believe the Lord has a people here, and that they will hear his voice, and embrace the truth. When the "change of the Sabbath" was presented, the tent was surrounded by a large crowd, mostly Catholics, who created quite an uproar. The application of the little horn of Daniel 7, did not find a place in the heart of this people, since it brings to view the papacy, and the fact that it changed the Sabbath. We saw in this, something of the bitter spirit that will be manifested when the truth shall be preached to the world, just before the Lord returns.

This is the second German tent pitched in this State, and we hope to see many souls embrace the truth. Quite a number are interested, but how many will obey, we cannot tell. The principal points of our faith have been presented. The whole city seems to be stirred over these things, some being for us and others against us.

H. SHULTZ,
F. H. WESTPHAL.

MICHIGAN.

MILFORD.—The tent has been pitched in this place for six weeks; and though the interest is not such as we might desire, still there is not an entire lack of it. Two adults have fully decided to keep the Sabbath, and there are a number of others for whom we have strong hopes. It was at one time decided to remove the tent to another field, but it has since been con-

cluded best to remain here until those who are interested shall come to a decision, one way or the other.

About six dollars' worth of tracts and books have been sold, and \$4.77 has been received in donations. The people are very kind in supplying our temporal wants, but we have met with decided opposition from the ministers of the place. Eld. R. J. Lawrence is with me at present. We are of good courage, and are striving to make advancement in the divine life.

Aug. 6.

EUGENE LELAND.

GLADWIN, PINCONNING, AND KAWKAWLIN.—We opened the tent season at Gladwin, a thriving lumber village of about 500 inhabitants. We had previously advertised extensively through the local paper and by means of handbills. As the attendance was small, we made further effort to awaken an interest, announced special subjects, inserted paragraphs in the paper, and made a thorough visiting canvass; but without avail. While the people were amiable, few appeared to have any other concern than money-getting.

At Pinconning, as at Gladwin, we found a strong Catholic element, while the farmers are principally foreigners. Of the 1,000 inhabitants, only two or three dozen are attendants at the two churches. The attendance at the tent often numbered less than a dozen. Having spent a month at each of these places, we began meetings Aug. 3 at Kawkawlin, an old village five miles northwest of Bay City. Though Catholics constitute about one half of the population, still our tent is nearly filled each evening with attentive listeners; invitations to visit are numerous, and the donations generous.

J. C. HARRIS.
GEO. O. WELLMAN.
H. D. DAY.

GRAND RAPIDS, GOWEN, ONEKAMA, ETC.—From the 11th to the last of July I have labored at these and other places. At Grand Rapids I only stopped one day. I visited the Scandinavian brethren in their homes, and spoke to them in the evening. They are hated by their countrymen for the truth's sake, but if they live near to the Lord, he will strengthen them. I was glad to meet them, and also some of our American laborers there.

At Gowen our brethren are very much scattered, but they made a strong effort to come together, and we had good meetings, both at the church and at Tru-fant. Three persons were baptized and added to the church. At Onkama I found two families who had embraced present truth about ten years ago, but there was but little interest to hear the word of God. At Bear Lake, a small town about five miles from Onkama, are three Danish Sabbath-keepers, and also some American brethren. I held some meetings there in both languages, and the Lord blessed us very much.

At Iron Mountain I only stayed one day. When I went there last year, there was but one family who had embraced present truth; but another family received baptism at that time. Now one more family from the Baptists has begun the observance of the seventh day, and a sister, besides, wanted to be baptized, but was hindered on account of poor health. In the evening, I spoke in a church belonging to the mission friends, to a large and interested congregation. I believe this is a good field for labor.

At Iron River, or Stambaugh, I stayed four days. I spoke six times in the school-house, which was well filled every time with attentive listeners. I also held other meetings with the brethren; and by the grace of God, some difficulties that had existed for some time, were removed. More labor ought to be bestowed at this place. Surely the harvest is great, but the laborers are few.

On my way to Minneapolis, I stopped one day at Duluth. We had good meetings, and two were baptized. I was glad to meet with the brethren there, and they desired that I should stay longer. I have just reached Artichoke, Minn. It is some over a year since I was here. Bro. M. M. Olsen tried several times to come here last winter, but could not succeed on account of snowstorms.

Aug. 3.

L. JOHNSON.

IOWA.

CORYDON AND ALLERTON.—After having spent a little more than three weeks at Corydon, we were convinced that a longer stay at that place would not be advisable, yet we are not without hope that some fruit will yet appear from the seed sown there. A number of tracts and books were sold. Over twelve dollars in money were donated toward our expenses. Our tent is now at Allerton, Wayne Co. Twenty discourses have been given. The interest has been good from the first, and is still on the increase. The tent is well filled at nearly every meeting, and sometimes so many come that they cannot all get in; most of these, however, listen attentively from the outside. The Sabbath and the law question has been up for investigation during the last week, causing an unusual stir among the people, especially those of the Disciple persuasion, which is well represented here. Many are convinced of the truth, and not a few of

these are drawing near the valley of decision. Our courage is good, and our trust is in God.

July 30.

H. NICOLA.
MATHEW LARSON.

COLORADO.

DEL NORTE AND MONTE VISTA.—We closed our meetings at Del Norte July 8. Twelve signed the covenant to keep all the commandments of God and the faith of Jesus. We organized a Sabbath-school of fifteen members. We came to Monte Vista July 10, and are having quite a good interest. Several are almost persuaded to keep the Sabbath of the Lord. We hope to see a good work done here. This is the most important town in the San Louis Valley, and we are very anxious to see the truth take hold of a goodly number, that permanence may be given to the work in this valley. One of us meets each week with the company at Del Norte, to strengthen them in the truth. Last Sunday, July 29, one was baptized there, and others will soon be ready to follow the Lord in this ordinance. The interest there is still good, and two more have taken a stand for the truth, since we left there. We hope soon to be able to organize a church at Del Norte.

We are of good courage in the work.

Aug. 1.

G. W. ANGLEBERGER.
GEORGE O. STATES.

TEXAS.

FARMERSVILLE, PLANO, AND BLACK JACK GROVE.—After continuing four weeks, the tent-meetings at Farmersville were closed. We gave twenty-three discourses on the prophecies, the law and the Sabbath; but on other points of present truth we did not speak. It rained almost constantly during our stay there, and kept the people away. Three persons promised to obey the truth. Book sales amounted to \$7 77; donations, to \$3 90. We shipped our tent to Wylie, but on account of rain could not pitch it.

Sunday, July 8, I gave two discourses in a school-house four miles east of Plano. Bro. Huguley had made the appointment, but was not able to fill it. The house was crowded in the evening, with many outside who could not get in, and the attention given could not be excelled. July 10, I returned home after an absence of two months. Sabbath, July 14, I spent with the Black Jack Grove church. I found the brethren and sisters still firm. They meet regularly every Sabbath for Sabbath-school, but they had neglected the social meetings to some extent. Evening after the Sabbath, I spoke in a school-house three miles north of Black Jack, to an attentive congregation.

July 27.

W. S. CRUZAN.

KANSAS.

HORTON AND EFFINGHAM.—June 13 we pitched our tent in Horton, Brown Co. Here we continued some three weeks, but did not succeed in raising an interest in present truth sufficient to justify our remaining longer. One lady decided to keep the Sabbath, and we trust she will be faithful. July 4 we moved to Effingham, and began meetings the next Friday evening. Our congregations have not been large (averaging about seventy-five), though a fair interest is manifested. The Lord has blessed our labors, and eight, all heads of families, have signed the covenant; and we hope for others.

The Presbyterian minister spoke against us last Sunday morning, and the Catholic priest in the evening. On Monday evening we reviewed the Presbyterian minister at the tent, to an attentive congregation. The Lord gave liberty in speaking. We have many friends, though we never were in a place before where the wrath of Satan was stirred quite so deeply. But we feel that God will be our protection while we stand in defense of his truth. Our temporal wants are well supplied by the friends and brethren. We feel of good courage, and ask our brethren to pray for us, that God may continue to bless our labors, and that a goodly company may be raised up here.

Aug. 1.

