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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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MY FLOWER

BY VIOLA E. SMITH.

An eager group were tolling up
A mountain's rocky side,
And gallant ships, with swelling sails,
Went out upon the tide,
While forth to war an army marched,
With banners streaming wide.

How bold the strides the climbers took!
How rocky grew their way!
How gracefully the ships careered
As round them dashed the spray!
How grandly moved the martial hosts
In glorious array!

I longed with that courageous band,
To scale the rocky height,
Or with the ships that proudly rode,
To dare the ocean's might;
Or mid the serried battle ranks,
To rush into the fight.

For small and worthless seemed the task
That God had given me;
It was not on the mountain-top
Nor deep's immensity,
But in a lone secluded spot,
Where none might ever see.

Idly I gazed, while up the sky
The scorching sun did ride,
Then turned me to my daily care,—
The wee flower at my side;
Alas, the poor neglected thing
Had drooped its head and died.

My tears fell on my treasure lost,
Tears were of no avail;
Through the calm air there came a voice
That sounded like a wall,—
"He who is faithless in the least,
In great things, too, would fail."

The Sermon.

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

"IN DEMONSTRATION OF THE SPIRIT"

BY MRS. E. G. WHITE.

Text: "And my speech and my preaching was not with
enticing words of man's wisdom, but in demonstration of
the Spirit and of power: that your faith should not stand
in the wisdom of men, but in the power of God."

We want to obtain the same experience as had
the inspired apostle. He does not disparage the
human understanding. Every jot of ability is
necessary in the work of the ministry, but all the
capability that is in your possession should be
sanctified, "because God hath from the beginning
chosen you to salvation through sanctification of
the Spirit and belief of the truth." Two great
forces are united. Through living faith, divine

influences are combined with human effort. It is
by this co-operation of man with God, that we be-
come laborers together with him.

Those who labor in word and doctrine, are not
to be novices. The word of God gives directions
for their course. The Bible is in our hands, and
the task of searching for a knowledge of the truth
as it is in Jesus, is appointed us. It is at the
peril of our souls, that we neglect the duty of
searching for the truth, as for hidden treasures.
We are not safe when we are content to float along
with the current, believing because some one else
believes. The questions of truth that are submit-
ted to us, are of vital interest, in contrast with the
idle traditions that are sustained by human au-
thority and church pretension; and we must,
through fervent prayer and deep and earnest re-
search, become established and settled, rooted and
grounded in the faith, and know, each for himself,
that we have the truth. If we are thus estab-
lished, we shall not depart from the faith when
tested and tried, as some have done. Those who
put their trust in God, and not in human effort,
will be sustained under fierce temptation and trial,
and will come forth from the conflict with firm
faith and unshaken confidence. Their words will
not be the enticing words of men's wisdom, but
they will be words spoken in the demonstration of
the Spirit and the power of God. If the works of
the ambassadors of Christ are wrought in God, they
will not be elated by praise from human lips;
neither will they be depressed because they think
they are not appreciated. Their work is to learn
what is the mind of God, that they may show
themselves approved unto God.

There can be no greater peril to the souls of
those who profess to believe the truth, than to
cease their research for light and knowledge from
the Scriptures. God has put the truth into our
hands; and with faithful, thoughtful, prayerful
study, and with the counsel of God-fearing teach-
ers, we may become able in the exposition of the
word of truth. You are to pray, and search for
the truth on every point of faith and doctrine.
You will be brought before critical, opposing coun-
cils. You will be tried for your faith, and you will
want to know that you have good ground for
every point of doctrine. God enjoins upon all
men to search the Scriptures; but how doubly
important is this injunction to those who teach
the word to others. There will be apostasies from
our own ranks, because men and women, even
those who are teachers of the truth, have not
brought the truth into their lives; and have not
become sanctified through it. They have no living
connection with God; and so slight is their hold
upon the doctrine for the present time, that when
trials come upon them, they depart from the faith,
thinking that error is preferable to the truth.
There should be most fervent, earnest work done
in our several Conferences. Unconsecrated, un-
converted men, who attempt to open the Scrip-
tures to others, men whose lives and characters do
not correspond with their teachings, will be a curse
rather than a blessing to the cause. They present
arguments in their own human wisdom, but they
do not speak in the demonstration of the Spirit
and of power. They hold the truth in unright-
eousness.

In order to have prosperous Conferences, there
must be in the several churches, laborers who are
consecrated to God, having pure hearts and clean
hands,—laborers who have purified their souls by

obedience to the truth, and are vessels of honor,
fitted for the use of the Master. The heavenly unction
comes upon men unseen, to quicken those who
love and fear God, and to make them powerful in
the word of God. All heaven is interested in the
work of saving souls, and if the teacher of Bible
truth will seek the Lord, the promise is given, he
"shall find." If he asks, he shall receive. If he
knocks, it shall be opened unto him. There is no
excuse for any one's being destitute of divine help.
There is no reason why any one should be stum-
bling upon the dark mountains of unbelief. The
word of God is pledged in his abundant promises;
and if we fail, the responsibility rests upon us in-
dividually, who have accepted the solemn position
that makes us a mouth-piece for God; for the
promises are made upon plainly stated conditions;
and if we perish, we have no one to blame but
ourselves.

We must depart from all iniquity. We must
accept the invitation and come to Christ and learn
in his school; for we cannot become efficient teach-
ers, unless we learn daily from the great Teacher.
We must bruise Satan under our feet. We must
lay hold on eternal life. The forgiveness of sin is
promised to him who repents, and the crown of
life will be given to him who is faithful unto the
end. In order to receive an increase of spiritual
grace, we must improve wisely what we already
have. If we would be found without spot before
the throne of God, we must keep ourselves un-
spotted from the world.

Faith and works must go hand in hand, but
either alone is dead. The whole work of God in
the human soul is accomplished through the co-
operation of the divine Spirit with the effort of
humanity. "Without me," says Christ, "ye can
do nothing." There are many Christless sermons
preached, which are wholly destitute of the power
and Spirit of God. The speaker may please the
ear; but his words do not impress the soul. God
will work through humble men, who love and fear
him, and who will not ascribe the glory to them-
selves; but will give all the praise of their being a
light in the world to the Source of all light. O,
for less of self, and more of Jesus! It is human
pride and self-confidence, mingled with human de-
pravity, that has enfeebled the churches, until they
are sickly, and ready to die.

The ministers of these churches need to be con-
verted. They need divine wisdom to take the
place of human wisdom. The church may
have divine enlightenment. The Lord God and
the Lamb must be its light; for no church can live
by its own light, or by sparks of its own kindling.
It may be that the mechanical working of the
church is like well-adjusted machinery, and this is
as it should be; for it is necessary to have order
and discipline; but it is not right to let everything
stop at this point, and to rest satisfied while desti-
tute of the power of vital godliness. Light must
come from God to the people, as the word is
preached in demonstration of the Spirit and with
power. The members of the church must diffuse
their derived glory all around them; for they can-
not retain the light, unless they reflect its bright
and heavenly evidences upon the pathway of others.
The bitterest woe will be pronounced upon false
shepherds, and upon those who profess to walk in
the light of divine truth, and yet make themselves
centers to absorb all the God-given rays, resting
satisfied in the knowledge that they possess, and
making no effort to enlighten others. The parable

which our Lord has given, condemning the faithless servant who hid his Lord's money, condemns every member of the church who is not making a right use of his ability to communicate light and truth to others. Those who do not let the light which God has given them, shine upon the darkened pathway of others, are traitors to their Lord, and a burden to the church. They make it manifest that they do not care for the salvation of others, but only for themselves. Those who have had precious opportunities and privileges, and who possess talents, which they will not use in the service of God, will finally lay them all at the feet of Satan, to be employed as he shall direct. They will become receptacles of darkness, of whom it is written, "If the light that is in thee be darkness, how great is that darkness!"

In the time of Christ, and in the days of the apostles, there were unfaithful disciples, who were led from the truth,—some through love of the world, others through love of approbation,—who deemed that their superior ability was not appreciated as it should be, by their brethren in the church. And there were still others who were led away through lasciviousness. This last sin was existing in the church in the days of Paul, and he made vigorous battle upon it, that it might be destroyed from the midst of the early Christians. Some who may have been looked upon as special lights in the church and in the world, may cease to shine, and become bodies of darkness. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If one star goes out in darkness, another will fill its place.

We may learn the truth of the Bible by living up to all the light that we have, in doing the will of God; or we may do as many others are doing, darken and pervert our belief, and corrupt our faith by disobedience. Men turn away from God's great moral standard of righteousness, and try to doubt that it is "holy, and just, and good." They want liberty to sin, and at length they come to doubt that the claims of the law are binding. Because their carnal hearts desire to transgress its precepts, the law of God has become to them a yoke of bondage. Such may, after some disappointment, return to the truth; but they will leave it again, for their hearts are not thoroughly changed. The most useful men in the world have not been the exalted, self-sufficient ones, who have been praised and petted by society; but those who have walked humbly with God, who have been unassuming in manner and guileless in conversation, who have given all the glory to God, not taking any of it to themselves, are the ones who have exerted the most decided and healthful influence upon the church. When they stand before the people, as a mouth-piece for God, everything around them is forgotten. Their words come forth in the demonstration of the Spirit and with power. They exert their God-given ability to set things in order in the church, whether it makes them friends or foes. When straight, solemn testimony is needed, in rebuking sin and iniquity, even though it be in those of high position, they will not hold their peace, but will heed the instruction of the God of truth, when he commands, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." They will stand as faithful watchmen upon the walls of Zion,—not to hide sin, not to flatter the wrong-doer, not to obtain the sympathy of their brethren, but to meet the approval of God. They will not suppress one syllable of truth that should be brought out, in reproof, or warning, or in vindication of the righteousness of the oppressed, in order to gain the favor and influence of any one. In a crisis, they will not be found in a neutral position, but they will stand firmly on the side of righteousness and truth, even when it is difficult to take this position; and to maintain it may imperil their prosperity, and deprive them of the friendship of those whom they love.

Self has been petted and favored altogether too much. Those who should have been unselfish and uncorrupted, have permitted self to wield a controlling influence over their lives. O that our ministering brethren would copy the model! O that they would learn in the school of Christ, lessons of the Master's meekness and lowliness of heart! If the eye were single to the glory of God, the Lord would bless them with his Spirit and

power, and it would not then be their ruin. There is great need of the sanctification that comes through obedience to the truth. All resistance of God, all departures from virtue and truth, pervert the faith as well as the morals, while conformity to God's revealed will always increases faith and knowledge. "If any man will do his will, he shall know of the doctrine, whether it be of God." Those who are workers together with God, must be men of blameless habits, and most unambitious pretensions. Their highest ambition must be, to be found sons of God, and partakers of the divine nature. It was for the glory of God that the excellent treasure of his truth was committed to earthen vessels. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." No one should enter the ministry until he clearly understands his own faith, so that he can give an intelligent answer to any man that asketh the reason of his hope. It is his privilege, as well as his duty, to believe in a near and present Saviour,—one who is by our side, in our hearts. His presence is far more efficacious than the most eloquent sermons, and it is our right to expect that he will be with us in seasons of worship, for he promised when he commissioned his disciples to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," that "where two or three are gathered together in my name, there am I in the midst of them," and added, "Lo, I am with you alway, even unto the end of the world."

It is the presence of Jesus that is needed in our assemblies, to make the preaching of the word effectual to the salvation of souls. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching. It is the divine influence accompanying the word, that brings souls in penitence to the foot of the cross. O that Christ's ambassadors would feel their need of Jesus, that their preaching might not be in vain, nor their ministry unsuccessful. When the minister hears the voice of the great Shepherd saying, "Lo, I am with you alway," he works as if in the presence of Jesus; and out of weakness he is made strong. The word becomes quick and powerful, and, in proportion as faith appreciates the divine presence, and honors it, and trusts it, the preaching is in the demonstration of the Spirit and with power.

If we hide self in Jesus, if we lift up and exalt the Saviour, if we take no credit to ourselves, the preaching will not be in the wisdom of man, but in the power of God. Jesus, the world's Redeemer, will be presented before the people as the one who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them." "We have an advocate with the Father, Jesus Christ, the righteous." Then let us do those things that are pleasing in his sight. Let us come in full assurance of faith. Let us draw from the heavenly store-house, and present to the people things new and old, giving to every man his portion of meat in due season; "and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Our Contributors.

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

WHAT IS IT?

BY ELD. WM. COVERT.

QUITE recently I visited a city in Indiana, in the interests of our work, and remained several days. On Sunday evening I called on a person whose house is near a commodious building used in the interests of what purports to be the "temperance work." A meeting was then in progress, and being so near, I was led to go in for a time; and I was made truly sad at the lack of seriousness and decorum noticeable in the whole affair. Those having charge of it are professedly strict Sunday-keepers and church workers. They have decided to give Sunday evening to a religious-political temperance rally. Though Sunday is to them a holy

day and the Sabbath of the Lord, they have decided to devote its closing hours to "third party" temperance meetings. They made as noisy demonstrations as if it were a political convention; and they were nominating candidates for office; and there was a marked absence of the quiet and dignity appropriate to such an occasion. The church was made to resound with the deafening applause of the audience, the stamping of feet and clapping of hands, at expressions from the speakers which happened to please the hearers. I listened in sadness, and could not but inquire of myself, "What is it?" "Is this a religious meeting?" It is held on Sunday, and one avowed object of these meetings is to secure a better observance of Sunday. Yet it cannot be in the interests of Sunday sacredness; for their neighbors who conscientiously keep Sunday, have serious and well-grounded complaints to make against them for disturbing the quiet of Sunday evening. It is not a temperance meeting, for in genuine temperance meetings the horrors produced by the liquor traffic, and other subjects there discussed, are of too serious a nature to call forth such applause. Have the Sunday evening meetings in the Christian churches of this country been transformed into political meetings? If Christ is in such meetings, then he has undergone an entire transformation since he was here on earth. The leaders of these demonstrations call themselves reformers. But we find no place for them, and can only ask, "What is it?"

It is no doubt the purpose to continue these meetings until the election next November, and thus the demoralizing influence of professed Christian workers' making such ludicrous exhibitions of themselves before the public, in the name of Christianity, must continue. This is the party that proposes to establish a theocracy in this country, in order to bring about prohibition. We should be glad to see prohibition in force, but wish to be exempt from a theocracy whose platform is an enigma as difficult of solution as is the tortuous course of their meetings. It proposes to pass a law closing the saloons on Sunday, and finally to abolish them entirely. It proposes to uphold Sunday as a civil institution, and at the same time give every one who chooses to do so, the privilege of keeping another day, only so that they civilly observe Sunday. They claim that they do not intend to compel any one to keep Sunday religiously. It is only the civil Sunday that is so desirable. If they can have a civil Sunday, they can soon close all saloons. But in order to accomplish this, they must be allowed to make the Sunday evenings uncivil, until after the election, in order to bring about a future civil Sunday. When all this shall be accomplished, it will no doubt be necessary, in order to maintain a civil Sunday, to keep up these uncivil demonstrations on that day, that all people may be religiously impressed with the sacredness of a civil Sunday!

PERFECTION.

BY ELD. A. S. HUTCHINS.

THERE is much said in the word of God on the subject of perfection. Writing to his brethren at Corinth, Paul says, "And this also we wish, even your perfection." Man in his fallen state is represented as "having no hope, and without God in the world." Again, we read, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." To attain unto this most desirable state of holiness before Him who reads every thought and motive of the heart, certain steps are necessary, which are made plain in the sacred Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The words of our Saviour are, "Ye must be born again." The testimony of the apostle is, that without holiness no man shall see the Lord. The first step in the way of perfection, is justification from past sin and transgression. Speaking of Jesus, Paul says he "was delivered for our offenses, and was raised again for our justification;" and then exclaims, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This act on the part of the Majesty of heaven toward the believing penitent, brings

him into peace and communion with God. Otherwise expressed, the apostle declares, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." To such an one the righteousness of Christ is imputed; his transgression is forgiven, his "sin is covered"; the work of sanctification has commenced, and he has begun to learn in the school of Christ, where he is to develop a perfect character, and a growth in grace. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Character-building is not accomplished by the impulse of an hour or of a day. It is digging deep, and building upon the Rock Christ Jesus, studying his life of sacrifice, humility, and obedience, and constantly seeking in all we do, to conform thereto. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

Are we inclined to think our warfare accomplished, because our sins are pardoned, and we have received a great blessing? Are we inclined to shout, "I am saved! I know I am!" It would be well to read the words of the Master, "He that shall endure unto the end, the same shall be saved." There are temptations and trials to be endured, as well as blessings to be experienced. And we need patience to endure, and wait God's appointed time for the victor's reward. "Knowing this," says James, "that the trying of your faith worketh patience." "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The apostle tells us more about suffering with Christ, and for Christ's sake, in the perfection of his character, than he does of the happy flights of feeling which he experienced, or of his assurance that he was saved. Of him, the Lord, who met him on his way to Damascus, said, "I will show him how great things he must suffer for my name's sake." His testimony is, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "Rejoicing in hope of the glory of God," and glorying in tribulation, was the experience of this devoted, suffering servant of God; "reaching forth unto those things which are before," and pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

Under the proclamation of the last message of mercy, a people will, through the efficacy of faith in the blood of the Redeemer, and obedience to God's holy law, perfect a character to stand in the judgment of the great day, and to join in redemption's song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The truths of this message received into the heart, and developed in the life, will prepare the remnant church to stand without fault before the throne of God. Let us—

"Lift the cross, and clasp it tighter,
Lift I brother, lift I
Lifting makes the burden lighter,
Lift I brother, lift."

CHRIST'S SECOND COMING.

BY JONATHAN CLARKE.

THIS event has been so much dwelt upon by God's people, ever since the days of Enoch (see Jude 14-16), that the unbelieving world have come to regard it as a myth and a fable. They shut their eyes to the fact that no prophecy of Scripture has failed. Cities, nations, and families, have continued or ceased to be, just as the prophets indicated; and history proves that the prophets wrote as they were moved by the Holy Spirit; and shall not this prove also a matter of history by and by?

The apparent delay will prove to have been in mercy to a fallen world; it will be the grand opportunity for the wise to trim their lamps, and for the foolish to sleep. It gives value to probation, to know that it is nearly closed; and the wise thank God for every day of apparent delay, that it may be improved in work for God and his cause.

GATHER THE ROSES.

BY FANNIE BOLTON.

A SLEEP fell o'er the eyelids
Of the servant of the Lord.
She seemed within a garden
Of rich and mossy sward.
The roses and the lilies
Were blooming all around;
And the happy servant gladdened
At the flowers that she found.

Her hands she filled with roses,
And lilies soft and white.
While before her walked the Master,
In a radiance of light.
And his sweet, ineffable beauty
Seemed to brighten in his face,
And the fragrance of his presence
Charmed and glorified the place.

But suddenly, beside her,
A dolorous voice was heard,
A form of sadness lingered,
There breathed a murmurous word.
"O look at all these thorn-briers
That are springing on the sward.
O look at all the thistles
In the garden of the Lord."

"There are worms upon the lilies,
How'er fair their snowy wings.
There's a cruel blasting power,
That has touched the brightest things.
See how soon the rose is faded,
The dainty leaves are charred.
O my heart is broken, thinking
How all lovely things are marred."

