

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 66, No. 34.

BATTLE CREEK, MICH., TUESDAY, AUGUST 27, 1889.

WHOLE No. 1829.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
50 Cents Commission for Each NEW Subscription.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

## THOUGHT ODORS.

Nor what we do, nor what we say, speaks for us  
To fine souls here, or to the throne of Light.  
Though words and acts be fair, gods will abhor us  
And men distrust, if our hearts are not right.

Our secret aim, our hidden wish or longing,  
Our silent thoughts of men or worlds above—  
These are the tell-tale forces that come thronging  
To point to us as ones to loathe or love.

Our thoughts are odors, and we cannot seal them  
So close with actions but they will creep out;  
And delicately fashioned souls will feel them,  
And know them sweet or vile, beyond a doubt.

Good deeds fall dead if selfish causes guide them,  
Good words fall flat that but from lips have birth;  
And eloquent and noble seems, beside them,  
The silence or inaction of true worth.  
—Ella Wheeler Wilcox, in *Independent*.

## The Sermon.

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

### THE TEST OF DOCTRINE.\*

BY MRS. E. G. WHITE.

I FEEL thankful that it is the privilege of every one to do as we have just sung, "Tear every idol from Thy throne, and worship only Thee." I am thankful that it is not too late for wrongs to be righted; it is not too late to examine our own hearts, and prove ourselves, whether we are in the faith or not; it is not too late to assure ourselves that Christ is abiding in our heart by faith. If we compare ourselves with the great moral standard, we shall understand what are our defects of character. But whatever our defects and shortcomings, we should not be discouraged. We must see our sins, and put them away; for Christ cannot abide in a divided heart.

Our greatest sins which separate our souls from God are unbelief and hardness of heart. Why is it that we are so unbelieving and unimpressible? The reason for it is, we are filled with self-confidence. We feel self-sufficient. If we receive some token of God's blessing, we take it as a guarantee that we are all right; and when reproof comes, we say, "I know that God has accepted me, for he has blessed me, and I will not accept this reproof." What a terrible condition we would be in if the Lord did not bless us! We must study Christ, the Pattern of character that God has given us. If we have a garment to cut, we study the pattern. And in the Christian life, we must give up our own ideas and plans,

and go according to the Pattern. But instead of this, we work away from the Pattern. We should not be full of self-conceit. We must say as did John, "He must increase, but I must decrease."

The more you study and copy the Pattern, the less confidence you will have in self. How the enemy has brought his own spirit into our work! We do not love one another, as Christ has enjoined upon us, because we do not love Christ. If your track is crossed in any way, if any one differs in opinion from you, then in place of feeling humility of mind, in place of carrying your burden to Christ, and asking him for wisdom and light to know what is truth, you draw from him, and are tempted to present your brother's views in a false light, that they shall not have influence. We know that this manner of spirit is not of God, no matter by whom it is manifested. When you see your case as it stands before God, you will have different ideas in regard to your own defects of character than you now have. When views are presented that do not seem in harmony with your own, it should drive you to study your Bible, and investigate it to see if you yourself hold the right position on the subject. That another holds a different opinion, should not stir up the very worst traits of your nature. You should love your brother, and say, "I am willing to investigate your views. Let us come right to the word of God, and prove by the law and the testimony what is truth."

We should feel the necessity of searching the Scriptures for ourselves. We should study God's word until we know that our foundation is on the solid rock. We should dig for the gems of truth. We are to test every man's doctrine by the law and the testimony; for, says the prophet, "if they speak not according to this word, it is because there is no light in them." John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who claim to have light from God, and yet turn away their ear from hearing the law, are under great deception. Those who understandingly reject the fourth commandment are in darkness. Says James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is vain for us to think that we are prepared for the finishing touch of immortality, while we live in willful transgression of any of God's holy precepts.

Suppose a brother should come to us, and present some matter to us in a different light from that in which we had ever looked at it before, should we come together with those who agree with us, to make sarcastic remarks, to ridicule his position, and to form a confederacy to misrepresent his arguments and ideas? Should we manifest a bitter spirit toward him, while neglecting to seek wisdom of God in earnest prayer, while failing to seek counsel of Heaven? Would you think you were keeping the commandments of God while pursuing such a course toward your brother? Would you be in a condition to recognize the bright beams of heaven's light should it be flashed upon your pathway? Would your heart be ready to receive divine illumination?—No; you would not recognize the light. All this spirit of bigotry and intolerance must be taken away, and the meekness and lowliness of

Christ must take its place before the Spirit of God can impress your minds with divine truth. We should come right down to the root of the matter presented, and should not be in a position where we shall have no love for our brother because his ideas differ from our views. If you do take this position, you say by your attitude that you consider your own opinion perfection, and your brother's erroneous.

When a doctrine is presented that does not meet our minds, we should go to the word of God, flee to the Lord in prayer, and give no place to the enemy to come in with suspicion and prejudice. We should never permit that spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that he disturbed the people, and they wished he would let them alone; for he caused perplexity and dissension. The Lord sends light among us to prove of what manner of spirit we are. We are not to deceive ourselves. In 1844 when anything came to our attention that we did not understand, we knelt down, and asked God to help us to take the right position, and then we could come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we only understood the evil of this spirit of intolerance, how we would shun it! We join ourselves to the enemy of God and man when we accuse our brethren, for Satan was an accuser of the brethren. We bear false witness when we add a little to our brother's words, and give them a false coloring; and in the sight of God we are not doers, but transgressors of the law. We are not on the Lord's side; we are on the side of him who hurts, destroys, and tears down the cause of truth. We should pray for one another, instead of drawing apart.

He who keeps the word of truth abides in Christ; in him is the love of God perfected. We should be ready to accept light from God from whatever source it may come, instead of rejecting it because it does not come through the channel from which we expected it. When Jesus opened the word of God at Nazareth, and read Isaiah's prophecy of his work and mission, and declared that it was fulfilled in their hearing, they began to doubt and question. They said, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." They did not expect light from him, and they rejected the message of God. When he who had been born blind, received his sight, and came to the Pharisees and told them of Jesus, they said, "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They settled themselves in unbelief, in rejection of Christ, though they professed to believe in God.

God has commanded us to love one another. If you see defects in a brother, do not say, "I have lost all confidence in him." Have you any right to speak in that way of another? The Scripture commands us to build one another up in the most holy faith. We are to be holy in all manner of conversation. Are your minds broad

\* Morning talk at Chicago, April 9, 1889.

enough to take in all the circumstances, perplexities, and trials of the brother you condemn?

There are many whose religion consists in criticising habits of dress and manners. They want to bring every one to their own measure. They desire to lengthen out those who seem too short for their standard, and to cut down others who seem too long. They have lost the love of God out of their hearts; but they think they have a spirit of discernment. They think it is their prerogative to criticise, and pronounce judgment; but they should repent of their error, and turn away from their sins. Peter asked of the Lord concerning John, "Lord, and what shall this man do?" Jesus answered, "What is that to thee? follow thou me." We are to follow the Example. A flood of light shines upon us, and all jealousy should be put away; for jealousy is cruel as the grave. Purge out the old leaven; for a little leaven leaveneth the whole lump. Let us love one another. Let us have harmony and union throughout our ranks. Let us have our hearts sanctified to God. Let us look upon the light that abides for us in Jesus. Let us remember how forbearing and patient he was with the erring children of men. We should be in a wretched state if the God of heaven were like one of us, and treated us as we are inclined to treat one another. Thank the Lord that his thoughts are not our thoughts, nor his ways our ways. He is full of compassion and love, long-suffering, and abundant in tender mercy. If we have the love of Jesus, we shall love those for whom he has died.

## Our Contributor.

"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.

### REPENTANCE.

BY ELD. H. A. ST. JOHN.  
(San Francisco, Cal.)