R. H. BROCK.
JAMES A. MORROW.

AMONG THE CHURCHES.—From June 29 to July 31, I labored among the churches. The quarterly meeting at Altoona was a profitable one to the church. The preaching was close and practical. I had the privilege of laboring with Bro. C. McReynolds at this meeting. July 6-10 I spent with the church at Caney. This was a precious season; six were baptized, and five added to the church. From July 13-16 I attended the quarterly meeting at Moline. The Lord came near, and all were encouraged. I also had the privilege of visiting the Grenola church, and enjoyed a precious season with them. July 20-23 I was at Severy. This was quarterly meeting for Dist. 10. There was a good representation from the district. May God aid in the efforts to raise the standard of the T. and M. work in this district.

From the 27th to the 30th I spent at Newton. This also was church and district quarterly meeting. The

new director of Dist. No. 9 was present, and gave much encouragement to the work. Another bright feature of this meeting was the talks on health and temperance, by the president of our H. and T. Association. A vigilant missionary society and an H. and T. club were organized, and we feel that advance steps for this church were taken at this meeting. The time between these quarterly meetings was taken up in visiting companies and lonely brethren in other places. Brethren, let us be true to all the light given.

July 31.

W. W. STEBBINS.

MINNESOTA.

DULUTH.—About two years ago, a Swedish family here began to keep the Sabbath, being induced to do so by the reading of books which they had procured, treating on that subject. This family began a Sabbath-school at their own house. Subsequently my own family began to keep the Sabbath, and joined this little Sabbath-school. Two canvassers, Brn. Holmes and Coon, soon came and joined us, and by their labors while taking orders, our school soon had a membership of about twenty; while some others began to keep the Sabbath. One year ago, through the action of the Minnesota Conference, a mission was started here under the charge of Bro. and Sr. M. A. Winchell, who, together with the workers who were sent with them, labored faithfully to spread the truth, giving readings, and canvassing. During that winter Eld. Grant came to the city, and organized a church of about twelve members. Since then we have been visited by Brn. Johnson and Olsen, who favored us with good sermons. After the annual camp-meeting this summer, a tent was sent here, and meetings are now being held by Elds. Merrill and Lillard. Elds. Grant, Mead, and Olsen have visited us during these meetings, and although the attendance has been rather small, we are sure that good will be accomplished by these faithful workers. All are becoming more deeply grounded in the truth, and we hope soon to be so strong in numbers, that we may take measures to erect a church building, in which to hold our meetings and Sabbath-school.

July 26.

O. N. HOVE.

FLORIDA.

PABLO BEACH, ORANGE HEIGHTS, AND LAKE CITY.—The meetings at Pablo Beach were closed without the awakening of much interest. The brethren were much benefited, as were also a few others, but the car-loads of pleasure-seekers who came every afternoon for bathing and dancing, could not be induced to come to the tent. From Pablo Beach I went to Orange Heights, where the work of a year ago was left in an unfinished state. Bro. Crisler returned immediately to Pablo, because of sickness, and I was left alone. No one seemed to care especially to listen to the truth, except those who had received it either wholly or in part before. I was very much encouraged, however, in the work there. One brother signified his determination to keep the Sabbath, and two subscribed for the Review. The school-house was usually quite well filled, but my stay was necessarily very short, as I was anxious to pitch the tent again. I left many warm friends, whom I trust soon to meet again. I believe there are omens of future good for that place.

From thence I came to Lake City, and pitched the tent. Thus far a remarkably good interest has been manifested. I have held meetings every evening but one, since I came. Many prominent men of the town have attended the meetings. The tent has been well filled each evening. I have now given nine discourses, the last two of which were upon the Sabbath, the seal of God, and the mark of the beast. Already, one who has held the position of judge of the county court for thirteen years, together with Captain Sheffield, and others of the prominent business and professional men of the city, have accepted the Sabbath as truth. We have felt almost Pentecostal blessings, and trust we shall yet see a great work accomplished here. These men above named have worked zealously in scattering tracts on the state of the dead, etc., and in persuading the people in reference to the things of God. We trust to see all false doctrines eliminated, and the lamp of eternal truth permanently lighted in this place. Bro. Lipsey has been with me here, rendering valuable assistance in visiting and tent-work.

July 29.

I. E. KIMBALL.

IDAHO AND WASHINGTON TERRITORY.

FRANKLIN, BOISE CITY, AND DAYTON.—At the close of our excellent camp-meeting at Dayton, W. T., I was advised to visit the churches in Boise Valley, Idaho. The Franklin church had been passing through very severe trials. This was my first place of labor in this field. The church has about thirty members, and it has always been remarkably free from trials; but Satan was not pleased to have it continue thus. I was glad, however, to find the most of them united, and anxious to do their duty. The meetings were encouraging, and I left them hopeful for the future, and praying our Heavenly Father to bless them, and lead them safely through.

At Boise City four were baptized, and added to the church. This company was organized and has existed in the face of peculiar difficulties, but the Lord has worked for them. Some have been added to their number, and they are steadily growing, with good prospects before them. I hope the time will soon come when Southern Idaho can have continued labor, to develop the work. I thank the Lord for what he has done for the people there.

On returning to Dayton, I was surprised to find the large tent still pitched, and a call for meetings. The Disciples held their camp-meeting after ours, and spoke against our positions on the Sabbath and the mark of the beast. Eld. Jones's sermon on National Reform had aroused such an interest, that 300 came out to hear, and they continued to come until the subject had been quite fully presented. The Disciple minister, J. B. Daisley, saw the interest, and being evidently alarmed, resorted to falsehood in the local paper, concerning my statements, and also advertised Canright's tracts. I exposed his untruthfulness in the same paper, and his course was so inconsistent that many persons, and several of his own members, lost confidence in him, and thus he became powerless to oppose.

Then the Methodists became anxious, and called in Prof. Waker, of Hunterville Academy, of the United Brethren faith. He was advertised as a learned man, and without a peer as a linguist in this place. He spoke Sunday forenoon, and a reply followed in the afternoon, he being present. In the evening he spoke again. My second reply he did not hear. His whole effort was so much of a failure, that it was a subject of ridicule on the streets, verifying the truthfulness of Isa. 29: 13, 14.

Several have accepted the truth here. Six were baptized during the meetings, and Sr. Homming has come to follow up the work with Bible readings, and has an encouraging prospect. D. T. FERRO.

ILLINOIS.

RUSH AND CHICAGO.—I spent July 21, 22, with the friends at Rush, where I found nearly all firm in the truth. They keep up their regular Sabbath meetings, and are getting ready for organization. Some desire baptism, but will wait till camp-meeting. We are encouraged when we see our brethren, some of whom are young in experience, standing for the right. Nearly all pledged to pay an honest tithe, and to contribute each first day of the week an offering for the foreign missions.

I have spent much of my time in Chicago since the camp-meetings, in the interests of our new building there. Now we are able to say to our brethren in Illinois that the finance committee which was appointed at the Onarga meeting, to act with the Conference committee, have decided to build; the contract is let; and the work is expected to begin next week. The lot is on College Place, and is in a very desirable location in every particular. We are all more than pleased with it. The property is exempt from taxes, and we shall have free water, it being considered a charitable or religious institution. We have just paid eleven dollars for six months' water tax, because we are renting; and our regular monthly rent is fifty dollars. We are crowded into nine small rooms, while our boys are sleeping in the barn, where also we are obliged to keep the stock of books belonging to the tract society.

I state these facts, that our brethren may appreciate the situation. I know they will sanction our efforts in carrying out the plans we have entered upon, and will now come to our relief by paying their pledges. We hope also that others who have not donated, will now feel that they must do something to help establish the work in this city, the metropolis not only of their State, but of the West.

The Chicago American church of S. D. Adventists now numbers nearly one hundred. Within the last three weeks, ten new members have been baptized and received into the church, and others are deeply interested. We have but few workers, because we have but little room to accommodate them; and besides, our finances do not justify a great number of workers. The mission fund is exhausted and the society in debt; and yet we live in hope that the present year, with its abundant crops and promising harvests, will bring relief, by its offerings to our mission work. The time for small fruit is now at hand, and we would ask our brethren to remember the mission while they are gathering and canning fruits for themselves. R. M. KILGORE.

AMONG THE CHURCHES.—After spending a short time the early part of last winter, in visiting churches in the interest of the missionary work, I labored a few weeks at Oakland and Hindsboro, in company with Bro. Geo. Thompson. Several there were persuaded to accept the truth, some of whom united with the Oakland church.

