

# THE REVIEW AND HERALD



## 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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#### LIGHT IN DARKNESS.

BY MRS. L. GOULD.

"Unto the upright there ariseth light in the darkness." Ps. 112:4.

Why should we grope our weary way,  
In gloomy shades of night?  
'T is but a step to cloudless day,  
If we will seek His light.

Here clouds may gather when 't is day;  
No sunshine may be seen;  
But sudden as the lightning's flash,  
How bright its rays between.

The darkest hour of earth's drear night  
Was that upon the cross;  
But Heaven was then, in mercy bright,  
Redeeming man from loss.

The crucified Redeemer lives,  
To come and claim his right;  
When he supreme shall reign alone,  
There shall be no more night.

Sons and Daughters of God, p. 16

### 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.

#### A LESSON OF FAITH.

BY MRS. E. G. WHITE.

In his sermon on the mount, Christ taught his disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. The divine Teacher said to his followers: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?"

The Saviour pointed his followers to the birds of the air, as they warbled their carols of praise, unencumbered with thoughts of care; for "they sow not, neither do they reap," and yet the great Father provides for their needs. He asks, "Are

ye not much better than they?" Those who profess to be the children of God dishonor their Heavenly Father when they manifest unbelief. The great Provider for man and beast opens his hand, and supplies all his creatures. The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must exert themselves to gather the grains he has scattered for them. They must prepare the material for their little nests. They must feed their young. They go forth singing, to their labor; for "your Heavenly Father feedeth them." "Are ye not much better than they?" Are not ye, as intelligent, spiritual worshippers, of more value than the fowls of the air? Will not the Author of man's being, the Preserver of his life, the One who formed him in his own divine image, provide for his necessities, if he but trust in him?

Christ pointed his disciples to the flowers of the field, growing in rich profusion, and glowing in the simple loveliness which the Heavenly Father had given them, as an expression of his love to man. He exclaimed, "Consider the lilies of the field, how they grow." The beauty and simplicity of these natural flowers far outweighed the splendor of Solomon. The most gorgeous attire produced by the skill of art, cannot bear comparison with the natural grace and radiant beauty of the flowers of God's creation. And yet they are cut down in a day. Jesus asked, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

If God, the divine artist, gives to the simple flowers, that perish in a day, their delicate and varied colors, how much greater care will he have for those who are created in his own image? He gave his only begotten Son to come to earth and redeem man, because he loved him; "and he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" God is our Creator, and we are the work of his hands. He formed man out of the dust of the ground, and he sustains him from moment to moment, and from hour to hour. "In him we live, and move, and have our being."

While men should see that no bounty of providence is needlessly wasted, a parsimonious, acquisitive spirit will have to be overcome. This disposition will lead to overreaching and unjust dealing, which is an abhorrence in the sight of God. Christians should not allow themselves to be troubled with anxious care as to the necessities of life. If men love and obey God, and do their part, God will provide for all their wants. Although your living may have to be obtained by the sweat of your brow, you are not to distrust God; for in the great plan of his providence, he will supply your need from day to day. This lesson of Christ's is a rebuke to the anxious thoughts, the perplexities and doubts, of the faithless heart. No man can add one cubit to his stature, no matter how solicitous he may be to do so. It is no less unreasonable to be troubled about the morrow and its needs. Do your duty, and trust in God; for he knows of what things you have need.

The power of God is manifested in the beating of the heart, in the action of the lungs, and in the living currents that circulate through the thousand different channels of the body. We are indebted to him for every moment of existence, and for all the comforts of life. The powers and abilities that

elevate man above the lower creation, are the endowment of the Creator. He loads us with his benefits. We are indebted to him for the food we eat, the water we drink, the clothes we wear, the air we breathe. Without his special providence, the air would be filled with pestilence and poison. He is a bountiful benefactor and preserver. The sun which shines upon the earth, and glorifies all nature, the wondrous, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the lofty trees, the shrubs and plants, the waving grain, the blue sky, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love. He has linked us to himself by all these tokens in heaven and in earth. He watches over us with more tenderness than does a mother over an afflicted child. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

We are bound to the Lord by the strongest ties, and the manifestation of our Father's love should call forth the most filial affection and the most ardent gratitude. The laws of God have their foundation in the most immutable rectitude, and are so framed that they will promote the happiness of those who keep them. God is our master; we are his servants, and all his commandments are mercy and truth. God is a friend in perplexity and affliction, a protector in distress, a preserver in the thousand dangers that are all unseen to us. He is our instructor, and in him is the source of all wisdom. He has declared, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He is our God, and he spared not his own Son, that we might be redeemed from all iniquity.

In the lesson of faith that Christ taught on the mount, are revealed the principles of true religion. Religion brings man into personal relation with God, but not exclusively; for the principles of heaven are to be lived out, that they may help and bless humanity. A true child of God will love him with all his heart, and his neighbor as himself. He will have an interest for his fellow-men. True religion is the work of grace upon the heart, that causes the life to flow out in good works, like a fountain fed from living streams. Religion does not consist merely in meditation and prayer. The Christian's light is displayed in good works, and is thus recognized by others. Religion is not to be divorced from the business life. It is to pervade and sanctify its engagements and enterprises. If a man is truly connected with God and heaven, the spirit that dwells in heaven will influence all his words and actions. He will glorify God in his works, and will lead others to honor him.

While the shepherds were watching their flocks on the hills of Bethlehem, the angels of heaven visited them; and while the humble worker for God is pursuing his employment, they stand by his side to note in what manner the work is done, and to see if larger responsibilities may be safely intrusted to his hands. If the work is slighted, the fact is recorded. Every act of overreaching, every wrong done to our neighbor, every imperfection, is registered against them in the books of heaven.

As we deal with our fellow-men in petty dishonesty, or in more daring fraud, so will we deal with God. Men who persist in a course of dishonesty, p.

honesty will carry out their principles until they cheat their own souls, and lose heaven and eternal life. They will sacrifice honor and religion for a small worldly advantage. There are such men right in our own ranks, and they will have to experience what it is to be born again, or they cannot see the kingdom of God. Honesty should stamp every action of our lives. Heavenly angels examine the work that is put into our hands; and where there has been a departure from the principles of truth, "wanting" is written in the records.

Says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Treasures are those things which engross the mind, and absorb the attention, to the exclusion of God and the truth. The love of money, which prompts the acquisition of earthly treasure, was the ruling passion in the Jewish age. High and eternal considerations were made subordinate to the considerations of securing earthly wealth and influence. Worldliness usurped the place of God and religion in the soul. Avaricious greed for wealth exerted such a fascinating, bewitching influence over the life, that it resulted in perverting the nobility, and corrupting the humanity of men, until they were drowned in perdition. Our Saviour gave a decided warning against hoarding up the treasures of earth.

All branches of business, all manner of employments, are under the eye of God; and every Christian has been given ability to do something in the cause of the Master. Whether engaged in business in the field, in the warehouse, or in the counting-room, men will be held responsible to God for the wise and honest employment of their talents. They are just as accountable to God for their work, as the minister who labors in word and doctrine is for his. If men acquire property in a manner that is not approved by the word of God, they obtain it at a sacrifice of the principles of honesty. An inordinate desire for gain will lead even the professed followers of Christ into imitation of the customs of the world. They will be influenced to dishonor their religion, by overreaching in trade, oppressing the widow and the orphan, and turning away the stranger from his right.

Property that is treasured up upon the earth will prove only a curse, but if it is devoted to the upbuilding of the cause of truth, that God may be honored, and that souls may be saved, it will not prove a curse, but a blessing. Means are necessary to the furtherance of every good cause; and as some men have been endowed with more ability to acquire wealth than have others, they should put out their talents to the exchangers, that the Lord may receive his own, with usury, at his appearing. But no man can be justified before God in doing one act that is covetous and dishonest, in order to gain any amount of wealth. There is, however, a large class who do not deal dishonestly, and who still profess to be followers of the dear Redeemer. They claim to be representatives of Christ, but, in character, they represent the worst and greatest enemy of our Lord.

If the Christian world had sacredly cherished the instruction of Christ, and had heeded his injunction, "Lay not up for yourselves treasures upon earth," how different would be the condition of the world at the present time. Avarice, extortion, and crime, are fast turning the earth into a second Sodom, and preparing it for the avenging wrath of God. Jesus foresaw all this, and wished to save his followers from the insane passion of making haste to be rich, of hoarding up wealth, and he said, "Lay not up for yourselves treasures upon earth."

Those who acquire means for the purpose of doing good, feeling while they use it, that they are only stewards to whom it has been intrusted, are not endangering their salvation. God will, through his providence, open ways whereby his cause may be sustained, and souls may be saved. Those who are ready and willing to invest in the cause of God, will be blessed in their efforts to acquire money. God created the source of wealth. He gave the sunshine, and the dew, and the rain, and caused vegetation to flourish. He blessed men with mental and physical ability, and qualified them to acquire property, so that his cause might be sustained by his professed children. The needy are all around us, and God is glorified, when the poor and the afflicted are aided and comforted. It is no sin to acquire and control property as stewards for

God, holding it only until he shall require it for the necessities of his work.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." (Here is portrayed the value of eternal riches, in contrast with the treasures of earth. If the purpose and aim of your life is to lay up treasure in heaven, you will be lifted above the base, sordid, demoralizing influence of an inordinate desire to obtain wealth in this life. Laying up treasure in heaven will give nobility to the character; it will strengthen benevolence, encourage mercy; cultivate sympathy, brotherly kindness, and charity. It will unite the soul of man with Christ, by links that can never be broken. You may lay up for yourselves treasure in heaven by being rich in good works,—rich in imperishable and spiritual things.

The instruction is to "lay up for yourselves treasures in heaven." It is for our own interest, that we secure heavenly riches. God is not benefited by our benevolence. The cattle upon a thousand hills are his. "The earth is the Lord's, and the fullness thereof." But in using the gifts that he has intrusted to our care for the salvation of souls, we transfer our wealth to the treasury of heaven. When we are seeking the glory of God, and hastening unto the day of God, we are co-laborers with Christ, and our joy is not a base and fleeting emotion; but it is the joy of our Lord. We are elevated above the corroding, perplexing cares of this frail, fickle world.

While we are in this world, we are subject to losses and disappointments. Thieves break through and steal; moth and rust corrupt; fire and storm sweep away our possessions. How many have become insane over the loss of their bank deposits, or their failure in business! How many have devoted life and soul to acquiring wealth, but were not rich toward God; and when adversity came upon them, and their possessions were swept away, they had nothing laid up in heaven. They had lost all,—both temporal and eternal riches. In despair and cowardice, they have taken their own lives, and put an end to the opportunities and privileges that had been purchased for them at an infinite cost to the Son of God. He died, that their souls might be redeemed, elevated, ennobled, cleansed by his blood, and fitted for an immortal life. But all was lost because they persisted in laying up for themselves treasures upon earth. Everything that is laid up upon earth may be swept away in a moment; but nothing can disturb the treasure that is laid up in heaven.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" If the physical and mental organs are in a healthy condition, and the man is equally balanced, his judgment will be sound. With a discerning eye, he will be enabled to see the value of heavenly and eternal things. If the eye of the mind beholds the excellence of the mystery of godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor, until gain seems godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled. The Saviour makes more plain the results of covetousness on heart and soul, when he calls the condition of such a person "darkness." When the eye is blinded by desires for worldly treasure, the value of eternal treasure cannot be discerned. It was this fearful darkness that wrapped the Jews in stubborn unbelief, making it impossible for them to appreciate the character and mission of Him who came to save them from their sins. Worldly riches, bigotry, and pride made their eye evil, and they could see nothing in the Redeemer of the world that was desirable, because they were filled with darkness and unbelief. Virtue can never be related to avarice; self-indulgence, love of luxury, and greed of gain, can never be united with supreme love of God; but "if thine eye be single, thy whole body shall be full of light."

—Beware, lest silver bars up our way to heaven; we must answer for our riches, but they cannot answer for us.

## CAN WE UNDERSTAND THE REVELATION?

BY E. HILLIARD.

The entire Bible was given by the inspiration of the Holy Spirit, or else none of it was. We cannot believe, as some tell us, that a part of it is true, and a part false. If God gave the sacred book as a guide to man, he would not allow it to be mixed with error. It is all true or all false, as far being a divine revelation is concerned. The Devil is the father of all lies, while God is the author of all truth; and it cannot be that God would enter into partnership with Satan in giving the Bible to man, or allow, in any way, the arch-deceiver, through his agents, to be instrumental in writing or compiling the book.

Not unfrequently we hear ministers say that the book of the Revelation is a mysterious, incomprehensible mass of figures and symbols. There are several propositions to which all such must accede: 1. That God is not a God of wisdom, unless they can prove that he did not intend it to be understood; 2. That if he did so intend, he did not have wisdom enough to give it the right title; 3. That he showed as little wisdom, in pronouncing a blessing upon those who read this incomprehensible book, and the penalty of death upon those who reject its teachings. The first verse of the first chapter denominates it "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," etc.; and in the third verse a benediction is pronounced upon those who read, hear, and keep the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Think of God's pronouncing a blessing upon those who read, hear, and keep the words of a prophecy they could not understand. This book contains most important prophecies, and its Author is very particular that it shall be rightly understood. The first verses of the first chapter promise a blessing to those who give proper attention to its teachings, which should be an incentive to the prayerful study of its pages; while the last verses of the last chapter threaten a terrible punishment upon those who add to or take from this important book.

It is the last book of the Bible, and its prophecies are the last to be fulfilled in the world's history; and is it unreasonable to claim that this book can be understood? What would you think of a Government's setting forth its requirements to its subjects in such a way that they could not comprehend them, and then inflicting the penalty of death upon all who did not obey them? You would say that those who execute such requirements ought themselves to be put to death. And so they ought. Yet those who reason so correctly in affairs of government, will charge the same foolish work upon God; thus setting before the people an unwise God and a most miserable system of government.

In the 14th chapter, 9th and 10th verses, we have the most terrible threatening of God's wrath that is to be found in the whole Bible. The sin that the angel warns against, is the worship of the beast and his image, and the reception of his mark. Listen! "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

That the worship of the beast and his image and the reception of his mark is a great sin, is clearly to be seen by the penalty that is to be inflicted upon those who commit it. Now there must be some way of finding out what these symbols are, and what constitutes the false worship here spoken of. So the prophet, in the 13th chapter, has so minutely described these apostate powers and their work, under the symbols of the beast and image, that there is no room to doubt their application. It is not our design to give an exposition of the symbols mentioned in the chapter already quoted, but to show that this book which is usually called an incomprehensible revelation, can be understood, and that some of the sins which it warns us against, are the last to be perpetrated by those who close their eyes and ears to the sayings of this book. In Rev. 15:2, we read, "And I saw as it were a sea of glass mingled with fire: and them that had

gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand on the sea of glass, having the harps of God." Here we find the victorious party on the sea of glass, with the harps of God in their hands. These are the ones that gave heed to the words, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

But where are those who claimed the book could not be understood? They gave no heed to the angel's warning against worshipping the beast and his image and receiving his mark, claiming that it could not be understood, so in the 16th chapter, verses 1 and 2, we find them receiving the threatened wrath: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

O sad fate, indeed, for the poor deluded ones who were too proud to accept the sayings of this book; and like the multitudes of the past, overlooked the simplicity of those truths that were to save their souls! It would seem that the promised blessing upon those who refuse to worship the beast and his image, and the wrath and destruction threatened upon those who do worship the power thus symbolized, would awaken a deep interest to know what the symbols represented, and what constituted the sin of worshipping them. We can know these things if we desire to know them. Do not, for a moment, believe that we have a God so unjust as to threaten his wrath for the committing of a sin which we had no means of finding out. Go to God and pray earnestly for him to send you light; and in his own good time and way, he will surely answer your petition.

Duluth, Minn.

### STRAWS.

BY ELD. GEO. O. STATES.

STRAWS always indicate which way the wind blows. So I thought, on a recent Sunday, as I listened to a discourse by a prominent Baptist minister from the capital of this State, who came to a town where we were holding tent-meetings, to organize a Baptist church. The Baptists not having a meeting-house, the Methodists kindly opened their church. He began by saying that he longed for the time when there would be no denominational names, but all would meet as Christians. He said that he recently held a revival meeting; and when the converts presented themselves for church admission, several were not satisfied with the Baptist Church, so he sent them to unite with the Methodist, Presbyterian, and Catholic churches. I thought, Is it possible that a Baptist D. D. would advise people to unite with the Catholics? I asked a leading member if I understood the Doctor correctly, and was informed that I did.

Surely we are fast reaching the time pointed out by the spirit of prophecy, "Testimony, No. 32," p. 207, when Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power; when she shall reach over the abyss to clasp hands with Spiritualism; when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions,—then we know that the time has come for the marvelous working of Satan, and the end is near.

The Doctor's discourse was intended to counteract the influence of our work; and he did so by contrasting the law with the gospel, saying it was impossible to keep the law; that it brought us under bondage and death, while the gospel gave life and liberty. Dear brethren and sisters, do we not see by the position the leading denominations are taking, that the great struggle is just before us, and that the conflict is narrowing down between God's commandment-keeping people and the combined forces of apostate churches? May the Lord help us to keep pace with the work of the third angel's message, that we may not be carried away with the deceptions around us.

Monte Vista, Col.

### THE STORY OF THE CROSS.

BY FANNIE BOLTON.

When all the skies are filled with glory,  
And all the stinging birds are near,  
When life seems bright and glad before me,  
And friends and loves and hopes are dear,  
Think not that earth and all its gladness  
Crowd out a secret sense of loss;  
One thing alone will ease all sadness—  
Tell me the story of the cross.

When all the flowers are dead, or dying,  
When hopes are crushed, and joy is o'er;  
When all the earth has sounds of sighing,  
And crape is swinging from the door,  
When through the house the shadows waver,  
And one lies dead 'neath flower and moss,—  
Come then, and whisper of my Saviour—  
Tell me the story of the cross.

When youth's fair light is woven with shadow,  
And springtime's leaf is brown and sere,  
And the harvest's gathered from the meadow,  
And there's not much to hope for here;  
When opportunities are over,  
And press the stinging thoughts of loss,  
O, tell me of my Elder Brother,  
Who died for me on Calvary's cross.

Tell me of Him who came from heaven  
To bear the guilt and sins of men;  
Tell me how I may be forgiven,  
And cleansed from every spot and stain;  
Tell of his love, that has no equal,  
That falls like light athwart our loss;  
Tell me of heaven, earth's happy sequel—  
Tell me the story of the cross.