Then turned the happy servant,
And in amazement said,
"I do not see the thorn-briers
In the Master's garden bed.
I do not see the thistles,
Or the worms upon the sod.
I only see the lilies
And the roses of my God."

"It seems the most delightful place
My feet have ever trod,
Like the sacred sanctuary,
Where once blossomed Aaron's rod;
For the Master's holy presence
Fills the garden with perfume,
And behold! in all his pathways,
Is the amaranthine bloom."

Then turned the glorious Master
His sweet, compassionate face;
He drew the mourner to him
In that happy garden place.
He saw within her fingers
The thorn-brier's cruel sting,
While all around her pathway
Sweet flowers were blossoming.

He saw the wounds and tear-stains
Upon her brow and cheek;
And he stooped in love and pity,
These tender words to speak,
"My child, the thorn-briers hurt you.
Your soul in sorrow sobs.
Gather the roses, dear one,
And the lilies and the pinks."

"Look not for thorns and thistles,
For worms and sad defects.
Follow me through the garden,
Where the light of heaven reflects;
Seek but the flowers of promise
That bloom upon the sod.
Gather the pinks and the lilies,
And the roses of thy God."

Whatsoever things are lovely,
Whatsoever things are true:
Think on these things, and behold,
You'll be changed to what you view.
What you gather will be scattered,
For a soul is as it thinks.
O then gather up the roses
And the lilies and the pinks.

"KNOWLEDGE PUFFETH UP."

BY ELD. M. C. WILCOX.

THE old proverb, "A little knowledge is a dangerous thing," is often exemplified. Especially is this true among those who do not have the wisdom of God, which is obedience to his will. Job 28:28. This was exemplified in a marked degree by a young theological student who was trying to prove that Sunday is the only Sabbath by "divine appointment" "according to the Scriptures." With a great flourish of triumph, he seized the Greek Testament, and read from Matt. 28:1: "*Opse de sabbatōn, tē epiphōskousē, eis mian sabbatōn*," which he translated, "In the end of the sabbaths, as it began to dawn to the first of the sabbaths;" contending that our English version,

by which almost anything could be proved, was wrong. The Greek taught that the old sabbaths, the Jewish, were forever past; the new sabbaths, the first day, had come. And thus he read Mark 16:1, 2 and all the other passages relating to the first day of the week. This was the closing speech of the first part of a debate, and the great show of wisdom had its effect upon the people.

But at our next meeting it did not take great wisdom to refute his claims by showing, 1. That the adjective *mian* (first) did not agree with the noun *sabbatōn* (week), for which we gave good authority; 2. The original word, as stated by lexicons and authorities, and shown by the Bible (Luke 18:12), means not only *sabbath*, but *week*; 3. All translations of the N. T. of any note were against his rendering; 4. The translators of all our English versions were and are first day observers. If the Greek would have borne that construction, how gladly would they have thus rendered it, in order to support the Sunday Sabbath. But their education and honesty would not permit them to pervert truth in order to support even a popular theological institution. And we preferred, and we believe the people did, the judgment or decision, of these ripe scholars, to that of a young man who had strained the Scriptures to make a point. The facts rather overwhelmed him. He then went to the fourth commandment to try to prove that the day was not definite. He told the people that "is" did not belong there; it was supplied. He then read the Hebrew, and translated it "the day the seventh the Sabbath." Evidently his own voice sounded strange to him, as his very translation seemed to confuse him. Even thus may God confound all enemies of his truth! And he will do this to all those who rise up against it, if his servants are humble-hearted, trusting only in the arm of Divinity. "Wisdom is better than rubies." "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

JUSTIFIED THROUGH CHRIST.

BY R. S. EDDALE.

"AND by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. This text is freely spoken of as a good argument against obedience to the law of God. However, there is more than one law mentioned in the Bible; for proof, see the book of Leviticus. In dealing with the text, we will speak of the one there mentioned, that which was given by God, and written by Moses; an intermediate law was given for justification, with sacrifices which were a type of the true blood, which in ages to come should fully purify. See Numbers 19. This law, as received and given by Moses, answered the claims of God on account of the broken moral law, or rule of life. The blood of animals was insufficient in itself; it could only foreshadow the blood of Christ. Hence men looked forward to a Christ to come, and to blood of virtue sufficient to cleanse from all sin.

The great sin-bearer has come; the one great offering has been made; the law of Moses has long since passed away (not being needed); and now all who believe are perfectly freed from all past sin, or transgression of God's holy and righteous law. Suppose, then, I owe a sum of money, and am unable to pay, and you suggest that by an acceptance in your name, I shall be free from responsibility, you undertaking to place this upon yourself. That would be a fair illustration of the law of Moses till Christ came. Then another steps forward and pays all my debt, thus liberating you and me forever, and making the agreement and debt no longer binding. Thus would Christ's death be illustrated. The law, or agreement, of Moses is no more necessary, for the debt is paid by Christ; therefore we are now, through Christ, justified from all things from which the law of Moses, or agreement, hitherto could not justify.

Good, we say; but one moment. Shall I incur another debt?—Have I not power to do so, if I will? Am I not a responsible being?—Yes. Well, how can I incur another debt?—By becoming in debt to God. And how is this done?—By being indebted to God's law; and to be indebted to the law, is to be bound under it by infringing upon its rights, or, rather, breaking it. If, then, I bring myself under condemnation by breaking God's law, I am once more

in bondage, or debt; and unless one steps in and answers its claim, I am in my own place once more, and stand not justified, but condemned. See Rom. 6:14. Sin, the apostle there says, should have no claims upon us who are redeemed, or, rather, whose debt has been paid, and the payment, by God's favor, accepted. Being redeemed from sin's consequences by Christ, shall I sin, that favor may constantly be strained in my case? Or, in other words, shall Christ's satisfaction for me only allow me liberty to bring myself again and again under bondage, by sinning against God with impunity? We are indeed justified from all things, as the apostle says; but how long we remain justified, depends upon our obedience and acceptance with God. Christ is now our great high priest. By faith we plead his blood for each day's transgressions, and surely the most careful heart has enough to owe without willfully violating one command. "Thy word [the moral law, not Moses's] have I hid in mine heart, that I might not sin against thee."

Melbourne, Australia.

FIRST-DAY OFFERINGS.

BY ELD. S. J. HENSUM.

As this plan for raising means to carry the truth to other nations, has been recommended by the General Conference, and adopted by the most of our people, a few extracts from the "Testimonies" concerning such a plan will not be amiss. In "Testimony for the Church," No. 24, after speaking of raising means by pledges, we read on pages 117-120: "Each member of the different families in our churches who believes the truth, may act a part in its advancement, by cheerfully adopting systematic benevolence. 'Let every one of you lay by him in store (margin, by himself, at home), . . . that there be no gatherings when I come.' The burden of urging and pressing individuals to give of their means, was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth. 'Let every one of you lay by him in store, as God hath prospered him.' Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence. The offerings even of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts, will be the value of the offering. The poor, by following the rule of the apostle in laying by every week a small sum, help to swell the treasury, and the gifts are wholly acceptable with God; for they are making just as great, and even greater, sacrifices than their more wealthy brethren.

"The plan of systematic benevolence will prove a safeguard to every family, against the temptations to spend means for needless things, and especially will it prove a blessing to the rich, in guarding them from indulging in extravagance. Every week the demands of God upon each family, are brought to mind by its members' fully carrying out the plan, and if they have denied themselves some superfluity in order to have means to put into the treasury, lessons of value in self-denial for the glory of God, have been impressed upon the heart. Once a week, each is brought face to face with the doings of the past week, the income that he might have had if he had been economical, and the means he has not, because of indulgence. . . .

"Systematic action in giving in accordance with the plan keeps open the channel of the heart in liberal gifts. . . . The poor need not complain of systematic benevolence; for it touches them lightly. They are not neglected and passed by, but are favored with the privilege of acting a part in being co-workers with Christ, and will receive the blessing of God as well as the wealthy. In the very process of laying aside the littles, as they can spare them, they are denying self and cultivating liberality of heart. . . .

"The apostle suggests the first day of the week as a proper time to review the course of Providence and the prosperity experienced; and in the fear of God, with true gratitude of heart for the blessings he has bestowed, decide how much, according to his own devised plan, shall be rendered back to him. . . . 'The Lord loveth a cheerful giver.' He is not pleased to have his treasury replenished with forced supplies. The loyal hearts of the people of

God, rejoicing in the saving truth for this time, will, through love and gratitude to him for his precious light, be earnest and anxious to aid with their means in sending the truth to others. The very best manner to give expression to our love for our Redeemer, is to give, and make offerings, to bring souls to the knowledge of the truth. The plan of redemption was entirely voluntary on the part of our Redeemer, and it is the purpose of Christ that all our benevolence should be free will offerings."

Bangor, Maine.

TRUTH COURTS INSPECTION.

BY D. F. EWEN.

MANY lessons are to be learned from the past, but the one most emphasized in my mind is that truth courts inspection, and never suffers by exposure. During the last fifty years, all kinds of truth have been developed. We see this development in politics, in the scholastic world, in science, in religion; and the great lesson taught is that truth bears inspection. In former days, it was considered a very dangerous thing to teach the common people too much. Horace says, "*Odi profanum vulgus*." This Roman pagan utterance is fully endowed by the papacy, in using ignorance to further their ends. Ignorance, with them, is the parent of devotion, and the more the people are steeped in ignorance and servitude, the more devout they are. The school-master is abroad. There is not only *Anno Domini*, but *Anno Dominiæ*. The people are better educated than ever before, and the educators are more respected.

We need not fear that too many people are going to herald the truth of God. He will take care that his own truth is not lost, and we shall not be afraid to uphold and teach what we know to be true, simply because it is unfashionable. The doctrines of the paternity of God, immortality at the resurrection, and the immutability of the law of God,—these have been, and still are, unfashionable truths. But they must be preached and taught, even if men do not like them. The world needs more doctrinal truth.

Music, science, and self-government have been made popular, and have been placed within the reach of all. We look for the happy day when theology in its true sense will be popular, when all the cobwebs of superstition will be swept away from our fair religion, when truth shall be vindicated. Though it may not be immediately, the time will come when righteousness shall cover the earth, "as the waters cover the sea." "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." It is when redemption has done its work, that all flesh shall come to worship before the Lord. Isa. 66:22, 23.

"THIS GENERATION."

BY GEORGE B. THOMPSON.

No language used by our Saviour in his answer to the disciples, as to what would be the sign of his coming, and of the end of the world, is more impressive than the words, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34. With interest we read his prophecy of the signs to appear in the sun, moon, and stars; the mighty shaking of the "powers of the heavens," and the perturbations of the sea. Matt. 24:29; Luke 21:25, 26. But, like a true rhetorician, the Saviour leads us up step by step, each sentence growing more and more interesting and solemn, until the climax is reached in the words, "This generation shall not pass, till all these things be fulfilled."

The generation addressed was not the generation then upon the stage of action; for they would witness no sign (Luke 11:29; Mark 8:12); but the generation to whom he was prophetically speaking—the last before the Lord should come. When he portrayed the last sign, he warned them that "when ye shall see all these things, know that it [margin, *he*] is near, even at the doors." Matt. 24:33. We have seen the signs, and have consequently reached the generation. We cannot contrast the words, "near, even at the door," with the long period of time elapsing from creation to the present day, or the unnumbered years

of eternity; and reason from this that the language is indefinite,—that possibly a hundred or a thousand years may be included in the words, "nigh at hand" (Luke 21:31),—for the words "this generation" circumscribe the time intervening between the appearing of the signs and the coming of Jesus with the retinue of angels. Beyond this line of demarcation, believing speculations dare not venture. No millennium of a thousand years for the tranquil reign of righteousness can be argued. The signs cannot be attributed to occult laws. Faith accepts them as forerunners of the end, and exclaims, "This generation [which has seen these signs] shall not pass, till all these things be fulfilled."

"The present generation" read the fulfillment of the signs on the historical pages; yea more, they are living witnesses of the closing specifications. Years hasten by, leaving the furrow of age on the generation now living. Already it is bowed with age. The decrepitude of time is visible upon it. With hourly looks it hastens to the tomb. But the words of Jesus are firmer than the foundations of heaven and earth. The coming of our Redeemer cannot be far in the future. The generation now living will see him appear in glory and power. The deliverance of Israel is at hand. In gladness the true people of God lift up their heads. They turn their eyes from the signs, and fix their anxious gaze on Christ, for whose coming they long. This "patience of the saints" will have its reward. Prepared and watching, they will see Jesus come, as a deliverer, and exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. In contrast with this cry of exultation, will be heard the dreadful prayer of the lost, "Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:16. O that we may be guided in wisdom's ways, and watching when our Lord doth come.

Willow Hill, Ill.

THE PROPHECIES NEVER FAIL.

BY ELD. F. PEARBODY.

"FEAR thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee." Jer 46:28. Every Jew on the earth is a witness to the truthfulness of this prophecy. As Bishop Newton says: "The contempt with which they have been treated, and the hardships they have undergone, in almost all countries, should, one would think, have made them desirous to forget or renounce their original; but they profess it, they glory in it." How true this is, every one who has ever talked with a Jew knows. Infidels ought to tell us why the Jews are kept from mingling with and being swallowed up by the more powerful nations among which they have been scattered for so many ages. If they cannot do this, they should forever be silent about the reliability of the prophecies of the Bible.

What nation on the globe to-day can trace its pedigree back to the beginning of the world, except the Jews? Bishop Newton again asks: "Where are those great and famous monarchies, which, in their turn, subdued and oppressed the people of God?" "Not only their power, but their very names, are lost in the earth." The Jews, though not a nation by themselves, governed by their own magistrates, but scattered among all nations, are yet a distinct and separate people. Why do they not come to a full end? Let this prophecy answer.

—The chief glory of man does not consist in never falling, but in arising every time he falls.

—Feelings come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed and stand fast. —Rechter.

—Never take a winding path to look for acceptance with God—go straight to Christ; but when you would look at the children of God, look well at Christ first, and then see the saints through him.

The Home.

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

LET EVERY ONE SWEEP BEFORE HIS OWN DOOR.

Do you heed the homely adage, handed down from days of yore,
"Ere you sweep your neighbor's dwelling, clear the rubbish from your door?"

Let no filth or rust there gather—leave no traces of decay;
Pluck up every weed unsightly, brush the fallen leaves away.

If we faithfully have labored, thus to sweep without, within,
Pluck up envy, evil-speaking, malice, each besetting sin,
Weeds that by the sacred precincts of the inner temple grow,—
Poisonous weeds the heart defiling, bearing bitterness and woe,—

Then, perchance, we may have leisure o'er our neighbor watch to keep;
All the work assigned us finished, we before his door may sweep,—
Show him where the mosses clinging—token ever of decay—
Where the thistles, quickly springing, daily must be cleared away.

But alas! our work neglecting, oft we mount the judgment seat,
With his failings, his omissions, we our weary brother greet;
In some sudden nook forgotten, searching with a careful eye,
We the sprinkling weeds discover—some slight blemish there descri.

For his slothfulness, his blindness, we our brother harshly chide,
Glorying in our strength and wisdom, we condemn him in our pride;
Ask not why he has neglected thus before his door to sweep;
Why, grown careless, he has slumbered, and has failed his plot to keep.

On the judgment seat still sitting, we no helping hand extend
To assist our weary brother his short-comings to amend,
For his weariness, his falterings, we no sweet compassion show;
From our store no cordial bring him, no encouragement bestow.

But while busy with our neighbor, urging him to ceaseless care,
Calling to the thoughtless idlers, to their labor to repair,
Lo! unseen the dust has gathered—weeds are growing where of yore
Flow'rets fair and sweet were blooming, when we swept before our door.

Ah! how easy o'er our brother, faithful watch and ward to keep.
But, alas! before our dwelling, hard, indeed, to daily sweep;
Harder than to share the conflict, "by the stuff" at home to stay;
Easier far to sit in judgment, than to humbly watch and pray.

—Sel.

A SUGGESTION FROM DENNIS.

WHEN Dennis mentioned the matter for the first time, I was almost indignant. We were sitting by the fireside one evening—he had been reading the paper, and I was almost dozing over a dull book—when he looked up suddenly, and said, "I have been thinking, Clara, that you and I should begin to give systematically."

"To give systematically?" I asked, in genuine surprise, and endeavoring to look wide-awake and interested.

"Why, to church and missions and so on," explained Dennis.

"Give what?" I ask again, setting my lips a trifle firmer, and making it as hard for poor Dennis as I could.

"Money, of course," he answered, "you know what I mean, dear. Suppose we keep a tithe-box. At present we really give nothing worth speaking of. We mean to; but when Sunday comes, there is no small change in the house, or we neglect to take it. Then we have not felt able to pay for sittings in church, and it is beginning to seem easier to stay away, than to ask the ushers for seats every time. If we had the tithe-money, things would be very different with us, I imagine."

"Whatever are you thinking of, Dennis, said I, "to talk so soberly of giving, when you know we have not nearly enough to live on, as it is? It is

more of a problem, every day, with our income, to make ends meet. To be sure, one tenth of it is small enough to be ridiculous; we should not care to have every one know how small; but we could never do without it, that is certain."

I looked meaningly around the plain little room, with its modest, lonely-looking furniture, and reminded Dennis of the rent which was over-due, and the many things we both needed. I even quoted Scripture to the effect that if any one provide not for his own, he is worse than an infidel; and, being fairly started, soon talked both him and myself into a very dissatisfied frame of mind.

It all ended in Dennis's saying, "O well, no doubt, as you say, what is impossible is impossible, and that ends it. But I do wish we were able to give something."

The matter was not again referred to between us, but it came again and again to my mind. It seemed quite out of my power to forget it, for I was conscious that the responsibility of the final decision being mine, the guilt, if guilt there were, was mine, too. But Dennis did not have his salary raised, and expenses increased rather than lessened, economize as I would. It was still true that there frequently was not money enough for the Sunday collections, regular or special, and we attended service less and less frequently, feeling sure our acquaintances remarked our having no sittings in our own church.

In this state of affairs a serious illness came to me; and as I needed care, Dennis, who was very busy in the office, proposed that we send for a young girl in whom we had become interested, as a child, in the orphan's home. I knew she had experience in attending the sick, and rather reluctantly consented. Maggie was a capable, well-trained girl, and made herself very necessary to me from the first day. She had a peculiarly gentle and pleasing voice, and I loved to hear it so well, that I kept her talking, on one pretext or another, most of the time. In this spirit, I asked her rather languidly one day what she kept in a little paste-board box I had several times noticed in her hands.

"This is my tithe-box," said Maggie, turning her honest blue eyes full on me. "I was just counting the money over, to see how much I have for missions next Sunday."

"Why, child, said I, "come here and sit by me. I want to talk to you. Do you mean to tell me that you give a tenth to the Lord?"