From this point I visited West Salem, Greenup, and Keenville; and in all of these places the "Testimonies" were procured and placed in libraries by the brethren, a new interest being felt in them, as regards our missionary work. From this point I went to Cypress Junction, in the extreme southern part of the State; and here in a new locality, where the

truth has never before penetrated, a little company of Sabbath-keepers was the result of a series of meetings. The Catholics are the leading element in this neighborhood, and their characteristic bitterness against the truth was very soon manifested; but God blessed, and a Sabbath-school and prayer-meeting were organized. Several copies of the *Good Health* and the *Review* were taken, with a club of *Instructors*. I left them in good courage, but feeling that they were as sheep among wolves. I then resumed my tour among the churches of Southern Illinois. Afterward I went to the Kansas camp-meeting. From this point I returned to Springfield, Ill., where it was decided that, after a short visit to Oakland, I should hold tent-meetings in Duquoin. The meetings at Oakland were held in an inviting grove, known as Jack Oak. It resulted in the addition of one to the church by baptism, who was at that time bitterly opposed by her friends. Since, however, her husband has embraced the truth also. Several others were interested, and through the earnest spirit of missionary work which has been revived in the church, have since embraced the precious truth of God. I believe, dear brethren of Southern Illinois, that effort for others is a sovereign remedy for all church difficulties, and the royal road to growth and success in our churches. If they would prosper, I verily believe the proverb must be verified in them, "He that watereth shall be watered also himself." It is sure that Satan will find work for idle hands to do; and where there is not a spirit at work on the outside of the church to build it up, there will be a spirit at work on the inside to tear it down. Work for God and souls, brethren; and God will work for you.

I went from Oakland to Duquoin, where meetings began June 26. Being alone, I was confined to the tent much of the time, which prevented my visiting to any extent, until July 10, when my sons coming from Kansas, one of them took charge of the tent, thus giving me liberty to visit from that time. I feel very sure that much more good was done by visiting among the people and giving Bible readings, than by preaching. To the present date, seven have signed the covenant, and several others are keeping the Sabbath, and expect to unite with the church. God has blessed them with grace to step out, under the bitterest opposition, to keep the commandments of God and the faith of Jesus. The work is still onward, and I praise God for his blessed truth and the gift of his Holy Spirit. I am of good courage.

G. H. ROGERS.

THE CANVASSING WORK IN PENNSYLVANIA.

We are glad to notice some encouraging omens in this branch of the work in this Conference, and to see that there are those who are willing to sacrifice home and personal comforts, in order to enter it. But still the responses to our call for help have not come in as we desire to see them. There are many young people, as well as older ones, who could be useful in this work, if their talents were consecrated. What more exalted work can we engage in, than that of getting our publications before the people; the results of this will be seen not only in this life, but through an endless eternity! Moreover, we have the assurance of the spirit of prophecy, that thousands will yet be converted to the truth, who have received their first impressions from our publications. These should be sufficient reasons for our devotion to the work.

We are now prepared to assign territory, and to instruct all who may offer themselves as canvassers. It must be apparent to all that the success of the work is not dependent on the general agent alone, but demands the co-operation of church clerks and district directors, who are acquainted with those who could be induced to enter the canvassing work. Some are meeting with good success in the field, and we know that many others could gain a good livelihood, and at the same time be engaged in the work of saving precious souls. Shall we not hear from others who will give themselves to this important work? My permanent address is Williamsport, Pa., Box 2716. E. W. SNYDER, *State Agt.*

TENNESSEE.

COLUMBIA, FRANKLIN, SADLERSVILLE, ETC.—May 1, I came to Columbia, where there were already a few Sabbath-keepers, to begin tent-meetings; I found Eld. J. Sisley already there. Through the kindness and influence of Dr. W. C. Sheppard, we were tendered the free use of a nice lot in a central part of the town. We began meetings Friday evening, May 4, and continued until June 20. From the very first, the attendance was small, with but little interest manifested. Some, however, were moved to acknowledge the truths taught, and even yet we have not lost all hope for them. There are about a dozen Sabbath-keepers now at this place. Some of these, who were observing the Sabbath merely because their friends did, are now, we believe, keeping it from a purer and better motive; *i. e.*, because it is the Sabbath of the Lord. We do not feel that the labor bestowed at this place has been in vain, although we were obliged to leave without seeing the results for which we had reason to hope. Bro. Sisley

remained with me for about two weeks, when he left for another field. The donations were about \$14.50, and book sales about the same. The "Christian" minister preached against the Sabbath and the law, and I reviewed him at the tent, upon which I was met with a public challenge for discussion upon the Sabbath and Sunday question. There seemed no honorable way to avoid it, so I accepted. Arrangements have since been made to have it take place Sept. 3-7.

June 25, I came to Franklin, and after several days' search found a place for the tent. Meetings were begun June 29, with fifty or seventy-five present. Eld. Rees soon joined me, and we labored earnestly for the people, to instruct and interest them; but they, with a few exceptions, seemed wholly indifferent to the truth. Some ten or twelve years ago two of our ministers tried to get a hearing at this place, but without good results. We moved our tent to Sadlersville, where we now are. The interest and attendance are small; but we work, and try to hope.

Sabbath and Sunday, July 28, 29, I visited the little company at Center, and found them all firm in the truth. Some of them have had peculiar trials to meet; but if firmness for the side of truth is manifested, God, by his gentle Spirit, will aid them in every trial. We celebrated the Lord's ordinances, every member being present. The Lord came especially near, and it was a good day for us all. One was added to the church. May the light of God dispel all darkness from the hearts of this little band, and cause them to thrill with new life.

E. E. MARVIN.

THE CANVASSING WORK IN MISSOURI.

From the numerous inquiries made, I see that there are many who are thinking of this branch of the work. Would that many might think of it until they would become so filled with the idea, and so impressed with the magnitude of the field before us, that they would give themselves to the work. It is no longer a question, whether books can be sold, or whether a canvasser can make a living selling our publications. It is true, there are some who cannot make a success of it; and it is equally true, that many do not succeed at anything they undertake.

We want a class of workers who will enter this work, because it is God's means of reaching many who would not otherwise be impressed with the truth. It is an honorable work, and we want those to engage in it who have been successful in other business enterprises. Shall we have them? I believe we shall. There are those who have gone out under most discouraging circumstances, and have sold our books to the poorest of people, as a class. One brother in Southern Missouri travels over mountains covered with rocks and brush, seeking out the scattered settlers in a new country. Yet books can be sold even to them; and why should any of us plead hard times, or inability to sell, under more favorable circumstances. We have good territory in this State, that has never been entered. Brethren and sisters, we want you to take hold of this work.

I have been in Kansas City two weeks. The sale of books was slow in the town, so our canvassers decided to try the country adjacent to the city, as an experiment. One brother canvassed a small village with "Thoughts on Daniel and the Revelation," securing five orders in one day. In the next village he secured seven orders in one day, and three the next half day; but while canvassing in Kansas City, he took only about one order daily. Two other brethren canvassing in the country, secured forty-nine orders in seven days, with two conditional orders, for "Great Controversy, Vol. IV.," which is an average of 3½ orders daily for each, at an average price of two dollars per copy. This has encouraged the workers. We expect to be able to form a company to work Jackson, Johnson, Saline, and Cooper counties. We have six brethren at Kansas City, and three sisters who will go from the camp-ground. There are several others who will go out from this meeting. Now is a good time to begin. Why not come to this meeting prepared to join a canvassing company, and work where we can all be near together, until after the holidays. It is practicable, and I believe the Lord would be pleased by such a course. Shall I not hear from many who have not reported for many weeks? Address me at 2006 E. 23rd St., Kansas City, Mo. H. D. CLARK.

WEST VIRGINIA CONFERENCE PROCEEDINGS.

THE West Virginia Conference of S. D. Adventists convened for its first annual session at Salem, in connection with the camp-meeting, July 24, 1888, at 9:30 A. M. The President, Eld. W. J. Stone, in the chair; the meeting was opened with prayer by Bro. E. B. Hoff. The Secretary being absent, D. N. Meredith was chosen secretary *pro tem.*

The minutes of the organization of the Conference were read and approved. Eight delegates, representing three churches, were present. The church recently organized at Amos asked for admittance into the Conference, which was received, with its two delegates.