O blessed story of my Saviour!  
It meets all hearts. It soothes all woes.  
It points the way to heaven's favor.  
Its tide's a tide of love, that flows  
From God's great heart, through Christ, to ease us,  
To heal our wounds, restore our loss,  
To make us sons of God through Jesus—  
Tell me the story of the cross.

And when the darkness folds in shadows  
Of death's last gloom about my door,  
And all the mists fall o'er life's meadows;  
And time, and life, and earth are o'er,  
Then let me hear of Jesus's power  
Who conquered death and all its loss.  
Help me to triumph in that hour—  
Tell me the story of the cross.

### ITEMS OF ADVENT EXPERIENCE DURING THE PAST FIFTY YEARS.—NO. 2.

BY WASHINGTON MORSE.

WITH those whose hearts were completely in the work, the disappointment in not witnessing the appearance of the Saviour at the expiration of the year 1843, Jewish time (March 21, 1844), was indeed intense. They had staked their all—worldly prospects and heavenly hopes—upon the accepted interpretation, and as Christ failed to come, they felt that their hopes had been swept away. But as was stated in my former article, hope revived in a measure, as such texts as Hab. 2:3, were studied: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." But the condition of anxious uncertainty and longing was destined soon to be broken in a remarkable and entirely unforeseen manner.

That the reader may more fully appreciate the situation, we will briefly state the basis of our faith regarding the close of time. To a certain question that the prophet Daniel heard one saint ask another, the reply was given in these words: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. It was rightly interpreted that the "days" here spoken of signified so many years. It was supposed that this earth was the "sanctuary" referred to, and that its cleansing would be accomplished at Christ's second advent. In seeking for a date that could be accepted as the beginning of the 2300 years, Dan. 9:24, 25 was first considered: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." These words being in explanation of the vision to which the

2300 years belonged, the time here mentioned must of necessity belong to that period of time; the "seventy weeks" (490 years), must have been "determined," or "cut off," (which is the correct rendering) from the 2300 years. This established the fact that the date for the commencement of the 2300 years, must also be the date for the commencement of the "seventy weeks."

The "seven weeks and threescore and two weeks" of verse 25, are the first sixty-nine weeks of the seventy, and the event of the going forth of the commandment to restore and build Jerusalem is given as the point of commencement. In seeking for the date of that event, we learned that the final command to restore and build Jerusalem was sent by the hand of Ezra, and that he started from Babylon on the "first day of the first month" of the "seventh year of Artaxerxes the king." Ezra 7:7, 9. According to the accepted chronology, this was the year B. C. 457. With this as the starting-point from which to reckon the 2300 years, it was but a simple matter to ascertain that they would end with the close of 1843, Jewish time. This stood as the accepted reckoning until about the middle of July, 1844. Upon that reckoning we rested our faith, although after the passing of the time in March, the situation seemed inexplicable, and we were sinking deeper and deeper into the darkness of bewilderment. But then came light that caused an unusual awakening.

It was discovered that Ezra did not reach Jerusalem with the decree for its restoration, until the fifth month of the year. Ezra 7:9. Of course, the decree could not be carried into execution until it should reach Jerusalem; consequently it was evident that in order to get 2300 full years, we must go over into the year 1844, to a date corresponding to that in B. C. 457, when the decree took effect. Still another important conclusion was reached, by searching the types. Under the Jewish dispensation, the high priest, on the tenth day of the seventh month, the great day of atonement, came out of the sanctuary, and blessed the people. And so it was construed (and the reader can see with what apparent plausibility) that at the close of the 2300 years, upon the tenth day of the seventh month, Oct. 22, 1844, Christ, our great High Priest, would come from heaven, to bestow blessings upon his waiting people.

These discoveries and interpretations gave a mighty impetus to the work. Simultaneously, throughout the ranks of the Advent believers, arose the "Midnight Cry," "Behold, the Bridegroom cometh; go ye out to meet him." Matt. 25:6. The interpretation was so clear, and the application so pertinent, that they were everywhere joyously accepted by the believers, and their drooping faith was raised to a height not before reached. They were more confident of the correctness of their positions than they had ever been before, and their zeal and consecration were correspondingly increased. We saw that we had only a few short months in which to work for our fellow-men; that what was done must be done quickly, and in earnest. We arose unitedly, and entered with renewed confidence upon the work of saving souls. There was an almost entire absence of anything like fanaticism, but a spirit of holy zeal, more marked than had before been manifested, was observable among the believers everywhere. There were no noisy demonstrations, such as shouting, loud singing, etc. Those who had this world's goods, sought every opportunity to do good, and to help forward that glorious message, "Behold, the Bridegroom cometh; go ye out to meet him."

It was noteworthy that this "Midnight Cry" arose simultaneously, all through the ranks of the Adventists; none knew who first saw the light upon the correct reckoning of the time. It spread very rapidly throughout the ranks, from Boston to Canada, and from Maine to New York. There was a general rising everywhere, and a virtual trimming of lamps. The paper entitled the *Midnight Cry* contained an exposition of the views as then preached, and many tons of that periodical were scattered broadcast throughout the land. There was no lack of means to carry forward the work. Thousands of men, both ministers and lay members, left their farms and shops, or whatever occupation they were following, and engaged in carrying forward the message. Many farmers left their grass and grain standing in the field, unharvested, and went forth to warn their fellow-men. There was a power and glory

accompanying the preaching, that none could deny; neither could the arguments based upon the reckoning of the time, be refuted. Camp meetings were held in many places, and were largely attended. They were seasons of great interest. The preaching was very earnest and convincing. An almost irresistible power accompanied the work.

We attended the camp meetings at Cabot and Chelsea, Vt., and Sugar Hill, N. H. The last-named meeting was of unusual interest, as it was held only about one month before we confidently expected the Lord would come. At this meeting, thousands took their stand upon the time-message. We preached that at the end of the 2300 prophetic days, the judgment would commence—the sanctuary be cleansed—and the Saviour come. We proclaimed with all the positiveness brought to view in Rev. 10:6, that “there should be time no longer.” It was our practice to carry the Bible with us everywhere, and every leisure moment was spent in searching it, that we might be fully able to give scriptural reasons for our faith. Our meetings for worship were made very solemn and interesting by the hearty “amens” that proceeded from all parts of the audience as the minister gave forth the solemn message of the judgment. The message said, “Fear God, and give glory to him; for the hour of his judgment is come.” Rev. 14:7. Our theme was, “The Lord is coming! Get ready to meet him!” The work increased in earnestness, solemnity, and power, as we neared the close of the time. The believers engaged in the deepest of heart-searching, and the confession of all their sins, humbling themselves before God, that they might meet their Lord with joy and not with sorrow.

As the time shortened, there was an anxious waiting and watching for the hour that should witness the coming of our dear Saviour. Our ministers hastened their movements, in order to reach their homes and be with their families before the decisive hour arrived. We began to count the days that remained—only a few of them—and arranged to close up all our work, so as to be in that waiting condition prophesied of: “Lo, this is our God; we have waited for him, and he will save us.” Isa. 25:9. We felt to lay down our burden for souls, and to leave all with the Lord. Many who were without homes, assembled in companies at the home of some believer, there to wait for the few remaining hours to pass. It was our privilege to arrive at Bro. Cushman’s, in Tunbridge, Vt., the evening of the last day. Here we met from fifty to seventy-five brethren and sisters, and several of the leading ministers. Bro. Cushman’s large brick house was all lighted up during the entire night. Great solemnity prevailed. Each one turned his eyes within, and inquired, “Am I ready to meet the dear Saviour?” Deep anxiety was depicted upon every countenance, but no word of doubt was uttered. The morning drew on. We were all gathered in a group in the front yard, standing in silence. Presently some one asked, “Watchman, what of the night?” We waited breathlessly, for a few moments, until a prominent minister spoke and said, “If we are right in our interpretation of the parable of ten virgins, we must stay here until a part of our brethren go down and act the part of the foolish virgins.”

This statement fell with crushing weight upon our hearts. It seemed more than we could endure, to think of remaining longer in this world, especially for such a development as was suggested. Our hearts were greatly saddened at the mere thought that part of our dear brethren and sisters were to “go down and act the part of the foolish virgins.” We had become dead to the world, and had lost all relish for the things of the world in its present condition. Our confidence remained firm that we had been led by the Lord in making the proclamation of the close of time; and in this particular, I still entertain the same belief. The thought of again turning our attention to the things of this world, and engaging in its various avocations was exceedingly distasteful to us, not to say distressing. The injunction, “Remember Lot’s wife,” came to us with special force. We could not but realize that we should meet with many sneers and expressions of ridicule from our fellow-men; but this was a consideration of minor importance as compared with the disappointment in not seeing our Saviour.

With extreme reluctance, we relinquished the hope of Christ’s coming at that time, and with

much bitterness sought our several occupations. But as we did so, the way was opened before us in an astonishing manner, and our love for each other was very great. We saw clearly that the truths we had proclaimed, had brought out the last day scoffers, who were now saying, according to prophecy, “Where is the promise of his coming?” 2 Pet. 3:4.

In some localities, the town officers attempted to put guardians over our brethren, and to put their children out to hard labor. This was attempted in the town where I lived. The overseer of the poor, with the “select men” of the town, came to a house where a number of our brethren and sisters were assembled for meeting, and made known their intentions. We were all bowed in prayer. One sister, while praying, began to plead, “Lord, smite him,” and continued until the officers dispersed, without carrying out their threats. In a short time, the overseer of the poor in question, and who had been jailor for some time, was stricken down with paralysis, and became insane. He was taken to the asylum, where he died. I am not aware that any of our brethren were put to further trouble in this particular, after the incident I have related took place.

We continued to maintain meetings, month after month, and to remain outside of the various religious organizations, for a number of years. We found great consolation in God’s holy word; whereby we were enabled, by his assisting grace, to endure our severe trial with a degree of fortitude. These words of the apostle were especially precious to us: “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Heb. 10:35-39.

Mankato, Minn.

### “OF WHAT SORT IS IT?”

BY MRS. ADA D. WELLMAN.

PASSING, on a recent evening, within the glare of an electric light, I chanced to observe the intersection of two shadows—cast by trees lining the avenue—one occasioned by the interruption of the light from the carbons, the other, by that of the moon. We were momentarily surprised to discover that the shadow produced by the moonlight was darker than that caused by the artificial light. True it was, that that pale luminary, from its remote station, so quietly shedding its tranquil rays (even those but borrowed), exerted more power than did the superlatively brilliant flame gleaming in immediate proximity to us.

The circumstance seemed to coincide well with instances noted frequently, not only in the natural world, but in the intellectual and moral as well, in all of which has been often demonstrated the fact that glitter is not confined to gold, while, contrariwise, the brilliancy of the rarest gems is often unapparent, and may seem to be eclipsed by mere crystal.

In conversation, recently, with an erratic skeptic, he appeared utterly exasperated that we should be so gullible as to credit the Biblical account of creation, but deemed it sheer effrontery to presume to question the reliability of those theories regarding that work, which are founded on geological calculations. We referred him, though probably to no avail, as he seemed impervious to reason, to the youthfulness and immaturity of the science of geology, to the explosion of many of its vaunted theories, and to the insufficiency of its data. Indeed, a popular burlesque writer, upon premises equal to those upon which is founded the theory of the earth’s great antiquity, demonstrates that, calculating the difference in the length of the Mississippi River according to various measurements, its diminution, progressing in the same ratio for a given number of years, will reduce the Father of Waters to infinitesimal proportions; while, by the same course of reasoning, it is proved to have been, at a definite period in the past, of such a length as to traverse the entire continent, triumphantly overwhelming the great Gulf!

Soliloquizing on the subject subsequently, I recalled the following lines, memorized in childhood:—

“How old art thou I” said a garrulous gourd,  
As o’er a palm tree’s boughs it poured  
Its spreading leaves, and tendrils fine,  
And hung a gloom in the morning shine.  
‘A hundred years,’ the palm-tree sighed.  
‘And I,’ the saucy gourd replied,  
‘Am, at the most, a hundred hours,  
And o’ertop thee in thy bowers!’  
Through all the palm-tree’s leaves there went  
A tremor, as of self-content.  
‘I live my life,’ it whispering said,  
‘See what I see, and count the dead;  
And every year of all I’ve known,  
A gourd above my head has grown,  
And made a boast, like thine to-day,  
Yet, here I stand; but—where are they!’”

Not, therefore, simply because an idea is new to any individual or to any age, is it therefore necessarily unauthentic; for while error often wears the chaplet of years, and bears venerable titles, many a truth has lain for centuries, like the lost arts, buried beneath ignorance and superstition, now again to appear, heralded mayhap as a new acquisition, or scouted as absurd. Some surviving student of the old time “McGuffey’s Eclectic Reader,” may recall the fable of the pebble and the acorn, in which the worthless, non-progressive pebble is represented as boasting of its greater age, declaring,—

“Nor time, nor seasons can alter me;  
I am abiding while ages flee,  
Many a foot on me has trod,  
That has gone from sight, and is under the sod.”

The modest acorn, though possessing the innate elements of a mighty growth, was overawed by the record of superior endurance claimed by its rival, and resolved, abashed, to hide itself in dust. But there, though in obscurity, it was not in idleness; and the pebble was, ere many years, impelled to exclaim,—

“A modest acorn, not to tell  
What was inclosed in its simple shell!  
Many a foot will tread on me,  
That comes to admire the beautiful tree.”

Still, it well becomes any novice, ere he demands recognition, to submit to the tests of time and trial, meanwhile striving less to vaunt his claims than to verify them. No author, whatever his merits may be, is ranked as classic, till his works have withstood the criticisms of generations. A meaning, significant though not direct, might be attributed to Paul’s words in which, referring to the ordeal to which all created things must be subjected, he declares it to be for the purpose of extirpating everything unstable, “that those things which cannot be shaken may remain.”

### THE SECRET OF THE LORD.

BY JOSEPH CLARKE.

“The secret of the Lord is with them that fear him; and he will show them his covenant.” Ps. 25:14. The heart of man, when enlightened by the Spirit of God, is indeed a wonderful place. Our Lord, in Matt. 6:22, says, “If thine eye be single, thy whole body shall be full of light.”

The heart (or mind) of man, is the inner temple, where are stored all the treasures that memory retains, and often more than the judgment approves,—all the discipline of education, and the decisions of a life-time, with the more uncertain fables of the fancy; all the results of experience, with the details of a life-time. Solomon says of the sons of men, that God hath set the world in their heart. This temple Satan claims as his; for this he is making war; but when the Lord gives his Spirit, and the heart is cleansed from sin, then it is brought into obedience to the will of God; then is realized what John says in Revelation (chap. 2:17), “To him that overcometh will I give to eat of the hidden manna.” Genuine faith is a grace never appreciated by those who do not possess it; and those who do possess it, do not always value it as they should. This faith is to the worldling an enigma; he does not comprehend it; to him it is a mystery; only its fruits manifest its influence. Truly “the secret of the Lord is with them that fear him.”

—Do right, and although your neighbors may scorn and avoid you to day, in the end you will find the whole world, nature, and God, on your side. Truth is the central sun of the universe. Be truth yourself.—*Ironthrope.*

## 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.

### IN THE NEST.

GATHER them to your loving heart--  
Cradle them on your breast;  
They will soon enough leave your brooding care,  
Soon enough mount youth's topmost stair--  
Little ones in the nest.

Fret not that the children's hearts are gay,  
That their restless feet will run;  
There may come a time, in the by and by,  
When you 'll sit in your lonely room and sigh  
For the sound of childish fun;

When you 'll long for a repetition sweet,  
That sounded through each room,  
Of "mother, mother,"—the dear love-calls  
That will echo long in silent halls,  
And add to the stately gloom.

There may come a time when you 'll long to hear  
The eager, boyish tread,  
The tuneless whistle, the clear, shrill shout,  
The busy bustle in and out,  
And pattering overhead.

When the boys and girls are all grown up,  
And scattered far and wide,  
Or gone to the undiscovered shore,  
Where youth and age come nevermore,  
You will miss them from your side.

Then gather them close to your loving heart,  
Cradle them on your breast;  
They will soon enough leave your brooding care,  
Soon enough mount youth's topmost stair,—  
Little ones in the nest.

—Unknown.

### THE CARES OF LIFE.

"For care they live, and must for many care;  
And such the best and greatest ever are."

Some people confound cares with troubles, and so view them with an unfriendly eye, or with scowls, and sometimes speak of them as a curse. But this is an error and an evil. For, in their normal style and amount, life's cares are a true blessing, being to the mind and the character somewhat as exercise is to the body, or air to the lungs, fostering resolution, energy, patience, fortitude, courage, hope, and a healthy self-reliance. Without the ordinary cares of life, we should essentially stagnate, become quite useless, if not positively vicious, and entirely lose a distinct species of happiness that can never spring from idleness or mere ease. "She that liveth in pleasure," says the apostle, "is dead while she liveth." And he himself was never so much alive and happy, as when pressed by the laborious ministry of his own daily wants, together with "the care of all the churches."

Besides, God evidently designed, when he first set out our race, that they should be creatures of care, from the cradle to the grave. Our first parents he placed in the garden of Eden, "to dress it and keep it." That is to say, he put the garden into their care, as he has put the world, in general, into the care of their descendants ever since, without which the earth would soon go to waste as a wild wilderness, or a barren desert, or an undrained morass. And of this care-taking feature of our lot, God gives himself as the grand pattern. "Doth God take care for oxen?"—Yes, and for the birds, too, and for the fish of the sea, and for every creeping thing. Who can enumerate, estimate, or have any adequate conception of the constant cares of God in his all-superintending providence? And shall we, formed in his image, expect to be free from similar experiences, according to our measure?

Neither are life's ordinary cares necessarily physically enervating, harmful to health, or productive of nearer death. Moses, with his forty years of mountainous cares upon his shoulders, had yet "his eye not dim, nor his natural force abated." Often were they burdensome, as we know, but, being duly carried to the Lord, he was sustained under them.

It is only when "the cares of this life" are suffered to "surcharge the heart as with surfeiting and drunkenness," and so to "choke the word that it becometh unfruitful," that they become evil and harmful.

Otherwise, rightly understood and wisely used,

care is like a goldsmith, hammering out and fashioning for us pleasing and valuable jewels, like Solomon's "ornaments of grace unto the head, and chains about the neck;" and whose face is justly to be beheld with acquiescing smiles, rather than with fretful scowls and frowns.—Rev. J. G. Hall, D. D., in *Illustrated Christian Weekly*.