**PROPOSITION 1.**—*True repentance toward God (Acts 20:21) requires, first, some knowledge of sin, hence some knowledge of the law of God, the transgression of which is sin; second, conviction, or a godly sorrow for all known sin; third, a confession of all known sin; and, fourth, the turning from all known sin.*

This proposition evidently expresses the truth, if not the whole truth, with relation to repentance. First, we say that repentance requires *some* knowledge of sin; hence *some* knowledge of the law of God. We say *some* knowledge, because we have the best of reasons for believing that true repentance has been exercised, and penitent sinners fully accepted of God, and that, too, in thousands of cases, when the penitent ones did not have a *full* knowledge of sin, and of the claims of God's law, at the *time* of conversion; and in many instances people have lived and died in the favor of God *without* that measure of knowledge of sin that many have in this age. If this is *not* true, then the experience and hope of the multitudes of Sunday-keeping Christians of the past were altogether vain, and they are lost,—a thing too unreasonable and unscriptural to be entertained for a moment.

**PROP. 2.**—*True repentance must be preceded and accompanied by genuine faith in God, and in the Lord Jesus Christ.*

There has been much useless, and, indeed, worse than useless, discussion among men as to whether faith precedes or succeeds repentance. Now, the word of God says that without faith it is impossible to please God; and that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Now, before a sinner *begins* to repent, he must come to *believe* that there is a God, and he must have some knowledge of his law and of his relation to it. He must also *believe* that God will *accept* his repentance if he comes to him, which requires that he *believe* in Christ

as the propitiation for sin. Now, with faith in God and Christ, he *begins* and *continues* his repentance, his faith growing stronger until he has secured pardon. Then, his faith in God and Christ never stronger, he begins the good fight of faith (1 Tim. 6:12), being kept by faith (1 Pet. 1:5), overcoming the world by faith (1 John 5:4), and not laying aside the shield of faith (Eph. 6:16) until he lays hold of eternal life. 1 Tim. 6:12. Hence the first step Godward is accompanied by *faith*, and *faith* attends all the way till we see God.

**PROP. 3.**—*Conviction, or godly sorrow for sin, is occasioned by the operation of the Holy Spirit, without which there could be no repentance. Hence the ability or power to repent, is a gracious right of the gospel.*

A *right* is that which a government secures to its subjects. But the subjects can avail themselves of their rights, or not, just as they choose. For instance, the Government of the United States secures to its subjects the right to worship God or not to worship God, just as they choose; likewise the right to marry or not to marry, to vote or not to vote, to life and liberty, or their loss, just as the *subject pleases*. Now, to *compel* persons to worship or not to worship, to marry or not to marry, to vote or not to vote, would be taking away their *right* in the case. Now, God has secured to the human family through his dear Son, the gracious *right* of repentance. Through the instrumentality of his law he makes known sin, and through the instrumentality of his Holy Spirit he convicts and convicts of sin, thus enabling the sinner to repent, if he *chooses* to do so; and through the instrumentality of the gospel, he saves people from their sins if they *choose* thus to be saved. And when thus saved from sin, they become the sons and daughters of the Almighty, a most gracious "right" indeed. John 1:12, margin. We have natural rights, legal rights, and gracious gospel rights. The latter are of by far the greatest importance. If we forego either or any of the former, let us not neglect the latter.

### THOUGHTS ON ROMANS 11:25, 26.

BY ELD. WM. COVERT.  
(Springville, Tenn.)

"I WOULD not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Many have concluded that the above scripture teaches that the blindness which has happened to Israel, will all be removed when the fullness of the Gentiles has come in, and that then, literal or fleshly, Israel will all be saved. We consider this a misapprehension of the meaning of the text, and write for the purpose of trying to show what it does teach. "Israel" is an acquired name. It was given to Jacob when he had prevailed with God. It properly signifies *ruling with God*. The term seems to have been applied alone to Jacob until Moses is sent to Pharaoh. Ex. 4:22, 23. The Lord here applies the term "Israel" figuratively to those whom Pharaoh would be asked to let go. He uses it in the singular number, and Israel is taken in this instance to personify the Son of God. See Hosea 11:1; Matt. 2:15.

It is true that Jacob's posterity were called "the children of Israel" before this time, but the term does not seem to have been applied with any religious signification. It is used very profusely in a national sense in the Scriptures. Millions belonged to Israel in a national sense, who could never have been called "Israel" in the sense in which that title was given to Jacob. It was this part of Israel that was blinded. Please notice what the psalmist predicts concerning this blindness, in Ps. 69:21-28: "They

gave me also gall for my meat; and in my thirst they gave me vinegar to drink. . . . Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. . . . Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous."

Paul quotes from this psalm in Rom. 11:8-10, and in verse 7 states that these hardened ones are those who are blinded. But it is argued that this blindness will depart when the fullness of the Gentiles is come in, and that then God will take away ungodliness from Jacob, and all Israel shall be saved. It is true that Paul says that blindness, in part, has happened to Israel until the time above specified. But if that part of Israel who were blinded remain in their blindness until the fullness of the Gentiles is come in, they have waited too long; for probation will then be closed. Our Saviour, speaking upon this subject, said, They "shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

Daniel, when speaking upon the same subject, declared it should remain desolate "even until the consummation." By taking the testimony of Luke and Paul together, we must conclude that the unbelieving Jews are to remain in blindness as long as Jerusalem is trodden down by the Gentiles. By taking Daniel's statement with that of Luke, we learn that Jerusalem will remain desolate until the consummation. Conclusion: The Jews will remain blind until the consummation. It is argued that the time of their blindness is limited to a certain point, when, of course, they will see clearly. I answer that the duration of their blindness is extended to an event so far in the future that all the faith that they might then exercise would be of no avail. When the time of the Gentiles is fulfilled, probation is ended for both Jews and Gentiles. "The times of the Gentiles" evidently means the *probationary period under the new covenant*, after the Gentiles are called upon to obey the gospel under this covenant.

The use of the word "till," or "until," does not always indicate that a change in the condition is to take place when the point referred to is reached. Daniel "continued even unto the first year of king Cyrus." Dan. 1:21. Yet we read of Daniel in vision in the third year of Cyrus. Dan. 10:1. David says of Christ, "He shall not be afraid, until he see his desire upon his enemies." Shall we conclude that he will then become alarmed? The meaning here is that he will not be afraid at any time, for he will never have any occasion for fear. Ps. 112:8. "He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:4. He will certainly not become discouraged when judgment is set in the earth. See also Matt. 5:18; Phil. 1:10. But some will ask, How can all Israel be saved if so many of the Jews remain in blindness? We answer, Those in blindness are not Israel, "for they are not all Israel which are of Israel." Rom. 9:6.

"They which are the children of the flesh, these are not the children of God." Rom. 9:8. All the true Israel will be saved. The Deliverer turns ungodliness from them by removing their sins under the new covenant. These are the children of Abraham who are accounted for the seed. These are the children of God by faith in Christ Jesus. These are the elect through grace. The rest were blinded.

—There is nothing—no, nothing—innocent or good that dies and is forgotten; let us hold to that faith or none. An infant, a prattling child, dying in the cradle will live again in the better thoughts of those who loved it, and play its part through them in redeeming actions of the world, though its body be burnt to ashes, or drowned in the deep sea.—*Dickens*.

A SABBATH OFFERING.

BY MRS. NELLIE M. HASKELL.  
(Hallowell, Maine.)

(Lines written upon the first Sabbath of the Lord which I ever kept, in May, 1887.)

Father, on this thy holy day,  
I lift my heart and humbly pray  
To thee, my Saviour, Friend, and Lord,  
Who by my soul is now adored;  
Who hast thy word to me revealed,  
To which I glad obedience yield.