The Chairman was authorized to appoint the usual committees, which were announced as follows: On

Nominations. E. B. Hoff, R. F. Hamilton, David Haddix; on Resolutions, E. W. Farnsworth, C. Eldridge, A. A. Meredith; on Credentials and License, R. A. Underwood, J. F. Meade, E. B. Hoff; on Auditing, D. N. Meredith, R. F. Hamilton, E. B. Hoff, James Conely, E. E. Varner, C. Eldridge.

The Conference then adjourned to call of Chair. SECOND MEETING, AT 9:30 A. M., JULY 27.—The report of the Committee on Resolutions was called for, and the following was presented:—

Resolved, That we heartily indorse the recommendation of the General Conference to lay aside each first day of offering, as God has prospered us, for the support of foreign missions.

Resolved, That it is the duty of every Seventh-day Adventist to religiously lay aside one tenth of his income for the support of the ministry at home; and that we, as a Conference, do pledge ourselves to a faithful and Scriptural discharge of this duty.

A motion was made to adopt the report by considering the resolutions separately. The first was spoken to by Elds. Farnsworth, Underwood, Stone, Bro. C. Eldridge, and others, and adopted.

Adjourned to call of Chair. THIRD MEETING, AT 10:45 A. M., JULY 30.—The reading of the second resolution was called for, and after some remarks, it was unanimously adopted by a rising vote. The Committee on Resolutions further reported the following:—

Whereas The most of our brethren are engaged in business that brings in money in small sums, and not having a proper place in which to lay it aside, they often spend it in procuring the necessities of life, fully intending to replace it at the end of the quarter, but usually failing; therefore,—

Resolved, That we approve of the box which has been prepared for individuals paying tithes in West Virginia; and we request this Conference to place this box in the hands of all who will comply with the requirements printed thereon.

This resolution was spoken to by Eld. Stone, A. A. Meredith, and E. B. Hoff, and heartily adopted. The Committee on Nominations reported the following: For President, W. J. Stone; Secretary, D. N. Meredith; Treasurer, B. B. Johnson; Executive Committee, W. J. Stone, J. A. Stuart, J. B. Ramsay.

After considering each name separately, this report was adopted. It was voted that Eld. W. J. Stone be sent as a delegate to the General Conference. It was recommended that D. N. Meredith act as State Treasurer until B. B. Johnson returns to the State. The Treasurer's report showed that \$456 73 tithe had been received the past year,—an increase of \$110.01 over that of last year.

The Conference adjourned *sine die*.
W. J. STONE, Pres.
D. N. MEREDITH, Sec.

THE WEST VIRGINIA CAMP-MEETING.

ON account of a destructive flood at Clarksburgh, the grounds procured for the meeting were unavailable; therefore the meeting was removed to Salem, a town of about 500 inhabitants, twenty miles west of Clarksburgh, on the B. & O. R. R. Although the change of place for the meeting was too short to permit of notice being given in the Review, our brethren were notified, and the meeting was well advertised in the community, and along the line of the railroad.

Upon reaching the camp, Tuesday evening, July 24, we found some twenty five tents neatly pitched, in a convenient form, about twenty five rods from the depot. The large pavilion, a tent for the bookstand, furnished with a good supply of our reading matter, also two other large tents well pitched, gave the camp an appearance which compared very favorably with our older and stronger Conferences. Eld. E. W. Farnsworth, C. Eldridge, and the writer were the laborers from abroad. I think there were about seventy-five of our own people encamped on the ground. The attendance of those not of our faith was large, from the beginning of the meeting. The Seventh-day Baptists have been in the township of Salem for more than 100 years. They have a church membership at Salem of about 200. These, however, do not all live in the village, but are largely scattered in the surrounding community. Nearly all of the business men of the town are Seventh-day Baptists. This people attended our meetings quite generally, and seemed well pleased with the manner in which they were conducted.

There were not less than 2,000 on the ground on Sunday. The trains came loaded from all directions while for miles around, the people came with teams. The best of attention was given to the preaching, which was largely upon the fundamental points that distinguish us as a people. The best of order prevailed. The S. D. Baptists have had a molding influence in Salem for the past century. There was one feature which I noticed with great pleasure. Among the young people of Salem there was manifested a sober, manly decorum, which speaks well for them. I had occasion several times to pass the streets where the young men of the town were playing ball, or otherwise congregated together, and do not call to mind an instance where I heard an oath, or any of

the vulgar slang which, in these days of corruption, is so prevalent everywhere among the young.

We were happy to form the acquaintance of some of our S. D. Baptist friends at this place. On Sunday a large number of tracts on the Sabbath question were sold. We are sure that good will result from the efforts put forth at this meeting. One church was received into the Conference. The tithe has increased about one third during the year. Considerable attention was given to the canvassing work, in which department Bro. Eldridge labored with interest and zeal. Our brethren separated with new courage and hope, to press the good work with earnestness during the year to come.

R. A. UNDERWOOD.

Special Notices.

TO CHURCH TREASURERS IN MAINE.

PLEASE send in all the tithes to S. H. Linseott, 110 State St., Bangor, Maine. We shall need it all, to meet the running expenses of the Conference. Two tents are in operation this year, and this calls for additional means. Let us remember God's cause; a tithe of all our income belongs to him, to carry forward his work.

J. B. GOODRICH.

NOTICE FOR MAINE!

ARRANGEMENTS have been made for all coming to the camp-meeting at Bangor, to stop at the Maine Central Depot. Deliver your checks to the man having on his hat and on his wagon, "Barnes's Express." Ten cents will be charged for trunks, and fifteen for passengers. Money will be saved by heeding these directions.

J. B. GOODRICH.

TO OUR CHURCHES IN MAINE.

DEAR BRETHREN AND SISTERS: As the time of our camp-meeting draws near, my anxiety for the success of the meeting increases. We all need the instruction and words of encouragement which those whom the General Conference sends, will give. Shall we, through our own neglect and lack of interest, fail to receive it? This will be the case, unless we put forth a special effort to be present. There will be difficulties to overcome, no doubt, and Satan will hedge up the way, if possible. But, brethren and sisters, the Lord is coming. He is near, even at the door; and to doubt is sin, when the signs are fulfilling all around us, and the evidences are so clear. Come up to the feast this year. Leave your farms and your home cares for ten days, and attend the yearly gathering of God's people, in the city of Bangor, Sept. 4-11. You will be benefited by the good words which God's servants will have for us.

Pray for the special blessing of God to rest upon the effort, and that precious souls may be saved, for whom Christ died. A tent effort is being made this summer in the city, and your help and presence are greatly needed in closing up the work there this year. Read Mal. 3:8-10, and act upon it. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

J. B. GOODRICH.

WHO SHOULD ATTEND THE INDIANAPOLIS, IND., CAMP-MEETING?

ALL our people in the State should attend this meeting. We will state a few reasons why they should. All are in need of more spirituality, and therefore ought to spend more time in seeking God than they are doing. We are nearer the judgment than ever before, and this thought ought to arouse us to greater activity in the cause of God. Satan is working harder, and is causing his devotees to spend more time and means in his cause than ever before. We should, therefore, be the more diligent in our Master's cause; for certainly consistency would say that we ought to be willing to do more for the sake of Jesus than Satan's servants will do for him.

There will be a special effort made by Satan to keep our people interested more in something else than in attending this meeting. It is your duty to come, in order to defeat his plans for drawing you away from the love of the truth. There is to be special instruction given to our people at this meeting, which will be of the utmost importance for them to hear; and for this reason, none should absent themselves.

Eld. Butler and others of our General Conference helpers are to be present to instruct us, and all should therefore be in attendance, to receive the good lessons that will be imparted. Our church elders ought to be better informed regarding their duty in the churches. Lessons will be given them relative to these things. Therefore all church elders should be present. The same is true of all other church officers. Come to this meeting, and learn your duty, and have your conscience quickened, so that you can relish the discharge of these duties.

What we say about church officials applies also to the tract society, the Sabbath-school, and the health and temperance organizations. We have no objection to our people's economizing time; but pray do not do this by remaining away from this meeting. Do less visiting, but be sure to attend this meeting. We approve the retrenchment of expenses, but we plead with you not to undertake to reduce the expenditure of means, by staying away from this convocation. Eat plain and healthful food. Wear plain and substantial clothing. Protect your health, and use industry and economy. Pray for a revival of the Adventist faith in every heart. Seek God for tenderness of spirit and a sacrificing disposition. Then come to our annual feast of tabernacles, to encourage the servants of God in the glorious work in which they are wearing their lives away. Do these things, and the Lord will pour you out a blessing that will fill your souls with joy.