### SCOPE AND LIMITATIONS OF CHILD-TRAINING.

CHILD-TRAINING can compass much, but child-training cannot compass everything, in determining the powers and the possibilities of a child under training. Each child can be trained in the way he should go, but not every child can be trained to go in the same way. Each child can be trained to the highest and fullest exercise of his powers, but no child can be trained to the exercise of powers which are not his. Each child can be trained to his utmost possibilities, but not every child can be trained to the utmost possibilities of every other child. Child-training has the fullest scope of the individual capacity of the particular child under treatment, and child-training is limited in every case by the limitations of the particular child's capacity individually.

A child born blind can be trained to such a use of his other senses that he can do more in the world than many a poorly trained child who has sight; but a blind child can never be trained to discern differences in colors at a distance. A child who has by nature a dull ear for music, can be trained to more or less of musical skill; but a child who is born without the sense of hearing, can never be trained to quickness in the discerning of sounds. A child can be trained to facility in the use of every sense and faculty and limb and member and muscle and nerve which he possesses; but no training will give to a child a new sense, a new faculty, a new limb, a new member, a new muscle, a new nerve. Child-training can make anything of a child that can be made of that child, but child-training cannot change a child's nature and identity.

The limitations of child-training are more likely to be realized than its extensive scope. Indeed, the supposed limitations of child-training are very often unreal ones. Many a parent would say, for example, that you cannot change a child's form and features and expression by training; yet, as a matter of fact, a child's form and features and expression can be, and often are, materially changed by training. The chest is expanded, the waist is compressed, a curved spine is straightened, or a deformity of limb is corrected, by persistent training, with the help of mechanical appliances. Among some primitive peoples, the form of every child's head is brought to a conventional standard by a process of training; as, among other primitive peoples, the feet or the ears or the eyes or the lips are thus conventionally trained into shape. And in all lands, the expression of the face steadily changes under the process of persistent training.

As it is with the physical form, so it is with the mental and moral characteristics of a child; the range is wide, within the limitations of possible results from the training process. A nervous temperament cannot, it is true, be trained into a phlegmatic one, or a phlegmatic temperament be trained into a nervous one; but a child who is quick and impulsive can be trained into moderation and carefulness of speech and of action, while a child who is sluggish and inactive can be trained to rapidity of movement and to energy of endeavor. An imbecile mind can never be trained into the possibilities of native genius, nor can a moral nature of the lowest order be trained to the same measure of high conscientiousness, as a nature that is keenly sensitive to every call of duty and to the rights and the feelings of others; but training can give unsuspected power to the dormant faculties of the dull-minded, and can marvelously develop the latent moral sense of any child who is capable of discerning between right and wrong in conduct.

The sure limitations of a child's possibilities of training are obvious to a parent. If one of the physical senses be lacking to the child, no training will restore that sense, although wise training may enable the child to overcome many of the difficulties that meet him as a consequence of his native lack. And so, also, if the child have such unmistakable defects of mind and of character as prove him to

be inferior to the ordinary grade of average humanity, the wisest training cannot be expected to lift him above the ordinary level of average humanity. But if a child be in the possession of the normal physical senses, and the normal mental faculties, and the normal moral capacities, of his race, he may, by God's blessing, be trained to the best and fullest use of his powers in these several spheres, in spite of all the hinderances and drawbacks that are found in the perversion or the imperfect development of those powers at his start in life.

In other words, if the child be grievously deformed or defective at birth, or by some early casualty, there is an inevitable limitation accordingly, to the possibilities of his training; but if he be in possession of an ordinary measure of faculties and capacity, his training will decide the manner and method and extent of the use of his God-given powers. It is largely a child's training that settles the question whether he is graceful or awkward in his personal movements, gentle or rough in his ways with his fellows, considerate or thoughtless in his bearing toward others; whether he is captious or tractable within the bounds of due restraint; whether he is methodical and precise or unsystematic and irregular in the discharge of his daily duties; whether he is faithful in his studies or is neglectful of them; whether he is industrious or indolent in his habits; whether the tastes which he indulges, in his diet and dress and reading and amusements and companionships, are refined or are low. In all these things, his course indicates what his training has been, or it suggests the training that he needed, but has missed.

And all this goes to show how much for a child depends on his wise training, and how great is the responsibility of one who trains a child.—S. S. Times.

### KISSING MOTHER.

A FATHER, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a care-worn look upon her face. Perhaps it was not brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes, and begins to express her surprise, go right up to her and kiss her. You can't imagine how it will brighten her dear face.

"Besides, you owe her many kisses. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured in those first skirmishes with the rough old world; and then, the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow,—these have all been on interest for long, long years.

"She may not be so pretty as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours; yet if you were sick, that face would appear far more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort; and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast. When those neglected lips, that gave you your first baby kiss, and those sad, tired eyes, are forever closed, then you will appreciate your mother; but it will be too late."—Eli Perkin's Book.

—No human being can come into this world without increasing or diminishing the sum total of human happiness.—Elihu Burritt.

—The character of God secures to you the fulfillment of all his promises, and encourages you to trust in him in the darkest day of trial.

## The Mission Field.

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

### THE TRUTH IN OTHER LANDS.

A SKETCH OF NEW SOUTH WALES.

At one time, nearly one half of all Australasia was under the government of New South Wales. Tasmania was the first portion of it granted a separate government, which was formed in 1825. Victoria followed in 1850, and Queensland, on the north; in 1859. The present area of the mother colony is 310,000 square miles, or only about one tenth of the entire continent. It is bounded on the east by the Pacific Ocean, by Queensland on the north, by South Australia on the west, and by Victoria on the south.

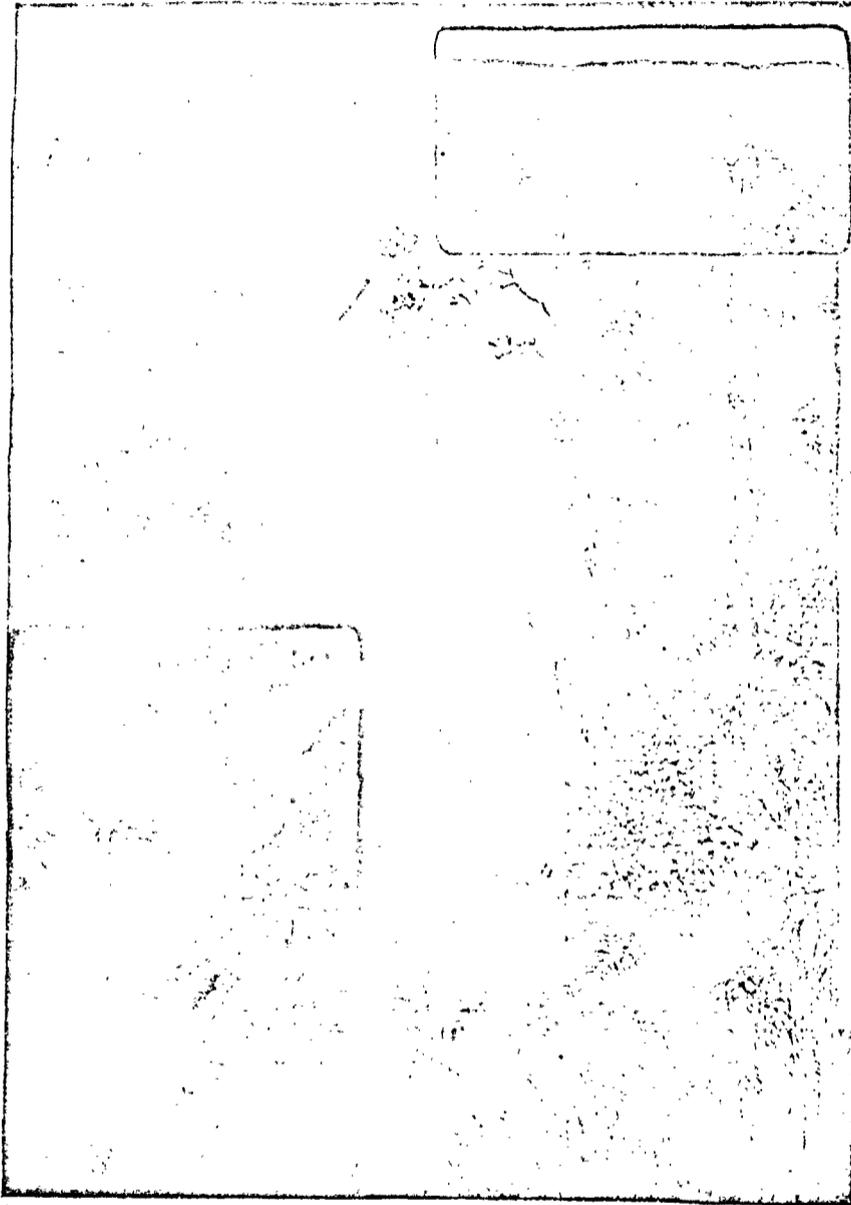
The climate in winter is quite mild, the temperature in the table-lands generally dropping to only ten or twelve degrees below the freezing point. In the summer, it rises to 100 degrees or more. On the coast, the air is moist, and somewhat oppressive in the middle of summer. There are, however, occasional hot, dry winds from the interior, followed by reactionary winds from the ocean, causing the thermometer to fall twenty or thirty degrees, and sometimes more, in a few hours. In Sydney, especially, the summer seasons are somewhat disagreeable, and the citizens who can do so, repair to the higher inland country, where the air is dryer, and the temperature much lower. Stretching along the 700 miles of coast belonging to this colony, is the great chain of hills known as the Blue Mountains. Their elevation is not great, but they are everywhere steep and rugged, with deep and precipitous ravines, and in many places stupendous chasms, inclosed by almost perpendicular walls of rock. The illustration this week presents some of the wierd scenery of that region. Two points in the group are familiar to all Blue Mountain tourists. The one inclosed in the circle shows the Mermaid's Cavern, and the view in the lower corner is Govett's Leap. The origin of its name is as follows: In the early days of the colony, a prisoner named Govett escaped from jail, and securing a horse, attempted to cross the mountains. He was hotly pursued by the police until near this point, when seeing that it was impossible to escape, he resolved, rather than be captured, to take his own life. Putting spurs to his horse, he pressed him over the edge of the abyss, and was shattered into pieces among the boulders and brushwood, 1,500 feet below.

The government of this colony is similar to that of all the others of Australasia. The governor is appointed by the crown, and administers the government in the name of England, and in harmony with its laws. At the same time, each colony has a parliament of its own. In the case of New South Wales, the lower house, there called the Legislative Assembly, consists of something over a hundred members, who are elected by the people, for a term of years. The upper house, or Legislative Council, is composed entirely of members appointed by the governor; these hold their seats for life, unless forfeited by misbehavior. The number of members composing the higher body is limited to one half that of the Legislative Assembly.

Owing, however, to the peculiar situation of affairs on account of its being a penal colony, the earlier government was a strictly military one, and, as such, was very unsatisfactory. Many of the earlier governors were extremely despotic, which entailed much trouble, until the people unanimously demanded that the transportation of convicts from England should cease; that trials by

jury should be established, and other reforms instituted which would conduce to make the government a rational one.

Paramatta, on a river of the same name, is thirteen miles from Sydney, and at one time was the summer residence of the governor of the colony. During the administration of Sir Thomas Brisbane, he had an observatory established there, but this was removed to Sydney in 1858. When the writer visited the place a year and a half ago, the remains of a granite shaft were still standing on the hill, near where the observatory was located. Not far away was the old mansion, with stables attached, all, however, falling into decay, and looking ancient enough. The grounds are still owned by the Government, but are used for public demonstra-



IN THE BLUE MOUNTAINS, NEW SOUTH WALES.

tions both political and religious. The town has about 6,000 population, but is very quiet, with an air of crestfallen aristocracy which is not seen in any other town of the entire colony. A small quantity of woolen goods, called "colonial tweed," is manufactured there, and a little salt is made in the vicinity. Besides these, there is no industry except that of orange-raising, which is engaged in by quite a number in the surrounding districts. It is quite a pleasure-resort for the city people, and excursion-boats run there from Sydney, making two or three trips each day during the summer. The trip up the river is interesting beyond description. All along are seen the beautiful villas of the gentlemen and merchant princes nestling among the trees, with velvety lawns extending to the water's edge, dotted here and there with the choicest flowers and shrubs; while in the distance may be recognized the dark green of the orange groves, specked with their golden fruit.

Among other places of interest near Sydney, are Botany Bay and Coogee Bay. At the first-named resort are a pavilion and race grounds, but many go there to walk on the beach or to sail on the smooth waters of the nearly land-locked bay. The beach is lined the entire distance with the finest of white sand, that glistens in the sun so as to almost destroy the power of seeing objects at a distance. Near the entrance to the bay, stands the historic monument of the ill-fated La Perouse, a

French navigator who left that point in the early part of the century, and was never after heard from.

Coogee Bay is only an indentation of the coast where the surging waves roll in upon the beach, bringing shells of various shapes and hues, or lash themselves into foam on the sentinel rocks which impede their course, and dash their spray high in air, only to let it fall in harmless showers on their grim adversaries. One of the greatest attractions in a visit to this place, consists in listening to the wierd music of the waves, as they exhaust themselves in their vain attempt to pass the bounds that nature has placed before them. While viewing the grandeur of the surroundings, my mind was led to the statement of the patriarch:

"He hath compassed the waters with bounds," and I thought, How true is this word. In such a place one can appreciate the omnipotence of God to a degree that seems impossible in the ordinary quiet of routine life.

Gold was first discovered in the colony about 140 miles west and a little north of Sydney, by a Mr. Hargreaves. The place soon acquired the name of Ophir, which it has retained to the present time. At Meroo Creek, not far from the first-mentioned place, a native black, while tending sheep for his employer, accidentally found a nugget weighing a little over a hundred pounds. The black was rewarded for his find with a flock of sheep, a saddle horse, and a team of oxen with which to plough his land. His employer took the gold, which was sold for \$20,000. The news of this discovery set the whole country astir, and soon miners from every part of the country were hurrying to the diggings. In less than a year, this colony, with Victoria, had shipped to England eight tons of gold.

When we stop to think that this colony, too, is the only place in the continent where coal is found in sufficient quantities to pay for mining, it will be seen how important is the place that New South Wales occupies among her sister colonies. Coal was first discovered here in 1796, and since that time, a steady supply has been furnished for the entire continent, some also being shipped to America and other points.

Sydney is a city of 200,000 inhabitants, and is, without doubt, a good field for the preacher or canvasser. Last year a sister from the Melbourne church, having business in the place, held some Bible readings while there, and a few embraced the Sabbath. Besides these, a family of Sabbath-keep-

ers from New Zealand have settled there. A letter just received from Bro. Tenney, after a visit to the place, says: "The field is waiting." The work there is pressing faster than laborers can be found to fill the openings. It is, however, thought that the way will open for some one to enter that vast territory during the next season, which opens in that country, in November.

We rejoice to know that the cause is moving onward as rapidly as it is, in our foreign fields. Could our people everywhere see the importance of the work at these distant points, and unitedly assist, both by their means and their prayers, to carry the message to the remotest corners of the earth, we might well rejoice in the expectation of the near approach of the Master. J. O. CORLINS.

### OHIO TRACT SOCIETY PROCEEDINGS.

PURSUANT to appointment, the seventeenth annual session of the Ohio T. and M. Society convened, in connection with the camp-meeting at Columbus, Ohio.

FIRST MEETING, AT 9:30 A. M., AUG. 12.—Prayer by H. M. Mitchell. The President in the chair. The report of the last annual meeting was read and approved. The Chair being authorized, appointed the following committees: On Nominations, B. B. Francis, H. J. Vaughn, C. L. Shelton;

on Resolutions, L. T. Dysert, E. M. Morrison, E. T. Russell.

SECOND MEETING, AT 9:30 A. M., AUG. 13.—A report of the general sales, and cash received and disbursed by the Society, for the past year, was read. The Committee on Resolutions was called upon, and the following was presented:—

Whereas, The Constitution of the Ohio T. and M. Society makes no provision for a general canvassing agent; therefore,—

Resolved, That Article II. of our Constitution be so amended as to provide for the annual election of a State agent, who shall also serve as a general director.

Whereas, The Vice-President of this Society has for several months been visiting the local societies, and seeking to increase their membership; and,—

Whereas, The fruit of such labor is already visible; therefore,—

Resolved, That we recommend the continuation of such labor, until the entire field shall have been visited.

Whereas, The "Testimonies" say that if there is one work more important than another, it is that of getting our publications before the people; and,—

Whereas, It has been demonstrated by the work done the past year, that all may do something in the canvassing work; therefore,—

Resolved, That, as far as consistent, we will fit ourselves for this important branch of the missionary work, and thus meet the opening providence of God.

Resolved, That we recommend all those canvassers who have made a success with a low-priced book, to take up higher-priced works, as may be recommended by the Tract Society officers.

Whereas, The usefulness of the T. and M. Society is crippled by the amount of indebtedness of the ministers and other laborers (employed by the Conference; and believing the cash system, in its ultimate results, will be better for both the society and the individuals; therefore,—

Resolved, That as soon as practicable, the cash system be adopted, and a transfer of the accounts of such laborers as are in the employ of the Conference, be made quarterly to their Conference account.

The foregoing resolutions were separately considered, and after full and thorough discussion, unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 10:30 A. M., AUG. 16.—The Committee on Resolutions reported further, as follows:—

Whereas, The report blanks of the librarians and district secretaries do not correspond with the new individual pass-book; therefore,—

Resolved, That we request the REVIEW AND HERALD to prepare blanks for the State Secretary, also for the district secretaries and librarians, to agree with the individual pass-book.

This resolution, after some remarks concerning the points of difference, and some inquiries, was adopted.

The committee appointed at the semi-annual meeting, April 19-25, to re-district the State, presented the following recommendations: Dist. No. 1, Athens, Clarke, Fairfield, Fayette, Franklin, Gallia, Greene, Hocking, Jackson, Lawrence, Madison, Meigs, Pike, Ross, Pickaway, Scioto, Vinton; No. 2, Coshocton, Delaware, Holmes, Licking, Marion, Morgan, Morrow, Muskingum, Perry, Union; No. 3, Ashtabula, Cuyahoga, Geauga, Lake, Mahoning, Portage, Stark, Summit, Trumbull; No. 4, Ashland, Crawford, Erie, Huron, Lorain, Medina, Sandusky, Seneca, Wayne, Wyandot; No. 5, Defiance, Fulton, Hancock, Henry, Lucas, Ottawa, Paulding, Putnam, Williams, Wood; No. 6, Allen, Auglaize, Champaign, Darke, Hardin, Logan, Mercer, Miami, Shelby; No. 7, Adams, Brown, Butler, Clermont, Clinton, Hamilton, Highland, Montgomery, Preble, Warren; No. 8, Belmont, Carroll, Columbiana, Guernsey, Harrison, Jefferson, Monroe, Noble, Tuscarawas, Washington.