The girl was rather surprised at my vehemence, but she answered simply, "Why yes, ma'am; I am very sorry it is so little I can give, having only my earnings sometimes. I think it would be nearer right if, where the whole is such a trifle, I should give one fifth. There is so much need of money, you know. It is different with rich people; one tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument, such a decided inversion of mine; but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the home, who had taught her, as a little child, that she had a Father in heaven ready to be more to her than the father and mother she had lost. "She told us," said Maggie, "that when Jesus left the earth, after his resurrection, he put the missionary work he had been doing for three years—and, for that matter, all his life, the matron said—in our hands to do for him; and he said plainly that every one of us who love him shall show it by what we do of the work he loved. If we cannot preach, or teach, or give up all our time to him, here or over the seas, we can at least give part of our money to him. She liked to give a tenth, because that was God's own plan for the people he loved; and so it must be the division of one's money which pleases him best. "It is his right," the dear matron said one day, "to have a tenth of our all; and after that, if we can spare more, we can call it a gift." She gave us all a tithe-box, and of the very first money I earned, all my own, I put a tenth in it. Since then, I have a little to give to the Lord's work, though it grieves me that it is often only a few cents, when hundreds of dollars are needed. But I remember the matron's saying that it is wicked to fret even about that; we must pray the more for his blessing on the little."

"But how do you manage to live, Maggie? Do you have anything left for yourself?"

"O yes. I earn money in different ways, sav-

ing and helping sick bodies like you; and what is left after I count out the tenth, seems to go so far, bringing what I need, that I always have enough."

"So your matron thought that every one should give a tenth to the Lord, Maggie?"

"No, ma'am," was the quiet answer. "She did not say we ought to; she did not think of it in that way. But she said that, like the other plans the good Lord has made for our every-day living, it is really all to make us good and happy. We are so glad when we once begin to give in that way; and the nine tenths which we keep are blessed of him with the one he accepts, so it is lifted above being ordinary money, and does us far more good."

My mind was busy with those sweet words long after Maggie had left me; and the question came, "If she can give out of her pitiful poverty, what is my excuse?" Yes, I saw clearly now. I had been all in the wrong, and a stumbling-block to my husband. So, in the evening, as we sat cosily by the fire again, both happy in my returning strength, I said to Dennis, "I have learned a lesson which makes my illness a blessing, dear. Shall I tell you of it?" And then I told him of Maggie's ministering to my soul as well as to my body, and showed him a little box on which was written "Tithes." Dennis did not speak at first, but a glad look shone in his eyes, and he clasped my hand very tenderly.

"The Lord's hand is in this, Clara," he said at last. "We will pledge over this little box, a tithe of whatever God gives us, won't we?"

The first bit of money went inside the lid that very night, and a new content came into both our hearts. Any day has an added pleasure, when Dennis and I sit side by side, to count out the tithes and put it safely away. There is no more trouble about money for church, or money for missions. We soon found that we could afford a modest seat in the church, and straightway felt at home as never before.

It would be half a truth to say we never miss that money. It has brought us a blessing. Though we are not rich, and probably never will be, we are content, which is far better, and need to fret about matters no more. "O Dennis," I said the other day, "how well worth heeding that suggestion of yours has proved."—*Morie Janas.*

A KIND WORD.

A KIND word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not therefore rasp and irritate those near us,—those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his space of life for this world, and it will be too late to ask forgiveness."—*Sel.*

OUR OWN FAULTS.

LET us not be over-anxious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then shall we be well-pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath in aught excelled, very easily he becometh arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious engineer of the excellencies, not the sins of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised, through the loving kindness of our Lord Jesus Christ.—*Chrysostom.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

SCENERY AND RESOURCES OF NEW ZEALAND.

ABOUT 150 miles south of Auckland, on the west coast, is New Plymouth, a town of 2,000 or more inhabitants. It is situated near the ocean

from far and near. The principal objects of interest, or at least those which elicited the most comment, were the celebrated pink and white terraces. These were on both sides of, and not far from, Lake Rotomahana, the waters of which were kept warm by the numerous boiling springs in various parts of the lake. The white terraces were a whitish-gray hill composed of several steps, each four or five feet high. Each terrace presented a broad and gently sloping surface, over which a thin sheet of water was always flowing. This water came from a boiling pool of about one fourth of an acre in extent, located at the top of the hill. As the water

lar, on account of one's being able to find just the temperature he desired for a bath.

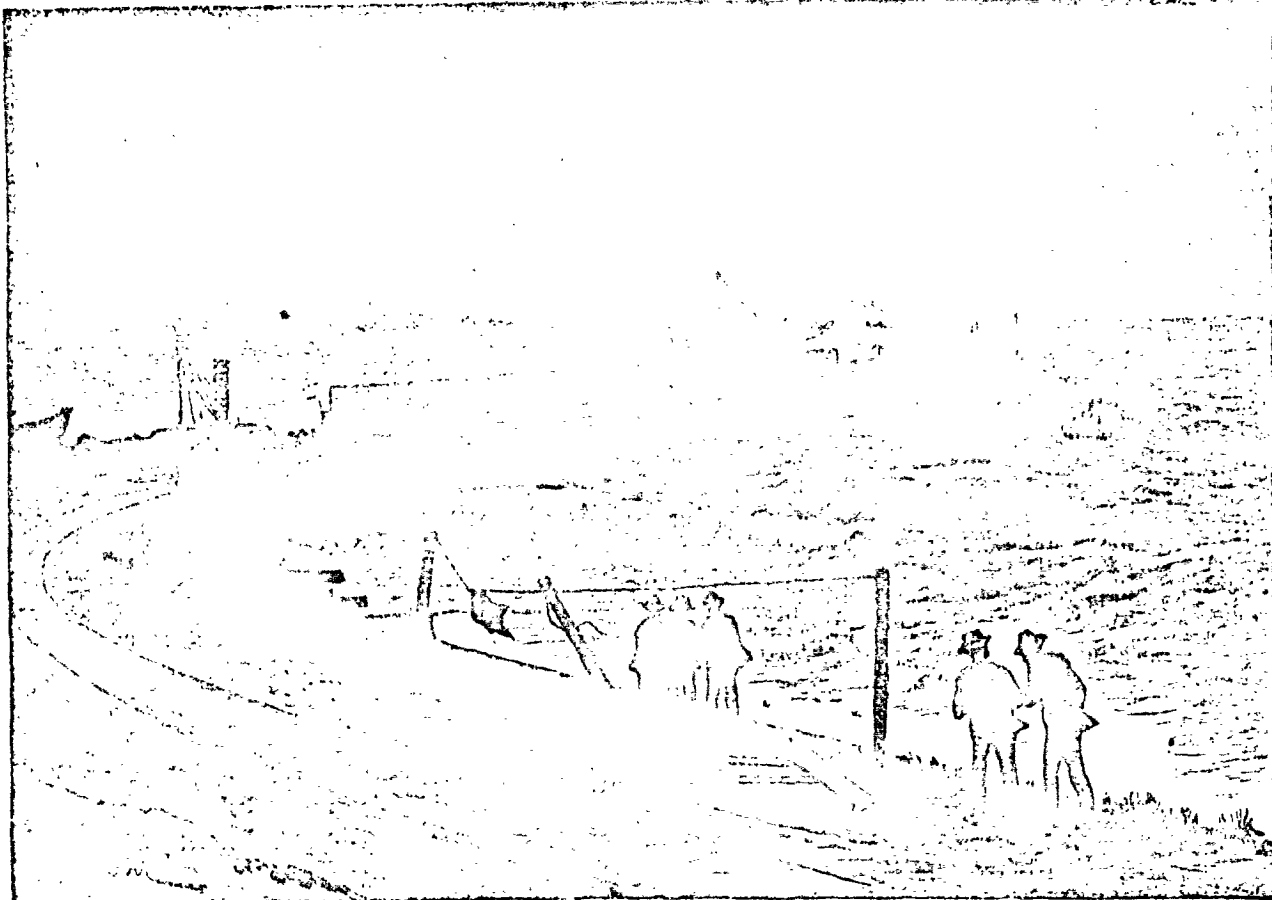
Besides these hot springs, numerous geysers were found in that region, shooting water and mud twenty feet or more in the air. One remarkable one had thrown up the clay around it, until its crater was in the top of a mound about four feet high. In this the soft mud would boil and sputter like a pot of thick oatmeal porridge over a slow fire.

But the beauty of these terraces and the surrounding scenery, was destined to pass away, and be followed by an era of desolation. On the night

of the 9th of June, 1886, a half hour after midnight, and when all the inhabitants of that vicinity were wrapped in slumber, Mount Tarawera broke out as an active volcano, hurling ashes and red-hot stones in every direction, for miles around. An hour later Lake Rotomahana, with the surrounding pink and white terraces, was lifted on high, and quickly descended on the surrounding country, burying two native villages, and forcing the third bodily into Lake Tarawera, where it was completely swallowed up, with all its inhabitants. More than a hundred people were destroyed.

Coming as it did, without a single warning, and at a point where nothing of the kind had before been known, all were taken by surprise, and so scarcely any escaped. To the few English tourists and others who were there at the time, the occasion must have been a specially terrible one, as they found themselves hopelessly struggling amid the overwhelming shower of mud and ashes. But the scene has been so vividly described by another, that I will content myself with giving a short extract from his statement:—

"Waking from sweet slumber with earth quaking and rumbling, hurriedly dressing while the quakings grow in vigor and the rumblings become more awesome; looking round and seeing the hilltops wrapped in densest clouds belching forth



A SCENE NEAR NEW PLYMOUTH, NEW ZEALAND.

beach, and without a harbor of any description. This place was formerly known as Taranaki, and was a frequent battle-ground during the early Maori wars. Until the long pier shown in the engraving was built, steamers were unable to approach nearer than within a quarter of a mile of the shore. Passengers and cargo were brought in surf-boats to within fifty yards or so of the shore, and were taken from there on the backs of strong men, through the surf, to the landing-place.

This was, at best, dangerous work, for the sea is often very rough at that exposed point, and in order to lessen the danger, the surf-boat was drawn out to the steamers and back, by means of a rope stretched from the shore to a strong pile in the ocean. Now, it is altogether different; the steamers land goods and passengers on the pier, which also serves as a breakwater, and they are readily conveyed from there into the town.

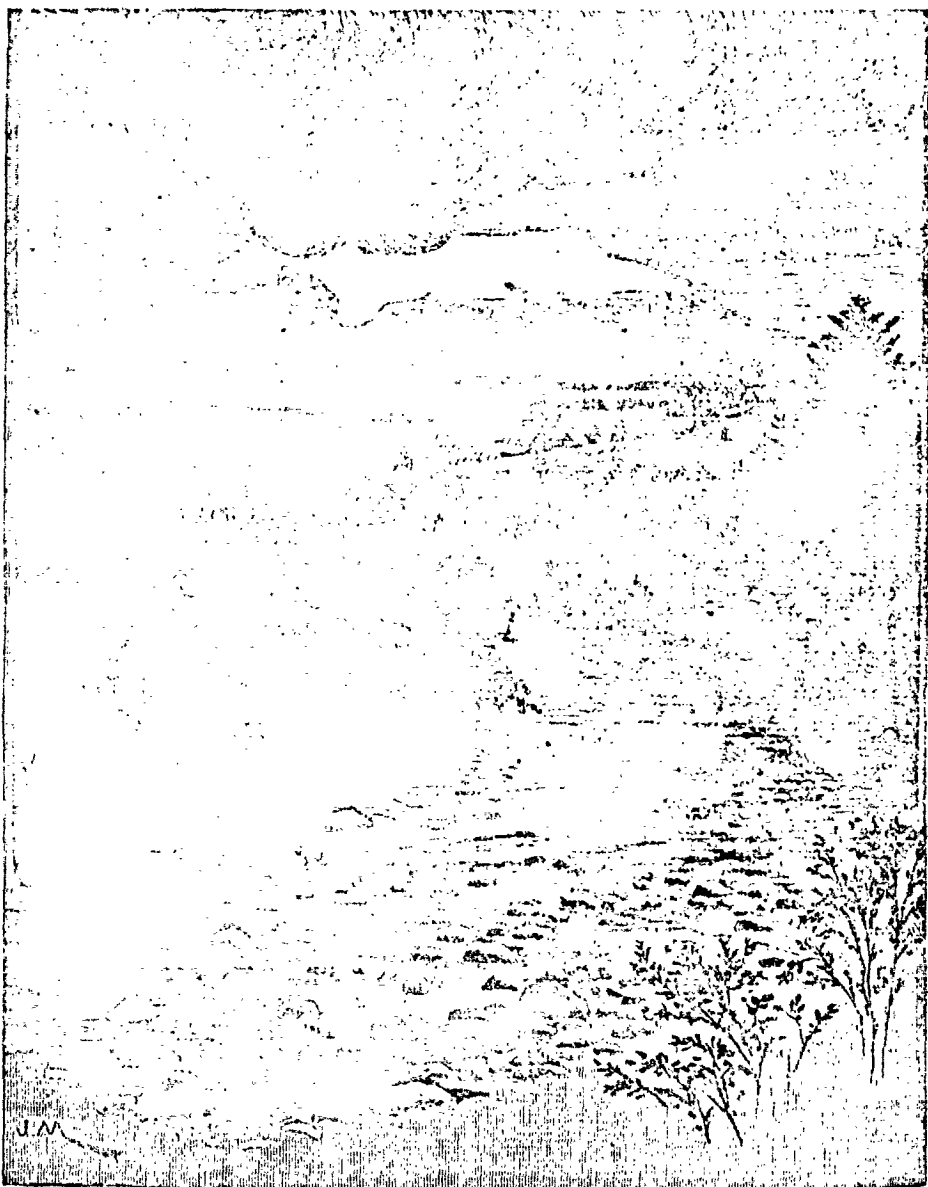
On the beach in that vicinity, there are unlimited quantities of iron-sand, from which has been taken the finest quality of iron. When the writer was in Auckland, in 1885, it was reported that a stock company had been formed, and that a large smelting establishment was to be erected, for the manufacture of iron from the sand of that part of the coast. Whether or not the enterprise was pushed forward to completion I have not heard.

Passing down the east coast from Auckland to the Bay of Plenty, and landing in Tauranga harbor, one finds himself amidst the most picturesque scenery of the Southern Hemisphere. A ride of about forty miles over hill and vale to the south and east, brings one to the famous lake of Tarawera, and the scene of the volcanic outbreak of a little more than two years ago. Before the eruption of 1886, another small but beautiful lake, Rotomahana, was in the same district; but it disappeared during the upheaval, and was replaced by a group of active volcanic craters. (In the cut below is represented the volcano of Ruapehu, a short distance south of Tarawera, emitting clouds of smoke and steam, which obscure its summit.)

Before the calamity that spread desolation in this region, it was the resort of pleasure-seekers

slowly washed down over the several terraces, it left a deposit of silica, so hard and rough that it would cut or tear the boots of those who presumed to walk over it.

The pink terraces on the opposite side of the lake were not so large, but they were unanimously voted more attractive than the white terraces. The surface of the pink terraces was soft and smooth, kept so by the deposit of transparent stone from the water that constantly trickled over it. The pools from which this water came were so arranged that the water from the largest, which was hot, flowed into a series of pools, each a little cooler than the preceding until near the bottom, the water was nearly cold. These were largely used for bathing purposes, and were very popu-



THE VOLCANO OF RUAPEHU, NEW ZEALAND.

a storm of vivid lightnings, and a thousand cannon; another crash and a shaking of the earth, that makes the mountains seem to reel from their bases, and up leaps a mighty column of flame just across the pool yonder, to all appearance only a few yards away; and now hurtling through the air and falling in showers on every side are masses of rock thrown by the Titanic hand that has cleft yon mountain as easily as a child would break a bit of clay. The storm grows as the night goes on. The air is thick and black with falling ashes; rock masses come faster and faster; a continuous roar of thunder runs around the mountain tops which encircle the doomed valley; the thunders are answered with still louder roars from the quaking, leaping, cracking, oscillating earth, on which are lying scores of human beings, many dead, and those living trying to avoid being covered with the falling ashes and mud showers, and heaps of falling rock; knowing no place of safety, and trembling in every nerve as the lurid lights flash over them, and the thunders roar above and below them; above them thousands of tons of fiery ashes, meeting with falling torrents of rain in mid air, and the whole coming down as seething, scalding mud, in masses that overwhelm hopelessly the house or group of human beings upon which they fall—how terrible the scene even to think of, and what a change awaits the eyes that live to see the blessed light struggle through the storm-tossed elements, and to become convinced that the night passed was not the end of all things? Where are the living? Who are the dead? Many days must elapse before that question can be answered. Some are swallowed up alive, dropped whole into the lava bed that underlies this beautiful but terrible place. Buildings are buried and all within them slain; roads and landmarks obliterated; creeks turned from their course; no homes; nothing but desolation and wailing, as the shivering few gradually begin to see each other."

Had the country been densely populated, the sacrifice of human life must have been appalling indeed, as but few in the immediate neighborhood of the eruption survived the disaster. To feel the earth trembling beneath one's feet, while in the very shadow of a mountain belching out showers of hot ashes and stones, must give a feeling of utter helplessness that one in ordinary circumstances cannot possibly appreciate. And yet there is a time spoken of in the word of God, when the wicked everywhere will have rained on them fire and brimstone, and a burning tempest. Isa. 11:6. The earth, too, will tremble beneath the feet of men, shaken by the most terrible earthquake ever known; every island will flee away, and the mountains will not be found. That day will be a day of wrath, of trouble, and distress; a day of darkness and gloominess and of desolation. In that day, silver and gold will be powerless to deliver any. All who shall be thus overtaken, must meet the Lord's wrath without any hope whatever.

And yet there are millions to-day, who, unless self-sacrificing believers of the truth can be found to send them the light, must come up to that time unprepared. But how will those feel at that time who knew, or at least had been taught, of that event, and yet did nothing to help others to a knowledge of the same facts? Of how much avail will their hoarded treasures be to them in that day? Those earthly savings, that might at one time have been instrumental in saving people, will then have lost their potency, and have become a cankered rust, to eat their flesh like fire. The gnawings of conscience will then, instead of prompting to noble deeds, only enhance the hopeless terror of those who have let precious opportunities for good pass unimproved. How insignificant then will appear all those earthly ambitions that were permitted to eclipse the occasional desires to assist in the work of God!

Could the rank and file of our people everywhere see the importance of doing something *now*, while it could be made to count, they would not only have the satisfaction of knowing that they were doing something for others, but they would be lifted above the seeming apathy that is now hovering over so many like a pall cloth. There are many who, unless they soon arise and shake off their indifference, will not be able to scent the danger for themselves, and so when the now smoldering embers of trouble shall suddenly break out, like the poor natives of the desolated district of New Zealand, they will then struggle in vain against their

sad fate. But what will make this lot so hard to bear, will be the harrowing thought that it might have been altogether different, had they only yielded to the promptings of God's Spirit, when duty was so plainly pointed out to them.

J. O. CORLISS.

Choice Selections.

"CONSPICUOSITY."

THIS word is not in Webster's Unabridged, but it ought to be. We have "monstrosity," from "monstrous," and why not "conspicuity," from "conspicuous?" We have the thing itself, and why not have a name for it? But some one may ask, What is the thing that you mean, and that you propose to baptize into the family of English words? Well, I think it is a disease, a sort of epidemic. No doubt there have been isolated cases in former times, but of late it has spread like the Asiatic cholera. Its symptoms are the persistent desire and endeavor, on the part of its victims, to be prominent, and to keep their persons and their names before the world.