IND. CONF. COM.

THE IOWA CAMP-MEETINGS.

WE expect to have only two local camp-meetings this fall in our State,—one in the eastern part of the State, at West Liberty, Aug. 29 to Sept. 4; and one in the western part, at Castana, Sept. 19-25. We feel very anxious to have these meetings a success; and the only way they can be so, is for all our brethren to be present, ready to do their part of the work; and then we may be assured that the Lord will be present to do his part. These meetings are appointed especially for you who think you cannot attend our annual meetings; and unless you make some effort, you will fail here also. You know how often you have said, "If the camp meeting only came in the fall, and was held a little nearer home, I should be there." Now you will have a trial of it, as you have desired. We want all within any reasonable distance to begin now to arrange their work to attend, and to be there the very first day, and stay till the close. Bro. Wakeham will be there in the interests of the Sabbath-school work, and Bro. Smith in the interests of the canvassing work. We hope to see a large number of the Scandinavian friends present at the Western meeting. Bro. H. R. Johnson or some other brother will be there to conduct their services.

These are special meetings, and we want to make special efforts. We remember that the ancient people of God met three times a year; and cannot we afford to meet once a year? Did they become a poor and destitute people because of this? Shall we starve, if we take one week to seek God, and learn his way more perfectly? If they needed to be loosened from the world three times in the year, and to renew their faith in God, how much more do we who live in this generation of pride and worldliness, among whom we should shine as lights in the world.

We shall have plenty of small tents on the ground to rent at reasonable rates. Those who desire a tent at West Liberty should apply to J. W. Adams, of Atalissa; and those who wish one at Castana should apply to Bro. Wily, of Castana.

J. H. MORRISON.

SOUTHERN KANSAS CAMP-MEETING.

THIS meeting will be held at Neodesha, Wilson Co., Sept. 13-23. The workers' meeting will begin the 6th. The various branches of the work will each receive a share of attention. Instruction in the canvassing and the T. and M. work will begin early in the workers' meeting. It is very important for those who expect to engage in the canvassing work the coming fall and winter, to attend this meeting, as the State agent will be there to organize for the winter's canvass. Also the instructions to be given by the secretary of the State T. and M. Society, will be of great value to all,—to both officers and members of the local societies throughout the State. Let as many as possibly can, attend the workers' meeting.

The president of the H. and T. Association will be at the camp-meeting, to look after the interests of that branch, and Bro. Rousseau, the president of the S. S. Association, will devote a portion of each day to instruction in that very important branch of the work. We expect ministerial aid from abroad; also Bro. Bagby, Hall, and others from the northern part of our own Conference will be there. Brethren, why should not this be the largest camp-meeting ever held in Southern Kansas? The place is easy of access, situated on the St. Louis & San Francisco, and the Mo. P. R. Railroads. Crops of grain and fruit of all kinds are abundant in the surrounding country, and provisions are as cheap as in any city in the West. We are nearer the great day of God than we ever were. The perils of the last days are just upon us. We are in the sifting time, when men are falling all around us, and the faith of many is failing. We need to improve all the means of grace placed within our reach, that we faint not. Let a general rally be made. Bring your children and neighbors, and come to do good and to get good. Come to stay till the close of the meeting. Much is lost by leaving, as many do, about the middle of the meeting. Surely we can devote ten days of the year to the special work of seeking the Lord.

There will be plenty of water for teams at the

rivers near by, and feed can be obtained as cheaply here as anywhere. Let us come, asking and expecting much of the blessing of God.

KAN. CONF. COM.

THE CAMP-MEETING AT WEST LIBERTY, IOWA.

This meeting is appointed in the interest of the friends of the cause in the eastern part of the State. Living at such a distance from where our State meetings have been held for years in the past, many of these have not been able to attend, and have thus been deprived of great blessings. Our last general meeting, in particular, was held so early in the season, and at such a busy time for farmers, that but few of our people in that part of the State enjoyed its benefits. In view of these facts, this meeting is arranged to be held at a time of year more favorable for all. The place, West Liberty, is the most central and accessible of any that can be found in this part of the State, being at the crossing of the C. R. I. & P. & Burlington, Cedar Rapids & Northern Railroads, thus making it very easy of access from all quarters of the State. Dists. Nos. 2, 3, 4, are especially favored by the location of this meeting.

The fair-ground, containing a beautiful grove, with good water and other conveniences, and within a few rods of the Union depot, has been obtained for the camp-meeting. Reduction on railroads will be secured, if possible. Ample provision will be made for a large attendance. Tents will be pitched on the ground for campers, at reasonable rates. The president of the Sabbath-school Association and Health and Temperance Society, will be present to give instruction on these branches. We hope also that the State canvassing agent and the secretary of the T. and M. society, will be there to look after the interests of these branches. Good ministerial help will be supplied. Our Saviour has promised to meet with those who gather in his name. Now, dear brethren, do not, I beseech you, miss this favorable opportunity. Another one like it, cannot soon, and may never again, be offered us. We hope our older brethren and sisters in Dists. Nos. 2, 3, 4, who know the value of such meetings by past experience, will all be present, not only to become renewed and strengthened themselves, but to encourage and stimulate those who have recently embraced the truth. Bring your children, and as many of your neighbors and friends as possible. Be sure to be there at the beginning of the meeting, Aug. 29.

Begin at once to prepare, praying God's blessing on your efforts to get ready. Take his good Spirit with you, and you will enjoy a rich feast, and return to your homes rejoicing in the prospect of that heavenly meeting.

H. NICOLA.

WORKERS' MEETING IN NEBRASKA.

DEAR BRETHREN AND SISTERS: We feel constrained to say a few words about the meeting, and of the importance of all those attending it who are now engaged in the work, or expect to be in the future. The value of the workers' meetings is becoming more apparent each year, and they will continue to be more and more so, as we near the end of time. The instruction to be gained in all branches of the work cannot be over-estimated; but as our workers are made up largely of canvassers, we want to make an especial appeal for this branch of the work.

There are many of our young people in this Conference, that are working by the week or month, or teaching school, who might make successful workers, should they turn their attention that way, and put their whole soul into the work. They might not have things as pleasant as they do now, nor receive as high wages; but we are satisfied that, in most cases, it would be better for them to enter the work. And to all such we would extend an earnest invitation to come to the workers' meeting. There are others who, on account of home cares, are unable to devote all their time to canvassing, yet feel that they must improve what spare time they have. To such we would say, You cannot afford to miss this meeting, for the work you do, be it ever so small an amount, should be done in a proper manner. For some time a third class have been laying plans to enter the work; and we ask you to come prepared to start out immediately after camp-meeting, with some company to which you will be assigned.

Many also of our brethren and sisters who cannot engage actively in the work are much interested to see it prosper; and to such we would give a hearty invitation to come, and get the benefit of the workers' meeting. You will never regret the small outlay of time and means. We also invite agents from other States to come and enjoy the drill with us, and help make it profitable to all. We expect to have the help of S. N. Curtis, of California, during the meeting; and with the Lord's help we hope to have the best workers' meeting ever held in the State. Some of the questions which will be considered, are as follows:—

Resolved, That no canvassing should be allowed outside of company work.

Resolved, That agents should present our works from a doctrinal stand-point.

Resolved, That a fund be raised to help worthy persons to enter the work.

Many other questions, in which all are interested, will also be considered. We hope to see a large attendance at this meeting.

W. C. BOYNTON, *State Agt.*

THE ILLINOIS CAMP-MEETING.

As the time of our annual camp-meeting draws near, our anxiety in regard to it, increases. Its success will depend upon the effort we make to obtain divine help. "It is not by might nor by power, but by my Spirit, saith the Lord." It cannot be a successful meeting, unless those whom it is designed to benefit, are present. Our brethren have responded nobly to these calls in the past, and we shall be disappointed if a large representation of our people is not in attendance this year.

We have done what we thought was for the best, in locating the meeting again at Springfield, on the same grounds occupied last year. We have all the same favors granted us as then, with the additional assurance of good water, and a better condition of the grounds in the rear of the camp. We have the promise that Elds. Butler and Farnsworth, and Prof. Prescott, will attend this meeting; and we exhort our brethren and sisters to make every effort possible to show their appreciation of the presence of these servants of God, by coming where they may receive the instruction which these brethren are so well prepared to give.