The President and Vice-President explained at length the reasons for the proposed changes, and pointed out on a map, the boundaries, as proposed. Numerous remarks were made *pro* and *con*, the principal opposition being made by members of Dist. No. 2.

By request, action on this recommendation was deferred until the next meeting.

Adjourned.

FOURTH MEETING, AT 5:30 A. M., AUG. 20.—The matter deferred at the last meeting was taken up. Remarks were made by Elds. Farnsworth, Underwood, and Cottrell, also by Brn. Shelton, Beaman, and Walker, after which the recommendation, as presented, was adopted.

The Committee on Resolutions presented the following additional report:—

Whereas, Recognizing order as heaven's first law, and firmly believing that far better results can be accomplished by systematic labor than otherwise; and,—

Whereas, Our ministers, Bible workers, canvassers, and

colporters not being members of any specific organization, in order to carry out the instruction of the International T. and M. Society more perfectly,—

We recommend, That the membership of all workers now required to report directly to the State Secretary, be transferred to the "Special Workers' Society," of which the State Secretary shall act as librarian.

In behalf of the Committee, Bro. Morrison gave some explanation concerning the matter, and the recommendation was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 2:20 P. M., AUG. 20.—The Committee on Nominations reported as follows: For President, R. A. Underwood; Vice-President, J. E. Swift; Secretary, L. T. Dysert; State Agent, H. M. Mitchell. Directors: Dist. No. 1, H. W. Cottrell; No. 2, Geo. A. Irwin; No. 3, A. J. Vaughn; No. 4, E. A. Merriam; No. 5, Geo. Klopfenstein; No. 6, E. J. Van Horn; No. 7, L. B. Haughey; No. 8, E. T. Russell.

These names were separately considered, and the nominees elected.

The annual report of labor performed by the Society, and their financial standing, are as follows:—

REPORT OF LABOR.	
No. of members	630
" reports returned	775
" members added	153
" " dismissed	40
" letters written	1,599
" " received	141
" missionary visits	2,332
" Bible readings held	711
" persons attending readings	1,833
" subscriptions obtained for periodicals	2,508
" pp. books and tracts distributed	2,185,207
" periodicals distributed	22,516

FINANCIAL STANDING.	
Cash on hand, July 1, 1887,	\$ 101 22
" received during the year,	10,718 31
<b>Total,</b>	<b>\$10,879 53</b>
Cash paid out,	10,733 61
<b>Balance in favor of Society,</b>	<b>\$ 145 92</b>

Adjourned *sine die*.

Report for Quarter Ending June 30, 1888.

No. of members	630
" reports returned	247
" members added	44
" " dismissed	3
" letters written	920
" " received	82
" missionary visits	662
" Bible readings held	100
" persons attending readings	332
" pp. books and tracts distributed	128,211
" periodicals distributed	4,558

Cash received on book and periodical sales, \$320.67; on accounts, \$2,538.01; on foreign missions, \$18.23; on city missions, \$123.50.

Societies that failed to report, Appleton, Bloomington, Dunkirk, Cleveland, Bellefontaine, Genoa, Liberty Center, Mc Clure, McDonald, Newark, Payne, Springfield, Troy, Walnut Grove, West Mansfield, Washington, Yellow Springs, Cleveland mission.

R. A. UNDERWOOD, Pres.

L. T. DYSERT, Sec.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members	78
" reports returned	46
" members added	1
" letters written	48
" " received	4
" missionary visits	179
" Bible readings held	36
" persons attending readings	90
" subscriptions obtained	10
" periodicals distributed	536
" pp. tracts distributed	15,981
Cash received on account and sales	\$64.85

J. H. DORTCH, Sec.

GOOD TESTIMONY FROM AN EX-MINISTER.

[The following is taken from a letter written by a brother in Kansas, lately a Methodist minister, to a brother in the Office.]

"We received the package of *Sickles*, also one of tracts, for distribution, as requested, for which please accept our thanks. We should have answered you before, but have had a good deal to do to get ready for my school, which commences next Monday. We are still rejoicing in the hope of eternal life through Christ, more and more, and thank God daily that we have learned something of the gospel of Christ's second coming, and of the end of the world.

"A little more than a week ago we had a visit from a Bro. Neil, who is director of the agency for the sale of "Marvel of Nations," in this district. Bro. N. is not a preacher, but a quiet, unpretending Christian. We were glad to meet him. From him we learned something more in regard to the usages of Seventh-day Adventists, nothing derogatory, however, but rather the reverse. We hope we shall like all Adventists as well as we do him.

"You thought you detected a vein of sadness in our last letter. Well, we do feel sad about many things, and one great cause for it, is that there is no inquiry after light on the part of those who profess to take the Bible as their guide. Those who read our papers and tracts, agreeing with their teachings, seem to look upon the theme discussed as "a very lovely song of one that hath a pleasant voice" (Eze. 33:32), and give no heed to the solemn voice of warning. But then, we must remember that the people slighted the Saviour's message, and refused to accept his warnings. Surely, the servant is not above his Lord. The way seems dark and mysterious, in some respects; but the Lord reigns, and we will rejoice. The door of usefulness seems closed against us, in a measure, but we trust God has led us where we are, and we are willing to trust him for all that is to come, while at the same time we try to be ready for every good word and work.

"Our Baptist brother, of whom I wrote you some time ago, calls on us occasionally. On his last visit I gave him a copy of Bro. Smith's "Chronological Position of the Atonement," to read. He seemed to be very much interested in it, and said it brought new and strange views to his consideration, and he thought the subject worthy of careful perusal. We also had a visit recently from a young man who evidently is studying for the ministry, we think in the M. E. Church, though he would not tell us. Mrs. B. thinks he was sent here for a purpose. Be that as it may, we think he was not very well satisfied with the fruit of his mission. I asked him to what particular church he belonged. He said it did not make any difference what he was. He said that in his canvassing work he once fell in, and staid over Sunday, with a blacksmith, who was a seventh-day Adventist. This man, he said, was very strict in keeping Saturday, but much to his disgust, the old man's hammer was ringing all day long on Sunday. I asked him why he should find fault, when the good brother had already observed the one seventh part of time, as the Sabbath. Well, in reply to that, he was like the man we read of without the wedding garment, "speechless!" He said God had wonderfully blessed the observance of Sunday as the Sabbath. I called for an instance. He cited the wonderful work on the day of pentecost. Without stopping to consider whether pentecost came on Sunday, I told him I thought that, in that display the Lord honored the faithful earnest preaching of the truth, and not the day on which it was uttered. This also knocked him off his foundation; for he was obliged to own the truth of it, also. And so it goes. We received a copy of the catalogue of the Battle Creek College. Mrs. B. has just been looking it over, and is very much pleased with it. The receipt of packages of papers, etc., from time to time, tells us we are not forgotten, and we cannot express our feelings toward the brethren at Battle Creek. We could distribute *Signs of the Times*, *Sentinels*, and *Instructors*, along with the *Sickles* sent us, to good advantage.

"The superintendent of the M. E. Sunday-school called me into his office the other day, and said that they missed me very much in the Sunday-school; that they frequently get into difficulty in the interpretation of Scripture, and would like to have me there to help them out. Their difficulties are not of a vital nature, but something of this character: 'Were there two tabernacles with Israel in the wilderness?' 'How long did the pillar of cloud and of fire continue with the Israelites?' 'What was the primary cause for which Moses was excluded from the promised land?' etc., etc. Now, while these may be important questions in their place in the great study of the word of God, the more vital questions, involving the welfare of the race in these last days, do not find a place in their consideration. May this blindness be removed before the close of probation seals the doom of a lost world.

"C. W. B."

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 18, 1898.

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

### THE INDIANA CAMP-MEETING.

It would have given us pleasure to attend all the camp-meetings to which we have been invited the past season; but we have found it practicable thus far to attend only two. Indiana was the second of these, which we reached in the evening of Sept. 12. The ground is very delightfully located in the suburbs of Indianapolis, and the weather thus far has been all that could be desired.

The workers' meeting of one week preceded the camp-meeting, and during this time more or less preaching was interspersed with the other exercises, by the ministers of the Indiana Conference, and some from abroad. Some most excellent meetings are reported, and the feeling, at this writing, in regard to the progress of the meeting, is that it has been good and encouraging.

In point of numbers, it is not as large as meetings here in other years, nor as large as the Northern meeting already held in this State. This being the central meeting, and there being yet another one to come in the southern part of the State, we can account, on this ground, to some extent, doubtless, for the small attendance here. There are some seventy tents up, and about 250 of our people on the ground. It is expected that the number will be considerably increased before the Sabbath.

There has been no considerable attendance from without as yet, though what it may be on Sunday we cannot tell.

The preaching has been of a close, searching nature, and has been listened to with interest by the brethren. The business of the Conference, and other associations is passing off pleasantly and satisfactorily. The social meetings are quite spirited, and some are taking hold of the work of seeking the Lord in a way to become greatly revived in the spirit of their minds. Bro. Corliss, Rupert, and the writer are now the only laborers from abroad, Bro. Butler having thought it prudent, on account of threatened illness, to return to Battle Creek. All feel deeply to regret this necessity; but we trust he will thereby save his strength for the important Michigan meeting which is to follow.

Here, as elsewhere, preachers and people meet to drink more deeply into the spirit of the third angel's message. Many seem to feel this, and it is a hopeful sign. More next week.

### WHOLESALE ASSERTIONS.

If the time shall ever come when men will sit down and seriously think, and candidly weigh the evidence on the Sabbath question, they will be ashamed of the way they now treat it. Prompted by that spirit of inquiry that is abroad in the land, and entering into so many thousands of minds on this subject, a correspondent of the *Golden Censer* asks the editor of that paper what authority we have for saying that Sunday has been the Sabbath ever since Christ's resurrection. We can hardly forbear noticing a few of the statements which the editor offers in reply. As wholesale, groundless assertions, they are seldom equaled, even on this subject. He says:—

The New Testament shows that, after the resurrection, the disciples had the first day of the week (our Sunday) for their regular meeting day.

If the New Testament shows this, the evidence can be pointed out, and others can find it too. How old is the editor of the *Censer*? and how long has it taken him to find this out? We have been searching for it thirty-five years, and have not found it yet. But does not this put the disciples in rather a bad light? The New Testament record covers a period of sixty-seven years after the resurrection of Christ. But it is a fact that the only record we have of a meeting on Sunday during all this time, is the record of one solitary, incidental, evening meeting, held by Paul and a few disciples at Troas, in Asia Minor, A. D. 60. Acts 20:7. Now, if this was their "regular meeting day," and this is all the New Testament

has to say about any meeting on that day, is not the conclusion inevitable that they had only one "regular" meeting for worship in sixty-seven years? Then he admits that for even this, they had no authority, which is the one redeeming statement of his article. He says:—

There is no authority for saying that Jesus, or God, or an inspired apostle ordained that after the resurrection, Sunday should be the Sabbath of Christians. This, like the very name Christian, grew up in the church gradually.

The *Censer*, and all zealous Sunday keepers, would be overjoyed to find some authority that "Jesus or God or an inspired apostle," did ordain Sunday to be the Sabbath of Christians; and the acknowledgment that there is no such authority, is a confession of failure and defeat and dearth of ground to stand upon, sufficient, it would seem, to lead them to abandon so untenable a position. The spectacle they make, under these circumstances, in trying to bolster up the Sunday as a specially cherished and petted institution, is one to excite the pity of the ages. Here is another specimen:—

In Christ, the letter of the law is done away by observing its spirit.

Where does the New Testament tell us about this? How is it to be done? By the "letter of the law," here, we are of course to understand the specific commandments of the law. This letter, we are told, is done away in Christ by observing its spirit. Take, for instance, the commandment, "Thou shalt not kill." The letter is done away; that is, there is now no specific commandment, saying, "Thou shalt not kill; but we are to keep its spirit. But we ask how in the world we are to find the "spirit" of a law, of which there is no "letter." And can a man keep the spirit of a law, and break the letter? If not, why not let the letter remain? Take the commandment under consideration: if a person killed another, would he keep the spirit of the commandment?—By no means. And if he did not kill another, would he not keep the letter?—Most assuredly. Then why abolish the letter? The letter and the spirit cannot be separated. Those who are trying to satisfy themselves with such speculations, are simply feeding on the east wind.

The object of all this talk about the letter and the spirit, is simply to prepare the way for a grand twist on the Sabbath question, so as to shift the day over to Sunday. The *Censer* applies this principle to the Sabbath as follows:—

So, while the Jew must observe the Saturday, or seventh-day Sabbath, the freeman in Christ observes a seventh day, or one day in seven; for that was the purpose of the command, that we rest one day in seven.

What an oversight in the Lord, that he did not tell us what the purpose of the commandment was; for he has said no such thing; and the *Censer* admits that the letter of the law confines the Sabbath to the seventh day, or Saturday. And what a marvelous kind of law is this, the letter of which says, "Keep the specific seventh day," but the spirit of which says, "You need not keep that day, but keep any seventh day you please"? And what wonderful discernment some men have, to be able to tell just what the Lord meant, when he has not expressed it. Rather, how dare they give to the law a meaning which contradicts the terms in which it is expressed, and then practice by that? Again:—

He who must cling to the seventh-day Sabbath is yet in bondage to the letter of the Mosiac law, which never was given to us Gentiles. Let no one put you in bondage to the letter of the Mosiac law, but keep its spirit.

This excites our wonder. Here is a law set forth as simply an old Mosiac law, never given to the Gentiles; and yet we must be very careful to keep its spirit. In the name of reason, what have we to do with the spirit of such a law, or anything else connected with it? If that law was never given to us, then let it go—letter, spirit, and all. The fact is, that men unconsciously betray their innate feeling of obligation to the law, in beating around to find so many excuses for changing it, or giving it up. They keep its spirit. But why keep its spirit, if it is not binding? They come as near to it as they can—one day in seven. But if the letter, which says the seventh day, is gone, how do they know that the "spirit" of it is one day in seven? Why not simply "rest" every five or six days, or at any time when it is desired? The commandment which fixes the proportion of time fixes also the particular day.

There is no sense in any of this talk for Sunday. It is a flimsy breastwork of sophistry, which will not shield one in the day of judgment. We would say

to all men: Better follow the Lord's instructions, as near to the letter as may be; and be assured that if the spirit of a law is binding on us, the letter of that law will hold us too.

### THE ILLINOIS CAMP-MEETING.

This annual convocation was held upon the grounds occupied last year, in Oak Ridge Park, situated in the outskirts of the city of Springfield, not far from the Lincoln monument. The street-cars run through the grounds, affording easy access from all parts of the city. The workers' meeting, which convened a week before the camp-meeting, was, according to all reports, a most excellent season. The attendance at the camp-meeting proper was not as large as we had anticipated, there being perhaps 200 camped on the grounds. We are informed that it was considerably smaller than last year, when sister White was present. Eld. Farnsworth and the writer, with the local ministers, furnished the labor given. The preaching to our people was practical and intensely earnest, and was calculated to impress them with the dangers of the time in which we live, and the necessity of sacrifice, devotion, and zeal, that we may receive the approbation of God, and be prepared for the peculiar trials which are before us. The brethren seemed to appreciate the truths spoken.

The social meetings were good, and the revival exercises on Sabbath afternoon and Monday forenoon were seasons of interest, in which some forty went forward for prayers, and manifested an interest in the welfare of their souls. The attendance on Sunday was not large, though a fair audience was present in the afternoon and evening, when Eld. Farnsworth gave two stirring discourses on the Sabbath question. We find that the attendance in our large cities where camp-meetings have been held before, is apt to be much smaller than at first.

A small mission in Springfield has been presenting the truth before the people, and some have embraced it, so that Eld. Kilgore took occasion, in connection with the camp-meeting exercises, to organize a church, and impart the necessary instruction to our people from different places in the Conference, relative to the work of organization. A promising little church was thus established in the capital of the State. We were glad to see quite an increase of laborers in the field, especially in the number of young men and women who are giving themselves to the work of God, in canvassing and other methods of labor. If these are humble, devoted, and earnest, we shall see a large increase in the available laborers in this Conference in the future. Special attention has been given to this branch of the work for the year past in Chicago, Springfield, and other places.

Efforts have also been made to increase the efficiency of the churches, and to give the people a clear idea of how churches should be conducted, the duties of church officers, etc. This kind of labor, though very valuable indeed in its ultimate results, does not make much show in present appearances, as sometimes it is better to decrease the membership of churches where evil exists, than to retain members at the expense of harmony. In the end, greater efficiency will be seen, and much better progress. The efforts of the Conference committee, with their brethren, to provide a suitable location for a mission in Chicago, were indorsed fully by the Conference. Doubtless a suitable building will have been commenced in Chicago by the time this report appears in the *Review*, and we trust it will be pushed rapidly to completion. We are greatly pleased with these steps, and believe that there is a bright prospect for the work to be carried forward in that great city. This will be a source of strength to the Conference generally, and also to the cause of present truth in different departments.

On Monday, after the revival services, some twenty were baptized. The administration of this ordinance was a little novel. There being no suitable water for miles around, a pit was dug, and a heavy canvas tank some seven or eight feet long and three or four feet deep, was placed in the ground upon some boards, with steps leading into the water; and thus provision was made for baptism. This plan may be of advantage in some other places, where there is no suitable water convenient for baptism, as is often the case. The heaviest kind of duck is required, which can be folded up and kept for future use. Where streams or lakes are convenient, of course baptism in them would be preferable; but where they are

miles away, as is often the case, and sometimes unfit for use when reached, it seems to us that something of this kind would be of much service.

We left the Illinois camp-ground with good hope for the future prosperity of the work in that State. Though much hard labor has been bestowed, much more will be required before the Conference is brought up to that degree of efficiency which the cause should occupy at this stage of the work. But we have received encouragement to expect better days for the Illinois Conference, and we trust the Lord will bless the work there, and that this will become, at it should be, one of the most prosperous Conferences in the field.

G. I. B.

#### GROWTH OF PAPAL PRESTIGE.

It needs but a casual observance of affairs in the Old World, to discern a steady growth in the influence and prestige of the papal power. The pope is enabled to foster this growth through the spiritual hold which he has upon the masses of the Catholic faith, and of course he neglects no opportunity to do so. He would have all nations look to him as their chief source of assistance in dealing with the problems which affect national prosperity. He improves every chance to act as mediator between two great parties, that he may place one or both of them under obligations to him. Through his recent instructions relating to Bismarck's septennate army bill, and his condemnation of the Irish boycott, he has brought two of the most powerful nations of Europe into this position, and is now beginning to reap the fruit of his exertions.