Take the case of John Jones as an illustration. He has never done anything remarkable, yet he always crowds to the front whenever it is possible. He tries to get a seat on the platform at public meetings. He aspires to be one of the twenty or thirty vice-presidents who are appointed to gratify their vanity, and to secure their co-operation whenever there is a popular movement. If he can only get where people will have to see him, or where they are compelled to read his name, he is happy. What cares he if one and another asks, "Who is that seedy old fellow up there beside Judge Johnson?" What cares he if somebody who knows him by sight says, "How did John Jones manage to crowd in among those eminent men?" What cares he if the reader of the report in the morning paper stops at his name and says to himself, "Who is John Jones, anyhow? I never heard of him before." He has secured the object of his ambition. He is conspicuous.

Now if John Jones had a big show like Phineas T. Barnum, or if he were the inventor and vender of a patent medicine, we would not wonder at his desire for "conspicuity." He would advertise his business by making himself prominent. But in most cases the victim of this epidemic has no pecuniary interest in pushing himself before the great eye of the public. It is not with him the result of a business calculation, but of an insane and abnormal impulse. He has nothing to advertise but himself. And he advertises himself, not to acquire popularity, but to gratify a vanity. He wants to be conspicuous for the sake of the "conspicuity."

This mania has entered the church. There is Bro. —, of Smithville, for instance. He is not specially intelligent or spiritual. He can't quote a passage of Scripture without blundering. But he must pop up like a jack-in-the box, two or three times every Wednesday evening. As soon as the meeting is opened, he has a word of exhortation that he deems it his duty to give to the brethren and sisters. He knows that they are weary of his platitudes, and yet he must rise and orate. He seems as unable to keep still as if he were afflicted with St. Vitus's dance. Indeed, this new disease affects the mind very much as that affects the body. People who are afflicted by it, lose control of themselves. They are compelled to act and speak, not because they ought to, or anybody wants them to, or because they hope to accomplish anything, but simply because they can't help it.

I am sorry to say that this mental St. Vitus's dance has attacked the sisters as well as the brethren. In some churches we have half a dozen societies, each with ten or a dozen officers, a president, and several vice-presidents, a secretary, a treasurer and a board of directors. They hold meetings, and publish reports. Why? Largely, I fear, because the good ladies think—

"'T is pleasant sure to see one's name in print."

If any Christian or benevolent work is to be done nowadays, there must be a special organization, and a great flourish of trumpets. Paul's idea of working "with quietness" is obsolete. The modern idea is that publicity is power. There is some truth in that, but a large alloy of error, too.

The still river does more good than the brawling torrent. The unostentatious ministrations, in bowel or hospital, of Christians who are animated simply by love for Christ, are more welcome and effective than the heralded visits of formal committees. We need more simplicity, more personal consecration, and less "conspicuity" in our charities. Organizations are useful; they are indispensable. But there should be no more organization than is necessary to secure united action. The whole business of setting up figure-heads, and parading names merely to conciliate those who must have prominence or they will not help, is wrong. It is trying to make people benevolent by pandering to their selfishness—to induce them to do good by flattering their vanity.

This mania for "conspicuity" is seen in the personals and the society columns of the daily papers. I am told that many of the paragraphs in both of those departments are paid for, either directly or indirectly. The "mention" is often of those whom nobody ever heard of before, and whose presence or absence is a matter of no special interest to any one but themselves. John Doe goes from some interior city to Chicago. He sends his name, with a box of cigars, to "the local" of some leading newspaper. Next morning there is a two-line item stating that Hon. John Doe, of Springfield, or some other place, is in the city. The reader looking over his paper for news, sees this announcement, but it makes no impression upon him. He is used to such things, and does not even stop to ask or think who this John Doe may be. Meanwhile the man himself reads and re-reads those two lines with pride and pleasure. His name is before the eyes of a hundred thousand people. It is more conspicuous than if it were painted on the walls of the Board of Trade building. His desire for "conspicuity" is gratified at the cost of a box of cigars, and he buys fifty copies of the paper and mails them, with that local item marked, to his friends at home. He wants them to believe that John Doe is appreciated in Chicago.

The folly of this mania for "conspicuity" is illustrated very aptly by the familiar fable of the piece of charcoal that aspired to a place beside its crystallized and brilliant brother, the diamond. A fairy came along, and pitying the ambitious bit of carbon, said, "I will grant you one wish, but remember, only one." The silly thing, instead of wishing to be changed to a diamond, asked at once for a place among the diamonds that adorned the crown of the king. The request was granted. The piece of charcoal was set for one proud moment among the brilliants. But as soon as the king's attendants saw it, they brushed it away. If it had asked to be crystallized as a diamond, somebody would have seen it shining under foot, and picked it up and placed it in the crown. But aspiring to a position which it could not adorn, it was speedily rejected, and trampled under foot. Let our young people avoid this mania for "conspicuity." Let them try to be wise and good and useful. Then, in due time, the world will honor them. But even if it never does, the Lord will say, "They shall shine in the day when I make up my jewels."—*Obadiah Oldschool, in Interior.*

BIBLE STUDY.

"Thy word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry, and polish the glass chimney; you keep the shade clean. But let the dust gather, and the smoke make its sooty deposit; and the wick becomes crisp and hard and black, and the light upon the open page is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend in large measure upon what you bring to it. You may have a crumb or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labors will bring a surer or a richer reward."—*Dr. A. J. F. Behrends.*

—The best mind-cure is to make up one's mind to be contented.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 4, 1888.

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A PLAIN ISSUE.

In all matters of controversy, the question is simplified in proportion as the issue is definite and clearly discerned. In the great religious questions destined to become the leading sources of agitation in this country in the near future, the issues involved are daily assuming more definite outline, and can be more directly and intelligently discussed. This is true of the Sunday question, the National Reform movement, Catholicism, and the work of Sabbath reform.

The same may be said respecting the views entertained of the future of this world. All believe that there is a good time coming. This is common ground. The difference of opinion relates to the means by which this good time is to be reached, and the manner in which it will be ushered in.

Conversing recently with a gentleman upon the cars, upon this question, he remarked that he thought our views of the future altogether too gloomy ones, and that he believed there was a glorious condition of things yet in store for this world, to be brought about gradually, and in course of time, by the elevating and reforming influences now at work. We replied that we, too, thought there was a glorious future for this world, but could not agree with him as to the means by which the better condition was to be attained.

Here, then, the issue is reduced to this one point: How is the good time which so many are expecting, the glorious future to which the Scriptures in so many places point, to be brought about? Is the world destined to grow gradually out of its present condition into a better one? or is this condition of things to be brought suddenly to a termination, and another one instituted in its place, by divine power? Are evil influences to grow less and less, and good influences stronger and stronger, till all men shall finally yield to the latter, and so all become righteous? or are evil influences to increase, and men yield more and more to them, till God shall find it necessary to interpose in vindication of truth and righteousness, by all-devastating judgments, and a violent overthrow of evil, to save even a remnant from the maelstrom of corruption?

Those who say, "Yes," to the first part of these interrogations, appeal to the power of the gospel, the efforts of philanthropy, and the increase of education, as the means by which a world of evil is to be transmuted into a world of good. But all these agencies have been long enough at work to show what they can accomplish, and to enable us to judge of their potency for the future. It is more than eighteen hundred years since the Son of God himself came down and put in operation among men, in all their fullness and power, the blessed influences of his gospel. Yet of the fourteen hundred million of people on the earth, at least thirteen hundred and eighty-five million, according to the estimate of Bishop Foster, of the Methodist Church, are still in the darkness of heathenism, or in chosen rebellion against this gospel light. In the last century, most wonderful progress in some directions has been made, discoveries have multiplied, and education has advanced; but there are four hundred million more heathen in the world to-day than in 1800; and in the most civilized and enlightened lands, where all the conditions are the most favorable possible, crime increases twenty-five per cent faster than the population. Dr. Seelye, of Amherst, admits that education cannot be relied upon as a cure for the criminal propensities of evil men. The result it is not difficult to foresee. Continually increasing evil must in the end, if not arrested, engulf all.

These agencies, then, which are relied on to accomplish the world's regeneration, are not doing the work. They are losing ground before opposing influences. And when we look at this growing tide of wickedness, we open the sure word of prophecy, and find it declared in express terms that in the last days evil men and seducers shall wax worse and worse;

that iniquity shall abound until the end, and the love of many shall wax cold. As it was in the days of Noah, so shall it be in the days of the Son of man. Then men surrendered their natural propensities into the hands of Satan, to be fired and frenzied by him at his will, till God found it necessary to bury that evil race beneath a tidal wave of his wrath, rescuing eight faithful souls (all that could be found), through whom to transmit his truth to future generations.

So God must interpose, to bring the present current of evil to a sudden and violent close. And he will do it speedily. A remnant must be saved; and for the elect's sake the days will be shortened. The outlook is gloomy only to the evil; and such are entitled to no better. Sin is rebellion, and has no right to exist. If those who are serving sin could be sufficiently alarmed at the outlook before them, to be led to repentance and reformation while yet they have opportunity, it would be well. Then the opening of the coming dispensation would be to them a morning of joy, and not a night of despair. "The morning cometh," says the prophet, "and also the night." Blessed are those who at that time shall be found to be children of the day. 1 Thess. 5:5-8.

DISTURBING FORCES.

We make a note of the following item for obvious reasons. If we were looking at a mountain down which we knew a destructive avalanche was about to be precipitated, every preliminary movement would be a matter of intense interest. How every indication of the coming catastrophe would be watched and noted and commented upon!

In the political and religious worlds an avalanche is about to fall. The preliminary movements are everywhere to be seen, increasing in number and intensity. A prominent one is brought to view in the following statements relative to the encroachments of the papacy, and the resistance which it is sure to provoke. We gave in the Review, some time ago, an account of a Romish plan for colonizing the State of Georgia so extensively as to give the control of the State into the hands of Catholics. Their movements in South Carolina are now such, it seems, as to call forth a note of alarm. All that Col. Cunningham says of the nature of Catholicism, and the intentions of Romanists, every intelligent observer knows to be true. The strange thing about it, is that these movements should be treated with such apathy as they are, by lovers of liberty and religion, or worse still, should be fawned upon as they are, by some stupid and recreant Protestants.

But these are among the disturbing elements of these times. They are hastening the great crisis which is before us, and are worthy of attention. A special dispatch to a Chicago paper, dated Charleston, S. C., Aug. 14, says:—

Politics here are assuming a queer turn. Some time ago it was openly charged to Upper Carolina that the Democratic party was dominated by the Episcopal Church, and that none but Episcopalians were held eligible to the office of governor. A sensation was caused to-day by the publication of an open letter from Col. Jack Cunningham, one of the ante-bellum régime, charging all the woes of city and State on Pope Leo XIII. Col. Jack Cunningham is one of the old Bourbons. In his palmy days he was editor of the *Evening News* of this city, and a political leader. His letter, published to-day, contains many strange statements, and has created a sensation hardly equaled since the earthquake. He charges the Democratic party with hiring Irish citizens to do its dirty work, and adds that the Roman Catholic papacy claims the right, and tries to obtain and exercise the power, to rule all mankind in matters of religion and creed, government and politics, society and morals, private affairs, and also all education and even science and knowledge based on or derived from God's natural facts. "It is known," says the writer, "that the free schools have been antagonized and denounced by the Romanists in our midst, as schools of hell; that the simple imparting of knowledge in the schools and colleges of our country is a crime against the Roman papacy, although it would be a crime against the God of the universe not to reason and to learn." He also charges that "the pope has, through his cardinal at Baltimore, issued the dictum of the Roman Catholic Church corporation against the system of free education; and its mandate to its ministers is, that Roman Catholic bishops shall be excommunicated, unless they establish the Roman parochial schools everywhere they can; and they even have the hardihood to demand State aid to help cram Romanism down us. The real and ultimate object is to control American education, and subordinate it to the papacy, and thus secure ecclesiastical despotism." The Catholic population of Charleston is large, and the letter has caused great excitement.

Men may shut their eyes to these things, and say that "all things continue as they were from the beginning;" but this will not alter the situation, nor delay the coming catastrophe.

AN UNFORTUNATE DEFINITION.

WHEN we consider to what an extent our interest in any place is dependent upon our idea of its remoteness from us, we can hardly wonder that those who have no other conception of heaven than the one furnished by popular theology, which vaguely defines it as a place somewhere "beyond the bounds of time and space," should fall to make the fact of its existence of great practical importance in their lives.

That this idea, like many others which find a home in popular hymn-book lore, does not rest upon the authority of Scripture, may well be a source of comfort to us, in the midst of the earthly environments which surround us. If the sacred volume held before us no clearer picture than this, it would be but a poor incentive to the earnest toil which the service of the Master requires; and were the glories of the place so obscured in mystery as to cast no brightness upon the somber realities of earthly life, the Christian would be deprived of much that contributes to his joy and comfort here.

It is a fact plainly to be inferred from the teachings of Scripture, and which we may well keep in mind, that the happiness of heaven will not be established by the beauties and glories of the place, but by its holy character and exalted associations. The Christian may be supremely happy amidst the humblest and darkest surroundings of earth, but the vile sinner would nowhere be more miserable than in paradise itself. Not the streets of gold and gates of pearl, or the walls of precious stones, but its purity and holiness, its freedom from sin, and the companionship of the perfect characters who dwell therein, will constitute the chief attractions of the future world.

And for a taste of these chief attractions, we do not need to await the moment of translation, or the awful sounding of the last trump. Perfection of character, so essential to individual happiness, can be attained in this life. And this is not only possible but imperative; for human character, susceptible only to the silent and invisible movings of God's power, will survive unchanged the final wreck and dissolution of material things, when that power is exercised in a more visible and terrible form. This is one important particular in which we shall realize nothing in the future state, beyond that which is our privilege and our duty here.

Nor are we debarred by our earthly natures and habitation from any of the associations which heaven itself affords. First of all, the Majesty of heaven has given us the pledge of his companionship: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." By divine promise also, there is assured us the presence of the Spirit of God; for "God is more willing to give the Holy Spirit unto them that ask him than are parents to give good gifts unto their children." We may have the companionship of Christ, for he has left us the promise, "Lo, I am with you alway, even unto the end of the world." And, finally, of the heavenly angels, for of them it is said that they are "all ministering spirits sent forth to minister for them who shall be heirs of salvation."

It must then be from a failure on our part to comprehend and appropriate our earthly privileges, that so dark a veil and so immeasurable a space seems interposed between us and the glories of the unseen world. Could we overcome this failure, could we fully appreciate and live up to the provisions of divine grace, heaven would no longer be to us a place "beyond the bounds of time and space," but a near and bright reality, divesting of its gloomy character our brief existence here, and making it a type of the glorious and eternal state in which we may dwell hereafter.

L. A. S.

IS IT ESSENTIAL TO KNOW THE TIME OF CHRIST'S COMING?

ONE of the most common and most plausible methods employed by those who are putting far off the coming of the Lord, is an argument somewhat as follows: "We do not know when Christ will come a second time, do not need to know, cannot know if we try; and hence should not try to know. The best way is to be always prepared for the event, and it will then make no difference to us when it occurs." This argument, as we think a slight examination will show, contains much more plausibility than truth.

To say that it will make no difference to us when

the Lord comes, if we are only ready for that event, betrays an exceedingly narrow, as well as selfish, view of the subject. It considers that event, not as it concerns the world, but only as it concerns ourselves. However well prepared our own hearts may be, we know it to be a fact that the great majority of earth's inhabitants are not prepared, and therefore need our earnest labors in their behalf. And that which is needed to make such labor most effective is the very news that such a stupendous event, so vitally connected with their interests, is just about to burst upon them. When the deluge was about to overwhelm the earth, Noah did not content himself with exhortations on the general principles of right living, but dwelt upon the fact of a coming flood, as the most powerful incentive to a change of heart and life. And so it is necessary that we should do today. The news of the Lord's impending return will be a most important factor in the missionary work of the time when that event is due. Here is one reason why it is essential to know something of the time of Christ's return, however well prepared we ourselves may be to meet him.

Another reason why such a knowledge is essential, lies in the fact that we are in danger of thinking ourselves prepared for that event, when we may not be so in reality. No wise general, with the knowledge that a hostile army was approaching, would rest satisfied with the mere knowledge that his own forces were brave and well disciplined, paying no attention to the movements of the enemy. On the contrary, he would consider his prospects of victory or defeat very much dependent on the watchfulness with which he would note every maneuver of his foe. Just so is watchfulness necessary to a preparation for Christ's appearing. New developments in the religious world will then claim the Christian's attention, which to preceding generations were unknown. New phases of religious work will at that time spring up, under the leadership of false prophets, who shall even do great signs and wonders, to deceive, if possible, the very elect. To know when these developments are due is one of the best safeguards against deception by them. And not only will special movements then arise to lead away the people, but evil in every form will be more prevalent than has been its wont. The last days are especially mentioned in the Bible as "perilous." The Devil will then have come down to the inhabitants of earth, as represented in Scripture, "in great wrath, because he knoweth that he hath but a short time," and will work with special power. It is essential to the safety of every Christian, that he should know when such a time arrives.

Again, when Christ's second coming shall be near, a knowledge of its proximity will be essential as a stimulus in religious work. That coming is the chief hope and expectation of the church, and in its anticipation is a source of joy and comfort which no Christian can afford to be without. It is a stimulus to life and zeal in religious work, without which many would become spiritually slothful and careless, and drift into worldliness and moral ruin. It is that to which the remnant church is especially to look forward, as a bright hope on which to lean, in the midst of the severe trials through which they will be called to pass.

The more we investigate this subject, the more evident will it become that we cannot, if we value our spiritual interests, afford to remain in ignorance concerning the time of this grandest of all earthly events. We cannot consistently say that it is a matter of indifference with us as to when it may occur, even though we think ourselves prepared to meet it. And the more intelligible will it be to us that the great Inspirer of prophets and apostles, in the sacred volume of his word, should give such prominence to it.

L. A. S.

NOTES FROM THE HOMER CAMP-MEETING.

This meeting is located in a delightful oak grove, about one mile from the village of Homer, Mich. When we arrived on the ground Tuesday afternoon, everybody was busy in preparing for the first meeting, to be held that evening. In every direction were seen persons erecting tents, or carrying lumber for that purpose. All seemed cheerful and hopeful, and the indications, from the first, pointed to a good and profitable meeting. In the evening quite a company of the town's people came out, who, with the 150 or more of our own people, made a respectable audience, to which Eld. Butler delivered an earnest and

appropriate discourse on the importance of camp-meetings, and the part all must act in connection with them, who expect to derive benefit therefrom.

Every train brings accessions to the camp, until at the present writing (Thursday morning), there are about 300 campers on the ground. The most of these seem to be desirous of coming into that position where the Lord can help them in the work of overcoming. The preaching so far has been of a nature calculated to arouse the people from the terrible lethargy that seems to be upon them everywhere. It is evident that if these earnest appeals are not heeded, a large per cent of those who have a name to live in the truth, will, ere long, fall away amid the strong temptations that are thickening about us. Some are beginning to realize this, and are inquiring the way back to the favor of God. Before the meeting closes, we look for a manifestation of God's power in behalf of his people here present.