I come and ask thee now to take  
The offering made, for His dear sake,  
Which all I am and have includes,  
In thy blest service to be used;  
While I all on thy altar lay,  
Accept love's offering, I pray.

My lips accept, and may they be,  
In days to come, used but for thee.  
My tongue—oh! may it ever speak  
Thy praises unto all I meet;  
And ever may my voice defend  
The cause of truth, till life shall end.

My feet accept, and may they run,  
Doing thy errands one by one.  
My hands—oh! may they ever move  
To scatter seeds of Christian love,  
Broadcast upon this sin-cursed earth,  
Which will to heavenly joys give birth.

The talent which thy love hath lent,  
Small though it be, may it be spent  
For thee, and others' good alone;  
May I by faithfulness atone  
For any gifts thou dost withhold,  
And thus win wanderers to thy fold.

My pen be used thy truth to spread;  
By words I write may hearts be led  
To thee, the Life, the Truth, the Way,  
Who turns the darkness into day,  
And makes of earth's most desert place  
A garden fair—of heaven a taste.

With lips, and tongue, and feet, and hands,  
Each hour fulfilling thy commands;  
With pen engaged to aid thy cause,  
And spread the knowledge of thy laws,  
Thy blessing on the whole I plead,  
And grace sufficient for my need.

WHAT THE SCRIPTURES SAY ABOUT PRAYER.

BY RICHARD BAKER.  
(Bennington, Kansas.)

I. WHO SHOULD PRAY?

"I WILL therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

"Men ought always to pray, and not to faint." Luke 18:1.

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." 1 Cor. 11:5.

"He will regard the prayer of the destitute, and not despise their prayer." Ps. 102:17.

"The prayer of the upright is his delight." Prov. 15:8, last clause.

"He heareth the prayer of the righteous." Prov. 15:29, last clause.

"If any man be a worshiper of God, and doeth his will, him he heareth." John 9:31.

"Is any among you afflicted? let him pray." James 5:13.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Pet. 3:12, first clause.

II. WHOSE PRAYERS ARE NOT ACCEPTED?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

"Now we know that God heareth not sinners." John 9:31, first clause.

"The Lord is far from the wicked." Prov. 15:29, first clause.

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward." Matt. 6:5.

"And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye

make many prayers, I will not hear: your hands are full of blood." Isa. 1:15.

"The sacrifice of the wicked is an abomination to the Lord." Prov. 15:8, first clause.

III. THE TIME FOR PRAYER.

"Evening, and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice." Ps. 55:17.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

"Pray without ceasing." 1 Thess. 5:17.

"Seek the Lord and his strength, seek his face continually." 1 Chron. 16:11.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

"But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:4.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6. (See also Luke 18:1-8.)

IV. THE LENGTH OF PRAYERS.

"When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Matt. 6:7.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Matt. 23:14.

(See the prayer of the publican in contrast to these prayers. Luke 18:13.)

V. HOW TO PRAY.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Ps. 145:18.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

"But let him ask in faith, nothing wavering." James 1:6, first clause.

"What is it then? I will pray with the spirit, and I will pray with the understanding also." 1 Cor. 14:15, first part. (See also the example of our Lord, as recorded in Matt. 6:9-13.)

We should pray in public. (See 1 Sam. 7:5; 12:19; also Job 42:8.)

We should pray in secret: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." Matt. 14:23; also John 6:16. (See further, Acts 10:9; 2 Sam. 7:18-29.)

VI. FOR WHOM TO PRAY.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

"And the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:15.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2.

"Confess your faults one to another, and pray one for another." James 5:16, first part.

VII. WHAT TO PRAY FOR.

First, we have a beautiful example in the Lord's prayer,—the hallowing of God's name, the soon coming of his kingdom, the obedience to his will, the supply of our daily bread, the forgiveness of our sins, to be kept from temptations, and to be delivered from all evil. Matt. 6:9-13.

"Ask, and it shall be given you." Matt. 7:7, first clause.

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

"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." James 1:5.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8:22.

"Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:7-9.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

"Beloved, I wish [margin, pray] above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

"That we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

VIII. THE EFFECTS OF PRAYER.

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

All through the Bible we find many instances of the effects of prayer: Abraham's intercession for the inhabitants of Sodom, as recorded in Genesis 18; Jacob's prayer on his return from Laban, being in fear of Esau (Genesis 32); Moses' prayers when the Israelites were maltreating him (Ex. 17:4; 32:11, etc.); Samuel's prayer against the Philistines (1 Sam. 7:9); Solomon's prayer for wisdom (1 Kings 3:9); Hezekiah's prayer for a longer life (2 Kings 20); Daniel's prayer in Daniel 9; Cornelius' prayer (Acts 10:4), and many more might be quoted.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. 4:7.

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 33.

BY ELD. D. T. BOURDEAU.  
(South Shukely, P. Q.)

ZECHARIAH 14 EXPLAINED.

VERSES 1, 2: Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

It is claimed by most commentators that these verses apply to the second destruction of Jerusalem. We do not object to this application of these words, if it is also claimed that the second destruction of Jerusalem to which they relate prefigures judgments that will come upon the wicked at the opening of the day of God. Surely the words immediately preceding these verses bring to view the death of Christ, and introduce judgments that fell upon the Jews after that event. Thus read the last three verses of the previous chapter:—

Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite



the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die [*shall fail*, French translation by Martin]; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

Here the smiting of the Shepherd means the crucifixion of Christ. Such was the application that Christ himself made of these words just before his death. Thus he said, "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered." Mark 14:27. Those who failed in the land after this event, embraced the Jews who died and those who were taken into captivity at the time of the destruction of Jerusalem. Those who were left, were those who escaped. Such is the meaning of the term "left" in more than one scripture. See Matt. 24:38-42; Isa. 4:2, 3, etc. How easy, then, the conclusion that the first two verses of chapter 14 are but a more complete development of what is introduced in the last two verses of chapter 13. And our position does not involve the necessity of having every one of the events that clustered around the second destruction of Jerusalem, acted over at old Jerusalem at the close of this dispensation. This is not more necessary than it is for those now preparing to meet the Saviour, to weave into their experience every event that transpired in the lives of Elijah and John the Baptist, because they were typified by these holy men.

Verses 3-5: Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, and ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee.

The Lord will go forth and fight against the nations that fought against Jerusalem, when they are raised from the dead. That will be at the close of the thousand years, whose commencement is marked by the second coming of Christ and the resurrection of the righteous dead. Paul teaches that "they that are Christ's [the righteous dead] shall be raised at his coming." 1 Cor. 15:23, French translation. He speaks of Christ's second coming. (See also 1 Thess. 4:13-18.) "But the rest of the dead," says the beloved apostle, "lived not again [or, *shall not be raised*, French translation by Ostervald], until the thousand years were finished." Rev. 20:5. It is then that the Lord shall fight against all the wicked, including the nations that fought against Jerusalem. And we are told that he will then fight as he did "in the day of battle" (*of the battle*, French translation). What is the battle the Lord had previously fought? and how had he fought it? The answer is easy: The battle *par excellence* which the Lord had previously fought, had taken place at Christ's second coming. The following words of John are to the point: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:14, 15. (Read also Eze. 13:5; Joel 2:11, etc.)

When Christ comes the second time, he will be revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:8. Fire will then be an essential element that the Lord will use to destroy the wicked that shall remain upon the earth. 2 Thess. 2:8; Rev. 20:10\*; Ps. 50:3; Isa. 66:15, 16. And it

will be in the lake of fire which will surround our earth at the end of the thousand years, that all the wicked will have their portion. 2 Peter 7, etc.; Rev. 20:7-9.