Already there is being brought to bear in Germany, an influence in favor of the restoration to the pope of his lost temporal power. Resolutions favoring this were unanimously passed at the recent sitting of the Catholic Diet at Freiburg, and at its closing session, Dr. Windthorst, leader of the Catholic party in the German parliament, and a man of great political influence, made a speech, the argument of which was, that the restoration of the temporal power of the pope would add to Bismarck's glorious achievements toward the maintenance of the world's peace. He is reported to have said that "a friendly but energetic word from the German chancellor, backed by Austria, would do much for the pope, while the act would make the best impression upon the German Catholics, and be hailed by sensible statesmen in Italy as a means of combatting revolutionary danger." Were it not that an inspired prophecy stands in the way of the realization of this most cherished dream of the Roman pontiff, we should expect soon to hear the "friendly and energetic word" which would re-instate him upon his vacant throne of 1848.

One of the leading questions which just now claims the attention of the powers of Europe, is the suppression of slavery; and of course the pope wishes to appear on the arena as the great champion of the oppressed. Accordingly, he now poses in this attitude. Through his cardinal, Lavigne, his sentiments are heard in an eloquent address on the subject, and an earnest appeal to German Catholics to use untiring efforts to assist the German Government in the suppression of the slave trade. Doubtless the papacy is sincere in its unfriendliness toward the African slave trade; still its attitude would appear in a much more favorable and consistent light, had the pope ever taken much interest in such a work on former occasions; or would he now do something toward freeing the masses of his own spiritual realm from the moral and intellectual slavery under which they languish?

It is very certain that the pope is no less willing to act as mediator in the affairs of the New World than he is in those of the Old. And there are in this country sufficient numbers who acknowledge his spiritual sway, and bow to the political dictates of the church, to make such mediation, in case of emergency, something not to be despised. It is the boast of the Romish Church that she alone possesses the power to hold in check, and guide, the masses, when the conflicting forces of popular sentiment threaten a political upheaval; and it would appear as if Protestant nations are fast becoming converts to this theory. In the national perils and convulsions which the last days will yet reveal, when the ship of State is tossed upon the billows of political commotion, and dreadful disaster seems imminent, will it be strange if the affrighted mariners thereof, feeling their inability to cope with the storm, turn to the Roman pontiff, and cry, "Master, save us: we per-

ish?" The present growth of papal prestige points to this as the probable outcome.

L. A. S.

#### COMPLETE SALVATION—WHEN WILL IT BE ENJOYED?

Not long since, the idea was advanced in these columns, that salvation in its completeness cannot be enjoyed in the present state; that we cannot be *wholly saved* while in this mortal condition. A correspondent cites several passages of Scripture that she thinks militate somewhat against the position we have stated, and asks that they be explained. We will briefly consider them in the order named by our correspondent:—

1. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21.

Sins are matters of the past, and to be saved from them signifies being saved from the consequences of them. "Sin, when it is finished, bringeth forth death." James 1:15. "The wages [compensation, or equivalent] of sin is death." Rom. 6:23. How, then, can a person say that he is wholly saved until he is beyond the power of death? In order to be beyond the power of death, it is necessary to have a part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. When will the first resurrection occur?—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Final and complete salvation includes even more than this; it includes a restoration of the earth, and a permanent residence thereon of redeemed saints. The entire race has suffered thus far the deprivation of a residence in the world as God created it, and all on account of the sin of Adam and Eve. Our Saviour said, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. The psalmist testifies of the righteous thus: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72:8. The prophet says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Micah 4:8. By the "daughter of Jerusalem" is meant the redeemed of the Lord, the church triumphant, the finally saved. The first dominion was the earth and all it contained, as originally created by God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Satan usurped that first dominion, but it will be restored, and become the possession of its rightful owners. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. We cannot hope for complete salvation from the effects of Adam's sin (which we are all sharing, and for which we are all suffering), until we reach the new earth state.

2. "Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

If this be taken literally, it cannot apply in this life, for all die, saint and sinner alike. "God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17. The idea conveyed by the words of Christ is evidently this: So long as a person is in the condition of full belief upon God and the Saviour, he has a hope of everlasting life that is absolutely sure, and such as will prevent him from coming into condemnation; to all intents and purposes, he has passed from death unto life. The words of Christ in John 6:40, show that the paraphrase we have given, is correct: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

3. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy un-

speakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter 1:8, 9.

The thirteenth verse tells when this salvation is to be received in its completeness: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

4. "But whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:5.

This is simply an affirmation that if true love exists in the heart, it will be carried out in the life, and result in perfect obedience. But the passage contains no hint that the person who, in this life, reaches that condition, will thenceforward and forever be free from the liability of sin again.

5. "Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

The purpose of the inspired writer, as shown by this text and its connection, is to show the distinction between the sources of righteousness and unrighteousness; to show that the practice of right-doing is in consequence of being in harmony with God, and wrong doing, in harmony with the Devil. The term "born of God" is used here in a restricted sense, not having reference to the new birth in its completeness, which we understand will not be realized until the second coming of Christ. When one is in the condition represented by the term "born of God," as used here; that is, when his motives and acts are perfectly conformable to the Spirit of God, it is manifest that he does not sin; for the moment he does sin, he is not in that condition. The text may be paraphrased thus: Whosoever lives in harmony with a principle that springs from God, doth not commit sin; for the principle of divine life remaineth in him: and he cannot sin, because the principle that guides him, springs from God. That even the righteous man may fall from grace is indicated by Eze. 3:20: "When a righteous man doth turn from his righteousness, and commit iniquity, . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered."

6. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

The fact that the exercise of faith must continue until the full realization of the Christian's hope, which cannot occur this side of Christ's second coming, shows that the work of overcoming the world must last as long as we live. The exhortation is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

7. "In whom [Christ] we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

As has been previously shown, "redemption" in its completeness is yet a matter of hope, so far as we are concerned. The means of redemption have been provided, but the plan will not be consummated until Rev. 5:13 is fulfilled: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

8. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

Here is simply a declaration to the effect that one purpose of Christ's first advent, was to break down the middle wall of partition (the ceremonial law), in order that thereafter the whole human race might stand upon an equal footing, so far as receiving the benefits of the plan of salvation was concerned. The time when the "sons of God" are to be made perfect is shown by 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when *he shall appear, we shall be like him.*"

9. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7.

Certainly, God *has* called us unto holiness, and that is for what we should strive, until we reach it; we should be faithful unto death.

10. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

In the light of what has been said in the foregoing paragraphs, it is not difficult to understand this text. In order to obtain the eternal salvation here mentioned, it is evident that obedience must continue as long as the *opportunities* for obedience continue. Paul stated his hope thus: "I have fought a good fight, I

have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

11. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succeeded thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Paul quotes these words from Isa. 49:8, and applies them as being fulfilled at the time he wrote; that is, there was then opportunity to obtain a sure hope of salvation by compliance with the necessary conditions. The same is true to-day; and while mercy lingers, all should make haste to secure an interest in the merits of Christ's atoning blood.

G. W. MORSE.

**NATIONAL REFORM ASSERTIONS VS. FACTS.**

THE *Christian Statesman*, in a recent issue, takes notice of the appearance in the newspaper arena of a new opponent to its work; viz., the *American Constitutional Vedette*, published monthly, at Beauregard, Miss. The new journal is outspoken in its language, and accuses the Reform party of seeking the support of the Roman Catholic Church, at which the *Statesman*, affecting much righteous indignation, exclaims, "National Reformers relying on the aid of the Vatican! when a chief part of their work just now is to antagonize Rome's darling scheme of the partition of the school fund; and when the *Christian Statesman*, for one and twenty years, has not ceased to warn the country of the danger from the designs of the papacy," etc. We say affects much righteous indignation, because we propose to show that, unless the *Statesman* has a poorer memory than we think, it is well aware that its own words have justified this charge.

It is the studious effort of the National Reform party to pose before the people of the United States as a beneficent association of Christian persons, solicitous only for the best good of the nations, seeking no one's harm, but actuated by a spirit that is godly and irreproachable. This is the idea they mean people to entertain, and hence when the attempt is made to show them up in a different light, their indignation is stirred. It endangers the success of their work, for the spirit of Rome has not yet so taken possession of this country that its people generally, look with favor upon anything that courts alliance with her, or would employ her characteristic methods in its work.

So the *Statesman* would not have any one imagine for a moment that its party are seeking the aid of the Catholic Church, but rather that they are the champion opponents of Catholicism, as of all other evils which threaten our national prosperity. But how did the *Statesman* speak of these same Catholics on another occasion, when it was arguing on a different line? We reproduce its words:—

"We cordially, gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.—*Christian Statesman*, April 8, 1884.

So, according to the *Statesman's* own words, it is not so out of harmony with the Vatican, not so determinedly opposed to the principles of Catholicism, not so alarmed over the doings of Catholics in this country, but that it "will gladly join hands with them," whenever Rome's hand is extended in invitation! which is equivalent to saying that it is not really opposed to them at all, notwithstanding the tone of pious horror in which it alludes to the charge of its newspaper opponent.

Has the *Statesman* also forgotten what one of the most prominent representatives of "national reform" said in the course of a certain address, relative to the attitude of its party toward the Catholics? Or does it fail to discern any lack of harmony between its own utterances and the words of the speaker in question? We refer to a speech by Rev. Sylvester F. Scoville, in which, alluding to the common interest of the great religious bodies to uphold Sunday-keeping by law, he said:—

This common interest ought both to strengthen our determination to work, and our readiness to co-operate in every way, with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come, when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept

co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

"National reformers relying on the aid of the Vatican!" exclaims the *Statesman*. Well, we have their own words for it; and when they attempt to deny it, they merely raise a dispute with themselves.

Equally at variance with its former utterances, is the sentiment it would convey, by passing over in contemptuous silence allusions on the part of the *Vedette* to the revival of old-time persecutions, and the re-establishment of the Inquisition. It would have the reader infer that nothing could be further from the intentions of the National Reform party than to re-enact the scenes of religious persecution characteristic of the days of papal supremacy. And yet the "reform" movement will result in this very thing, and the editor of the *Statesman*, Dr. McAllister, is well aware of it too, himself being the witness. At the Lakeside convention of National Reformers, in 1887, a certain objector to the enforcement of Sunday laws arose and said,—"There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that many good persons have not only been imprisoned, but have lost their property and even their lives." To which the editor of the *Statesman* replied, "It is better that a few should suffer, than that the whole nation should lose its Sabbath," which was equivalent to saying that, if necessary in order to the carrying out of their scheme of national reform, property might be confiscated, and even life taken. And yet they can blandly profess to the public that they have no thought of anything like the revival of old-time persecutions! One would think the *Statesman* must have a very vague idea of what old-time persecutions were like.

The National Reform party has put itself on record in this matter, and no amount of denial or affected innocence will blind the eyes of those who discern the real nature of the movement. In spite of the most lamb-like pretensions, the dragon spirit which underlies it, will now and then crop out. But we cannot trust to the careless eye of the public to discern this spirit in time to avert the calamity which threatens. The situation calls for active work on the part of observers of the true Sabbath, that the public mind may be enlightened concerning the lengths to which the National Reform party are prepared to go, in their scheme to establish an American theocracy.

L. A. S.

**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.

**TENT-PITCHING.**

I HAVE learned some things about pitching circular tents that I wish to communicate to others. Though these thoughts may be old, and some may say, "I knew all about that," yet I am sure that some need just this information.

1. I have often noticed that when a center pole for a circular tent was being raised, the one overseeing it would place a man at each one of the long guys, not simply to help in raising the pole, but to keep the pole in position. Just three fourths of that work is unnecessary. Let me illustrate: Suppose you have your stakes all driven, those for your long guys also. You have four large stakes, each driven in its proper place. The top of your pole lies pointing to one, and the foot of it is in the center of the circle where you want the pole to stand. Then fasten the guys at the top of the pole, and also fasten one to the large stakes on each side of the pole. Make those two just as tight as you want them when the pole shall stand erect. The distance is just the same from those two stakes to the top of the pole while lying down, as it is after the pole is up. Then measure with the guy ropes already fastened on the pole and to the side stakes, and having found the proper length, tie it to the stake at the head of the pole. You will then have three guys fastened just where you want them when the pole stands erect. Then proceed to raise the pole as usual, by the use of pulleys; and when it is raised, you will only have one guy rope to fasten, and that is the one on the opposite side from where the pole lay.

3. I have sometimes noticed that a center pole is too short. I remember having seen some brethren take down their tents and change poles, because one

pole was too short. In such a case it is easier and quicker to lift the center pole by the use of a lever, and place a block under it, than it is to change poles. The pole we are using this summer is too short, but we have lifted it as much as two feet, and it stands as solid and square on the block as it would on the ground.

3. A house once stood on the ground we are now using. There was a cellar under part of it. That cellar has been partly filled, but there remains a depression of probably three feet. It so happened when we ran off the ground, it was necessary to place the tent so the wall would come up to the edge of the basin. According to usual measurement, this would have caused us to drive a stake in the middle of the cellar, but instead, we fastened two iron guys together so as to reach beyond the cellar, and made our calculations for the base of the triangle, and drove the stake several feet outside the circle; and all went up nicely. We happened to have an extra guy rod with us. But if we had not had it, it would have been an easy matter to go to the blacksmith shop, and have the guy made any length desired. I trust these hints may be of use to some.

JOHN W. COVERT.

**The Commentary.**

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

**SCRIPTURE QUESTIONS.**

ANSWERS BY G. W. MORSE.

801.—UNIVERSAL SALVATION.

How do you explain 2 Cor. 5:19; Eph. 1:10; 1 Tim. 2:4; John 1:29; and 3:17, so as not to admit the claims of Universalism?

L. S. N.

The texts referred to should be considered in the light of other passages in the Scriptures, which we herewith give as comments:—

FIRST TEXT.—"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:19.

COMMENT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

SECOND TEXT.—"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:10.

COMMENT.—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43.

THIRD TEXT.—"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4.

COMMENT.—"Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

FOURTH TEXT.—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

COMMENT.—"And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

FIFTH TEXT.—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

COMMENT.—"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

The texts referred to by our correspondent are not difficult to understand. Thus 2 Cor. 5:19 is a statement to the effect that God was in Christ, in order that thereby the means of reconciling man to himself might be supplied. But it is left to man to accept or reject the means thus provided. Eph. 1:10 evidently refers to the second coming of Christ to receive his saints and take them to the new Jerusalem above, there to dwell for a thousand years in the company of himself and his angels. Jude 14; 1 Thess. 4:16, 17; Rev. 20:4-6. The expression "all things" is qualified by the succeeding words, "in Christ." All that are in harmony with Christ, and only those, will be gathered together. 1 Tim. 2:4 simply states a principle that is given in 2 Pet. 3:9: "The Lord is . . . not willing that any should perish, but [he is willing] that all should come to repentance." It remains with each individual to decide for himself whether or not he will come to repentance. The expression in John 1:29, "which taketh away the sin of the world," is limited by the proviso given in Heb. 5:9, "All them that obey him;" and this proviso is reiterated many times in the Scriptures. That the salvation spoken of in John 3:17 is conditional, is shown by the following verse: "He that believeth not is condemned."

## 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.

### BEHOLD, THE FIELDS ARE WHITE.

The Master calls. The harvest fields are white;  
The reapers answer, and in numbers go.  
Can I, with soul and sense in weakest plight,  
A sickle wield, uncertain, faint and slow?

Alas! In some small moments of weak faith  
I do misdoubt me if that Voice divine  
Mean very me, when in my soul it saith,  
"Mine handmaid, lo! my chosen, thou art mine."

I am so weak—but O, He is so strong!  
I may not stand—but O, He holdeth me!  
My steps may falter—He ne'er leadeth wrong,  
Mine eyes be blinded—His the whole way see.

And so, unknowing where, I will go on;  
And so, unknowing how, I will begin  
To do what'er I may; now in the dawn,  
With loving trust, His fields I enter in.

Perchance among the gleaners I may find  
Some grains that fall from off the golden sheaves;  
Or, better, I may help some tired one blind,  
And under breath cheer some sad heart that grieves.

Then if I follow softly all the way,  
And if I hush my tears now falling fast,  
And work behind the reapers, as I may,  
The Master, He will know,—will know at last!  
—Clara M. Greene.

### AUSTRALIA.

The progress of the work in Australia has been quite fully reported by those who have labored here, and these reports have been noted with interest by the readers of the REVIEW. But it has occurred to me that a statement of the work as it appears to a new comer, or "new chum," in the Australian phraseology, together with some of its peculiar features which most impress such an one, would still be of interest. And presuming upon this, I will try to report some of our experiences and observations in the four weeks we have been in Australia.

We reached Melbourne, our destination, on the evening of July 2, just six months from the time we bade farewell to our relatives at Kansas City. We had traveled very nearly 10,000 miles, and were thankful to reach a place which we could regard as home. One is not likely to appreciate the distances and areas which make up this part of the world. Since coming here, I have seen a geography which puts the United States in the same place and proportions in which our atlases represent Australia, and I never saw our country look so insignificant before. But a reversal is necessary before one can properly understand the extent of far-away regions. New Zealand is as long and as large as Wisconsin and Illinois combined. The islands are generally regarded as being adjacent to Australia, but it is nearly 1,300 miles from Auckland to Sydney, and 500 miles farther to Melbourne. Tasmania is "just across the strait" from Melbourne; but the distance is 180 miles. The island contains but 18,000 square miles less than the United States. Much of it, of course, is uninhabited, and will doubtless remain so.

But to me, it appears very remarkable that in this remote corner of the earth, so far from other connections and the centers of civilization and progress, so much should have been accomplished within fifty years. This applies especially to the cities which I have mentioned. They are beautiful cities, with parks, zoological and botanical gardens, public buildings, museums, libraries, and art galleries, which do great credit to them. Adelaide, in South Australia, contains perhaps 60,000 people, and the business center is encircled with a beautiful park, outside of which lie the suburbs, or resident portion. Melbourne is said to have, with its suburbs, 400,000 people, and is growing with great rapidity. The city is built upon level or slightly rolling ground. The streets are broad and straight. There is an excellent system of cable-cars and suburban railways, supplemented by numerous omnibus lines, with cheap fares. The Centennial Exhibition, just now opening, bespeaks the energy of the people of this colony. The main building covers thirty-five acres of land, and is crowded with the products of nearly every nation of the earth.