The children's and youth's meetings are quite well attended, and considerable tenderness is shown by some, as they confess their need of help from God, and express a determination to consecrate their powers to his service. We look for good results from these efforts with the young people. Some of them will doubtless make a success of the work, and yet become light-bearers among their associates. But it is a critical time with most of them, and the anxiety of God's servants in their behalf is beyond expression.

The laborers present are Elds. Butler, Fargo, Farnsworth, Rupert, Steward, Miller, and others. We pray for the success of the meeting. May God grant his blessing upon it and others of the kind everywhere.

J. O. C.

CAMP-MEETING HYGIENE.

MANY of the camp-meetings for the present season are already in the past; but as there are still a number of camp meetings to be held, some of which will be the largest of the season, perhaps a few words on the subject above named, may not be untimely. The writer has had the privilege of attending a number of camp-meetings in different States within the last two or three years, and has frequently made observations which have led him to believe that something ought to be said upon this subject.

Numerous instances have come to my notice in which injudicious exposure at a camp-meeting, or inattention to some of the plainest principles of hygiene, while attending a meeting of this kind, has been the foundation for a long and serious illness. Not infrequently, persons are taken ill on the camp-ground, from this same cause. The writer has never yet visited a camp-ground on which he did not find more or less sickness, and most of it was of a preventable nature. Sickness at such a time is certainly most unfortunate. It not only inflicts pain and suffering upon the patient, but deprives both himself and his friends of the advantages to be derived from the meeting. The following suggestions we think will be found of service in preventing acute illness at camp-meetings:—

1. Avoid getting chilled. The cold mornings and evenings and chilly nights of this season of the year, with frequent rains and heavy dews, render this precaution especially important. Warm woolen under-clothing should be worn. Especial care should be taken to keep the feet dry and warm. A neglect of this precaution often results, not only in severe colds affecting the nose, throat or lungs, but also occasions rheumatism, pneumonia, attacks of fever, and acute catarrh of the stomach or bowels. Persons preparing for camp-meeting at this time of the year should not neglect to provide for themselves an abundance of warm blankets, extra wraps, rubbers, and rubber over-garments.

2. The diet while attending a camp-meeting, should be the most wholesome possible, and simple in character. Good graham bread, well cooked grains, particularly such preparations as boiled rice, oatmeal, cornmeal, or graham porridge, rice-puddings, milk toast, granola, potatoes, baked or boiled, with an abundance of good milk and ripe fruit, constitute a wholesome and unobjectionable camp-meeting diet. It is a mistake to undertake to live wholly upon cold food while at camp-meeting. It is much better that the food should be freshly cooked, and eaten warm. Such food is more easily digested, and fortifies the body against the effect of chill. The drinking of iced water and ice-cold lemonade, should certainly be avoided upon the camp-ground. Ice-cream is unwholesome enough at any time and place, but is

particularly objectionable under the circumstances afforded by a camp-meeting. The frequent wholesale poisoning which occurs at picnics and other large gatherings, as a result of eating this unhealthful article, ought, it seems to me, to be considered a sufficient reason for ruling it off the ground at a camp-meeting. I have not included flesh-meats of any kind among the articles named for camp-meeting fare, as I do not think them necessary. A good variety of wholesome and palatable foods can be prepared without flesh of any kind; and even those who are accustomed to the use of flesh-foods at home, will not be harmed by a healthful change for a few days.

Even at the risk of hurting somebody's prejudices, —a risk I have incurred so often that it has ceased to be very much of a terror to me,—I must say a word about an article of food which rarely fails to make its appearance at camp-meetings, picnics, and similar occasions, where people are fed without the usual conveniences for the preparation of food. Cheese is certainly a convenient article for such occasions, so far as filling out the bill of fare is concerned, but for the digestive organs it is certainly less convenient. I think the wise man who prayed, "Feed me with food convenient for me," would not have mentioned this among the articles which he considered desirably convenient. No writer upon dietetics fails to mention respecting cheese, if the article is named as proper human food, that it is hard to digest; and a good many people can testify to this fact from experience. No intelligent physician ever recommended cheese as an article of diet suitable for persons of weak digestion. It is particularly provocative of "bowel troubles," and the writer has seen fatal illness result from its use. In addition to its usual unwholesomeness, cheese is liable to a peculiar fermentation, which results in the production of a very powerful poison known as tyrotoxin, which gives rise to the cases of wholesale poisoning by this article, which are frequently reported. So long as there are plenty of wholesome and nourishing foods which are not under suspicion, why not use them, and reject those which are so liable to lead to great mischief?

One other matter I shall venture to mention, even at the risk of bringing wrath upon my head; viz., what seems to me to be a grave inconsistency in the management of provision-stands and boarding-tents. I am strongly inclined to the opinion that the practical object-teaching of the provision-stand and the boarding-tent exerts a more powerful influence with the people in matters relating to diet, than the lecturing or teaching from the speakers' stand. Certainly it seems to me to be highly inconsistent and absurd, for ministers or doctors to exhort the congregation under the tent about the unwholesomeness of tea, coffee, pepper, candies, ice-cream, and rich pies and cakes, while these articles are temptingly displayed at the provision-stand, alongside of rolls of sausage (contents unknown), heaps of ginger snaps, and some other things I should be ashamed to put on record. I have seen all these things as I have passed by the provision-stands of our camp-grounds, where I have gone by invitation to speak on the subject of health and temperance reform. I am perfectly frank to say that I have thought, and still think, that more good might have been done, had I stayed at home, where I was needed, and the brethren placed in charge of these things had given the people a practical lesson in hygienic living, by placing before them only wholesome articles. Whenever I have ventured to speak of the matter, I have been told that "the people will have them, and we suppose we are here to supply the demand," which is substantially what Aaron said when Moses asked him why he had made the golden calf. I have felt as though I would like to treat a portion of the contents of some provision-stands as Moses treated the golden calf, and have even offered to pay for the privilege of so doing, on more than one occasion. Once I bought out the entire stock of an obnoxious article, to get it off the ground; but within an hour or two, a minister wanted some, and finding none, ordered a new supply at once. I have not invested any money that way since. I have wondered whether Aaron did not have an interest in the calf, as well as the people.

Consistency is confessedly a rare jewel, but as our camp-meetings are comparatively rare occasions, cannot we afford a little more conspicuous display of the jewel than on some past occasions? For instance, what consistency in abstaining from the use

of ham and spare-rib, and eating lard in the form of cake, pies, and bakery crackers? Why talk about the impropriety of eating between meals, and then tempt people to do what we condemn, by offering "hot peanuts," ice-cream, and candles in a conspicuous place on the grounds? To my mind, a campground with the air redolent of "hot peanuts," the ground covered with nut-shells, and men, women, and children going about nibbling painted candies and long strings of "taffy," is too strongly suggestive of the atmosphere of an agricultural fair or a circus, to be appropriate for a solemn religious occasion, to say nothing of hygienic improprieties.

"But," say the brethren, sometimes, "these things are for outsiders, and their sale helps out in meeting the expenses of the meeting." Possibly this may be so, although I am of the opinion that the amount of "dead stock" left over is often more than enough to balance any possible profit. But supposing it is profitable from a financial stand-point, is it really and truly profitable from a broader point of view? I appeal to our camp-meeting managers seriously to consider this question. The Jews in the time of Christ, thought it profitable to raise to sell to the Gentiles the hogs which they were themselves forbidden to eat. On one occasion Christ sent some exorcized devils to drive a herd of five thousand of the scavengers into the sea. Probably some modern economists would have advised that they be driven off to a rendering establishment, to be converted into refined lard, and peddled out in sample packages of passover bread, at the doors of the temple.

It really seems to me that a true spirit of sanctification, if present to any considerable degree at a camp-meeting, will extend even so far as the provision-stand and the boarding-tent. Why should not our camp-meetings be great object lessons in wholesome living, from a physical as well as a moral stand-point? J. H. KELLOGG, M. D.

NO RESPECTER OF PERSONS.

In common with all his Jewish countrymen, Peter had, from the first, entertained strong prejudices against all who did not participate in the ceremonies of the Jewish church. His antipathy in this direction had become so strong that, notwithstanding the great commission received from the Master on the eve of his departure from earth, Peter could not be induced to present the truth before those he counted heathen, until God spoke directly from heaven, pointing out his duty in the matter, in a clear and unmistakable way.

All the world must needs hear the joyful news of a risen Redeemer, and as a disciple of Christ, the services of Peter were needed in this enterprise. And when God was about to work in behalf of Cornelius, Peter was visited; and by the vision of the sheet filled with all manner of four-footed beasts and creeping things, he was taught the lesson that he repeated before the centurion and his company: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

As soon as this broad view was adopted by the apostle, he was imbued with a different spirit. Others, too, could see the great error they had hitherto held, in supposing that the Jews alone were the favored of God, and that all others were held in contempt of him. There was Cornelius, who was every whit as conscientious as Peter, and kept God's commandments just as strictly. He only needed to hear of, and believe in, Christ, and he would have embraced all, and stood on a level with all the disciples. After Peter's experience in his case, others took up the refrain, and we hear Paul saying: "For there is no respect of persons with God." Rom. 2:11.

And yet this was no new doctrine; it had been enunciated nearly fifteen hundred years before, at a time when the Lord was instructing his people in righteousness. Deut. 10:12-17. On that occasion the people were given to understand that all would be dealt with alike; no one would be favored, while another would be condemned under the same circumstances. This not only included the humblest in the ranks of Israel, but it also referred to the stranger among them. This is plainly taught by the language of Num. 15:13-16. The instruction of that scripture is that the stranger of the land was to perform the same ordinances as the Jew, if he chose; though it was optional with him, just the same as it is with the sinner of to-day. One law, and one only, was

given to regulate the worship of all men, whether Jews or Gentiles.

Neither was a priest upheld in doing that which was censurable in one of the common people; all were held alike strictly to account for their misdeeds. When Nadab and Abihu ventured to offer strange incense, which had not been commanded, a fire from God immediately caused their death. Their offense may seem to us, at this distance, not to have been of a very serious nature; but it was, at least, a direct violation of God's expressed will, and he could not suffer it, because such treatment of the case would only lead to further and more deliberate departure from the path of rectitude.

When we consider how these men had previously been exalted, by God's own command, and then see how summarily he punished them for their rashness in offering the strange fire, the truth of God's impartiality in his dealing toward men is brought home to us with increased force. When Moses was called to go up into Mount Sinai, there to meet the Lord, the names of these two priests were specially mentioned as those who were to accompany Israel's mediator into the presence of God. Ex. 24:1. How different, in this case, was the outward gift of God from his "election according to grace."

And yet, with all these things clearly recorded for our instruction, there are so many who would maintain that God has ever been partial, and has required of one class of people that which he never did of others. How strange, indeed, that they should do so, when all the examples of his dealing with men show it to have been otherwise.

God has never had favorites, irrespective of character. When he has shown favor to any person, it was because that person conscientiously walked in the counsel of God, and kept his precepts faithfully. What he has done for one in this respect, he would have done for any and all others, under the same circumstances. His course toward such an individual, but shows what he would gladly do for all the world, were they in a condition to receive it.

But this special dealing of God with favored individuals of the past, shows still another thing: It shows that, if God dealt thus with one who faithfully kept his commandments (and to whom besides did he ever show special favors?), and would have done the same for all others equally faithful, he required of all alike the same obedience as that yielded by the favored one. If not, why did he withhold his favor from them? If this proposition be true, then we establish the point that keeping the commandments was not to be confined to the Israelites alone. God favored them, because they were the only ones to be found who regarded his will. When others chose to give up idolatry, and to serve the living God, they, too, must keep the commandments, the same as the Israelites. "One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15:16.

So it is now. God is no respecter of persons. He requires Jew and Gentile alike, to obey him. Those who scoff at the requirements of his law will find in the end that their course has been rebellious, and worthy of death. J. O. C.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

PREACHING SMOOTH THINGS.

It is sad indeed to find a congregation in such a condition as to make reproof a necessity. The temptations of the minister who visits such a place are like those with which Jonah had to contend when the Lord wanted him to go to Nineveh. It was not that the prophet shrank from preaching, so much as that he did not wish to reprove his hearers. He knew the natural tendency of the human family was to love flattery. He could never become popular by such preaching as the Lord wished him to do, and therefore he would prefer to do something else. There is a constant demand for smooth-tongued, flowery preaching; and the minister who enters the work without an abundant supply of flattering speeches, should prepare his bark for rough waters; for he will sail a stormy sea.

In our work, we are called to preach upon doctrinal subjects much more frequently than we are to ex-

plain the practical duties of life, or to set before the church their duty as workers for God. It requires a real burden for souls to forego these pleadings, and to proceed fearlessly, to do duty in counseling, and imparting such instruction as is needed in our churches. It may seem a very desirable thing to have the brethren estimate you as a good speaker, and report that you have preached the best discourse that was ever delivered at that place; but when the matter is brought to the light of the judgment, it may there appear that selfishness was what prompted some brother to request that very sermon, and that the same spirit gained your consent to deliver it. That very church was perhaps almost destitute of the missionary spirit, and stood greatly in need of solid, practical instruction in the work that God would have them do at this time. You suffered yourself to be turned from the very path in which Jesus walked when here upon earth, to seek for popularity, and the applause of your brethren.

It is true that there are times when the Lord has especially worked to bring the people out to hear the truth, and at such times the minister ought to have spiritual discernment to know what to say, and how to say it. But there is a lack of the spirit of reproof and correction. Sins are left to eat their way to the vitals of the church, and to cause many to backslide and give up their faith, when if attention had been given to these things in the beginning, much trouble and loss could have been avoided. It is not the Spirit of Christ that leads the laborer to avoid this hard and unpleasant work, and to seek simply to please his hearers.

It is the part of the popular preacher to speak to itching ears, but it is for us to reprove, rebuke, exhort, with all long-suffering and doctrine. It is the part of the papacy to corrupt by flatteries, but it is for the true minister of Christ so to labor as to bring about purity of life among the people. Jeremiah avoided flattery, and thereby brought upon himself a storm of wrath by preaching the plain truth. He was imprisoned by the people whom he was trying to help, yet God has blessed the sorrowful experience of the weeping prophet by revealing through him some of the richest truths of the Bible, to his future people. Through the prophet Ezekiel, the Lord describes his faithful ministers in the third angel's message, as sighing and crying for the abominations that are done in the midst thereof. The things that they are weeping about are done in the midst of the people for whom they are laboring. These ministers cannot preach smooth things, nor deal in flatteries, while they are mourning over Zion's state of lethargy, or reproving her evil-doings. They are to "cry aloud, spare not," and show the Lord's people their sins.

With reference to the necessary courage to perform this duty, "Testimony to the Church, No. 32," says:—

If the minister's face is not flint; if he has not indomitable faith and courage; if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of divine favor; and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors powerless. The world is full of flatterers and dissemblers, who have yielded to please their hearers, but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed.

There is no evidence of love in flattery. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." "He that saith unto the wicked, thou art righteous; him shall the people curse." The minister who has the true Spirit of Christ will faithfully show to the erring ones their dangers, and in love point out their sins. The selfish will avoid these burdens, and suffer wrongs to go unrebuked; and all who continue in this course, will finally go to destruction together. Who among us have the burden for souls which will lead us to be faithful watchmen, as those who expect to give an account at the bar of God, for the souls that God has committed to our charge? WM. COVERT.

—Look well to your motives.

—All true education is self-education.

—A man can never leave sin thoroughly, till he loathes it heartily.

—Of all empty people, there are few more pitiable than those who are filled with self.

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.

THE WAY.

The way is dark, but that I need not mind,
Though gathering shades should make it hard to find,
Since he who is the Light, I know will be
Close by my steps, to show the way to me.

The way is hard, and steep the fronting hill,
But my kind Guide has climbed a steeper still;
And his unfailing fellowship and smile
The hardness of the way can well beguile.

The way is rough with many a pointed stone,
That oft had wounded me or overthrown,
But for the loving arm that clasps me round,
And lifts my tired feet lightly from the ground.

The way is long; but when my strength is gone,
And failing limbs can scarcely struggle on,
Me in his willing arms the Shepherd bears—
The weak and weary win his tenderest cares.

The way is often sad, and bitter tears
Must have their course, and dark oppressing fears
May weigh me down awhile; but ever bright,
His glance dispels the "shadows of the night."

The way will often be a way that I
In mine own strength might never dare to try,
But he that orders all can do no wrong,
And in his strength my weakness shall be strong.

—Sel.

WISCONSIN.

STAR, VERNON Co.—The interest in our meetings seems to be increasing. We are now presenting the Sabbath question, and many are becoming deeply stirred. These truths are new to the most of those attending, and they say the Bible is a new book. Some are almost persuaded. The attendance is from 150 to 200. We earnestly pray that it may not be in vain that this people so gladly hear the word. They are very kind, and the invitations to visit keep us busy.

S. S. SMITH.
R. J. WHITE.

Aug. 23.

NORTH CAROLINA.

HICKORY.—We closed our meetings at this place Friday, the 10th. There was quite a good interest, notwithstanding a spirit of opposition was manifested on the part of the Baptist and Lutheran ministers. Seven decided to obey the truth, nearly all men, and heads of families. Quite a number more are in the valley of decision. The camp-meeting will be at this place, and we trust it will be a great source of benefit to those who have lately decided to obey the truth.

W. M. BAIRD.
S. H. KINNE.

Aug 10.

MICHIGAN.

DE LOUGHARY.—I came to this place the 6th of June. Five were already keeping the Sabbath, three of whom I baptized. One of them was addicted to the use of tobacco, but has now put it away. The five mentioned are French Belgians. Besides these, three Americans have fully taken their stand on the truth, which makes a company of eight keeping the Sabbath in this place.

I am thankful that since coming here, I have been able to familiarize myself with the language peculiar to the Belgian people. It was gratifying indeed at our parting meeting, to hear them all express themselves thankful for the truth. May God help these few to be a light in the community.

M. ENOCH.

STEPHENSON, MENOMINEE Co.—We feel very thankful to the Lord for the help we have had here this summer. Seven have been added to the church through the labors of Eld. M. Enoch, and others are interested. Last Sabbath, Aug. 18, was a good day for us. Although the members are scattered quite a distance from each other and from the church, most of them were present. The Spirit of the Lord came very near, and touched the hearts of all. Some not of our faith manifested a deep interest in the meeting. Two took a stand with us who had been backslidden for some years. We believe that there are others who would join us, if more labor could be bestowed. Meanwhile, we will try to hold up the light of present truth, as becomes every company of commandment-keepers.

SILVIAN S. EVERARD.

Aug. 22.

CONNECTICUT.

NORWICH TOWN.—Our meetings have now continued here nine weeks, and the interest still remains good. In all this time, it has stormed so as to compel us to defer the meeting only one evening. The

Lord has heard the prayers in our behalf, and a good work is being done. There are now twenty-five new ones keeping the Sabbath, and we have good reason to believe there are others, who will yet follow. Last Sabbath our Sabbath-school numbered fifty, only four of whom were keeping the Sabbath when we came. After the Sabbath-school we had a social meeting, and the good Spirit was with us. Nearly all bore testimony, and a number said it was the best meeting they had ever attended.

For all these things we thank God, and take courage to labor on.

Aug. 27.

G. E. FIFIELD.
F. W. MACE.

DAKOTA.