When Christ comes the second time, he comes *after his saints*. He does not then touch the earth, but takes his position "in the air," and there gathers all the saints to himself, to take them to his Father's house above, in which they shall, in unison with Jesus, judge the world during the thousand years. John 14:1-3; 2 Thess. 4:13-18; Rev. 20:4; 1 Cor. 6:1-4; Matt. 19:27, 28. When Christ comes at the end of the thousand years, he comes *with all his saints*, and puts his feet upon the mount of Olives, transforming it and the surrounding country into a vast plain, on which to place the New Jerusalem. Hence it is that the New Jerusalem is upon our earth at the time of the final conflagration, when fire comes down from God out of heaven, and devours the wicked and purifies our earth. Rev. 20:7-9; 2 Pet. 3:7-13. The wicked that flee before the Lord at the time of the convulsions in nature, when Christ touches the mount of Olives, are those who have just been raised by his power at his third coming.

Verses 6-11: And it shall come to pass in that day, that the light shall not be clear, nor dark [or, *the day shall be one*, margin]: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

In these words the prophet sets forth the glorious state of things at and near New Jerusalem, when that glorious city shall have a place in, and be the capital of, the new earth. In the French translation by Martin, verses 6 and 7 read thus: "And it shall come to pass in that day, that the precious light shall not be mixed with darkness. But the day shall be without mixture, and shall be known unto the Eternal; there will not be an alternative of day and night; but at eventide there will be light." This reminds us of the following words of Isaiah: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." How can there be darkness there? In that inviting place death shall be unknown. The limpid and refreshing streams of that country shall flow freely in all seasons of the year. (Read also Isaiah 35, etc.) Jerusalem shall never know destruction. Its inhabitants shall dwell in safety. It will be a place all over and forever glorious.

(Zechariah 14 to be continued.)

#### PREFERRING ONE ANOTHER IN HONOR.

BY E. HILLIARD.  
(Duluth, Minn.)

It hardly seems possible that any of those who profess to believe in the future reward of God's people, and the nearness of the time when it is to be given, would ever be so envious or jealous of his brother as to rejoice in his mistakes and failures; yet we find this so even with those who labor in the ministry and Bible work for the salvation of souls. Can it be that one who claims to love the dear Saviour, and who professes to be laboring for his interests, will rejoice over a mistake that may result in the loss of souls? or feel sad when his brother is successful in bringing people to an obedience of those principles on which their eternal life is based?

The criticism and fault-finding we sometimes hear one make against the manner in which the suc-

cessful one has labored, or the condition, according to his standard of measurement, the work is in, is a clear advertisement of the jealous spirit within. How contrary such a course is to the exhortation of the noble-hearted Paul: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

How can we esteem others *better* than ourselves? We may be willing to acknowledge their equality, but to really believe and act as though they are better, is not so easy to do. The reason why we sometimes think we are equal to, or better than, our brother, is because we are investigating his faults and esteeming our virtues. Now, the proper way to do, and we believe the only successful way to carry out the apostle's instruction, is to watch our defects of character for the sole purpose of correcting them, and our brother's virtues that we may imitate them. If we would do this, faults would be exchanged for virtues, and all would grow in Christian love. But this cannot be done without help from Christ to show us our sins and failures.

Let us take a retrospective view of Christ's labors while among men, and note the kind of spirit that he manifested. While he verbally taught his disciples humility and love, he was ever giving them practical illustrations in demonstration of his sincerity, and thereby exerting a salutary influence for good. Without a murmur, he suffered the privation and humiliation which were so essential to lay the foundation of his work, and leave a worthy example for others. After his work was done, after he had done the hardest part,—sown the seed in suffering and tears for others to reap the harvest in joy,—he ascended to his Father in heaven, and assisted the reapers by sending down his Spirit, so that 3,000 souls were added to the church in one day. This made those who did the work instruments of honor over whom Christ and all heaven rejoiced.

At last when the pearly gates of the holy city roll back on their golden hinges, and the long procession of the redeemed shall pass in and take their places at the marriage supper of the Lamb, then our blessed Saviour, in his glorified state, will gird himself, take the place of a servant, and serve his guests. Blessed, blessed Jesus! He still will retain and practice the lessons of humility that he taught his little flock on earth. Oh, how our hearts respond to such examples of love and humility!

Dear fellow-laborers, let us seek God in prayer until we receive so much of the same spirit that actuated Christ in all his work, that we shall love to see our brother prosper in his work of saving others; and then both he and we will become efficient laborers for God, and will at last together enter into the joy of our Lord.

—We are not responsible for *conversion*, but we are responsible for *contact*. We cannot compel any man to decide for Christ, but we may compel every man to decide one way or the other; that is, we may so bring to every human being the gospel message, that the responsibility is transferred from us to him, and that we are delivered from blood-guiltiness. God will take care of the results, if we do our duty. We are to preach this gospel everywhere "for a witness"—not coldly, officially, formally, but earnestly, prayerfully, lovingly. Christian churches, schools, institutions, homes, reared in the midst of pagan communities, constitute part of this "witness" to the power of the gospel; then, whether the gospel proves a savor of life or of death, our fidelity will not fail of its reward.—*Pierson.*

—Time is lent us to be laid out in God's service to his honor, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.

\*Here the word "are" is in italics. It is not in the original. "Were" would be better. Read: "Where the beast and the false prophet were." That is, all the wicked at the end of the thousand years are put into a lake of fire answering to that in which the beast and false prophet were put at Christ's second coming.

## 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.

### JUST BEYOND.

BY VICTORIA ALEXANDRA BUCK.  
(East Randolph, N. Y.)

If we only knew the sorrow  
That is just beyond the way;  
If we only knew the shadow  
Stretching just beyond the day,  
We would bear the cross more bravely,  
Nor would faint beneath the rod,  
But would dry the tears that gather,  
And look up in faith to God.

If we only knew the crosses  
That are borne by others now;  
If we knew the cause that furrows  
Lines of care upon one's brow,  
We would clasp his hand in friendship,  
We would greet him with a prayer,  
And would lead his footsteps gently,  
Upward toward the mountains fair.

If we only knew the story  
Writ in hearts with burning pain,  
Would we doom them back to gory  
Haunts of shame and woe again?  
For the heart that beats the lightest  
Oft conceals a tale of woe,  
And the tear-washed cheek is whitest,  
As the blessed angels know.

Let us learn this holy lesson,  
That as others do to you,  
Be it just the best and truest  
Let us so to others do.  
Do not let them come and ask you,  
Lift the burden up and go;  
For the truest hearts are bravest—  
This the blessed angels know.

Let us put aside all malice  
That can darken other lives;  
Let us yield unto the fallen  
All the good that yet survives,  
So that when the kingdom cometh,  
And the earth shall bloom again,  
We can say, "Dear Father, judge us  
As we've judged our fellow-men."

### THE GRACE OF ADAPTABILITY.

It requires social gifts and graces, natural and acquired, to be a pleasant traveling companion. It requires the obliteration of personal dislikes, and the acceptance of the inevitable without comment. The moment that complaints about environment are heard, or the absence of material comforts is commented upon, that moment the subtle quality which we call social atmosphere is disturbed. There is sure to be some sympathetic person who will feel distressed because every one is not comfortable; there will be the weak one who would never have complained without a leader, or the aggressive one who will feel called upon to attempt to improve matters, but who will, instead, cause disturbance.

When people are joined together for the purpose of adding to each other's pleasure, it is not wise to begin subtracting; the only way to maintain the right atmosphere is for each to maintain silence as to the disagreeable that must be endured, and unite in finding sources for congratulation. Find pleasure, interest at least, in that which interests the others: treat the pleasure of the party as a bank to which all must contribute funds. Those possessed of special gifts should give freely of them to the others. Personal weaknesses, prejudices, whims, should be carefully hidden. For this reason persons of weak will or uncontrollable feelings should never form members of a traveling party; it is the one condition that calls for constant watchfulness over self, constant spur to keep one at one's highest level. Moods are the bane of social atmosphere, and never more baneful than when a small number of persons are thrown together dependent on each other for social life. How often we hear it said, "he" or "she" was the life of the party! No one knows how often this motive force was maintained at the expenditure of nervous strength, and by complete self-sacrifice to prevent dullness or antagonism.