Last year some were kept away because the drouth was so severe, and means consequently were so scarce. How many will be detained this year because the crops are so good that they cannot afford to run the risk of losing a small part of them, by leaving them long enough to attend the camp-meeting? The opportunities of these meetings will soon be all in the past, and while we have the privilege of attending them, we should prize them as the important means of grace which they are.

The workers' meeting begins this year on Tuesday, Aug. 28. During this preparatory meeting, we have planned to have instruction given in church work, for the benefit of church officers. The elders, clerks, and treasurers should take advantage of this opportunity. In order to fully illustrate the subject of church organization, we have arranged to organize the company of believers recently raised up at Springfield, into a church, thus making the instruction practical. This will give all a chance to ask any questions that have not been previously answered. Practical instruction will also be given in the missionary work and Sabbath-school work. Bro. C. Eldridge will be present during the workers' meeting, to give instruction to the canvassing class; and he has much to say that will benefit all who hear it. We invite and urge all our brethren and sisters to attend, and to be early at the workers' meeting.

The railroads have promised reduction, the same as last year, but a certificate must be obtained from the agent when the ticket is bought. Further instructions will be given on this point in the "Camp-meeting Journal," which will be sent out.

R. M. KILOORE.

OUR CAMP-MEETINGS.

THESE annual gatherings are holy convocations, where all who claim the light of present truth should feast on the good word of God. The world is starving for the want of spiritual food, and many, even of those who profess the truth, are in a famishing condition. These yearly gatherings should mark a new era in our Christian experience. But we cannot hope to be benefited by the camp-meeting, if we remain at home. We should not plead that we cannot afford to attend, although the meeting may not be located as near us as we would desire. We shall have to make sacrifices in this life, if we expect to eat the fruits of the new earth. Anciently the people of God assembled at Jerusalem three times a year to seek him together; and we cannot afford to be less earnest in this matter.

Let us begin now at our homes, to make preparations to enjoy a large measure of God's blessing at the meeting. Perhaps there are confessions to be made. If we have been impatient, and spoken sharply to our children, our friends, and neighbors, or have been disobedient to our parents, we should seek their forgiveness at once, thus bringing our hearts into a condition where we may receive the blessing of God. If we begin now to seek God at home, and go to the meeting with our hearts warm and glowing with the light of God's truth, we may expect the gentle showers of God's Spirit to fall upon the congregation, and to hear precious souls exclaim, "Men and brethren, what must I do to be saved?"

We must strive to make these meetings profitable to others, as well as ourselves. Strangers should be made to feel at home. A spirit of patience, meekness, and brotherly kindness should be manifested toward all with whom we come in contact. There are always some who are attending camp-meeting for the first time; and the influence there, should be such that they may receive favorable impressions of us

as a people. We should greet them warmly, and see that they are comfortably located on the ground. All can assist in this part of the work.

If certain duties are assigned us, in organizing the camp, let us do it cheerfully, and not flatter ourselves that we deserved a more honorable position. Many a person has lost the blessing of the meeting in this way. It is not advisable to engage too freely in discussing the different points of our faith in the presence of those who know little or nothing about the truth. If the time thus spent, were devoted to secret prayer, much more good fruit might result from the meeting. We should at all times remember that our actions and conversation have much to do with our influence. If these great truths have taken deep root in our hearts, they will sanctify our lives, ennoble our characters, and we shall have a saving influence on our associates. If, after returning to our homes, the meetings have had the desired effect on us, joy and peace will come into our homes, the church will be strengthened, and even our neighbors will feel the effects of it.

Let us remember that "worldliness is eating out the spirituality of God's people." We must take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon us unawares. Satan is trying to cradle us in the arms of carnal security. Brethren, we must arouse ourselves to the necessity of developing such a Christian character as will reflect the image of our divine Lord. We cannot expect many more privileges of attending these yearly feasts. Soon the storm-cloud of persecution will burst upon us. Let us take fresh courage. The long, dark night of sin is almost gone, and the dawn of the glorious morning is nigh at hand. If we expect to attend the great reunion of all the soldiers of the cross, whose encampment will be on the banks of the river that makes glad the city of our God, we must make preparation now.

M. N. JENKINS.

THE CAMP-MEETING AT HOMER, MICH.

HAVING visited some of the churches in the southeastern part of the State, I fear the idea prevails that the Homer meeting will be a small affair, and so many will wait to attend the State meeting. Now, to all such I want to say, Do not do so. Begin now to plan to attend the meeting at Homer. Go to stay all through. It will last but one week. Take your children. Invite your neighbors to camp a few days with you. And above all, let us seek for humility,—for such a preparation of heart as will fit us for the reception of God's blessing.

By reading the article, "Special Camp-meetings in Michigan," in REVIEW of Aug. 7, you will see that the Conference committee are doing all in their power to make the meeting a success. Shall we not co-operate with them in the work, and share a rich blessing together?

H. W. MILLER.

NOTICE FOR NEW YORK.

We are favored again this year with reduction of fare on all the leading railroads in the State, for our camp-meeting at Rome. The reduction is also available for all who attend our workers' meeting, and hence we hope to see a good representation of our brethren and sisters, especially of those referred to in my article on our workers' meeting, in last week's REVIEW. The railroads on which reduction is secured include the New York Central; West Shore; Del. & Hudson Canal Co.; Del. Lack. & Western; R. W. & O.; N. Y., Ont. & Western; Elmira, Cortland & Northern; Adirondack, Ogd. & Lake Champlain. Full instructions in regard to how to secure the reduction, will be given in next week's REVIEW. Regular fare must be paid in going, and one cent per mile in returning.

All who think they may be able to attend the meeting, should send their names and post-office address to the secretary of the Conference, F. M. Wilcox, Phoenix, N. Y., so that he can send them the necessary certificates for securing the reduction of fare. Individuals having friends who can be induced to attend, should send on their names, that they also may be supplied. We hope all will remember these points.

M. H. BROWN.

THE VERMONT CAMP-MEETING.

ROUND-TRIP tickets for one fare will be for sale Aug. 22, extending to Sept. 5, inclusive, on the roads operated by the Central Vermont Railroad, from the following points: St. Albans, Essex Junction, Burlington, Vergennes, Middlebury, Richmond, Waterbury, Montpelier, Rutland, Ludlow, Windsor, and White River Junction, and all stations between the latter point and Montpelier. Those going by the way of Rutland, will call for tickets to Bellows Falls. The Connecticut River Railroad sell round-trip tickets for one fare from Brattleboro, Bellows Falls, and Claremont Junction, to Windsor, where round-trip tickets can again be purchased over the Vermont Central to West Randolph. Round-trip tickets will also be for sale at Jamaica. Those coming over the Missisquoi Railroad will call for round-trip tickets, for one fare, for sale Aug. 22, and good until Sept. 5.

Remember to call for round-trip tickets for the S. D. A. camp-meeting. No returns will be issued on the camp ground. We regret that we are not prepared to announce favors from other railroads. We hope, however, to obtain further reductions; if not in time to publish in the Review, our brethren will be otherwise informed of it as soon as possible. There will be ample accommodations for teams near the ground, at reasonable rates. T. H. PURDON.

News of the Week.

DOMESTIC.