TAOPI, MINNEHABA Co.—We pitched our tent in a beautiful grove at this place, July 13. This is a country post-office, and our congregations are from a farming community. At the first two meetings, we had no hearing at all, but since then, the tent has been well filled. Eleven have signed the covenant, and six or eight more have begun to observe the Sabbath. It seems hard for the men to take hold of the truth in the midst of harvest. Some are waiting to hear the "other side," of which they have the promise in about a month, after having made many requests for it.

The ministers here say they are not posted on the Sabbath question, but that they have sent for a "smart" man, who is. We will remain near here to finish up the work, and to hear the "other side." The Grand Meadow church have helped us by meeting here on the Sabbath. Our expenses have all been met so far.

Aug. 20.

GEO. H. SMITH.
C. P. FREDRICKSEN.

PENNSYLVANIA.

CONNEAUTVILLE, CRAWFORD Co.—We began meetings here July 15, in a beautiful park. Have held fifty-one meetings, up to date. The interest has kept up well, and the best of attention has been paid to the word spoken. The Lord has given us freedom in presenting the truth. There are now forty-five who are keeping the Sabbath here. One family from Ohio came twenty-five miles, attended three meetings, and returned Sabbath-keepers. They call for help to establish the truth in their neighborhood.

The truth had never been presented here, and many with honest hearts stood ready to receive it. It does seem as if we are receiving some of the droppings of the latter rain. The interest here has awakened a spirit of inquiry in surrounding neighborhoods, and they are calling for help. We have sold eighty dollars' worth of books, and received twenty dollars in donations. We are very anxious for the new "Bible Readings" to appear, as we could make great sales of the work while the interest is at its height.

Aug. 27.

J. G. SAUNDERS.
E. J. HIBBARD.

NEW YORK.

PHOENIX.—Our meetings continue, with an increasing interest, and we look for good results. For a time we were somewhat discouraged on account of the changeableness of the congregations, but of late there is a constancy in attendance that cheers us. Our tent is pitched within a stone's throw of the Catholic church, on ground owned by a Catholic. This, to some, seemed unfavorable, but God has helped us thus far. Several Catholics have attended our meetings, and behaved themselves like gentlemen. Our attendance through the week has averaged a little over 100, and on Sundays, from 300 to 400.

Last Sunday the Methodist minister spoke against the Bible teachings on the "nature of man." The Baptists have sent to Syracuse for a Disciple minister to prove the abolition of the law and the seventh-day Sabbath. He will speak in the Baptist church next Sunday. The first Sunday we were here, the Baptist minister preached a powerful sermon on the perpetuity of the law, but after we had spoken on the Sabbath question, the prominent members of his church and Sunday-school held a meeting, and decided that the decalogue was abolished at the cross. These things are causing quite a stir among the people, and each effort to turn them away from our meetings has had the opposite effect. Several are deeply interested, and we look for them to take a stand, before our meetings close.

Aug. 15.

A. E. PLACE.
F. M. WILCOX.
C. G. SATTERLEE.

IOWA.

SHELLSBURG AND CENTER POINT.—After a stay of nine weeks, we closed our meetings at Shellsburg Aug. 12. The interest was good until the close. We gave sixty-six discourses, made forty-two family visits, sold nearly twenty dollars' worth of books, pamphlets, and tracts, and received thirty-five dollars in donations. We had four opposition sermons on the nature of man and the Sabbath question, to which we replied with good effect. We leave a company of sixteen keeping the Sabbath, eleven of whom have accepted the truth since the tent-meeting

began. We feel sure four or five others will soon take their stand for the truth. Arrangements have been made to hold regular Sabbath meetings, and one of us will meet with this company each Sabbath for awhile.

The tent is now pitched at Center Point. We have held five meetings, with an attendance ranging from 200 to 500. The people are friendly, and already we have sold \$1.80 worth of books and pamphlets, and received \$1.80 in donations. We hope for success in this place.

Aug. 20.

R. C. PORTER.
J. S. HART.

IDAHO AND WASHINGTON TERRITORY.

VIOLA AND PULLMAN.—We closed our tent-meetings at Viola, Idaho, Sunday, Aug. 12, after seven weeks of labor, the results of which have been most encouraging. Twenty-five adults have signed the covenant, and nine others are keeping the Sabbath. These represent fourteen families who have accepted the truth. In fact, there are only five or six families left in the neighborhood who are holding out against it, and the prospects are encouraging that some of these will yet take hold. We have organized a Sabbath-school of fifty-three members, who are taking a club of seventy *Instructors*. Our book sales have been \$32.15, while our donations have amounted to nearly twenty-eight dollars, enough to more than cover our expenses. This is the Lord's doing, surely, and it is marvelous in our eyes. We feel to give his name all the praise for the good work wrought!

Our tent is now pitched at Pullman, Washington Territory, where we have held five meetings up to date, with some promise of a permanent interest. At our last service, Sunday night, the tent was filled with an intelligent audience, who at the close of the discourse, evinced their appreciation of the truth by a contribution of \$9.30.

Bro. Hafford being obliged to leave two weeks before the meeting closed at Viola, his place was supplied by Bro. W. W. Steward, who is still with me. We have enjoyed much of the blessing of God in our work this summer, and feel to praise his name for his goodness to the children of men.

Aug. 21.

J. W. SCOLES.

NEBRASKA.

HASTINGS.—Our tent-meetings will soon be closed for the present. We have moved our tent to another part of town, where we were received with swearing and cursing by some persons. Others were glad to see us come. An old Baptist helped us in many ways. Finally our meetings were resumed, and well attended on some nights. But when we began to preach about the mark of the beast, Satan bestirred himself, and threats were made to set the tent on fire, or to bedaub it with dirt. Up to date, the former has not been done, though our tent has been soiled by a satanic inscription in oil-colors. Fortunately, we had another piece of canvass with us, which we put in place of the soiled one.

Our success has been limited. Only three have begun to keep all of God's commandments,—two Americans and a German lady, the daughter of a Catholic widow. Although her mother threatens her, she professes the truth freely, and has even asked her priest why they keep Sunday. He told her that the apostles had instituted it. We hope that all three of these new converts will be baptized at the camp-meeting. A large number are convinced, but they are mostly day-laborers, who do not know how to support themselves; but many will attend our camp-meeting. The brethren must not think that the work here in Hastings is done. O no, we have just begun, and burdens must be borne for the cause here. We had also a request to come and pitch our tent in Hamilton County.

J. JOERG.
J. KLEIN.
G. OBLANDER.

COLORADO.

AMONG THE CHURCHES.—July 10, I left the tent at Pueblo, on account of the unhealthfulness of the place, and came to Denver. Since then I have labored at Denver and among the churches. Though the interest at Pueblo was small, about ten or eleven have begun to keep the Sabbath. This I hear from Bro. Pegg, who still continues to labor there. July 26-29, I was with the Boulder church. The meetings were excellent, and the brethren were encouraged. The T. and M. work was considered, and plans laid to make the work more efficient. Several new ones joined the vigilant missionary society, and the outlook is favorable for more work to be done. One was admitted to the church. Several have lately left this church to go to another part of the State. This cuts down the attendance at the meetings. Aug. 8-11, I was at Berthoud. This has been an unorganized company for three or four years. At this time I organized a church of eight members, and others will soon join. Two were baptized, and others will be, at the first opportunity. May the Lord add to the numbers and graces of this church. The work at Denver is onward, and the prospects are good for other additions. Last Sabbath Bro. Haskell baptized

five more willing souls, and received them into the church. This city will be a missionary field till the Lord comes, as it is growing rapidly. People are coming in from the East all the time. To the Lord be all the praise for his goodness to his people here.
Aug. 14. E. H. GATES.

VERMONT.

AMONG THE CHURCHES.—Since my last report, in company with Bro. Bicknell, I held meetings on Sabbath and first-day, at the house of Bro. H. C. Lamber-ton, in Marshfield. Each of us had freedom in the presentation of the truths of God's word. The brethren present enjoyed these meetings much. We were pleased here to meet Dr. Farnsworth, a cousin of Eld. E. W. Farnsworth, who with his companion is keeping the Sabbath.

Sabbath, Aug. 4, was a good day for the Irasburgh and Charleston churches. We held a meeting in Westmore. After the Sabbath-school, and remarks on baptism, we repaired to Willoughby Lake, one of the most delightful bodies of water in the State, surrounded by grand and beautiful scenery, and overlooked by the towering heights of Mount Hor and Mount Pisgah, of modern times. On reaching the shore in the vicinity of a beautiful grove, the resort of pleasure parties, we found companies in camp, and learned that the captain of a small steamer running upon the lake had come to anchor, to give his passengers a chance to witness the baptism. Midway between the interested spectators on the shore and those upon the boat, four young persons,—a brother and his companion, and two others,—followed our dear Saviour in the solemn rite of baptism. The occasion was impressive, and was treated by all present with due respect. During the ordinance, the sun broke through the thick clouds which had veiled its face, as if anxious to witness, and to approve of the consecration. So brilliant were the beams of light upon the water that an artist there present, failed to sketch the scene, as he intended to do. But the solemn vows and promises made by these young friends to bid adieu to the world, with all its fleeting pleasures, and henceforth to walk in newness of life with the Master, as witnessed to by the baptismal covenant,—these, we feel sure, were photographed above. May they ever remember the words of the apostle, "If ye be risen with Christ, seek those things that are above."

Last week was spent in visiting the lonely ones in another county, with whom we held meeting last Sabbath. God is able and anxious to keep the lonely ones in the way of life, if they will trust in him; and to all such, he will soon give a crown of life.

A. S. HUTCHINS.

KANSAS.

BURTON AND FLORENCE.—Our late effort at Burton closed last Sunday. Nineteen signed the covenant. A tract and missionary society of twelve members was organized; and a club of forty-five was obtained for the *Sickle*. The Sabbath-school numbers about fifty. The Baptist church of that place kindly permit us to use their house of worship, free of charge.

We began meetings at Florence last evening, with a congregation of more than 200. Brethren, pray for us, that we may so present the message that it will reach the hearts of the people.

Aug. 24.

JOSEPH LAMONT.
J. L. BEILHART.

AMONG THE CHURCHES.—June 22-24, I held quarterly meeting with the church at Dennis. The brethren and sisters were nearly all present, as well as some not of our faith, who seemed much interested. The preaching was close and practical, and met with a hearty response. A precious season was enjoyed Sabbath afternoon as the ordinances were celebrated. Three united with the church, and two made a start for the first time in the service of the Lord. All seemed encouraged and strengthened. From June 29 to July 2, I held quarterly meeting with the Altoona church, in company with Bro. Stebbins. A good degree of the Spirit of God was present on both days of the meeting. Two united with the church. As the duty to pay an honest tithe was clearly presented, new resolves were made by some, which we trust will be faithfully carried out. July 3, I started for Topeka; spent two days at Osawatimie, where Brn. Coffman and Vincent were holding a tent-meeting.

July 5-12, I spent at Topeka, in company with Brn. Hall and Sharp, and Dr. Dobbins. The burden of this meeting was to arouse to a deeper earnestness in the service of God, and to bring about a better state of unity and love among the members; and this we feel was in a measure accomplished. The ordinances were celebrated. Some humble confessions were made, and the Spirit of God came into many hearts. As three members of the Conference committee were present, much time during the latter days of the meeting was spent in counseling relative to the work. Earnest efforts were made by Dr. Dobbins in the interests of the H. and T. work, which resulted in the

organization of an H. and T. society of some thirty members.

July 13-18, I spent at Ottawa. I found this church in quite a discouraged state. Discord and a lack of love and confidence had blighted the courage of many. The work went very hard at first, but by the second day of the meeting, the Spirit of God had touched the hearts of some; and confessions, both private and public, were made. Coldness yielded to a spirit of love and union, by which many hearts seemed to be subdued, and we enjoyed a precious meeting. The ordinance meeting on Tuesday evening was especially good. Two united with the church. All seemed encouraged. While here, I spent some time in looking up the prospects for locating a school. I found things favorable beyond my highest anticipations.

July 20-22, I spent with the church at Lone Elm, Anderson Co. Several members were absent, and the courage of some seemed quite low. I labored hard to encourage and strengthen those who remained, and I believe this was to a good degree accomplished. July 27-29, I was with the church at Stover, Labette Co. Bro. T. M. Thorn, director of Dist. No. 12, was with me at this meeting and rendered valuable aid. The preaching consisted largely of earnest appeals relating to the necessity of rising to a higher plane of godliness, in view of the fact that we are in the sifting time, when the King is soon coming in to see the guests. A missionary rack and a club of papers to use in it, were ordered. The plan of first-day offerings was again presented, and thirty boxes were ordered. There is great necessity that this church consecrate itself to the work as never before. Quite a number of the youth, children of our own people, and members of the Sabbath school, need to be labored for earnestly now, lest they wander away, and be lost to the cause. I felt very anxious to remain and labor for them; and I believe if the church will manifest the zeal they should in this work, the time is near when a few days' meeting there will result in the gathering in of several, to the fold of Christ. Some were present at this meeting from other places. The ordinances were celebrated, and all felt much refreshed. I spent the middle days of the week with the brethren in the vicinity of Parson, also in arranging for a tent-meeting at Erie, Neosho Co.

Aug. 4, 5, Bro. Thorn and myself were at Chetopa. This little company has been much neglected. Some have moved away, and some seemed quite discouraged. Yet a few earnest, faithful ones remain, who seemed encouraged to renew their missionary efforts, also to revive their little Sabbath-school. May God bless their efforts to the encouragement of all. From here I went to Erie and helped Bro. Stebbins pitch the new tent purchased by the brethren in this part of the State. Aug. 10-12, I spent with the church at Hallowell. We were all much pleased Sabbath morning, to see the brethren and sisters come in from three surrounding churches. This reminded us of what we have witnessed in former days, and in this respect we long to see the former days return. We enjoyed a large measure of the Spirit of God in the meetings. I returned to Erie, and joined Bro. Stebbins in the tent labor. Fifteen discourses have been given. The interest is unusually good. The audiences have ranged from 200 to 450, some coming a distance of several miles. We have just begun to present the Sabbath question; many are stirred. Yesterday I spent with the church at Dennis. Five were added to their number, two were baptized. It was a good day for all. My courage in the final triumph of the message was never better.

C. McREYNOLDS.

THE TEXAS CAMP-MEETING.

This meeting was held in a pleasant grove immediately adjoining the city of Terrell, an enterprising place, whose inhabitants we found to be an orderly class of people. When Eld. Kilgore and myself reached the ground, Tuesday afternoon, Aug. 14, we found nearly the whole camp erected, and a profitable workers' meeting in progress, under the direction of Bro. C. Eldridge, who was formerly a member of this Conference and secretary of its Tract Society. The brethren were glad to meet him again, and to have the benefit of his experience since he left the State.

A spirit of love and union characterized the business meetings, and the Conference throughout, and the Lord gave freedom in preaching his word. Much time was devoted to instruction on the subject of order,—in the Conference, the church, the home, and in all branches of the Tract Society work. Entire meetings and sermons were devoted to these subjects, with seeming profit.

After the sermon Sabbath morning, an invitation was given to sinners and backsliders to seek the Lord by separating themselves from the congregation. Over fifty persons responded, and a good meeting followed. During the intermission, from two to five o'clock, the Lord blessed the camp with a heavy shower of refreshing rain, which laid the deep dust, and cooled the heated atmosphere, thus awakening praise upon the lips of almost every one. On Sunday, owing to the threatening rain, the outside attendance was not large, but those who came, were in-

terested, and a few took a decided stand for the truth. On Monday twenty persons were baptized by Eld. Greer, in a tank in a pasture adjoining the town. This tank, which we found all prepared, with a good sandy bottom, was furnished free by the owner, as was also the use of the camp-ground.

The Conference committee was increased to five members; four of these were elected, and Bro. James Gage appointed chairman. The office of president, both of the Conference and Tract Society, was left vacant, and a resolution passed appealing to the General Conference to send them a man to fill both these offices. The finances of the Conference are in good condition, but those of the Tract Society are very considerably embarrassed, owing to various causes, principal of which was a failure to conduct the canvassing business upon a cash basis. James Gage was elected Vice-President of the Tract Society, and Turner T. Stephenson, Secretary.

A goodly number remained to the closing meeting, Tuesday morning, and all seemed unanimous in pronouncing this the best camp meeting ever held in Texas. All left the camp with hope, faith, and courage for the future of the work in the State.

GEO. B. STARR.

THE OHIO CAMP-MEETING.

The Ohio camp-meeting lasted ten days, beginning Aug. 10. The ground was located in a beautiful grove in the northern part of the city of Columbus. The meeting proper began Friday evening, although a workers' meeting had been in operation throughout the week. The meeting was not so largely attended by our own people as last year. About 400 were encamped on the ground. The attendance of those not of our faith was moderately good. The large pavilion was quite well filled evenings, while on the last Sunday about 2,500 people were present. The first Sunday the rain hindered many from coming.

We think this meeting was one of the most profitable ever held in the State. From the beginning to the close, instruction was given in reference to different phases of our work, and how to best accomplish the greatest results. In the earlier part of the meeting, quite full instructions were given in the Sabbath-school work. The teaching was conducted on the normal-school plan, and was more thorough than at any other camp-meeting I have attended this year. All seemed to be highly pleased and greatly benefited by it.

Dr. J. S. Maxson, from the Health Home at Mt. Vernon, spent two or three days on the ground, giving several interesting lectures on health topics. The camp was thoroughly canvassed for signers to the tectotal pledge, and several were obtained. Instruction in the canvassing work was given by Bro. Morrison, of the Pacific Press. Exercises in this branch were held daily. A large class was formed, of perhaps fifty in number, most of whom expect to be in the field soon. All seemed to be of good courage. Prof. Prescott was present, and not only represented the educational interests, but assisted in preaching several times. A good interest was awakened in educational matters, and also in the College. Thus almost every part of the work received its share of attention.

Quite full reports of the meetings and sermons were furnished for the city papers, more especially the *Ohio State Journal*. The managers gave us all the space we desired,—some days as much as three columns. We feel sure that the reports of the sermons in the paper did more to arouse an interest in the city than anything else we did. We learned of a good many who came to the ground to hear, from what they had read in the paper; many were deeply and favorably impressed by what they read. Near the close of the meeting, some of the brethren wished to secure more of the papers, and telephoned to see if they could have them. The editor replied that they were all gone, although a large number of extra copies had been run off. He said they had not had so great a sale for many weeks. This and other things led us to believe the articles were read by many. We formed many pleasant acquaintances among the citizens who attended the meeting. It seems to us as though some of them must embrace the truth.

The business meetings passed off harmoniously in every respect. Eld. Underwood was again elected president, with Brn. J. E. Swift and H. M. Mitchell on the Executive Committee. Bro. Mitchell was also appointed State agent for the canvassing work. Nearly all the other officers in the various societies remain as they were. In its finances, the Conference came out somewhat behind. This occurred, not so much from a diminution of the tithe, as an increase in the laboring force during the past year, and hence an increase of expense. We anticipate no embarrassment in this direction the coming year, however, if the brethren keep a sharp lookout.