It is said to be a rare thing for a party to return home with the same regard and respect for each other with which they left home. This is admitting that one or more members of the party were natural, and, because natural, ill-mannered and selfish. The one place where so-called company manners need constant airing is when traveling in a party. Nervousness is entirely out of place, and destroys comfort. The best traveling companion is the one who possesses the greatest powers of adaptability; the one who can eat bread and butter if personal dislike makes the other food unattractive; the one who can find pleasure in that which gives pleasure to the rest; the one who has no personal prejudices that cannot be forgotten when the occasion arises.

Each member of a party traveling together is bound to find a balance in favor of the advantages offered by the route, the hotel chosen, the people met. The easiest thing in the world is to find fault; and it is like the spread of an epidemic—having gained a slight foothold, no one can prophesy where it will end.

See only that which is best in each; give only that which is best in yourself; and remember that in a traveling party each individual is but a part of a whole, whose happiness and comfort, as well as development, depend on how faithfully each has contributed his share toward accomplishing the ends for which the whole was formed.

—*Christian Union.*

### THE ABIDING GUEST.

THERE are few busy mothers and heads of households who do not shrink from the guest who lingers. Every year the cares of family life multiply, and mind and heart are taxed to meet the demands of duty in the various departments of the work of the home. When the ordinary guest comes, his entertainment, though it may be a pleasure, is also an added care, and if he remains too long, may become a burden. The household machinery which has all been geared and tightened up anew for his reception, presently shows a tendency to loosen and jar in the old ordinary way. Children and servants grow weary of being kept on their best behavior, and show a disposition to remissness which is the natural reaction after effort. All these facts and difficulties we seek to hide, if possible, from the guest. We would have him suppose that our house was always kept in just such order; that our table was always supplied with just such delicacies, and served with the promptness and smoothness which has been apparent to him; that our children always looked as immaculate and behaved as well as they do under his eye. And so when familiarity has begun to remove the restraint, and things begin to go back into their old accustomed grooves; when servants begin to grow careless and children imperious, and the house to need the never-ending renovating and straightening out, we begin to long for the departure of even the most welcome guest. We cannot bear to have him become acquainted with the difficulties and unpleasantnesses that we have to meet and overcome, and which we wish to encounter without being observed or criticised. Our impatience, our weariness, our often unwise action, our failures in the daily work of life, we wish to have remain undiscovered by the guest whom we have welcomed and sought to honor; and so we rejoice when he departs, and we may once more act and work without the sense of restraint which his presence imposes.

Sometimes, however, it is our privilege and good fortune to receive and welcome a guest whose presence is such a benediction in our home that we could wish it might never depart. There are friends whose companionship is constant inspiration and strength and encouragement. Their hearts are so full of love and kindness and appreciation and sympathy, that we have no disposition to hide from, but rather to confide to, them our difficulties, sorrows, failures. Our weakness finds comfort in their strength; our impatience, in their patience; our unwisdom and folly, in their broad,

calm views of life; our irritation over trifles, in their serenity and faith that all things will work for good. Their observation of our conduct under circumstances of trial and irritation, does not burden or chagrin us, but is helpful and cheering because we feel that they understand and appreciate our difficulties. When such a friend and guest departs, we often feel an unutterable sinking of heart and loneliness of spirit, as though some vital force had been taken out of our lives; and life and duty seem dreary and hopeless in the absence of that inspiring, loving, strengthening, hopeful influence and personality.

When such a bereavement and loneliness fall upon the heart, there comes to us from the sacred word a message that may bring divine comfort. Jesus said: "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Here is the message of a guest who will come and abide with us. As we think upon and recall the account of his life and words upon earth, would we not think it joy and strength, no matter what the condition of our homes and households, to have him come and abide with us? When we awake in the morning, and our first feeling is that of utter shrinking from taking up the duties of the day, to which we feel so unequal, would it not be a thought of deepest comfort, "Jesus is here"? He knows how oppressed and sad I feel; he will go with me into that forbidding, burdening kitchen; he will help me to be patient with, and to instruct kindly, that neglectful servant. He will understand the causes of my failures to keep my household up to the mark I would desire. He will help me to be patient with the tardy and irritable members of my family; he will give me patience with this teething, fretful baby. With him present, I shall feel that it makes little difference that my house is poorly furnished, or that my neighbors are indifferent and neglectful. With him as an abiding guest, life and duty are transfigured. I can restrain the hasty word, banish the unkind or complaining thought, and rest my weary heart in the consciousness of his presence and loving sympathy.

To you, O busy, burdened mother, comes today this divine message. Prepare your hearts and your homes for this abiding guest, who waits seeking for admittance. Love him, keep his words, and he shall abide with you forever, your comforter, counselor, and friend.—*Helen E. Starrett, in Interior.*

—All of us love those whom we cannot help loving; but not all of us love those who are without lovable traits. Yet the divine call to us to love, is a call to love those who need our love, rather than those who deserve it. The command to love our neighbor, is a command to love him who is our neighbor, whether we want him to be so or not. As George MacDonald says: "A man must not choose his neighbor; he must take the neighbor that God sends him." Yet many a man prides himself on his Christian love toward those whom he deems lovely, especially if he thinks they love him. It is in rebuke of this standard of loving, and in commendation of a better one, that Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. . . . If ye love them which love you, what reward have ye? do not even the publicans the same?" And the standard that Jesus holds up, is the standard for all of us.—*S. S. Times.*

—Attainments are never so well exhibited as when they exhibit themselves. The attainment ought to show the man, not the man the attainment. A small man is generally anxious to show all the size that he can; but a great man's size is seen without his effort to show it. Morally, a Christian ought to be the biggest of men. If he is a man of the Christian size, it ought to show for itself. Any one ought to be able to recognize a Christian on very short acquaintance.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

"SO SEND I YOU."

THE night lies dark upon the earth, and we have light;

So many have to grope their way, and we have sight;  
One path is theirs and ours—of sin and care,  
But we are borne along, and they their burdens bear.  
Foot-sore, heart-weary, faint they on their way,  
Mute in their sorrow, while we kneel and pray;  
Glad are they of a stone on which to rest,  
While we lie pillowed on the Father's breast.

Father, why is it that these children roam,  
And I with thee, so glad, at rest, at home?  
Is it enough to keep the door ajar,  
In hope that some may see the gleam afar,  
And guess that that is home, and urge their way  
To reach it, haply, somehow and some day?  
May not I go and lend them of my light?  
May not mine eyes be unto them for sight?  
May not the brother-love thy love portray?  
And news of home make home less far away?

Yea, Christ hath said that as from thee he came  
To seek and save, so hath he, in his name,  
Sent us to these; and, Father, we would go,  
Glad in thy love that thou hast willed it so  
That we should be partakers in the joy  
Which even on earth knows naught of earth's alloy—  
The joy which grows as others' griefs grow less,  
And could not live but for its power to bless.

—R. Wright Hay.

### THE RESULT OF MISSIONARY ZEAL.

LOUIS HARMS was the son of a clergyman in Herrmansburg, Germany, a country town, about forty-five miles south of Hamburg. His father died in 1848, leaving him, at the age of forty, in charge of the congregation over which his father had presided since 1817. The son was well educated in the Oriental languages, and what was better still, had simple, child-like faith in God. His preaching was of the plainest nature possible, being confined to the burning truths of the Bible; but he exerted a power upon his hearers that none in that region had ever been known to have before.