The people partake of the spirit of progress which is naturally characteristic of a new country, and are less conservative than in older countries. This is very satisfactory to an American. I discover far less prejudice toward American people and projects than I had anticipated. In fact, many have an admiration for our country, and are pleased to be told of their resemblance to our methods. But still, they let their moderation be known in many ways. Eight hours constitute a day's work, and they adhere very strictly to it. Shops close at seven in the evening, and all

work, except in retail shops, stops Saturday noon. The churches have great influence, and the Bible is generally respected, while infidelity is less bold than in the United States. I have observed very distinctly that the people are more reverential in their worship, and polite in their intercourse, than we are wont to be. Upon entering the house of worship, nearly every one bows in silent prayer, many kneeling, others bowing their heads only. And certainly it would appear very awkward for the minister to be less devout. Before service opens, silence is carefully preserved. In opening, the minister announces the number of the hymn to be sung, of which the organist has been before apprised, and the organ immediately plays the first strain. The hymn is then read, and as this concludes, the audience voluntarily rises, and singing begins at once. No interludes are played, and one has barely time to catch his breath between verses. They "sing with the spirit," and respectful attention is given to every part of the service. Methods of living vary somewhat from those to which we have been accustomed. The houses are nearly all of brick or stone, a very few of the older ones having stone or cement floors. I have not seen a stove, except those owned by our American brethren. Open fire-places are universal, and so are iron bedsteads. Front doors are armed with knockers, and cannot be opened from without, except by key. Bread, meat, and tea are cheap, and form the principal articles of diet. But there is a great variety of other foods obtainable at a somewhat higher cost. The country is well adapted to fruit and vegetable farming, but it has not been properly encouraged, though steps are being taken by the Government in this direction. The climate of Victoria is said to be very nearly like that of California. It is very gratifying to be in a country where people are not troubled with the "Western fever." The moving spirit is not at all prevalent, and people are contented to stay, if they can only find employment. In another article, the state of our work will be more fully spoken of.  
G. C. TENNEY.

### NEW ZEALAND.

It has been some time since I have reported our movements in this far-off country. We were much blessed by Eld. Tenney's labors with us for one month, as he was on his way to Melbourne. While with us, he completed the organization of the Auckland church, by the ordination of an elder and a deacon. Owing to circumstances which we could not control, the building was not dedicated while he was with us. This was done, however, the Sunday following his departure. Eld. Robert Hare, who had just arrived from America, was with us, and aided in the services. Our quarterly meeting was a precious occasion. Nearly eighty were present, and took part. The Lord came very near, and melted many hearts. A few more were added to the church, which raised the membership to just 100. It was with some degree of sadness that we packed our things, and took our departure, to labor in other parts of the island. For one year and six months, we have labored in Auckland for this church. There were four keeping the Sabbath when we began. We feel that God has surely helped us, and we have learned to love those who accepted the message during this time.

Eleven canvassers, eight young men and three young women, came with us to the southern part of the island, to help spread the truth. They were immediately located in different towns, to take orders for our various subscription books. The most of them had never engaged in the canvassing work, so had to gain an experience. Times are hard, and our books are not popular, but notwithstanding all the difficulties before us, we have met with some encouragement. We have taken orders for nearly 400 books of various kinds. We see no reason why we may not do better, as we gain experience. Our best, or most experienced canvassers, take from six to ten orders a day for "Great Controversy, Vol. IV." If we can continue as we are now working, we shall soon flood New Zealand with our publications.

We follow about the same plans in canvassing that our American brethren do. We assign a territory to each company, and require it to be thoroughly worked. The canvassers go out in companies of two and three, rent rooms, and board themselves. They exercise great care in expenses, and in this way, they are enabled to continue in the work. To show how God is working on the hearts of the people here, I will relate a case which is of much interest to us. When about to leave Auckland, we endeavored to keep our departure rather quiet, as we did not care to have the papers publish our movements to our enemies. But as we were about to take the steamer, a newsboy selling one of the comic papers of Auckland, came to me. In it was a large picture, or cartoon, of my wife and myself, and six young men following us. Over the top was written, "Mr. Daniells is about to leave Auckland with six followers, who have given up all to advance the cause." The next morning after we reached this city (Napin), we saw this paper with the picture, in the windows of the book-stores. One of the ministers had in some way heard that we were here, and spoke to a gentleman about us. This created such a desire in the mind of this man to talk

with me, that he began at once to search for me. In about a week, he met one of our canvassers on the sea-beach, and in some way learned from him that he was one of the party who came with me. It was the Sabbath, and the man would not rest until he had had an interview with me.

I found him to be an earnest Christian, searching for light. He urged me to come to his house that evening, and tell him and his wife why we keep the seventh day as the Sabbath. I did so, and they received the truth with joy. He is a local preacher, and invited me to preach in his hall the following evening, which I did. After a few readings, both he and his wife accepted the Sabbath, and are drinking in all the different points of our faith as fast as they hear them. They have purchased "Thoughts on Daniel and the Revelation," and other books, and are reading for themselves. This man told me that for months he had been longing and praying for more light; that for some time he had spent one night in each week praying until midnight, that God would open his understanding, that the Bible might become plainer to him. We all feel that the Lord has surely heard him, and has answered his prayers in this way. It seems very much like the case of the eunuch to whom Philip was sent. Through this family, two other families have become interested. We dare not make ourselves very prominent until our canvassers deliver their books. Then we shall very likely hold a series of tent meetings here.

Thus our work is spreading in this colony. We know that God has gone out before us. We have faith in him, and never felt more determined to press the battle than at present. Time seems short to us. The field is ripe. We feel certain the time has come for the truth to go with power. God's people are crying for light, and will receive it when it dawns upon them. The enemy's agents are ready to oppose us as soon as we get onto their ground. But we know that God and truth and victory are on our side. The Lord was never more precious to us than of late. We long for genuine consecration to this last work for a perishing world. We rejoice to hear of the progress of the cause in different parts of the world.

I leave to-day for Melbourne, to be present at the organization of a Conference in Australia. We expect a good meeting. We shall appreciate counseling and planning with our brethren in Australia.

July 11.

A. G. DANIELLS.

### TEXAS.

WIELAND.—I came to this place July 10, and gave eleven discourses on the prophecies. After our good camp-meeting, I returned with a tent, to follow up the interest. Meetings were begun Sept. 1, with a congregation of nearly 200. Up to the present time, six discourses have been given, to good congregations. Sept. 3, Bro. McCutchen joined me, to aid in the meetings. Quite a number seem to be interested, and we have hope of some success.

Sept. 5.

W. S. CRUZAN.

CEDAR GROVE AND WIELAND.—I have just visited the company of brethren and sisters at Cedar Grove, and found them firm in the truth, and progressing. During my absence, efforts were made by different ministers to tear down the work, but each effort of the kind only served to strengthen our friends in the faith. We had an excellent social meeting Sabbath. Nearly, if not quite all, have given up their tobacco, and are adopting the principles of health reform in other respects. Bro. Greer is expected soon to organize this company into a church.

I am now at Wieland, with Bro. Cruzan, where we are holding a tent-meeting.

W. A. McCUTCHEN.

### WISCONSIN.

STAR, VERNON CO.—Our meetings continue with unabated interest. Twelve or fourteen have already decided to obey the truth, and we have strong hopes that several others will yet yield to their convictions of duty. The interest is extending into other neighborhoods, and we shall probably remain here through the tent season. Our prayer is for wisdom, that we may not mar the holy work.

Sept. 11.

R. J. WHITE.

### IOWA.

STOUX CITY.—The missionary work is onward at this place. We commenced work here about the middle of June. There have been from six to eight canvassers at work since that time. We have taken orders for over 350 "Thoughts on Daniel and the Revelation," 100 "Life of Christ," and 250 "Sunbeams of Health and Temperance," besides selling pamphlets, tracts, etc., amounting, in all, to over \$1,700, not including "Social Purity Lecture," "Pocket Atlas," etc. The Lord has gone before us, and prepared the hearts of the people to receive his blessed truth for this time; and he wants us to work, before the decree goes forth that none can buy or sell, save those that have the mark of the beast, and worship his image.

One of our brethren took twenty four orders for "Thoughts on Daniel and the Revelation," in three and one half days, in the country last week. We have organized ourselves into a vigilant missionary society, and meet regularly every Sunday. We have also placed a reading rack in the Union depot. There are a few Sabbath keepers here besides the workers. We have good meetings on the Sabbath in two places in the city,—one for Americans and the other for Scandinavians. Some outsiders, especially Scandinavians, are much interested, and meet with us occasionally. We find it easier to take orders from Scandinavians than any other nationality. We rejoice to have part in this glorious work. May the Lord bless and water the seed sown. We are of good courage. P. L. HOEN.

Sept. 3.

## MICHIGAN.

AMBER.—We have now completed a ten weeks' effort here. The visible results are, that twenty have signed the covenant, and five more are keeping the Sabbath. The Lord has helped us, and the people for several miles around are much stirred. The ministers, although at first friendly to our work, have become exceedingly bitter. But the more they fight against the truth, the more it seems to succeed. 2 Cor. 13:8.

A school-house has been purchased by the brethren in the thriving village of Scottsville, and the ground upon which it stands leased for ten years, the building to be used as a meeting-house. It is quite centrally located for the present membership of the church, and there is a good interest in the village to hear the present truth. With over thirty Sabbath-keepers within a few miles, and a good building in which to hold meetings, we think the prospects are encouraging that a strong church will yet be raised up at this place. We desire to lay the good results of this effort at the Master's feet, praying that the work may go on.

J. D. GOWELL.

C. B. CHILDS.

FRANK CARR.

Sept. 10.

[A BROTHER in Harbor Springs, Mich., writes as follows concerning the progress of the truth in that vicinity:—]

"I thought that perhaps it might be some encouragement to others of like faith, to know that the truth is spreading in this part of the field also. For the last three or four months, Bro. Richardson has been laboring among us; and surely the Lord has blessed his labors. Since he came, we have heard the word preached and explained as we never had before. A goodly company of us have accepted the truth. We have organized a Sabbath-school, with a membership of twenty. Of course, as a natural consequence, we have been bitterly opposed; but by the untiring efforts of Bro. Richardson, we have held together, and now we have the happiness of seeing some of our neighbors, who have heretofore opposed the truth, slowly but surely turning in its favor. Bro. Richardson is now holding meetings in an adjoining township, and we hope that our brethren everywhere will join their prayers with ours, for his success. We have all subscribed for the Review, and next to our Bibles, we prize the paper as a source of information and pleasure. We ask you to pray that it may ever be said of our little band, 'These are they who keep [all] the commandments of God, and the faith of Jesus.'" D. CURTISS."

## KANSAS.

FREEMAN, STAFFORD Co.—During the last two weeks, I have labored at this place, and the Lord has blessed abundantly. I have held eighteen meetings in all. There have never been any meetings held in this vicinity by any of our people before. This place is twelve miles from Preston, where Elds. Gibbs and Foster are holding tent-meetings. On Sabbaths we meet with the Preston brethren. On Sunday, Aug. 26, Bro. Gibbs baptized five persons, and yesterday I baptized five more. The interest is increasing here, but I am obliged to close the meetings, and go to Nebraska to assist in the camp-meeting at Grand Island. May God by his Holy Spirit carry forward the work of conversion in the hearts of the people of this vicinity. S. S. SHOCK.

Sept. 6.

EMPORIA AND CAWKER CITY.—After our spring camp-meeting at Emporia, it was thought best for Bro. Stebbins and myself to remain, and develop whatever interest might have been awakened in the truth. We remained here five weeks, holding meetings nearly every evening. The Lord blessed us in our efforts, and we believe some good was accomplished in his name. A few began to keep the Sabbath, and to obey its kindred truths. But the prejudice was so very strong that but few came to hear for themselves. How carefully we all ought to live when we see that the influence of our daily actions is either increasing or diminishing the prejudice against the truth of God. May the Lord help our brethren to raise the standard very much higher in this place.

Bro. Stebbins was called to the southeastern part

of the State the last of June, to aid in church work. I came to Cawker City, July 12, where I was joined by Bro. O. S. Ferren, who came to assist in holding a series of tent-meetings, preparatory to our fall camp-meeting. This was something new in the line of our preparatory work, but the Lord opened the way, and the result was quite good. We had given about twenty-four discourses on the leading points of our faith, up to the close of the workers' meeting. Those who had attended our meetings from the first, were quite well prepared to enjoy the practical work of the camp-meeting. The Lord did a good work for us. Last Wednesday we organized a company of eleven, who will hold up the light of truth in this place. There are five or six others keeping the Sabbath, who for various reasons were not quite ready to join the company. We hope soon to see these identify themselves fully with God's people.

We praise God for the good done, and are seeking a closer walk with him, that we may become more useful in his vineyard. Bro. O. S. Ferren and J. H. Rogers remain to continue the work.

Sept. 4.

L. J. ROUSSEAU.

## INDIANA.

AKRON AND SEVASTOPOL.—Since our good camp-meeting at Warsaw, I have labored at these two places. At Akron the attendance was not very large on account of other meetings near, yet the Spirit of the Lord came in, and all present seemed to be very much strengthened to go forward in the cause of God. A few not of our faith attended the services, and seemed interested. We trust yet to see some of them come out boldly for the truth. One young brother was buried with Christ in baptism. May the Lord help this church to be a bright and shining light.

At Sevastopol the meetings were held in a hall belonging to one of our brethren, which has been nicely arranged for this purpose. The attendance was considerably larger than was expected, which was encouraging to our brethren and sisters there. The Lord came very near, and blessed in all the services. Some brethren and sisters came six or eight miles to some of the services. A series of meetings this fall in this place would no doubt result in much good. Quite a number manifested an interest in the meetings, and it is to be hoped they may have help soon.

Sept. 10.

B. F. PURDHAM.

## MINNESOTA.

SAUK CENTER, ALEXANDRIA, AND WEST UNION.—Soon after our camp-meeting at Minnehaha Falls, I moved with my family to Sauk Center, where I have labored a part of the time since. This church is in quite a healthy condition. It has a membership of forty. Last Sabbath it was my privilege to baptize two, and four were added to the church. A very comfortable house of worship was built last year, and is all paid for. There are some who I hope will soon unite, and still others who are more or less interested.

Aug. 10-25, I was with the church at Alexandria. I held nineteen meetings. Three embraced the truth; one was baptized, and four added to the church. The ordinances were celebrated, and all who attended were encouraged and strengthened. This church has been severely tried in the past; but, I feel sure that if the spirit of Christ is cherished, and that kind of charity described in 1 Corinthians 13 is cultivated, the Lord will bless the church, and it will see better days. I have also visited the church at West Union, where I held five meetings. I have held two Sunday afternoon meetings in a new field, and hope soon to enter upon a series of evening meetings there. I now go to spend a few days with the brethren at Round Prairie. E. A. CURTIS.

## ALABAMA.

ATLANTA.—We came to this place Aug. 16, in response to calls made by the few scattered Sabbath-keepers in this part of the State. The lack of suitable places for holding meetings, was a serious drawback. At a place five miles from town, we held some meetings, and talked the truth to the people. Sixteen signed the covenant, about half of whom were keeping the Sabbath before we came. Some of them had embraced the truth by reading, and others as the result of a former visit. Nine were baptized, and we took two subscriptions for the Review, and three for the Instructor. The meetings were a source of great encouragement to those who had been trying to keep the Sabbath.

We next began meetings five miles from town, in another direction, where but one Sabbath-keeper lived. The continual rain, as well as the lack of a proper place in which to hold meetings, made it necessary to close in less than a week's time. Two men who had not before made a profession, signed the covenant. One of them said his family would join him in keeping the Sabbath. We also had some encouragement from others; but it seemed impossible, under the circumstances, to finish up the work at present. On our return to Mississippi, we were obliged to stop in a city and obtain certificates from the officers of the Board of Health, before we could enter the State. The quarantine regulations for the

State are quite strict, so we have no fears of yellow fever here. We hope soon to answer the calls for help that are coming from the southern part of these States.

OSCAR AND RUIE HILL.

Sept. 7.

## MISSOURI.

EXCLUSOR SPRINGS.—The meetings at this place have been in progress a little more than six weeks. This is a growing town of about 2,500 inhabitants, and on account of the medicinal properties of its springs, is fast coming into reputation as a health retreat. This fact led us to hope that it would be a good field in which to get the truth before a large number of people, but in this we have been somewhat disappointed. The town is largely controlled by a Kansas City company, who are rapidly turning it into a pleasure resort. Its visitors this summer have been mostly of the class which usually frequent such places, and but few of them could be persuaded to attend the meetings. The citizens are here to avail themselves of the advantages offered by such a place, for worldly gain, so taking it all in all, we have found it a hard field. The congregations have been small throughout, but we have had some regular and attentive listeners, and the Spirit of God has been doing its work upon some hearts.

Thus far, eleven have signed the covenant, and we hope for a few others. A Sabbath-school has been organized, with a club of ten *Instructors*. Twenty-five dollars' worth of books have been sold, and contributions amounting to a little more than thirteen dollars have been received.

Bro. Beckner is still with me. He will probably be here for several days yet. Our hearts are full of praise to God for his mercies. R. S. DONNELL.

Sept. 3.

## THE WORK IN ARKANSAS.

OUR camp meeting at Springdale, though not as largely attended as desired, had some encouraging features. During the workers' meeting and for several succeeding days, the Spirit of God seemed to be poured upon us, and all present seemed to be, in the greatest solemnity, seeking for a closer walk with God. Many rains, and a pressure of business matters which were an unavoidable issue, somewhat interfered, yet we think that much good was accomplished. Sixteen were added to our membership, some by letter, and some by baptism, while others went home convicted, to be baptized and join their home church.

As this was our first Conference camp meeting, a deep interest was manifested in the future success and progress of the work. Several hundred dollars were pledged to its support, and an interest manifested in each branch of the work which, if carried out, will, by the blessing of the Lord, insure us success. Special pains were taken to instruct the librarians and other church officers, in keeping their accounts, and we are glad to say that we have the "new system" in excellent working order, and nearly all our T. and M. officers are becoming familiar with it. When once the new system is adopted, I am sure it will lead to great advancement in our T. and M. work.

We are glad to see that the cause is onward, and that new ones are embracing the truth. One family came a distance of thirty miles by team, just to see what "kind of people we were." The gentleman was a merchant, and had been closing his store on the Sabbath for about six weeks, having become convinced that it was the day to keep, although he had never heard a sermon, or known a Seventh-day Adventist. A minister in his vicinity had preached against it, which so affected this brother's mind that he began to investigate the Scriptures, and soon embraced the Sabbath. Surely they "can do nothing against the truth, but for the truth."