The spiritual interests of the meeting were not neglected. From the first, our social and Conference meetings were good. A spirit of tenderness and love seemed to prevail, and that spirit of criticism which is sometimes seen, was almost entirely absent. An earnest desire seemed to prevail, to draw together in interests. Under these circumstances, it is not at all surprising that God should have come in by his Spirit and helped us, as he truly did. It was most encour-

aging to see how God worked upon hearts during our revival meetings. No great solicitation or urging was done, but the Spirit of God was present, and the people moved of their own accord. On Monday twenty-nine were baptized by Bro. Underwood.

The meeting broke up Tuesday morning, and the brethren and sisters returned, some to their homes, and others to their fields of labor; but all, we think, with thankful hearts for the good meeting they had enjoyed. The brethren and sisters seemed to be of good courage to take hold of the work of God as never before. We praise God for his presence with us at this meeting. How wondrous his love! What unknown depths to his mercy! How faithfully we ought to love and serve him!

E. W. FARNSWORTH.

THE CANVASSING WORK AT SOUTH HAVEN, MICH.

OUR canvassing company, consisting of three students from the Battle Creek College, and the writer, began work here the last week in June. We have had fair success. One brother, who is working with "Sunshine," has taken 135 orders, and this is the first time he has ever tried to canvass. Another, working with "Sunbeams of Health and Temperance," has taken forty-six orders, and obtained thirteen subscriptions for *Good Health*. Another, working with "Marvel of Nations," has taken 120 orders. Besides this, there have been other sales made, amounting to \$37.45. There has been one order each, taken for the *Review*, the *Instructor*, and the *Sentinel*. We are treated very kindly, and are of good courage. We feel to praise God that we can do a little in the Master's vineyard.

J. B. BUCK, *Leader*.

THE CANVASSING WORK IN NEW YORK.

DURING the past year, there have been two canvassing companies at work in this State,—one in Buffalo, and one in Newburgh. The canvassers find some drawbacks to working in the cities during the heated term, but they have steadily pushed the work, and have met with good success. The sales for the year ending June 30, 1888, have been more than double the sales of the year before. The canvassing work has been more fully organized, and we expect that the coming year will see a still further advancement.

We are of good courage, and would urge all who desire to enter this work, to come to our workers' meeting, commencing Sept. 4. Brethren and sisters, let us arouse, and prepare for immediate service in the cause. Precious souls, for whom Jesus died, are waiting for the truth to be brought to them; and the judgment alone will reveal the good done by the faithful canvassers and colporters. Bro. Morrison, the general agent of the Pacific Press, will be at the workers' meeting, to give instruction; and provisions will be made to make this meeting one of great profit to all who attend. We hope all our canvassers will plan to attend both the workers' meeting and camp-meeting.

J. V. WILLSON, *State Agent*.

THE CANVASSING WORK IN MAINE.

THIS good work of getting our books before the people, is still moving forward here. Since my last report, another has enlisted in the work, and writes me as follows: "I have been canvassing for 'Marvel of Nations,' three and a half days, and have taken thirty orders. Took fifteen orders in one day." A sister working in connection with the tent in the city of Bangor, reports forty orders taken for "Great Controversy, Vol. IV." in seven day's work. Another sister has taken 100 orders for the same work in twelve days, in the city of Lewiston. There are several thousand French in that city, who can neither read nor speak English, which makes it perhaps the most unpromising field of labor in our State. But some will say, "These persons who have succeeded so well are natural canvassers, and I am not. I could never do as well as they; for such work is not easy for me." And yet many who say this, never spent one hour in canvassing, to know whether they could succeed or not. Brethren, I believe this is a delusion with which Satan is well pleased to have us deceive ourselves. Probably not one in a hundred who engages in this work, really loves to do it any better than you do; and were it not that this is God's means of getting his precious truth before the people, they would soon all be back at their farms and shops, engaged in work more pleasing to them.

Read the following from one who has had the best success of any canvasser in the State; and as you do so, ask yourself whether it would be any harder for you to engage in this work than it was for her:—

I have experienced much of the love of God in my heart since I became engaged in this work. But the Lord only knows of the struggle through which I passed before beginning to canvass. My health was not good, and besides, I did not enjoy this kind of work, and was sorely tempted to give it up. Still the impression would not leave me, that it was right and best for me to engage in it; and I was at last led to give myself up entirely into the Lord's hands, and to promise him that I was willing he should work in me all the good pleasure of his will. I gave up

all fears about my health, and also my fears that I should not have success; and started out by faith, accepting and believing the precious promises of God's word. I know he has wonderfully blessed me; for my health has improved, and the work is not nearly as trying as it was; for my endeavor is to have my will God's will; and whatever he wants me to do, that I desire to do. I want to enjoy so much of the love of God in my heart that I may ever meet his will with the "may I" of love, instead of the "must I" of duty.

Dear brethren and sisters, do you desire to have the same experience that this sister has had? and are you willing to obtain it in the same way? Jesus is now pleading with us, "Come, . . . take my yoke upon you." This means hard work in his cause; and those who heed this injunction, will soon hear from the same lips another "Come." May He roll upon us a burden for this work of saving souls!

S. H. LINSOTT, *State Agent*.

REPORT OF TEACHERS' INSTITUTE.

AN S. D. A. Teachers' Institute was held at Battle Creek, Mich., June 21-26, 1888, conducted by the Educational Secretary, W. W. Prescott. There were about thirty teachers in attendance, including representatives from Battle Creek and Healdsburg Colleges, South Lancaster Academy, and the Oregon and Upper Columbia Conference schools. Eld. Butler was present at nearly all the meetings, taking an active part in the exercises; and Elds. Smith and Kilgore attended some of the sessions, and joined in the discussions. Two sessions of three hours each, were held each day, besides one evening meeting. The following were the principal topics considered:—

1. Relation of our educational work to the third angel's message.
2. What object should guide us in the education of our young people?
3. Church schools—their necessity, establishment, management, grade, and support.
4. Relation of primary schools to our higher educational institutions.
5. What provision should be made, if any, for a more special theological training, for the benefit of those who desire to labor publicly?
6. To what extent should students be encouraged to take long courses of study, and to graduate from our institutions?
7. What position shall we take with reference to the granting of degrees?
8. To what extent can religious instruction be given consistently and profitably in connection with the school work?
9. In what way can instruction in methods of labor in our cause be best given to those who desire it?
10. What proportion of teachers to the number of students can be employed, in harmony with reasonable economy and the best interests of our schools?
11. Is it advisable to establish a course of reading and study for the intellectual and spiritual improvement of our people, to be conducted somewhat after the plan of the Chautauqua reading circle?
12. What should be the general plan of discipline? and on what principles should it rest?
13. By what means can we best promote the spiritual interests of our schools?
14. What is the best plan for teaching the English Bible?
15. How shall manual training be best carried on in connection with our schools?
16. How can our Students' Homes be so managed as to secure the best results socially and morally?
17. What is the best plan for the management of domestic labor in connection with our Students' Homes?

It will be seen from a perusal of the foregoing topics, that the matters usually considered at Teachers' Institutes, such as methods of teaching, etc., were not taken up. It was designed at this Institute to dwell only upon those matters upon which our teachers would not be likely to gain information elsewhere,—questions connected with the educational problem in our own denomination. The objects of the Institute, as stated by the President in his opening address, were to discuss questions of interest arising in our educational work, to lay plans for carrying it on, to unify the work, and to become more thoroughly imbued with the spirit of the message.

It would be interesting to speak of all the conclusions reached by the Institute, did space permit; but a brief mention of some of the most important conclusions, must suffice. Concerning church schools, it was the unanimous opinion that great care should be exercised in starting out. A poor Seventh-day Adventist school would be about the poorest thing in the world; and schools should not be established until teachers are well prepared to take charge of them, and the people are ready to support them, both with their sympathies and with their means. The burden of the responsibility of church schools should be assumed by the Conference under a general supervision, and should not be left to private responsibility and management.

With reference to long courses of study, it was thought best not to encourage persons well advanced in years, to take them; but it was thought that we need a more extensive course for those whose mental

capacity would warrant it, and who could finish such a course at from twenty-two to twenty-five years of age. There are places in the cause now, where men of thorough education are greatly needed. We want men who are loyal to the truth, and who have a thorough knowledge of Greek, Latin, Hebrew, German, and other languages, to make original research in libraries of those languages, with the view of gaining historical evidence bearing upon the different points of our faith; nor ought we to be obliged to fall back upon worldly institutions for the preparation of teachers to give instruction in these languages.

The subject of a course of reading, brought out a very interesting discussion, which resulted in the passing of the following resolution:—

Resolved, That it is the opinion of this Institute that a course of general reading and study, to meet the wants of Seventh-day Adventists, ought to be adopted, and that the General Conference be requested to take the matter under consideration at its next session.

These are but a few of the conclusions reached by the Institute, but they will serve to give some idea of the nature of the work done. All felt that the Institute had been a profitable one; and as the teachers separated at the close, those who had come so long a distance, felt that they had been well paid for the time and expense; and all desired a repetition of this gathering.

C. C. LEWIS, *Sec.*

Special Notices.

TO THE BRETHREN IN MISSOURI.

"AND he shall turn the heart of the fathers to the children, and the heart of the children to the fathers." Mal. 4:6. It seems as though the time had come in the history of this work, when the above scripture will be fulfilled. We are looking for our Saviour to come in the clouds of heaven. We know that we have much to do for ourselves and for our children, in order to be ready to meet him with joy. As the time for our yearly camp-meeting draws near, we ask you to remember your children, and make arrangements to bring them along. We expect to have children's meetings this year every day of our camp-meeting, which will be at Kansas City, from Sept. 27 to Oct. 9. Bring the children, and may the Lord meet with us.

D. T. SHIREMAN.

THE CANVASSING CAMPAIGN.

We want to make an earnest effort to push the canvassing work along the line in Wisconsin this fall and winter; and at our camp-meeting at Bosconobel a special effort will be made to enlist men and women for this noble work. Fifty new canvassers are needed now. Instructions will be given, and companies started immediately after the camp-meeting. Who will volunteer to join? If you have tried canvassing alone in the past, and failed, take new courage, and try again in a company. Our great Captain is at the head, and he will lead us on to certain victory and success. And you who have never had courage enough to try before, come now and give it a thorough trial.

Is this God's work? If it is n't, let us give it up, the sooner the better. If it is, let us rally to the front like brave soldiers, prepared to endure hardships, privations, and trials, knowing that there is a crown of victory laid up for us at the end of the race, if we prove faithful. Those who are thinking of starting out to canvass after the camp-meeting, should correspond with me immediately, so that we can have full arrangements made beforehand; and be ready when the time comes. For further information, write to me at 1029 Jenifer St., Madison, Wis.

B. M. SHULL, *State Agent*.

THE GENERAL CAMP-MEETING AT GRAND RAPIDS, MICH.

THE time is now rapidly approaching when this important meeting for the State will be held. It is appointed Sept. 25-Oct. 2. Let all remember that the meeting begins promptly on Tuesday, and closes the same day of the following week. There will be, as last year, a *workers' meeting*, commencing Tuesday, Sept. 18. At five o'clock P. M., of that date, there will be a session of the Michigan State Conference. We desire that there shall be a general representation of the delegates from all the churches in the State, if possible, at this meeting. It will be absolutely necessary that a session of the Conference be held at that date, so the committees can be appointed. The auditing work for the last Conference year will be settled up before the beginning of the general camp-meeting. This was done last year, with the very best results, and the business nearly all cleared away previous to the camp-meeting.

We desire that this shall be a season of deep religious interest. With a Conference as large as Michigan, it is almost impossible to give the great convocation attending the camp-meeting, proper attention,

when there is such an amount of business to be attended to as has usually been the case.

A camp-meeting committee of seven has recently been appointed by the Conference committee, whose names and duties are as follows: Harmon Lindsay, of Battle Creek, chairman; John Carman, of Potterville, to have charge of the laying out of the grounds and erection of tents; E. N. Hatt, of Jackson, charge of hay, straw, wood, and lighting of the grounds; O. V. Pratt, of Augusta, to have charge of the provision and grocery department; Willard Fay, of Ferguson, charge of stoves and furniture department; G. H. Randall, of Flint, supervision of the transportation of passengers and baggage; H. S. Guilford, of Battle Creek, lumber and carpenter work. We have secured an efficient camp-meeting committee, and we feel confident that everything will be in proper readiness, as far as their duties require them to act; but they will need many helpers; for it is a great undertaking, requiring much labor and expense, to be prepared for such a large gathering as our Michigan general camp-meetings have become. We expect the camp-meeting committee will be present as early as Sept. 13 or 14, so that when the workers' meeting begins, Tuesday, the 18th, there will be some preparations made, and tents erected for those attending this meeting.

We appeal to our earnest, devoted brethren in all the different churches, to see that a sufficient number of good workers come in time to help make the preparations for the camp-meeting. We can point, for their encouragement, to last year, when our workers' meeting was considered by all present to have been by far the most spiritual of all held on the camp-ground. It was a profitable occasion; and God's blessing was certainly with us in large measure. There is no secret in this; it was simply because those who made a sacrifice to come out to help in labor did so from a sincere love of the cause, and worked for its interest; and God delighted to meet with them; while large numbers of those who came to the camp-meeting proper only, did so without any desire to labor, but merely to hear the preaching. We desire that all our laborers, our ministers, our colporters, Bible workers, and canvassers, come in time to attend the workers' meeting. We greatly desire that the elders of our churches and other officers may also come. We shall spend a portion of the time in earnestly seeking God, that his blessing may rest upon us, and prepare us for the great convocation commencing Sept. 25. Instruction on many important points may also be expected. We trust our brethren in Michigan, who love the cause of God, and feel anxious for its prosperity, will remember the workers' meeting; and that all our churches will be sure that delegates are appointed in season to attend the opening session of the Conference, Tuesday, Sept. 18, at 5 o'clock P. M.

What shall we say to our people about attending this general camp-meeting at Grand Rapids? We earnestly desire to see a large attendance from all parts of the State. We have been disappointed that the attendance at our local camp-meetings has not been more general; and we earnestly desire that this general meeting may not be thus neglected. There are great sins existing among our people in many places. Our camp-meetings are designed to benefit the people, and to that end our best laborers from various parts of the field will be brought in on such occasions,—persons of religious experience and earnest devotion. We desire that this should be a season of much religious profit. There is great need of it throughout the State. Will our people come up to this feast, where they may enter upon the work of seeking God together? We urge them to do so, and trust all will pray that God will move upon the hearts of his people not to neglect the assembling of themselves together, as the manner of some is, but exhort each other, and so much the more, as we see the day approaching. Prepare, dear brethren and sisters, for the general meeting to be held at Grand Rapids, Sept. 25-Oct. 2. MICH. CONF. COM.

A REQUEST.

I would be pleased to have any who love this truth, and who may have relatives or friends, especially Government clerks, living in this city, give me their address, and other points that will enable me the better to meet them. W. H. SAXBY.

HELP FOR THE NEW YORK CAMP-MEETING.

Good help has been provided by the General Conference for our coming camp-meeting, in the person of Eld. R. A. Underwood, of Ohio, and Eld. I. D. Van Horn, of Michigan. I know this will be greatly appreciated by our people in New York, and also by the general public. We trust that this announcement will cause quite a number to decide in favor of coming to the camp-meeting, who would not otherwise have attended. M. H. BROWN.

—The years seem long, the foe grows strong;
Hope falters and is dumb.
But God's time is the harvest-time,
And that is sure to come.

News of the Week.

DOMESTIC.

—Mrs. Nancy Jones died Tuesday night at Galveston, Texas, at the supposed age of 106 years.

—The new ocean racer, the "City of New York," carries a crew of 394 men, including stewards.

—"Lot's wife," artistically done in Kansas salt, will be one of the seasonable attractions at the Columbus (Ohio) Centennial.

—Crops in the northern part of Minnesota and the Red River Valley, are reported to have been injured by frost Thursday night.

—Wednesday morning fire destroyed eight business houses and a large amount of valuable property at Lancaster, Wis., doing \$40,000 damage.

—Near Krum, Iowa, Monday afternoon, an extra train on the "Q" Road dashed into a construction train, killing three men, and badly wounding a number of others.

—Over 400 square miles were inundated last week in lower Terrebonne Parish, Louisiana, and 1,200 people made destitute. The financial loss is estimated at \$4,000,000.

—The steamer "St. Paul," owned by the Alaska Commercial Company, arrived at San Francisco Monday, with a cargo of seal-skins and other furs, valued at \$3,000,000.

—A terrific storm of rain deluged the vicinity of Hot Springs, Ark., on the night of Aug. 30, doing incalculable damage to property in the city, and drowning thirteen persons.

—The retaliatory legislation which the President asks, will, it is said, affect Canada to the extent of not far from \$50,000,000 a year. About two thirds of this sum comes from imports.

—Fire at Cincinnati Tuesday morning destroyed the six-story stock-factory owned by M. Goldsmith, and occupied by Herman Klein & Sons, at a loss of \$100,000, partially insured.

—Reports come from Cheboygan that cholera is raging in Presque Isle County, Michigan, and that a number of deaths have taken place. It is also said that there are no physicians to attend the sufferers.

—Great damage has been done to villages and the country south of Ishpeming, Mich., by forest fires. Several hundred persons were rendered homeless, and one family of seven persons is supposed to have perished in the flames.

—Owing to political troubles, John C. Taylor, a negro leader at Wabbaseka, Ark., has "taken to the woods." The whites allege that he has been guilty of crooked work. Fears of a conflict between the whites and blacks are expressed.

—A motor and car on the electric railway at Pittsburg ran away Tuesday morning, dashing down a steep grade, and plunging into a telegraph pole. Of the seven persons on the car, one was fatally, and the others more or less seriously, injured.

—One hundred and thirty-five pounds of quartz, brought in from the newly-discovered gold mine near Ishpeming, Mich., Saturday evening, was estimated to contain between \$12,000 and \$15,000 in gold, which was very evenly distributed in fine grains.

—Word was received Aug. 31, at Denver, Col., of the drowning of five cowboys, while engaged in rounding up cattle, just west of Pike's Peak. Sleeping on the edge of a dry creek, they were swept away by a water-spout, which burst a short distance above them.

—Pittsburg has a new "Anti-law-and-order Society," the object of which is to oppose the "law and order" people of the place, and to render obnoxious what are known as the Pittsburg "blue laws." The society intends to enter suits against the employees of street railways, express companies, railroads, telegraph companies, and newspapers, for doing worldly business on Sunday.

—The inhabitants of fever-stricken Jacksonville are very indignant over an order by Surgeon-General Hamilton, issued the 30th, forbidding further emigration from the city. The infection of the place is now complete. The whole number of cases reported to date is 211; deaths, thirty. About 115 cases are under treatment, and between twenty and thirty new cases are reported daily.

—The malady which has been affecting the people of Caldwell, Ohio, for a month, is now believed to be caused by disease germs in the drinking water, the town having no system of drainage. The population is only 1,800, but there have been twenty-five deaths, and nearly every family is affected. Country people are afraid to come to town to trade, and many merchants may be compelled to assign. The physicians are all worn out, and medicine appears to do no good. Many families have left town, and business is paralyzed.

FOREIGN.

—Five men were injured and one hundred cattle killed in a wreck on the Manitoba Railway, near Fort Buford, Saturday night.