The visible supply of wheat in this country is reported to be 10,690,000 bushels less than it was a year ago at this date. California's production of dried fruit has increased from 5,070,000 pounds in 1887, to 26,605,000 pounds in 1888. The main building of Wells College, Aurora, N. Y., was burned Thursday, at a loss of about \$200,000; insurance about half. A fire at East Saginaw, Mich., on Wednesday, destroyed Charles Lee's planing-mill and ten dwellings. Loss \$110,000. Tobacco is to be entirely shut out of the Chambersburg (Pa.) Academy. No boy will be admitted who uses the weed in any form. At the dairy farm of E. Hill, West Chester County, New York, about fifty cattle infected with pleuro-pneumonia are being killed daily. Emigrant rates from New York to Chicago have been ordered reduced to five dollars, by the trunk lines. The order went into effect on Friday. Wednesday evening the sloop "Flora B.," of Pennsville, Del., capsized in a heavy blow near New Castle, and five women from Pennsville, who were in the cabin, were drowned. The arrival in New York, Friday morning, of James G. Blaine was the occasion of one of the wildest demonstrations ever manifested toward a private citizen of this or any other country. The Chicago anarchists are reported to have six Sunday-schools in which they teach the children the doctrine of anarchism. It is thought they will soon have 25,000 children enrolled as members. A fire broke out in a business block in Chattanooga, Tenn., on Thursday evening, destroying \$4,000,000 worth of property. Twelve persons were killed by falling walls. Five bodies were recovered. Twenty conductors of the Chicago, Milwaukee & St. Paul Railroad are charged with systematically defrauding the road, and were ordered to appear on Tuesday, in Milwaukee to explain the matter. During a regatta on the Potomac River, at Washington, on Wednesday, the two contesting boats and three pleasure boats were swamped by a sudden storm, endangering many lives. Fortunately all were saved. A company has been formed in Richmond, Va., with a capital stock of \$15,000,000, for the manufacture of the telautograph, a new invention by Prof. Elisha Gray. Thomas M. Logan is president of the company. At Dayton, Ohio, Thursday, by the crossing of wires, the full power of the electric street railway dynamos was turned into the Telephone Exchange, setting it on fire, and destroying all the telephones in the city—about 600. The fastest trains in the United States are on the Baltimore and Ohio Road. There are two of these which make the run of forty miles between Baltimore and Ohio in forty-five minutes, a speed of fifty-three and three tenths miles an hour. The British minister at Washington has been instructed to request the United States Government to postpone the sale of the four British schooners seized in Behring waters, for unlawful sealing, pending an inquiry into the legality of their seizure. General Sheridan died of pulmonary heart-trouble, quite unexpectedly, at Nonquitt, Mass., on Sunday evening, Aug. 5, at 10:20. The body was removed from Nonquitt the evening of the 8th, and conveyed to Washington, D. C., where it was buried with military honors, on the 11th. A mixed train on the Fairland branch of the C. I., St. L. and Chicago Road, was thrown from the track near Morgantown, Wednesday, injuring every passenger on the train, with one exception. None were killed outright, yet one or two are not expected to recover from their injuries. A report from Jacksonville, Fla., Aug. 9, says that thirteen cases of yellow fever have developed in Manatee, that State. Charleston, S. C.; Wilmington, N. C.; Montgomery, Ala.; and New Orleans, have all proclaimed a quarantine against Jacksonville, and all other fever-infested points. Six workmen were thrown, Tuesday, from a railroad trestle over the Juniata River, Penn., by a heavy car of stone's leaving the track, and crushing the bridge. The men fell fifty feet; two of them were killed, and the others badly hurt, one of them, it is feared, fatally. The other three are crippled for life. On the evening of Aug. 7, a tremendous storm of rain and wind burst on the city of Springfield, Ohio. It lasted only five minutes, but in that time it destroyed property to

the amount of thousands of dollars. The Arcade, one of the finest hotels of the city, was struck by lightning, and partially wrecked. The mail contract with the Oceanic Steamship Company, which carries the mails between San Francisco and Australia, expires in November next. After that time there is to be no direct steam communication between the two countries, as the New Zealand and New South Wales governments intend to withdraw at that time the annual subsidy hitherto paid the steamship company. Mr. Solomon Richards, of Racine, Wis., received a letter Wednesday from his nineteen-year-old son, Fred, dated at Plymouth, England, in which the young man states that he was pressed into the service of an English vessel off Portland, Oregon, and compelled to do all the dirty work aboard the ship; and that he was half starved and maltreated by the captain and men, and was still held a prisoner. The matter has been placed in the hands of the authorities. Storms visited the central section of Missouri Monday morning. At Glasgow, crops are injured fifty per cent, while property is damaged to the extent of \$50,000. The Catholic church at New Hamburg was wrecked, and one side of the railroad depot at Coney was blown out. At Slater, the Baptist church and two business houses were demolished, while in Saline County the damage will reach \$300,000. The loss at Norborne and vicinity is estimated at \$100,000. In many sections the growing grain was laid flat.

FOREIGN.

Late reports say that a Canadian cruiser captured another American boat Tuesday, near St. Andrews, N. B. A German merchant was recently sentenced to fifteen months' imprisonment, for making insulting remarks about Empress Victoria. Heavy rains, of late, have been doing much damage to crops and other property in Germany, but the floods are now reported as subsiding. The European Union of Astronomers report from the Royal Observatory at the Cape of Good Hope, the re-appearance of Euck's comet, on Friday, Aug. 3, at 3 A. M. On the night of Aug. 6, striking laborers in Paris, threw the velvet goods out of a large weaving house into the street. They then set fire to the buildings. In the effort to disperse the mob, many of the soldiers' horses were wounded. It is stated that the Catholic bishop of Three Rivers, Quebec, has signed an order suspending the Jesuits under his jurisdiction, from religious ministrations. This was done, because upon investigation, it was found that the Jesuits influenced Catholics on their death-beds to change their wills in favor of the Jesuits, thereby causing some families to become disaffected toward the Church.

RELIGIOUS.

London religious papers are discussing the probability of Mr. Spurgeon's going over to the Presbyterians. The native Christians of Madagascar have given more than \$4,000,000 for the spread of the gospel, in the last ten years. A Scripture reading union has been formed in Japan, since the completion of the translation of the Bible into Japanese, last February. Many copies of the Bible are sold.

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 Illinois S. S. Association, will be held in connection with the camp-meeting at Springfield, Aug. 28 to Sept. 11. A. O. TAIT, Pres. The eighth annual session of the Tennessee Sabbath-school Association, will be held in connection with the camp-meeting at Guthrie, Oct. 2-9. E. E. MARVIN, Pres. Tenn. S. S. Ass'n. The next annual session of the Illinois Health and Temperance Association will be held in connection with the camp-meeting at Springfield, Aug. 28 to Sept. 11. A. O. TAIT, Pres.

The tenth annual session of the Vermont S. S. Association, will be held in connection with our workers' meeting and regular camp-meeting at West Randolph, Aug. 22-Sept. 4. F. S. PORTER, Pres. Vt. S. S. Ass'n.

The next annual session of the Vermont State T. and M. Society, will be held in connection with the camp-meeting at West Randolph, Vt., Aug. 28 to Sept. 4. The matter of re-districting the State will again be considered at this meeting. Each local society should endeavor to be represented. P. F. BICKNELL.

The annual session of the Vermont Conference will be held in connection with the camp-meeting at West Randolph, Aug. 22-Sept. 4. It is very much desired that all church delegates be present, and that all reports be placed in the hands of the Conference secretary, at the beginning of the meeting. T. H. PURDON, Pres.

The Indiana T. and M. Society will hold its sixteenth annual session, in connection with the workers' meeting and camp-meeting at Bruce's Grove, Indianapolis, Sept. 4-18. The object of this session is to elect a board of officers for the ensuing year, and to transact such other business as may legitimately come before the society for consideration. All members of this society in attendance will be delegates. WM. COVERT, Pres. Ind. T. and M. Soc.

The next annual session of the Health and Temperance Association of Indiana, will be held in connection with the camp-meeting at Indianapolis, Sept. 11-18, at which time we hope all who are members of the association, will pay their annual dues. We greatly desire to see such a lively interest manifested in the cause of health and temperance by our brethren and sisters, that broad plans may not only be laid, but carried into effect, the coming year. N. W. KAUNLE, Pres. Ind. H. and T. Soc.

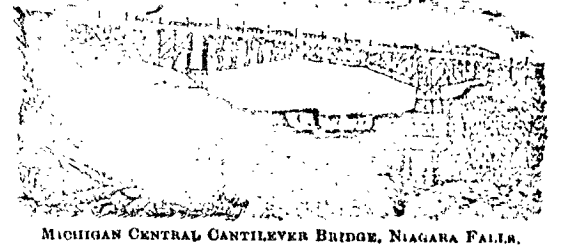
The next annual session of the Illinois State Conference of S. D. Adventists, and State Tract and Missionary Society, will be held in connection with the camp-meeting, Sept. 4-11. The first meeting will be called at 9 A. M., Tuesday, Sept. 4, for the organization of the Conference, appointment of committees, etc. The first meeting of the tract society will be at 11 o'clock. All the delegates should be promptly in their seats, that the work committed to their hands be not hindered. R. M. KILGORE, A. O. TAIT, LEWIS JOHNSON.

BUSINESS NOTICES.