The cause is advancing in the State. Several new ones have taken hold during the summer, and the hearts of our members are being warmed up to a more active interest in the work. A corps of twenty or more canvassers was drilled on the camp ground; many of these are able men and women, most of whom will enter the canvassing field at an early date; and we hope to report much labor done in this branch during the coming year.

The work is advancing at Little Rock. One brother has lately taken hold of the Sabbath, and others we think will soon do so. We desire to locate our depository and secretary's office in that city, but as yet have been unable to make satisfactory arrangements. The change of officers has interfered somewhat with our arrangements, and for the present, it seems necessary to have all communications addressed to me, at Malvern, Hot Springs Co., Ark. We greatly desire that the hearts of our people may be united, and that all shall seek to put away unclean things, and ask for an abundant outpouring of the Spirit of God in our State during the coming year.

Sept. 7.

J. P. HENDERSON.

## THE VERMONT CAMP-MEETING.

This meeting was held in a beautiful grove one half mile from West Randolph, a flourishing village situated in a fine farming valley. During the week

preceding the meeting, an effort was made to have a workers' meeting, but for various causes the most of our brethren failed to come till the time of the camp-meeting proper, and many came as late as the Friday after the meeting had begun. Thus a large amount of the work of preparing the grounds, had to be done by a few. The Conference committee and a few other faithful laborers were overworked, while those who should have been present to share in the work, lost a blessing. This failure on the part of our brethren to be at the meeting the first week, delayed much of the important instruction, some of which was necessarily crowded out for lack of time. The meeting, however, with the above exceptions, was one of much encouragement.

The attendance of those not of our faith was good, from the beginning to the close, and they seemed to be deeply interested. About 300 Sabbath-keepers were camped on the ground. Bro. E. M. Morrison, from California, was present during the entire meeting, to give instruction in the canvassing work. This branch of the cause was at a low ebb in the Conference. Bro. Morrison and others labored hard to enlist a corps of workers, and with good success. There will be two companies, with from six to ten in each, and with good leaders, to enter upon the work from this meeting. We shall expect good reports from this Conference the year to come, in the line of canvassing work. Sister F. J. Morrison took charge of the children's meeting, and Eld. Van Horn of the young people's meeting. These meetings were interesting and profitable, and a good work was done for the youth and children.

On reaching the ground, I found Eld. Van Horn and the Vermont ministers at work in the meeting. Eld. A. C. Bourdeau, from Canada, and Prof. Caviness, from South Lancaster, Mass., came at a later date. Both of these assisted in the preaching. Bro. Caviness gave several talks on the subject of education, which were well received, although there seems not to be much prospect that many from this State will attend the school at South Lancaster the present term. The Spirit of God was present to encourage the hearts of the faithful, and to convict the wayward of their sins. Sabbath afternoon about fifty came forward, several seeking the Lord for the first time, while others, returning from their backslidings, sought for pardon, and strength to walk in the advancing light of truth. Humble confessions were made, which showed that God's Spirit was doing its work upon many hearts. There was much business and many important matters crowded into the closing part of the meeting, which could not, for want of time, have all the consideration that they really demanded. We hope our brethren will correct this next year, by a full attendance at the workers' meeting, and thus give more time for instruction.

On Monday afternoon the subject of baptism was presented, after which four went forward in the sacred ordinance, which was administered by Bro. Pierce. At the closing meeting, Tuesday morning, Bro. P. F. Bicknell was set apart to the work of the ministry, by ordination. This was a solemn occasion. The sum of \$500 was raised, to clear the Conference of debt, which will be a great relief to the cause in Vermont. A good impression was left on the minds of the people of the place, and a desire was awakened to learn more of the truth. On Monday night, the subject of the formation of the image of the beast, was presented. On Tuesday morning, before leaving the ground, we were requested to speak in the village on the same subject, that the entire community might be present to hear; but that we could not do. The harvest is ripe, and the people are ready to hear. Considerable was said upon the progress the message is making, especially in foreign lands. Our brethren felt encouraged to labor on in faith, till the victory shall be gained. All return to their homes, feeling thankful to God for the blessings of the camp-meeting, and with the purpose to be more faithful in the work of God.

Personally, I was happy to meet, for the first time, the Vermont Conference in camp-meeting. Some of its old and tried friends I had met before, among whom were Eld. A. S. Hutchins and wife, who labored earnestly in this meeting. May God give them strength to labor on, if it please God, till Christ shall come to reward his people; and may the Vermont Conference be greatly blessed the year to come.

R. A. UNDERWOOD.

#### THE ARKANSAS CAMP-MEETING.

[In a letter to a friend (from which letter we have the privilege of making the following extract), Bro. Geo. W. Copley gives the following inside view of the late Arkansas camp-meeting.—Ed.]

"I had just returned home from the Seventh-day Adventists' camp-meeting when I received your letter, together with other mail that had been accumulating for eight days. The camp-meeting was held at Springdale, thirty miles northwest of Huntsville. I united with the S. D. Adventists, and was baptized near the close of the camp-meeting. We had an excellent meeting. I wish you could have been with us. After the sermon, which Eld. Kilgore preached preparatory to baptism, confessions were made. Children confessed to their parents, and parents to

their children. It was a melting time, and a heavenly Spirit pervaded the assembly. The spirit of repentance took deep hold of our hearts, and a number who were conscious of having wronged others, openly confessed, and expressed a desire to make amends.

"One young man asked to be baptized, but said he did not wish to unite with the church. This feature of his case led to inquiry, which developed the fact that he could not fellowship one of the members of the church. These two were brought together, and misunderstandings explained, and grievances removed; a reconciliation followed, after which the young man was baptized and taken into the church.

"The Springdale church has over 100 members. I united with the Hindsville church, which now numbers sixteen. Those who unite with the S. D. Adventists are expected to pay one tenth of their annual income from all sources. This tenth is called the title fund, and is set apart to pay the ministry. Offerings are made, in addition, to support the missions in various parts of the world. This plan of direct payment enables us to support our work, without resorting to church fairs or any other doubtful expedients, to raise church money. We regard the frivolity of church fairs and the gross indulgence of appetite resulting from them, as a snare and a sin; therefore we let them alone. We do not propose to compromise with the Devil in any way, if we know it. We do not intend to fall into these sinful practices of a world-loving church. We do not justify any in doing evil, that good may come. That principle is false and misleading, and hence dangerous to follow. It is always a sin to make any compromise with the Devil for the sake of getting more money than we would if we did not so compromise. When people do this, the Devil leads them into a snare, and is quite sure, in the end, to get them.

"We keep Saturday and not Sunday as our Sabbath. We believe the seventh day is the Sabbath of the Lord, and no other. Christ and the apostles kept Saturday, and there is no Sunday Sabbath in the Bible. Those who keep Sunday keep a day that rests only on human authority. And furthermore, you will find that the more you study the Bible and the works of standard historians on the Sabbath, the clearer it will become to you—a candid man as I believe you to be—that Sunday is the papal counterfeit, and Saturday the true Sabbath of the Lord. There is a fearful sin resting on the Protestant clergy for trampling the fourth commandment under their feet, and teaching others to do so. There are thousands now searching the Scriptures independently of the preachers, to see if the seventh day is God's Sabbath. They suspect that many of these preachers love political power and luxurious living more than they love truth. All this agitation to get Sunday laws enacted, to prop up the tottering Sunday institution, may be traced to the clergy. The Catholics are with them, of course, but they know it will be all the better for them if the Protestants walk blindly into the trap set for them without coaxing.

"All who have a disposition to persecute because others differ with them in belief, have thrown aside the Golden Rule, and consequently one of the vital principles of a pure Christianity. Christ, who is the pattern of all genuine Christians, never persecuted, nor countenanced it. He never for a moment listened to the clamor of those who wanted to make him king of the Jews. He never "mixed in" to regulate or settle worldly differences between men in regard to property. He said, "Render therefore to Caesar the things that are Caesar's and to God the things that are God's." He never intermeddled in civil affairs, as the popes have done, and as ambitious Protestant preachers, itching for political power, would like to do. Without interference on his part, the civil governments were left to themselves. Of course, Christ knew that all civil governments were amenable to God for the way they ruled; for all power in heaven and earth rightly belongs to God. Christ, after teaching the truth, ever left his hearers to accept or reject it, as they chose, bearing in mind, always, this great truth; that God rewards the just, and punishes the unjust."

#### REPORT OF CANVASSING COMPANY, NO. 2, KANSAS CITY, MO.

THINKING that some of our friends might be interested in the progress of the canvassing work in this city, I will briefly state that, with a company of six workers (all young ladies), we opened the canvass here for "Marvel of Nations," June 10, and have just finished the portion lying west of the Missouri and Kansas rivers. We have taken 703 orders for "Marvel of Nations," and have obtained about 600 subscriptions for the *Sentinel*. We finish our deliveries this month. Thus far, we have had good success. We have also sold a few copies of "Thoughts on Daniel and the Revelation," "United States in Prophecy" (German and Swedish), and "Sunshine," aggregating about sixty-two copies. We have distributed 146 periodicals, and 4,100 pages of tracts. We have just begun to re-canvass the city for "Great Controversy, Vol. IV." subscription edition. We have now worked four days with it, and have taken sixty-eight orders.

While we realize that our success has been quite

limited, yet we rejoice in the evidence we have, that the Lord is with us. Many seem eager to receive light on these important themes, and not a few are much interested in the special truths for our times. Our vigilant missionary meetings, which are held once a week, are a source of encouragement and strength to us. The result of all missionary visits and correspondence is reserved for that evening, thus adding greatly to the interest of the occasion. The Spirit of the Lord often comes in, and our hearts are melted into tenderness before him, while we feel to praise him for the daily evidence we have, that although we are so very unworthy, yet he deigns to use us as humble instruments in this great work.

Aug. 31.

HELEN COWLES, Leader.

## Special Notices.

#### TO THOSE WHO EXPECT TO ATTEND THE GENERAL CONFERENCE.

I WOULD like to have those who expect to attend the General Conference, or the Institute preceding it, write me a card, stating who will come, and whether they will arrive at the beginning of the Institute or not until Conference. We hope none will disregard this request, as it will be a great help to us in making arrangements. This applies to those in Minnesota, as well as in other States. I would suggest to those who come from neighboring States, to bring bed-ticks and bedding with them, if they can do so consistently.

We will meet those coming on the trains Oct. 9 and 16, and assist them in getting to the place of meeting. Those who come at other times, will find it convenient to take the Washington and Fourth Avenue street-cars with red flag, to Lake St., where they will find our church and depository. We are glad to have the privilege of having the General Conference in our State, and shall do what we can to make the stay of those who come, pleasant and profitable. My address is Box 1058, Minneapolis, Minn.

A. D. OLSEN.

#### REDUCED RATES TO THE MISSOURI CAMP-MEETING.

We have secured one and one third fare over the following lines: K. C. St. Jo & C. B.; H. & St. Jo; Mo. Pac.; C. & A.; C. M. & St. P.; K. C. C. & S.; K. C. S. & M., from all points in Missouri. Our Kansas brethren who may wish to attend, can do so at the same rates over the Ft. Scott & Gulf R. R., and the Mo. Pac., from all points east of Independence and Emporia, or a line drawn across the State through these places. The Santa Fe system east of this line and in Missouri will grant the same rates, if a goodly number attend. Arrangements for return will have to be made after you arrive on the grounds; so wherever practicable, take a road on which there will be no risk. A certificate must be procured at the starting-point, showing full fare paid going. These must be issued whenever called for. Without these certificates, no reduction can be procured, over any road, and there will be no deviation from this rule, under any circumstances. These certificates must not be secured earlier than Sept. 24, and they will secure a return only until Oct. 12.

Passengers over the Chicago, Santa Fe, and Cal., and the Milwaukee and St. Paul Roads, will get off at Grand Avenue depot, taking cab to 12th St. (fare five cents). Then take 12th St. cable car to east end of this line (fare five cents). The camp-grounds are at the east end of this line, between 12th and 15th St. cable lines. Those from Independence, can come over the dummy line to either 12th St. or 15th St. depot. All other lines go to Union depot; by walking westward one block and southward two, to the 12th St. cable car going east, no change to camp.

I will be at the main entrance of Union depot, morning and evening of Sept. 27 and Oct. 2, to direct passengers, and receive checks for their baggage. Arrangements have been made for transferring baggage at ten cents per piece on these dates; on other dates the same will be charged, provided no single trip shall bring the drayman less than twenty-five cents, otherwise a single piece will cost that sum. Storage will be charged for baggage lying at depot over twenty-four hours. Read these directions carefully, and do not think you can get a change made to secure special favors in your case.

H. D. CLARK.

#### THE SOUTHWESTERN WISCONSIN CAMP-MEETING.

THIS meeting will be held at Boscobel, Oct. 3-9; and as it comes at a time when all work can be laid aside, nothing should hinder a large attendance. The meeting is appointed at this extreme point of the State, that our brethren living in Dist. Nos. 2 and 3, who have not attended a camp-meeting for several years, can have the blessings and privileges of such a meeting. We hope to see the largest gathering of any fall meeting ever held in the State. There will be no business to attend to, and the whole time can be given to seeking God for a deeper consecration to

his work. We want to see every officer of the church, and of the T. and M. Society present, as special instruction will be given at that time. The State secretary, the directors of these districts, with the State agent, will be present. Those desiring to labor in any branch of the work, should be at the meeting early.

To church elders, we would say, "Look after the spiritual interests of the church; see if there are those who have grown cold, have lost their love for the truth, and are in a backslidden condition. Make a special effort to have such attend, and come praying that God will pour out his Spirit upon us, and the work be revived in our own hearts, and in this part of the field. We have reached an important time in the history of this work. New plans are to be laid, and heavenly wisdom is needed. All officers and teachers of the Sabbath-school should be there, as an S. S. Institute will be held in connection with the camp-meeting. Everything necessary for such a meeting will be provided. Tents will be pitched on the ground for the accommodation of all, at reasonable rates.

A. J. BREED.

#### THE BOSCOBEL, WIS., CAMP-MEETING.

THE time of this meeting is drawing near, and I hope that all in that part of the State are preparing to attend. I wish to see all Sabbath-school officers and teachers there who live in Dists. 2 and 3. A portion of each day will be devoted to the Sabbath-school work. No pains will be spared to make this effort profitable for the Sabbath-school workers.

W. W. SHARP.

#### PENNSYLVANIA, ATTENTION!

ALL our churches, except those for which other arrangements have been made, either by myself or some of our ministers, are hereby requested to hold their quarterly meeting Sept. 29, 30, instead of Oct. 6, 7. All tithes should immediately afterward be forwarded to the Conference treasurer. We ask this favor, as we shall need some of this tithe before the General Conference.

J. W. RAYMOND, Pres. Pa. Conf.

#### TENNESSEE, ATTENTION!

DEAR BRETHREN AND SISTERS: The time of our camp-meeting is rapidly approaching; but we are sorry to state that, thus far, we have failed to secure a reduction of fare. However, we may still succeed; but probably too late for a notice to appear in the REVIEW. We will, however, notify you through the mail, if such reduction is obtained, and give instruction as to how to secure its benefits. So the brethren in Tennessee and Kentucky should watch the post-office closely. But let all our people determine to come, whether reduction can be had or not.

TENN. CONF. COM.

#### THE NEW ENGLAND ANNUAL MEETING.

As has already been noticed in the REVIEW, there will be a general meeting for New England, at South Lancaster, Mass., beginning Friday evening, Sept. 21, and continuing over the two following Sabbaths. Eld. Haskell, who has just returned from Europe, will be present, and we confidently expect there will be an effort on the part of all our brethren and sisters, to avail themselves of this opportunity of listening to his words of counsel, and hearing of the progress of the cause in other parts of the world.

The annual session of the New England Conference will be held in connection with this meeting, and we hope every church in the Conference will see that it is represented by the proper number of delegates.

A. T. ROBINSON.

#### THE MISSOURI CAMP-MEETING.

THIS meeting, which will be held at Kansas City, will be an important meeting for our Conference. We have been very fortunate in securing a good location, free of charge. But the meeting, being held in this large city, will necessarily be quite expensive. It has been located at Kansas City for two reasons: First, that the people of this city might have an opportunity to hear the truth preached; and, second, because it is a convenient point for our people to reach, as the churches are mostly located in the western part of the State. The expense of the meeting will be but little more for a large turn-out than for a small one, and we feel very anxious to see a general rally of our people from all parts of the State. The brethren in Northern Missouri, who have not attended these annual meetings much for several years, should certainly make a special effort to attend, now that the meeting is brought so near to them.

Elds. Geo. I. Butler and E. W. Farnsworth, and perhaps other help, will be at the meeting. Dr. J. H. Kellogg has also promised to be with us this year. None can afford to miss seeing and hearing these tried servants, who are so well qualified to give the instruction in their different departments of labor, that we need. Tents will be furnished on the ground

much cheaper than in the past. Tents 12 x 14 ft. will rent for \$2.75, and smaller ones cheaper. Good pasture can be had for teams, with water, for twenty cents a day for a team. There will be a dining-tent on the ground, where good board will be furnished at reasonable rates, for those who do not wish to board themselves. Let every one come who can possibly do so. All need the benefit of the meeting, and everything will be done that can be, to make it a pleasant and profitable season. We take this opportunity to extend a cordial invitation to the brethren in Kansas, living near Kansas City, to attend this meeting. Instructions in regard to railroad fare, and for reaching the ground after arriving in the city, will be found in another column.

DAN. T. JONES.

## News of the Week.

FOR WEEK ENDING SEPT. 15.

### DOMESTIC.

—New York has nearly 150,000 school children enrolled.

—The corner-stone of the new Masonic Temple at Pittsburg was laid Tuesday, 2,500 Masons being in the procession.

—A large part of the business district of Huntington, N. Y., was burned last Tuesday night, causing a loss of \$100,000.

—A case of "genuine Asiatic cholera" is reported from Hillsboro, Ill., in the person of Fritz Sheen, a farmer, who died after an illness of forty-eight hours.

—Ten men were killed and five seriously injured, near Helena, M. T., Tuesday, by the premature explosion of a blast in the Wickes tunnel of the Montana Central Railway.

—The flood in Augusta, Ga., has caused losses aggregating \$1,000,000, but no estimate can be made of the damage to crops between Augusta and Savannah. Eleven persons were drowned.

—In consequence of heavy rain, parts of Augusta, Ga., are submerged, and the river is at the highest point ever recorded, and still rising. All the mills are stopped on account of the high water.

—By act of the naval appropriation bill, just signed, adding four cruisers and three gun-boats to the new fleet, there will have been added to the navy, in the last twelve years, thirty capable war ships.