Not satisfied with the ordinary routine of labor assigned him, he soon instituted a school where might be educated those who desired to engage in missionary work. In one year from the time he became pastor of the church at Herrmansburg, he had twelve of his members engaged in a four-years' course of training for missionary work. There were other schools not far away, designed to do the same work; but he did not dare to trust the members of his church where so much skepticism was to be found. How to do the work himself he hardly knew, as both he and the pupils were poor. But they all engaged in manual labor, as the way opened, and so managed to acquire the means needed with which to carry forward the mighty plans he had conceived.

Upon the pupils' gaining the requisite knowledge, Pastor Harms proposed to send them among the Gallas, a savage race of murderers in North-east Africa. But just then an unforeseen difficulty presented itself—no way was open for them to reach the field of their intended labor. Pastor Harms went to the docks, and searched among the ships, but in vain; he wrote to missionaries, but received no reply. Some one suggested that he build a ship, but he had no money. He was nearly beside himself. Finally in his distress he laid the whole thing in the hands of God, and moved forward as though everything he needed was assured.

His efforts in due time resulted in producing the brig "Candace," which was built at Harburg, on the Elbe River, just opposite Hamburg. Everybody in his parish was interested in the building of "our ship." The farmers brought loads of produce to sell, and the women and children worked to earn something with which to help along the enterprise. Everybody was as busy as a bee. When the vessel was ready, two of the twelve missionaries had died, and two others had proved unworthy of the place. The

remaining eight were ordained to their work, and, with eight colonists who were to accompany them, went on board the vessel, escorted by a throng of people singing that inspiring old hymn composed by Luther, which begins,—

"A strong tower is our God,  
A good defense and weapon."

Oct. 28, 1853, the anchor was hoisted, and the vessel was borne down the Elbe, and out to sea. In less than three weeks from that time twelve more young men were in the school as candidates for the missionary field. One of the number was wealthy, who not only gave himself to the work, but gave his estate also. Then the mission owned a farm, which by careful tilling supported all the candidates during their studies.

But as the work grew, it called for greater outlays, and a missionary journal became necessary by which to keep the interested ones at home informed of the progress of the work abroad. In the initiatory number, which appeared in 1854, the editor tells what so many others have felt, concerning the work laid upon him. He said:—

And now I hear many a sigh, and words like these: "So many missionary magazines already, and here is another! What folly!" Dear friend, if you sigh over this once, I do ten times, for you only read it, and when you lay it down your trouble is over. But I must write it, every month a new one, though loaded with work enough already. Believe me, I would drop it if I dared, and if you ask, Why not dare? I answer, "The love of Christ constraineth me." Ever since the work began I have been urged to this, and when I have shaken it off as one shakes the rain from his cloak, it only rained the harder till I was wet through; so I publish that the rain may cease, and, indeed, I would have no love for Christ or for his people if I did not. So in the name of our God let it begin, and may our blessed Lord say Amen, and grant me strength for the work.

After an absence of two years, the missionary ship returned, and took twelve missionaries, with attending colonists, to their field of labor. In eight years she had distributed at eight missionary stations 100 settlers, besides being chartered in the meantime enough to pay a large share of her running expenses. The journal has since reached a circulation of 14,000 copies, and has created a wide-spread sentiment in behalf of missionary labor. But how was all this accomplished? Surely not by the people withholding from the work the means intrusted to them, or by sparing themselves in the sacrifices demanded of them. On the other hand, it was done by the blessing of God attending the consecrated efforts of a faithful church, directed by the thoughtful zeal of a devoted minister. God is just as willing to help now as then. He stands waiting for the responses of professed truth-lovers to his everlasting "Go ye," when he will "do valiantly" in their behalf. Already the work in which we are engaged makes demands of many who have not heeded them. Some hold on to their earthly treasures while missions languish. Others bury their talents in the earth for lack of real faith in the final result of the message. But how long will this state of things continue? May the time hasten when every one, old and young, will be ready to engage heart and hand in the work God would evidently have them do.

J. O. C.

### THE SCANDINAVIAN MISSION.

SCANDINAVIA embraces Norway, Sweden, and Denmark, and has a population of nearly 9,000,000. The Lord has greatly blessed the work in this mission. It is now about twelve years since Bro. J. G. Matteson left this country to open up the work there. The result of the effort shows a good and well-equipped publishing house at Christiana, three organized Conferences, twenty-six churches, and nearly 1,200 Sabbath-keepers. There are three tents in use this season, one in each country, and they all report a very excellent interest. About fifty canvassers and Bible workers are engaged in the work this summer. Last year they sold about \$10,000 worth of publications. The brethren there raised \$2,711 last year for the support of the work. This amount, considering the circumstances, shows a deep in-

terest in the work and a large amount of sacrifice. The average workingman's wages is from fifty to seventy-five cents per day, while the expense of living is about the same as here.

In these northern countries the people are simple in their habits, and show great respect for religion. This makes them an excellent field for missionary operations. We have now seven ministers in this field, but we ought to have more than three times that number. There are many and very favorable openings. The calls that come for help are almost distressing, but it is impossible to answer them, for we have not the men to send; and if we had, we have no funds to meet the expense. One year ago a most urgent call came from a sister far up in the north of Norway, who said she could not take No for an answer. We hardly knew what to do, but we dared not refuse the call. We were at Christiana, and Bro. Brorson was just ready to start for Denmark; but we decided that he should first answer this call, and then go to Denmark. He immediately started for the North, but instead of staying a few days, he found such an interest in that part of the country that he remained six months, and left fifty keeping the Sabbath, a few of whom had begun to do so before he went there. Six brethren and sisters attended our mission school at Christiana last winter, from this part of Norway. This illustrates what might be done in many places if we had more laborers. But we need means as well as laborers. If we had money in the treasury, could we not pray with more faith that God would raise up laborers? Do not forget the first-day offerings. They are used for just such purposes as this.

We are also in the greatest need of schools in Scandinavia. The common schools there are very unfavorable for our children and youth. They hold six days in the week, and it is quite difficult to get our children released from attending on the Sabbath. The keeping of the Sabbath alone creates a demand for a school, to say nothing of the many other reasons that are apparent to every one. But such an enterprise is attended with expense, as every one well knows. And our brethren there cannot raise the amount necessary to establish and carry on these schools? But how can we get along without schools? The field is destitute of laborers, and where shall they come from if we have no means of educating? We have young men and women who might be fitted to fill important places in the work, if we had the means with which to educate them. But what need we say more? We feel it our duty to set these things before our people, that they may comprehend the situation and what is demanded at our hands. Now, I have made mention of only one mission field; and what I have said of this one, no doubt illustrates many others. Surely we ought to appreciate the situation, and feel our responsibility.

O. A. OLSEN.

### FACTS ABOUT ROME.

ROME has doubled her population during the last fifteen years. The present rate of increase is 30,000 a year. The Catholic Church has crowded the city with schools as well as churches. In 1870 there were only five Catholic seminaries in Rome for the training of priests. Now there are fifteen Italian seminaries, two French, three American, one Armenian, one Bohemian, one German, one Greek, two English, one Irish, two Scotch, one Polish, one Asiatic, one Oriental, one Belgian, one Illyrian, two Teutonic, and five Jesuit; in all, forty-one. In 1877 there were twenty-two monastic houses in Rome; now there are 128. In 1870 there were only nine clerical schools in Rome; now there are 117, wholly in the hands of priests, friars, and nuns. Out of a population of 405,366, there are 26,428 children in the communal schools, 18,743 in the clerical, and only 384 in the evangelical and Jewish. Thus Rome sits a queen in the lap of the Church of Rome, and notwithstanding the



fact that all temporal power has been shorn from that church, it presents the singular spectacle of "decay in its roots and new life in its topmost branches."