—At Tarnobrzeg, Galicia, Aug. 30, 150 houses were destroyed by fire. Two hundred families are homeless. The loss is \$2,500,000.

—Reports just received from Alexandria state that the Egyptian corn crop has seriously suffered. The reports also say that it will be impossible to grow wheat in Upper

Egypt in 1889, and that the greater portion of the other crops can only be cultivated at an increased expense.

—A recent dispatch to a London journal, from Tangier, says that the Sultan of Morocco is determined to wreak quick and fierce vengeance on the rebels who treacherously massacred Prince Mulrey and his 200 followers recently. The troops sent against the insurgents are given free license to butcher, ravage, and burn.

—Consul Manton, who for eighteen years has been consul at Colonia, Uruguay, in an interview Sunday, said that the recent emancipation of slaves by Brazil was simply a sop to the large number of the southern provinces of the empire. The inhabitants of these provinces, he said, are ripe for a revolution, and it is likely that as soon as Dom Pedro dies, a concerted effort will be made to overthrow the throne, and declare a republic in Brazil.

—Dispatches from Germany state that Emperor William will not visit the Vatican unless the Vatican authorities arrange that there shall be no semblance in the ceremony of superiority. The Vatican, in the meantime, declines to make an exception of the new German emperor. Within court circles it is known that Prince Bismarck has had trouble in persuading the emperor to submit to the papal ceremonial, though it is said that, personally, he desires to see the pope.

RELIGIOUS.

—The Rev. W. S. Davis, who has served ten months in Boston jail, for preaching on the common, will be released Sept. 7.

—The recent Pan Anglican Synod in London, received an address from 400 lay and clerical members of the Church of England, deploring "the departure, unauthorized by law, which has been adopted by many individuals in the Church of England, toward the doctrines and the teachings of the Church of Rome."

—At a meeting of saloon-keepers in Cleveland, Sunday, the 26th, it was voted that on the following Sunday they should ignore the Sunday-closing law, for breaking which twenty-four of their number had been arrested the week previous. Their purpose is to blockade the courts, and thus render the police powerless to enforce the law.

Obituary Notices.

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

HAM.—Died Aug. 16, 1888, at Haverhill, Mass., Bertha C., only child of Wm. W. and Annie N. Ham, aged 4 months and 21 days. Words of comfort were spoken by the writer, from Jer. 31: 15, 16, 17. Wm. J. BOWMAN.

BARTLETT.—Fell asleep in Jesus, near Vartha Grove, Va., Aug. 7, 1888, Delana E. Bartlett, wife of H. A. Bartlett, in the forty-third year of her age. She was a member of the Seventh-day Adventist church at St. Louis, Mich. We laid her away to rest until the Liferiver comes, when we trust to meet her. H. A. BARTLETT.

DEARBORN.—Died, near De Loughary, Mich., Aug. 12, 1888, Marie, infant daughter of T. and T. Degre's, aged nine months. This is now the third time that death has visited this family. They laid their little one away, looking forward with bright anticipation to the time when Jesus will restore their darling to them. M. ENOCH.

LILLY.—Died at Jamestown, N. Y., Aug. 11, 1888, sister Almira Lilly aged 64 years and 23 days. Sister Lilly embraced present truth about ten years ago, and has since lived out its principles, and labored for its advancement. Being naturally of a hopeful disposition, she was ever ready to encourage others. The church at Jamestown, of which she was a member, feel that truly a mother in Israel has fallen. We laid her to rest in Lake View Cemetery, to await the return of the Liferiver, for whom she was looking. Funeral services by the writer. S. THURGOOD.

TINKER.—Bro. John B. Tinker died Aug. 5, 1888, at his home near Sherman City, Isabella Co., Mich., of par. typhoid. Bro. Tinker was born at Bainbridge, Geauga Co., Ohio, July 20, 1830. Some twenty-nine years ago he embraced the views of S. D. Adventists, in Watson, Allegan Co., Mich., under the labors of Eld. Joseph Bates. By his best acquaintance with him, he was regarded as a consistent Christian. During his last sickness, he was unable to speak, but we believe that he died with a bright hope of a part in the first resurrection. A large and sympathizing congregation testified to the esteem in which he was held in the community. Sermon from Rev. 21: 7.

HUGHES.—Died of consumption, at her home near Winston, Mo., July 30, 1888, Josie Hughes, daughter of J. H. and R. M. Mallory, aged thirty-two years. She embraced the Adventist doctrine when quite young, and has ever since been a firm believer in the near coming of the Saviour, and a consistent Christian, ready on all occasions to give an answer of the reason of the hope that was within her. Being asked a short time before her death, if she felt that all was well, she replied that she did. The only thing that troubled her mind was her little ones whom she must leave behind. We laid her away with full anticipation of meeting her in the resurrection of the just. She leaves a husband, three children, three brothers, and a father to mourn her loss. Words of comfort were spoken on the occasion of the funeral, by Eld. Montgomery, (Baptist). Jos. H. MALLORY.

KING.—Laura P. King died in Clyde, Ohio, Aug. 10, 1888, aged 36 years and 6 days. In 1872 sister Laura's health failed, and she sought help at the Sanitarium in Battle Creek, at which time she found the Lord, and united with the church. In 1879 she became confined in regard to the law, and through the influence of others, gave up the truth. In 1884, however, she, in company with a friend, began the study of the Bible for herself, and again commenced the observance of the Sabbath. To the day of her death, she regretted having left the truth, and requested the statement to be made at her funeral, saying that she sincerely hoped none had been led astray through her wrong course. In January, 1886, she connected herself with the Lima mission work, and continued her labor in behalf of others till August, 1887, when her health again failed, and she once more sought help at the Sanitarium. But her difficulty (internal tumor) refused to give way under treatment, and she returned to her mother's home, where death came to her relief through the breaking of the tumor, causing death-poisoning. Her final suffering was very intense, yet she bore it all patiently, and passed away with a bright hope of immortality. Remarks to a large concourse of people were made by the writer, from Rev. 14: 13. J. O. CORLISS.

ROYER.—Died July 24, 1888, at Minneapolis, Minn., of consumption. Lewis H. Royer, in the fifty-second year of his age. He was a native of Ohio, but for several years had lived in Wisconsin and Minnesota. About ten years ago he heard the truths of the third angel's message, and began to keep the Sabbath; but after a time he became discouraged, and gave it up for a while. About three weeks before he was taken sick, he became much interested, and made a new start. During his sickness, he maintained a strong hope in God, and seemed reconciled to his will. He leaves a wife and several grown-up children, some of whom are walking in the light. We hope this sad bereavement may be the means of leading the others to give themselves to God, that they may meet their father in the new earth. The day before he died, he selected the hymns and texts to be used at his funeral, which was conducted by the writer. JOHN I. COLLINS.

SWEET.—Gardner Sweet died at Vernon, Shawansee Co., Mich., June 22, 1888, aged 77 years, 10 months, and 21 days. He was born in New York State, where he lived until 1841, when he moved with his family to Michigan. At the age of eighteen, Bro. Sweet was converted, and united with the M. E. Church. He continued a member of that denomination until 1853, when he heard and accepted the present truth through the labors of Elds. Cornell and Loughborough, at Salina, Washenaw Co. He continued an observer of the Sabbath and a believer in the Second Advent to the close of his life. During his last sickness, though weakened in mind and body by age and disease, he often expressed his confidence in God, and never murmured or complained. He leaves a wife and a daughter to mourn. On Sabbath, June 23, the funeral services were held at the house, words of consolation being offered by Eld. T. M. Steward. By invitation, Eld. Owen (Baptist) assisted in the service. GEO. H. KANDALL.

WELKER.—Died June 25, 1888, at her home near Greenup, Ill., Mrs. Anna E. Welker, aged 57 years, 1 month, and 19 days. Sister Welker was born in Morgan County, West Virginia, May 7, 1831. In 1841 she came with her parents to Illinois, where she has lived ever since, surrounded by many warm friends, as the fruit of an upright life. In 1867 she joined the M. E. Church, and continued in its fellowship until 1873, when she embraced the doctrines of S. D. Adventists, through the labors of Elds. Ockord and Bliss. She united with the church organized at Greenup, and continued a faithful member until the organization was destroyed by death, removals, and apostasy. Though for some time deprived of regular meetings, she sought to do the will of the Master until death. Her long sickness, caused by a complication of diseases, was borne with patience. One daughter, one brother, and two sisters are left to mourn her loss. Words of comfort were spoken Aug. 19, by the writer, in the Presbyterian church in Greenup, to a congregation of sympathizing friends. GEO. B. THOMPSON.

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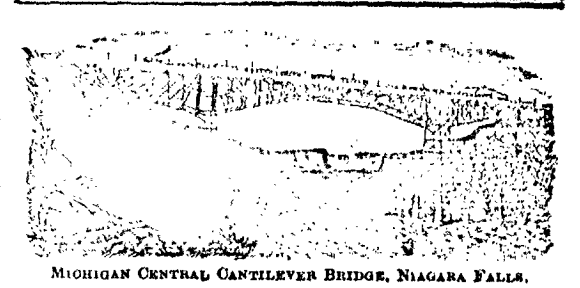
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Chicago.....	6.30	7.30	8.30	10.10	11.30	12.30	1.30		
Michigan City.....	7.25	11.43	5.54	12.25	1.30	8.57			
Niles.....	8.57	12.10	6.49	1.53	12.55	8.30		4.00	
Kalamazoo.....	10.50	1.33	6.58	3.25	2.27	9.50		5.58	
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Jackson.....	12.43	3.43	8.30	5.41	4.00	10.40		8.20	
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Detroit.....	4.10	6.45	10.35	9.20	7.30	11.50			
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TRAINS WEST.									
STATIONS.									
	Mail.	Day	Ch'go	P'ldgo	Eve'g	Kal.	Local		
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.		A. M.
Detroit.....	7.30	9.10	11.20	410.15	3.40	4.13		3.45	
Ann Arbor.....	8.51	10.40	12.24	1.36	0.15	6.30		5.00	
Jackson.....	10.12	12.4	2.4	3.40	1.10	7.10		5.45	
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STATIONS.									
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7:30 A.M.	8:30 A.M.	9:30 A.M.	10:30 A.M.	11:30 A.M.	12:30 P.M.	1:30 P.M.	2:30 P.M.	3:30 P.M.	4:30 P.M.
7:30 P.M.	8:30 P.M.	9:30 P.M.	10:30 P.M.	11:30 P.M.	12:30 A.M.	1:30 A.M.	2:30 A.M.	3:30 A.M.	4:30 A.M.
GOING EAST.									
STATIONS.									
Chicago	Port Huron	Lapeer	Flint	Durand	Lansing	Charlotte	Battle Creek	Vicksburg	Schoolcraft
7:30 A.M.	8:30 A.M.	9:30 A.M.	10:30 A.M.	11:30 A.M.	12:30 P.M.	1:30 P.M.	2:30 P.M.	3:30 P.M.	4:30 P.M.
7:30 P.M.	8:30 P.M.	9:30 P.M.	10:30 P.M.	11:30 P.M.	12:30 A.M.	1:30 A.M.	2:30 A.M.	3:30 A.M.	4:30 A.M.

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BATTLE CREEK, MICH., SEPT. 4, 1888.

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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
Minnesota, Good Thunder,	"	19-25
Iowa, Castana,	"	19-25
California, (State meeting) Oak-land,	"	20-Oct. 2
Michigan, (State meeting), Grand Rapids,	"	25-Oct. 2
Indiana, Sullivan,	Oct.	1-8
Kansas, (German), Aiken, McPherson Co.,	"	3-8
Tennessee, Guthrie, Ky.,	"	2-9
Missouri, Kansas City,	"	2-9
Wisconsin, Boscobel,	"	3-9

GEN'L CONF. COM.

THE attention of all our readers in Michigan is directed to the instructions on page 13 of this issue, concerning the approaching general camp-meeting at Grand Rapids. After reading them yourself, hand them to others whom, to your knowledge, they equally concern, but who might never see them, simply because they do not take the REVIEW.

THE tabernacle pulpit was occupied last Sabbath by Eld. L. Mc Coy, who gave a stirring, practical discourse from the familiar words of Gal. 6:7: "Whatsoever a man soweth, that shall he also reap." The distinction between sowing to the flesh and sowing to the Spirit,—of which too few seem to have a well-defined conception,—was clearly and forcibly drawn, and we trust will be the means of helping some to avoid the dreadful fate of the spiritually deceived, to whom it will be said in the day of final accounts: "Depart from me, ye that work iniquity."

A PLACE PREPARED.

It is worth while to note how wonderfully North America has been saved from the incubus and blight of Roman Catholicism, in order that here, gospel liberty and gospel truth might find a refuge, a nursery, a home, and a defense. Under the heading, "God's Hand in Our History," the August (1888) number of the *Missionary Review of the World*, refers to the following impressive historical facts:—

In 1588, Great Britain did not possess a foot of land on this continent. France and Spain possessed all. In 1688, Spain owned vast tracts of North and South America, and was, in effect, still supreme. France claimed much, and her possession seemed secure. France, Spain, and Portugal carried out the behests of the pope wherever they hoisted their flags. There was no toleration of Protestantism. It was about two hundred years ago that France claimed the St. Lawrence and the whole territory which it drains, and also the Mississippi Valley, down to the Gulf of Mexico, and westward to Texas. In 1788, France and Spain still held much territory, though their grasp upon the continent was much less secure. By this time all Acadia and Canada was lost. And now, in 1888, Spain does not control an acre of Continental America, and France has not an inch of territory on the main-land of North America, and very little in South America. At this moment, Great Britain and the United States possess all North America, with the exception of Mexico and a few small "Central" American States. As a result, we have free institutions, free churches, a free press, the Bible, and the public schools.

Every believer in the present proclamation of the third angel's message, can heartily indorse the sentiment that in all this wonderful change, the hand of God is most visibly seen. How evident that he has been preparing this country as the field where the important truths for the last days could be fully developed, and the last warning message go forth to all the earth. How does he call upon us by these indications, to arise and dedicate ourselves anew to his work!

REPORTS OF LABOR OF THE MICHIGAN MINISTERS AND WORKERS.

WE call the special attention of all laborers in the Michigan Conference,—ministers, Bible workers, colporters, or any others having claims against the Conference—to the fact that the session of the Conference is appointed to begin Sept. 18, at 5 p. m. We expect the Auditing Committee will take up the work of settling these accounts immediately after this time, and every account should then be in their hands, that it may be audited. Please to have them all ready in season, so that there may be no delay. The Conference Secretary, Bro. A. H. Mason, should see that all laborers are properly supplied with blanks.

GEO. I. BUTLER, Pres. Mich. Conf.

THE GENERAL CONFERENCE INSTITUTE.

IN last week's REVIEW, we spoke of an Institute to precede the next session of the General Conference. Since that was written, the matter has been further considered, and we have heard from other members of the Committee concerning the advisability of holding this Institute, the time it should begin, etc. We now appoint this Institute for Wednesday, Oct. 10, at 9 a. m., at Minneapolis, Minn. This will give just one week for the exercises of the Institute. Our great regret is that the time cannot be lengthened so as to double this period. But as now appointed, more will be enabled to attend it, and it will be possible for the laborers to be at the latest of the State camp-meetings, and yet get to the Institute. We expect this Institute will be a season of much interest. We trust that valuable instruction will be given, not only upon church order and discipline, and the duties of church officers, but also those of Conference officers, methods of labor, etc. It must be made a special season of religious interest and a time of seeking God, combined with a diligent study of points of deep interest in the Bible, concerning which greater light is especially desired.

We cannot pretend to say what will be the exact order of exercises, or what subjects will be especially considered. We all know, from past experience, how hurried we are, after the session of the Conference commences. There is then no opportunity to consider such questions, as business presses constantly. A week's time spent in instruction on important features of church and Conference work, and in calmly considering and carefully studying perplexing questions relating to the Scriptures, as well as in seeking God earnestly for heavenly wisdom, will most likely be of vast benefit. Important questions relating to other branches of the work may also be considered, if time permits. We shall

look for many of our ministers and laborers to be present at this Institute, and we trust that God will greatly bless it to our good as a people.

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

SACRED CHRONOLOGY.

WE wish to say a few words in behalf of a little work called "Analysis of Sacred Chronology." It was originally written by Sylvester Bliss, about forty years ago. The author was a scholar, and the work shows him to have been a man of great Biblical research. It was designed to show the correctness of the dates which the Adventists had fixed upon, and the harmony between the chronology established by the Scriptures and that recorded in profane history. This is demonstrated by astronomical calculations for a period of forty eclipses, beginning 753 B. C. and continuing till A. D. 69, indicating "the night of the battle of Cremona between the armies of Vespasian and Vitellius," which took place one year before the destruction of Jerusalem. There is no general information which can be derived that will throw more light upon the Scriptures, than a knowledge of the times in which the various Bible writers lived and wrote. It is said that chronology is the soul of history, but most of the works of this kind are so voluminous that they are beyond the reach of the average Bible student; and were they able to purchase them, not many of our ministers would be able to carry them about. This work is well adapted to meet this want. It is clear in its statements, and concise in its reasoning. It gives a complete chronology of the Bible, from the creation to the close of the inspired volume, in A. D. 98. Wherein the author differs from other established writers, he gives their position, and his reasons for differing from them.

The date of John the Baptist's ministry, and the historical facts of Luke 3: 1-3, which cluster round that event, are dwelt upon quite minutely; and it is shown by the concurrent agreement of nearly forty eclipses, as well as by other historical facts, that the position taken by Adventists in 1844 as to the termination of the sixty-nine weeks, and consequently the seventy weeks, was correct. It also shows the harmony in the account of the four passovers which Christ attended, and speaks of the supernatural darkness which came upon the earth at the crucifixion of our Lord; by the testimony of Dionysius the Areopagite in Egypt, afterward the illustrious convert of St. Paul at Athens (Acts 17: 34), also the time of the gospel's going to the Gentiles. These being established, it establishes the date of the commandment to restore and rebuild Jerusalem. Every Bible student can study this book with much profit. In the original preface we find the following:—

To place before those not having access to the larger works, the simple evidences by which Scriptural events are located, is the design of the following pages. An original feature of this analysis of Scripture chronology is the presenting in full, and in chronological order, the words of inspiration, which have a bearing on the time of the events and predictions therein recorded. The reader will thus be able to obtain a concise and clear, as well as a correct, understanding of the reasons which govern in the adoption of the several dates.

The work itself contains about 240 pages. Investigations which have been carried on since the first edition of the work, confirm its conclusions. In addition to the Sacred Chronology, are about fifty pages on "The Peopling of the Earth." This traces the descendants of Noah in their scattering abroad on the earth, locating the present situation of the races which sprang from the various divisions of that family, as brought to view in Genesis 10. God certainly recorded these facts for some wise purpose. The manner in which the writer, Eld. A. T. Jones, has taken up the subject, gives assurance and meaning to the facts as recorded in the Bible. We can recommend this book as one which will give light on Bible chronology not to be obtained from any other volume of its size. For more than a quarter of a century, I have usually carried with me that portion of the book relating to chronology, for constant reference. The entire book contains about 300 pages, and is now issued at the Pacific Press, bound in cloth, for \$1.00.

S. N. H.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

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