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

FOR SALE.—A neat cottage of five rooms, at Ottawa, Kansas. It is situated within three blocks of an S. D. A. church. Will sell at a rare bargain. Address, Thos. H. Gibbs, 910 Magazine St., New Orleans, La.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

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

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. A. & O. ‡Connects with O. W. & M. §Connects with G. R. & T. and L. S. & M. S. ¶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, listing stations and times.

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

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 14, 1888.

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Vermont, West Randolph,	"	28-Sept. 4
Iowa, West Liberty,	"	29-Sept. 4
Illinois, Springfield,	Sept.	4-11
Maine, Bangor,	"	4-11
New York, Rome,	"	11-18
Indiana, Indianapolis,	"	11-18
North Carolina, Hickory,	"	11-18
Kansas, Neodesha, Wilson Co.,	"	13-23
Colorado, Denver,	"	18-25
Nebraska, Grand Island,	"	11-19
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Tennessee, Guthrie, Ky.,	"	2-9
Missouri, Kansas City,	"	2-9

GEN'L CONF. COM.

The article by Bro. Pegg, in another column, on the Advancement of the Message, he calls in a private note to us, "An hour with our year books." Our different Conferences will find in it much food for thought and reflection. In some cases it might perhaps be profitable to inquire, if there is discoverable any relationship between cause and effect.

A SUGGESTION TO CONFERENCE OFFICERS.

It is natural for every one bearing responsibilities in a Conference to feel solicitous for the prosperity of the work within the bounds of that Conference. This is right and proper; but would it not be well before sending special notices of meetings for publication, to have a consultation, and select one of the number interested, to write such? If this could be done, much repetition might be avoided in the different notices that appear of the same meeting. Frequently two or three notices, from as many writers, are received for insertion, having practically the same matter in them. There are times when other articles must be crowded out of the paper, to make room for all of these, because if left over one issue of the paper, it is too late for them to be of any force. On the other hand, it is perplexing to know which one, if any, would better be left out, as one frequently contains some points not mentioned in another.

Two or more notices of the same meeting would not be so objectionable in one paper, were they sure to be confined to points not distinctly stated in the others.

A USEFUL WORK.

The old adage, "What is worth doing at all, is worth doing well," will never lose its force. Every one should aim to excel in whatever he undertakes, and in so doing, is justified in the use of any and every fair means to assist him in reaching the mark aimed at. It is supposable that all who write for publication, are anxious, not only to have their reports and articles read smoothly, but to make editors and proof-readers as little unnecessary work as possible. There are very few who, with a fair knowledge of the English language, could not learn, with a little training, to prepare matter for the printer. On the other hand, there are many with a liberal education, who, without such training, would not carry out the principles of their earlier education, in the matter of capitalization and the construction of sentences.

In these days, when in every line of thought and action, there are so many helps to the inquiring mind, one should not rest satisfied while in ignorance of any part of a work in which he is engaged. Nearly all our ministers and leading men in the various Conferences have more or less to do in making appointments and reports of labor, through our papers. Why should they not do such work in a manner satisfactory to themselves and others? The Review Office has made arrangements to furnish to all who wish it, a manual, giving directions in preparing copy; in punctuation, capitalizing, etc., entitled "Hints and Helps for Those Who Write, Print, or Read." It is not a large volume, requiring months of study; but is a small work of 128 pages, that may be easily mastered; is compactly written, yet comprehensive. It is in use at this Office, and highly recommended by all. Our ministers and leading brethren will do well to send for it. The price is fifty cents.

A QUESTIONABLE ALLIANCE OF THE TEMPERANCE WORKERS.

In the yearly reports of two prominent National Reform secretaries, in the *Christian Statesman* of Aug. 9, are presented glowing accounts of their travels, and of the cordial receptions given them by people of almost every shade of religious belief. One of these, Mr. J. M. Foster, declares that he delivered 250 sermons and lectures, in various colleges, seminaries, and churches, and wrote 250 articles for the religious press. The other, M. A. Gault, gave 215 lectures and sermons on his favorite theme—National Reform.

These items are mentioned to show that the enthusiasts of the theocratic theory are still firm in their determination to secure a national recognition of their claims, and thus have it understood that this is a Christian nation. There would be little to fear from the efforts of these men alone, in their struggles to effect a union of church and state; but unfortunately, through their instigation, others who have hitherto been doing noble work in the holy cause of temperance, have been induced to attach to their procession the car of National Reform. This has been done to secure wider recognition, and more effective labor in behalf of the National Reform cause.

Mr. Gault says in his report, that four fifths of his meetings during the year have been arranged by, and held under the auspices of, the local organizations of the W. C. T. U.; and that these thousands of organizations afford the best opportunities through which to press the claims of their cause upon the people. Indeed, this champion of National Reform acknowledges that "the field is so occupied with special reform organizations, that it is well-nigh impossible for us [them] to maintain special organizations for our [their] work."

Here is the whole truth in a nut-shell. The National Reformers have seen that their work, of itself, is not popular enough to command the attention of the masses, and so they ingeniously influence other and more popular organizations to tack on to their reformatory work, the incubus of National Reform, hoping thereby to lift it into popular favor.

It is probable, too, that the workers in temperance reform will get up enthusiasm enough to make themselves and others believe that such a movement is necessary to the advancement of the nation's interest.

But those who know the history of the Old World nations which have been hampered by the union of church and state, ought to be wise enough to keep religion and politics forever separate. The union of these, instead of bringing good to the church or nation, will only introduce an era of confusion and desolation.

J. O. C.

BOOK NOTICE.

We have received from the publishers, J. E. Potter & Co., Philadelphia, Pa., a copy of "Potter's New Elementary Geography, for Primary and Intermediate Classes." The author of this Geography is Miss Eliza H. Morton, with whom, through her former connection with Battle Creek College, and her contributions for the Review, most of our readers are acquainted. In this work she has embodied the ideas and principles which rendered her work so eminently successful in that line while connected with the College. She has evidently spared no labor nor pains, to bring out the ripest results of her long experience as a teacher of this interesting branch of study. We have not space to enumerate all the unique and valuable features of this Geography. We will mention only this one: It is published in two editions, one for the pupil, and one for the teacher. The teacher's edition gives instruction to the teacher how to present each lesson in the best manner. By procuring this edition, parents will be able to teach their children, and interest them in the study. It is thus adapted to home use everywhere; and parents, by using it to teach their children, will find that they also are acquiring a useful store of knowledge. An article by sister Morton in another column of this paper sets forth the importance of this branch of study. Prof. E. B. Miller, of Battle Creek College, will act as agent for the work in this place, to whom any of our readers or teachers who may wish it, can send their orders. Price: Scholars' edition, 75 cents; Teacher's edition, \$1.00.

REMEMBER THE CANVASSERS.

At this season of the year, and during the next few months, excellent opportunities to help the canvassers are afforded those of our people who raise produce or fruit. Not by making money donations or by sacrificing the best of what they possess; but by exercising a little careful forethought in saving much that would be useful, if cared for in time. Hundreds of bushels of apples are each year permitted to lie on the ground until frost-bitten and worthless, just because nobody seems to want them. We suggest, in behalf of the canvassers who sacrifice many of the blessings and home comforts of life, for the good of others, that it would be pleasing to God, and a source of encouragement to those engaged in this department of his work, if all would this year endeavor to save the "littles" about the farm, notifying the State agent, of fruit or produce which they have to donate, and either shipping it green, to the place he may designate, or drying it for the winter use of canvassers.

Fruit of all kinds, corn, butter, etc., are as acceptable articles of food for canvassers as for other people. In Michigan, last year, some of our thoughtful brethren and sisters rendered valuable and timely aid to several of our canvassing companies, by shipping them both green and dried fruit and produce, which they had saved at little cost to themselves. Any of our brethren and sisters who feel disposed to go and do likewise, should address their State agent at once, and he will direct where such donations are most needed. State agents will please send me their address, for publication in the next Review, so that all may know where to direct letters.

F. E. BELDEN, *Gen'l Canvassing Agt.*

PAPERS WANTED.

Those having clean papers or tracts on present truth, especially on the Sabbath question, can put them to a good use by sending them to Mrs. C. L. Wheat, Walter, Cullman Co., Ala.

MODERN SPIRITUALISM.

A Scriptural and logical treatise on the nature and tendency of this modern system of belief, which is so rapidly permeating the theological world at the present day. 184 pp., 12 mo., paper covers, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.