W. A. C.

## Special Mention.

### NEGRO FANATICISM IN GEORGIA.

THE latent superstition which finds a congenial dwelling-place among the ignorant and degraded colored population of certain portions of the South, gave a very visible manifestation of its presence recently down in Georgia. A New York paper gives the following account of some of the strange occurrences which it occasioned:—

There has been an extraordinary outbreak of superstition and fanaticism in the Georgia Midlands. A white lunatic suddenly proclaimed himself to be the Messiah re-appearing on earth to establish his kingdom, and a profound impression was left upon the minds of a group of ignorant negro followers, who listened with awe to his incoherent preaching. When he was lodged in jail at Milledgeville, a black messiah, as mad as the traditional March hare, took up his parable and affirmed his own divinity in blasphemous outbursts, to which a motley throng of awe-struck negroes responded with frenzied exclamations. The second messiah had been justice of the peace, and possessed considerable authority over men of his own color, although he was known to be a lunatic. He was arrested while encouraging his disciples to offer human sacrifices on a deserted plantation, and was carried off to the Hinesville jail. The negroes in their cabins surrounding the grass-grown ruins of the stately Walthour mansion, burned during the civil war, were by this time in a state of hysterical excitement. They gathered about two huge live-oak trees, singing hymns, drinking whisky, and awaiting with superstitious dread the advent of the next claimant for divine honors. When Shadrick Walthour, once a slave on the plantation, declared himself to be King Solomon, armed with a divine commission to release all the prisoners confined in Hinesville on charges of lunacy, his subjects knelt before him in ecstatic reverence. His fame was rapidly noised abroad, and hundreds of negroes from the surrounding country congregated at Walthour to pay homage to their new sovereign. By day-light his majesty was on exhibition in a tent, often, it is to be feared, royally drunk. At night wood fires were lighted in the open air, and about the crackling blaze Solomon's loyal subjects sang, prayed, danced, and slept. The king's short reign closed with a mad rush for the Hinesville jail, where the lunatics were to be liberated. He had promised to attest his divinely-appointed commission by many miraculous signs and wonderful works, and had called for fifteen volunteers to attend him in his triumphal progress. With pomp and revelry the king and his retinue swept out of camp, and took up the march for Hinesville. Sixteen swarthy warriors started with him; but in the course of the journey of ten miles, ten fell out. The king, with his faithful guard of six, appeared before the prison, and sought to perform a miracle, but no mighty work could he do. The marshal arrested the seven negroes, and clapped them all into jail, lodging Solomon in all his glory in the cell adjoining that in which the black messiah was swearing like a Hessian trooper of revolutionary days. The direful news was carried back to his court by the stragglers who had prudently halted by the way-side, and a candidate for the vacant throne instantly appeared. This time it was the Queen of Sheba, with two dusky attendants wielding palmetto fans and adjusting the folds of her raiment, which consisted of a soiled cotton sheet and a new pair of men's socks. She assumed no responsibility for miracles, was less aggressive in her idea of sovereignty, and passed the time in prolonged trances, during which she visited heaven, and communed with spiritual powers. Scriptural characters multiplied after her reign began, two Nebuchadnezzars being found eating grass in the fields, a King David arising for judgment, and Satan himself, coiling himself up in the branches of a live oak. Indeed, so contagious was this spirit of Biblical impersonation that all the leading rôles in the drama of Israel were in a fair way to be enacted, when a sheriff's posse appeared upon the scene to break up the encampment.

The superstitious negroes are not by any means the only ones whose ranks give birth to these gross religious impostures. There appears to be almost an epidemic of false messiahs, and not only the ignorant and superstitious, but many persons of seeming intelligence, are drawn into the deception. When such glaring and flimsy frauds find ready dupes even among people of seeming intelligence, the power which will attend the last and crowning deception of this nature, when Satan himself is transformed into an angel of light, can

readily be perceived. Such occurrences present to our view the fulfillment of the prophecy of our Saviour, that there should arise false Christs and false prophets, who should deceive, if possible, even the very elect.

### ENGLISH AND WELSH DISESTABLISHMENT.

THE disestablishment problem in Great Britain divides itself into three sections—a fact due to the diverse features of the question presented by England, Scotland, and Wales. Disestablishment in Scotland has, of necessity, nothing to do with disestablishment in England. The state church in Scotland is not Episcopal but Presbyterian, and as all the rest of Scotland is virtually Presbyterian of some shade or other, the religious warfare there is an internecine conflict between Presbyterians. The principle fought for, of course, is the same as in England. Welsh disestablishment, again, is not agitated for on the same grounds as in England. In England, the battle will have to be fought out on the question of sheer principle. The Church is powerful there, and in a majority, and the attachment of a large class of the people to it cannot be denied. But in Wales, it is only the Church of a small minority, and it is a church which, through its alliances with the landlord interest and its persistent opposition to all attempts at reform in Wales in the past, has made itself hateful to the mass of the nation. Besides, it is a standing argument of Welsh Liberationists that the established Church in Wales is an alien church. It never had any pretensions to call itself the Welsh Church, and is in reality only the Church of England in Wales—a designation which in itself stamps the anomaly of its claim to being the national church of the principality. When a church is the church of a minority and a church out of sympathy with the national life of the people, the arguments against the principle of a state church—strong though they be in themselves—become overwhelmingly forcible.

The next step in the great anti-Church warfare will, undoubtedly, be the disestablishment of the Church of England in Wales. This is the aspect of the question upon which all Liberals now lay most stress. It constitutes a demand in favor of which Wales has persistently declared by an overwhelming majority. Even in the present Conservative Parliament . . . a motion in favor of Welsh disestablishment was only lost by a majority of eighteen. This means in the next Parliament—for nobody now doubts that the next Parliament will be Liberal—a substantial majority against the Church. The Church in Wales is doomed; and none know this better than its own advocates, who are now making heroic efforts—and, it must be confessed, with much success—to strengthen their position in the towns, that they may obtain from commerce a voluntary supply of revenues which have hitherto been drawn from the unwilling tillers of the soil. Unwilling, indeed, has the Church, to its cost, recently found some of these tillers of the soil in Wales. The most remarkable phase of the disestablishment agitation has been what has become known as the Welsh Tithe War. Some intrepid farmers in North Wales, tired of listening to vapid talk and of waiting for a relief that never came, took into their heads that they would refuse to pay the tithes which went to support the established church, unless they obtained a very substantial reduction in the amount to be paid. These men very naturally argued that the country rectors ought not to be allowed to draw in a time of agricultural depression the amount of tithe which had been fixed in days of agricultural prosperity. In this way, the farmers took the work of disendowment into their own hands, and brought the uncertainties even of state-appointed incomes very close home to the minds of the rural clergy. As many of the parsons proved as obstinate as the farmers, collisions ensued; and in many parishes tithes were collected by means of auctioneers surrounded by im-

posing body-guards of police and military. Wales has not been so convulsed since the famous Chartist riots; and, like most public commotions, the Tithe War has succeeded in advancing the disestablishment question several stages.

Inevitable as the doom of the establishment in Wales seems to be, it is not quite so certain what its fate in England will be. The introduction of a measure to disestablish the Welsh Church will, of necessity, raise the question with regard to England. The Church, be it remembered, is the Church of England in Wales. The Welsh bishoprics are all under the jurisdiction of the province of Canterbury. Thus, in disestablishing the Church in Wales, Parliament cannot help treading on the toes of the Church in England. At the same time we do not believe that English disestablishment will be brought about in the near future.—*Interior*.