—Heavy frosts fell in many parts of Wisconsin, Wednesday night, freezing cranberries at Cranberry Center, where the thermometer is reported to have dropped 20 degrees; damaging corn and cranberries at Berlin and Beloit; and killing tobacco left standing in the fields at Whitewater and Edgerton.

—The long drouth has again given rise to forest fires in Northern Michigan, which at last reports were raging uncontrolled. Arenac County has been particularly unfortunate. Two families west of Standish are believed to have perished in the flames, and in many localities people have only escaped death by precipitate flight, losing all their property.

—Captain W. A. Andrews, who started from Boston June 18, in the dory "Dark Secret," intending to cross the Atlantic, arrived at New York Tuesday on a Norwegian craft, which picked him up Aug. 19. The "Dark Secret" was also brought into port. When discovered by the Norwegian bark, Captain Andrews was without food or water, and gladly accepted the invitation to return to America on that vessel.

—About six o'clock Friday morning a Baltimore and Ohio north-bound passenger train was derailed at Ankenytown, twenty-five miles south of Mansfield, Ohio, and collided with a freight train standing on the siding. After the collision, the freight-engine boiler exploded, the escaping steam scalding such passengers as had not been otherwise injured. Two men were killed outright, and thirty-two persons were wounded.

—The Roanoke River is reported to have risen thirty-seven feet above high-water mark, flooding Northampton and Halifax counties, destroying the entire corn and cotton crops in the lowlands, at an estimated loss of \$1,500,000, drowning cattle, tearing houses from their foundations, and, it is feared, causing much loss of human life. The floods, which extended three miles from the river banks, began subsiding at three o'clock Friday.

—Near Wadsworth, Ohio, Monday afternoon, a freight train dashed into the rear of a passenger train, carrying veterans and others to the Columbus encampment. The travelers had been notified of the impending collision, and were hurrying down the embankment, but the wrecked cars rolled down onto them. Four men were killed instantly; two young women who were injured, have since died, and twenty other persons were badly wounded.

—The parade of veterans of the Grand Army of the Republic, at Columbus, Tuesday, was the grandest military pageant since the review at Washington at the close of the war. There were between 65,000 and 70,000 men in line, and the procession was four hours and forty minutes in passing a given point. There are 250,000 visitors at Columbus, and the twenty-second annual National Encampment is the greatest in point of numbers and success, in the history of the G. A. R.

—A distinguished and unexpected victim was added to the death harvest of the yellow-fever scourge Wednesday night, in the person of Prof. Richard A. Proctor, the noted

astronomer, lecturer, and writer. His death took place in New York City, where he had arrived two days previous, from Florida, en route for England, to fill a lecturing engagement. How he took the disease is not known, as there had been no cases of the fever in his vicinity, at the time of his departure from the South.

—Heavy fires have been unusually frequent during the latter part of the week, the most prominent being the following: Jacobs & Proctor's grand opera house, at Syracuse, N. Y., Thursday morning, loss \$300,000; the entire business section of Washburn, Wis., Friday morning, loss \$150,000; Kehors & Son's lubricating-oils establishment, at Boston, Thursday morning, loss \$75,000; the Sowter Block, at Wayne, Mich., Wednesday, loss \$72,000; and several mills and factories at Berne, Ind., Wednesday night, loss \$50,000.

—No improvement has been noted the past week in the situation at Jacksonville. The daily average of new cases has been between forty and fifty, while the highest number of deaths in one day were eleven, which was the number reported last Friday. Meanwhile, the epidemic has broken out in several other places, following the flight of refugees from the stricken city. At Mc Clenny, Fla., a large number of cases have occurred, and many have died there from want of medical attendance. Another outbreak has occurred at Decatur, Ala., and still another at Hendersonville, N. C.

### FOREIGN.

—Heavy floods have been reported at Innsbruck, Austria. The dams gave way, and the part of the town nearest to the Inn was submerged. Traffic on railways to the south was nearly stopped.

—Fresh earthquake shocks are reported from Greece, causing a damage at Vostizza of £80,000. All the ovens in the place were shattered, and large quantities of bread were sent from Athens, to relieve the distress.

—Railroad traffic between Vera Cruz and the city of Mexico has been suspended on account of the falling of the Mettac bridge; and in other parts of Mexico, swollen rivers and creeks have forced a suspension of traffic. Houses have been thrown down at Orizaba, and several lives have been lost.

—Dispatches from Madrid state that the rivers Xenit, Guadalejo, and Granada, have overflowed their banks, causing great destruction to property in the adjacent country. Villages have been destroyed, and bridges swept away. The people have become panic-stricken, and have taken refuge in the mountains. Many persons have been drowned.

### RELIGIOUS.

—In a fight which occurred recently between pilgrims, and servants of the Grand Sheriff of Mecca, several persons were killed, and many wounded. The trouble was caused by the sheriff's defrauding the pilgrims.

—The Catholic Mirror announces that the "Sovereign Pontiff" has, by special brief, not yet made public, instituted an Order of Knighthood for Women, the members of which will bear the title of "Matrone del Santo Sepolcro."

—Thirteen young priests recently ordained at All Hallows College, Dublin, arrived in New York, Monday. Two of them have been assigned to Chicago, two to Dubuque, and the others to Brooklyn, Sacramento, and San Francisco.

## Appointments.

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

On account of the camp-meeting at Sullivan, Ind., the quarterly meeting at Martinsville, Ill., will be postponed to Oct. 13, at which time we earnestly desire to see all our scattered brethren. Those who are so situated that they cannot come, should at least report by letter.

M. L. KITTLE, Elder.

The quarterly meeting of the Crawford, Colo., church, will be held on my farm, near Delta, beginning Friday evening, Oct. 5. There will be tents pitched, and I hope to see every member of the church, and all the S. D. Adventists in the Gunnison Valley, present. Be sure to bring the children, and let us seek God together. Those coming by rail, should write to Bro. H. A. Castle, at Delta, who will arrange to meet them at the depot. Those who have any thoughts of engaging in the canvassing work should be sure to come to this meeting, as we shall make an effort to canvass the valley this fall and winter, and would like to make arrangements for the work at this time.

GEO. O. STATES.

No preventing providence, there will be a general meeting of the churches of Waterford, Randolph, Albion, and Edinborough, held at Edinborough, Erie Co., Pa., Oct. 6, 7. Meetings will begin Friday evening. We hope there will be a general attendance from Waterford, Mill Village, and Randolph. All who can conveniently do so should come prepared to care for themselves as far as possible.

The quarterly meeting for Bear Lake and Lowville, will be held at Lowville, Oct. 13, 14. Meetings will begin Friday evening. The librarians should come with their reports all made out, so there may be no delays.

We will spend Oct. 8-11 with the churches of Youngsville and North Warren. If they desire their quarterly

meetings held then, we will assist them. Those desiring baptism at any of the above places, should come prepared. J. G. SAUNDERS. E. J. HIBBARD.

Obituary Notices.

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

LINDAL.—Sister Anna (Rasmussen) Lindal fell asleep in Jesus at Scranton, Iowa, Sept. 3, 1888. Sister Lindal was born in Denmark, Oct. 29, 1857. She and her husband came to this country in 1881. They received the light of present truth about two years ago. She had been sick for the past six months, but bore her sufferings with great patience, and rejoiced in her Saviour and the truth. She died peacefully, and we trust she will arise when Jesus comes to awake the sleeping saints. She leaves a sorrowing husband and two children to mourn the loss of a loving companion and mother. Words of comfort were spoken at the funeral, to a large and sympathizing company, from Job 14: 14; Rev. 14: 13. P. L. HOEN.

CAVINESS.—Fell asleep in Jesus, in Lucas, Iowa, Sept. 7, 1888, Eddie L. Caviness, aged 13 years and 6 months. Eddie was baptized by Eld. E. W. Farnsworth, and united with the Brighton, Iowa, church, at the early age of nine. In his last sickness he gave hopeful evidence of acceptance with God. In his missionary box were found seven pennies, which we shall send, with the prayer that they may be blessed to the salvation of some precious soul. We have laid him to rest, in Bethsalem Cemetery, near Fairfield, Iowa, till the trump of God shall call him forth to a glorious immortality. Words of comfort from 1 Cor. 15: 35-58, by Rev. A. M. Helzer (Presbyterian), of Lucas, Iowa. R. M. AND E. B. CAVINESS.

WITHAM.—Died, in full assurance of faith, Aug. 31, 1888, in Midland, Mich., sister Alice, wife of Edwin M. Witham, in the twenty-fifth year of her age. Sister Alice was born Dec. 16, 1863, in Homer, Morgan Co., Ohio, and embraced the third angel's message in 1879. She had lived an exemplary Christian life since her profession, being a faithful, devoted wife and mother, and a kind, obliging neighbor. She was extremely conscientious, and was devoted to God and the Bible. She was stricken down with paralysis some three weeks before her death, and was thereafter unable to speak. She bore all her sufferings with Christian patience and resignation. She leaves a husband and three little children, to mourn. She was a member of the Freedland church at the time of her death. The funeral, which was held in the Methodist house of worship in Midland City, Sept. 2, was largely attended. Sermon, from Ps. 116: 15. May her earnest life serve to stimulate others to follow her example. T. M. STEWARD.

MILLER.—Died at her home in Monroe, Wis., Aug. 29, 1888, sister L. B. Miller, aged seventy-four years. For nearly two years she had been suffering from a cancerous affection of the lungs, which finally caused her death. Sister Miller accepted the Sabbath and other truths of the third angel's message, over twenty years ago. Although she did not unite with the church, she lived a consistent Christian life, always upholding the truth, and advocating it to others. She had desired baptism for the past two or three years, but circumstances seemed to prevent. During the last few days of her life, she expressed a strong desire to live, yet she said, "The Lord's will be done." Her friends lay her away in strong hope, that if faithful, they will meet her in the first resurrection. One son and a daughter are left to mourn the loss of a kind mother. The remains were taken to Chicago, and laid by the side of those of her husband and son, the funeral services having previously been conducted at her residence, by the writer. W. S. HYATT.

SCHRAM.—Died at Fergus Falls, Minn., Aug. 27, 1888, of gastric typhoid fever, our dear brother and fellow-laborer, Eld. William Schram. Bro. Schram was born in Canada, Aug. 2, 1857, and at the time of his death was thirty-one years of age. He embraced the doctrines of Seventh-day Adventists twelve years ago, and began keeping the Sabbath all alone. Four years later, he commenced preaching the truths so dear to himself, and three years ago, he was ordained to the work of the ministry; and we have reason to believe that he has been a faithful and successful laborer from the first. At the time when he was taken with his last sickness, he was holding a tent-meeting at Fergus Falls, in company with Bro. Gregory. He was sick but two weeks before his voice was hushed in death, and we were left to mourn the loss of another standard-bearer. Bro. Schram had endeared himself to many hearts in Minnesota, and was one of our best laborers. He had had charge of the city mission at St. Paul for about two years, and his labors there were productive of much good. We believe he rests in hope, waiting for the reward which will be given when the life-giver comes to call those who sleep, from the silent grave. He leaves a wife, an infant son, aged parents, and many relatives and friends to mourn their loss. The Minnesota Conference has had a tried and faithful worker; and, as laborers, we mourn that our brother is taken from us, leaving us to bear the burden and carry forward the work without him. He rests; and we trust that his example of faithfulness, especially his earnestness in secret prayer, and his untiring labor for others, may be imitated by those who remain. Words of comfort were spoken by the writer at the funeral, to a large and sympathizing congregation, from Rev. 21: 4. A. D. OLSEN.

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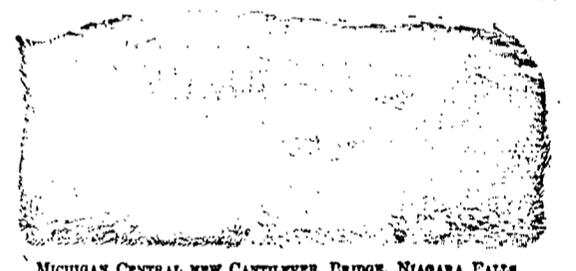
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Table with columns for GOING WEST, STATIONS, and GOING EAST, listing departure and arrival times for Chicago and Grand Trunk routes.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 18, 1888

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Michigan, (State meeting) Grand Rapids,	"	25-Oct. 2
Indiana, Sullivan,	Oct.	1-8
Arkansas, Malvern,	"	2-8
Kansas, (German), Aiken, Mc- Pherson Co.,	"	3-8
Tennessee, Guthrie, Ky.,	"	2-9
Missouri, Kansas City,	"	2-9
Wisconsin, Boscobel,	"	3-9

GEN'L CONF. COM.

BRO. J. N. BRANT, State agent for the canvassing work in Michigan, has written us, desiring that those of our brethren in the State who can spare some of the fall produce of their farms, in the form of apples, potatoes, beans, wheat, etc., should remember the needs of the canvassing companies, by a donation of supplies of this kind for their use. The help which such donations afford to the canvassing work is too well known to need mention here; and we doubt not there are many throughout the State who will be glad to respond liberally to the invitation. All charges on shipments should, of course, be prepaid. Bro. Brant's address is Box 962, Hillsdale, Mich.

A QUEER report comes from Foochoo, China, of punishment inflicted upon the idols of one of the heathen temples in that place, which does not seem to be quite in harmony with the general idea of the heathen's veneration for his gods. Fifteen wooden images, being supposed to have compassed the death of a popular military commander, were, at the demand of the populace, removed from the temple, put on trial, and condemned to destruction, in accordance with which they were beheaded and pitched into a pond; while the temple which had been their home, was closed for all time. If this be true, it would seem

to show that in heathen lands, as in those called civilized, there is nothing held in such veneration by the masses as a popular military commander.

No small excitement was created in clerical circles in New York, recently, over the fact that a certain minister from England, who had been engaged to fill one of the orthodox pulpits in that city, was debarred from entering upon the duties of his office on the ground that he had violated the provisions of the law forbidding the importation of contract labor. Just now, this offense, if such it be, is repeated in a very aggravated form. Instead of one orthodox minister coming from a country closely allied in race and religious principles with our own, thirteen Catholic priests make their appearance, having been trained for their labors here by a course in All Hallows College, Dublin! We do not admire the extreme construction put upon the law in the case of the English clergyman, but we are of the opinion that, when it comes to such clerical importation as this, an extreme construction of the law would not be a bad or unreasonable thing. This is certainly as undesirable a contingency as any the law could have been designed to cover.

THE advisability of the pope's leaving Rome for a more congenial place of residence is being discussed in Catholic circles in the Old World, but the reports are too conflicting in nature to give any positive information as to whether such a step is seriously contemplated. At one time, it is represented that the hostility of the Italian Government to the pope, renders his position unbearable; at another, it is affirmed that the relations between the two were never so cordial and friendly. The latest is a telegram from Rome, dated Sept. 13, which states that Mgr. Schiavino has presented to the Vatican a memorandum on the subject, in which he approves Belgium as a papal residence, owing to its neutral and Catholic character; but he is not in favor of the selection of Belgium, except under a guarantee from the powers. He approves the departure from Rome, only in the event of a rigorous application of the penal code, or war with France, when the Vatican would become an object of suspicion.

We were aware that the spirit of ruffianism was developing in this country at an alarming rate, but were hardly prepared for such an announcement as that contained in the following dispatch, which appeared in Saturday's daily papers:—

STREATOR, Ill. Sept. 14.—The arrival of the dispatch announcing the success of Billy Meyer at Minneapolis in his contest [prize fight] with Danny Needham, was the occasion of the most intense joy in this city. Fully 1,000 of the most influential citizens of Streator, the friends and admirers of the doughty champion, gathered around the telegraph office and in the sporting-house of Alf. Kennedy, the big backer of the "Illinois Cyclone"; and as the result of each round was announced, every man held his breath in silent anticipation of what they knew must be the inevitable result. When the end was announced, a cheer broke out from every throat, and in ten minutes crowds were parading the streets, shouting and singing in their joy.

Owing to the limitations of the English language, we will not attempt to offer comments on this picture, but will leave the intelligent reader to make his own. We would suggest, however, that several missionaries be equipped and dispatched to Streator, without delay, to see what can be done toward staying the lapse into savage barbarism with which the place is now threatened.

REV. M. A. GAULT, secretary of the National Reform Association, trying, in a recent number of the *Christian Statesman*, to demonstrate the necessity of a civil Sabbath law in the movement for prohibition, said:—

Besides, a people ignoring the law of the Sabbath will also ignore any law of prohibition.

Is that so? Then it must be that Mr. Gault does not believe in the success of the prohibition laws in Maine, Kansas, Iowa, and the numerous other localities where they are now in force; for in none of these places is there any law requiring people to observe the Sabbath, save the fourth precept of the moral law and such general laws as have been in force for years already. But these laws cannot have been in Mr. Gault's mind, else he and his National Reform associates would not be so urgently demanding a new one. In the face of the most emphatic assertions of all his prohibition friends to the contrary,

Mr. Gault must be understood as expressing his utter disbelief in the effectiveness of all present prohibitory statutes.

Or else (and this is probably the truth of the matter) Mr. Gault rattled off the statement in connection with other glib utterances, not stopping to reflect that the truth of his words was susceptible of immediate practical test. And if circumstances but admitted of as good a test for all his arguments in behalf of the National Reform scheme, they would be found in perfect keeping with this reckless assertion.

THE crusade of the Catholic hierarchy against the public schools is assuming a more tangible form, and its effects are beginning to be felt in many parts of the country. At Pittsburg a parochial school has been opened in the very building occupied by one of the public schools, and nearly all the former pupils of the latter are in attendance. And now comes the report from Waltham, Mass., that the parochial schools have taken over eight hundred pupils from the public schools of that place, two of which have been obliged to close, because of the small attendance. The population of Waltham is about 15,000. At Malden, in the same country, it was announced by the priest of St. Mary's church, that all children of Catholic parents must cease to attend the public schools, under penalty of sin. He stated that his action was the result of a decision of the dignitaries of the church, made at a recent meeting in Baltimore.

The question naturally arises as to what effect this mandate will have upon the public schools in general. Either Waltham is exceptionally Catholic in its population, or many other towns, and particularly our large cities, will have a similar experience. In many places, of course, no parochial schools are yet established; but it is the evident intention of the Romish Church to lose no time in creating them wherever, in her judgment, they are needed.

Thus is Rome's opposition to American institutions, and the liberty which they foster, becoming more and more outspoken,—a sure evidence of the growth of her power, and of the confidence which she feels in her ability to become mistress of the situation.

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