### THE CHINESE EXCLUSION ACT.

THE Chinese question bids fair to be one of burning importance in the coming autumn, when it will be re-opened, and when a number of persons who have had nothing to say on the subject hitherto, will come forward and insist upon being heard. Hitherto the Pacific States have exclusively had the floor, but now those of the East will raise their voices, and, from all indications, pretty loudly. The Chinese exclusion act, while perfectly satisfactory to California and neighbors, never was wholly so, it seems, to various interests, of business and religious character, in the East. The missionary societies report having found themselves crippled in spreading the gospel in China, and American commerce, also, is suffering. The New York Chamber of Commerce will take action this fall to have the exclusion act repealed, and will be supported by similar bodies in Philadelphia and Baltimore. Among those particularly unfriendly to the law is C. P. Huntington, whose steamship business has been greatly injured by it, and there are others nearly as well known who make complaint of an enactment that has been aimed directly at their pockets, although, of course, undesignedly. The missions may be supposed to be governed by less selfish motives than the business men, and to have the spiritual welfare of the great country of China wholly at heart. The Chinese will not accept Bibles or listen to sermons from those who at home make such discrimination against them, and accordingly the number of conversions of late has not been encouraging. American religious work has languished in the Flowery Kingdom, and the reports home are not of that bright character they formerly were. The Pacific States will certainly not listen patiently to the proposition for the repeal of a law for the passage of which they fought so hard. Even under the many difficulties presented, the Chinese are making an immense headway there, and are slowly but surely growing rich and powerful. The whole matter of exclusion bids fair to be re-opened and contested at an early day with energy and bitterness. The clergy are almost unanimous in favor of a repeal, and their influence counts for no little.—*Baltimore News*.

### NATIONAL WAR-DEBTS.

M. G. MULHALL, the distinguished European statistician, is authority for the following figures: The total national debt of the world in 1713 was \$595,000,000; in 1763 it was \$1,414,000,000; in 1793 it was \$2,845,000,000. By the year 1816, through the great wars of Bonaparte, it had risen to \$7,185,000,000; in 1848 it was \$19,150,000,000, and by 1884 it reached the enormous aggregate of \$27,155,000,000, of which vast sum all but about 3,000,000 is incurred by Europe alone.

—It is reported that foreign scientists have discovered minute diamonds in meteorites found in Siberia.

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 27, 1889.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.  
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
EDITORIAL CONTRIBUTORS.

## THE KALAMAZOO CAMP-MEETING.

It being our privilege to be present two days of this meeting, Aug. 17 and 18, we can speak of some of the features of these two days only.

The meeting was much larger than was anticipated, as it was only one of three meetings of this kind held in this State this year, and designed more particularly for the southwestern portion of the Conference; yet it was something more than half as large as the general State meeting at Grand Rapids a year ago.

The weather was delightful, the camp was pleasantly located in a portion of the Fair Grounds, and a cheerful and good spirit prevailed among the brethren and sisters assembled.

The attendance from the city was not large. This was owing to some extent, perhaps, to the fact that the people were wholly unacquainted with our methods of conducting such meetings, and did not feel interest enough in such occasions, as they understood them to be, to call them out. We so judge because many who did come on to the ground were heard to express an agreeable surprise at the pleasantness of the situation, the systematic arrangement of the camp, the good order maintained, and the general air of sincerity and earnestness that pervaded all the exercises. As the people thus received new impressions, we believe a meeting held there next year would secure a larger attendance from the city and surrounding country.

On Sunday as large a congregation gathered in the tent as could well hear the speakers, and a large proportion of these were those not of our faith, as many of our own people gave them their places. As far as we have learned, and could judge, the meeting made a good impression on those who attended.

On Sabbath afternoon, after a powerful appeal from sister White to backsliders and the unconverted, about 125 came forward for prayers; and for these and different divisions of the congregation, revival work was carried forward successfully till the close of the Sabbath.

The preaching was of that nature which is generally denominated "practical," that is, was confined to such themes as are more general in their nature, and more commonly met with in the religious world. That this was altogether the best plan, we are not prepared to say. This was the first camp-meeting we ever attended wherein outsiders came and complained that they had not been able to learn some of the reasons of our distinctive faith. Two gentlemen from the city told us that they had understood that the two distinguishing points of our belief were the observance of the seventh day as the Sabbath, and the soon-coming of Christ; that they had attended a number of the meetings, but as yet had not been able to learn any of the reasons why we held such a faith and practice; and they wanted to know if our speakers did not make these points prominent topics. The best we could do under the circumstances, was to refer them to publications, and invite them to read. One object of locating camp-meetings near large cities being to call out many who are not acquainted with our belief, it would seem appropriate, as it has been customary in times past, to devote a certain portion of the time to such doctrinal points as might be thought important for them to hear.

One specially encouraging feature of the occasion, was the children's meetings, which were largely attended and full of interest. Of other features of the meeting, and its results, those who

remained to its close will be able to speak more fully, as we trust some of them will do.

## THE POPE DESERTED.

SUCH is the heading of a lengthy article in the Detroit Daily *Tribune* of Aug 19, 1889, copyrighted by the New York Associated Press. It sets forth at length the significance of late movements among the crowned heads of Europe, and the general features of the league which has been formed between Germany, Austria, and Italy, with the promised naval co-operation of England in case of necessity.

Much has been said of the truckling, in recent years, of Bismarck to the papacy. But now a turn of the political kaleidoscope brings up a new combination which throws his interest in another direction, and he just as easily drops the papacy for a new alliance. Through his influence the Austrian minister at the Vatican was ordered to recommend the pope to rely on the friendly intentions of the king of Italy; and in the face of the desertion of Austria, says the correspondent, "the pope's departure from Rome is impossible."

In reference to Bismarck's new position, the article says: "Prince Bismarck must have counted the cost of his unfriendly diplomacy toward the Vatican, balancing the increased Centrist hostility against the weakening of the triple alliance. He preferred an intensified feud in the Center party to the risk of losing Italian co-operation." Thus the papacy seems to be merely the political foot-ball of the powers of Europe.

While the immense strength of the new coalition is thought by some to be an assurance of the continued peace of Europe, that all depends on the way in which that power is used. On this point we find the following significant remarks: "The question now becomes prominent how the league will use its tremendous strength. Russian papers, recognizing the formidable character of the league, predict that Bismarck, having formed the mightiest coalition ever seen, will hasten to settle scores with Russia and France."

Thus the pent-up prophetic winds of war and strife are struggling to burst their barriers. How long will they be held? That depends upon the progress of a movement which the world overlooks, and cares nothing for—the accomplishment of the Lord's work in the earth. For when the servants of God are sealed, then all divine restraint will be removed from every element of strife and destruction. Rev. 7: 1-3.

## BIBLE READING ON THE SANCTUARY.—NO. 4.

### The Cleansing of the Sanctuary.

1. WHERE was the service on the day of atonement performed?

In the second apartment, or most holy place, of the sanctuary; and this work of making the atonement, or cleansing the sanctuary, was the only work that was performed therein. Lev. 16:2; Heb. 9:7.

2. What did the high-priest first do, before making an atonement for the people?

He made atonement for himself and his house. Lev. 16:5, 6.

3. Why was this?

Because being himself a sinner, he must first become free from his sins, before he could properly typify Christ in making an atonement for the sins of the people.

4. Does this part of his work find any counterpart in the antitype?

It does not; for Christ being ever without sin, has no occasion to present an offering for himself. Here is one of the features in which the law had a shadow of things to come, but "not the *very image* of the things." Heb. 10:1.

5. What did the high-priest then do?

He presented two goats which he had received from the congregation, for a sin-offering, before the Lord, at the door of the sanctuary, and cast lots upon them, setting apart one for a sacrifice, and the other for a scape-goat. Lev. 16:7-10

6. The goats having been set apart by lot to their respective offices, what did the priest then do?

He killed the goat that was for the Lord, a sin-offering for the people, and carried his blood into the most holy place, and sprinkled it upon the mercy-seat and before the mercy-seat. Verse 15.

7. What was the effect of this service?

It reconciled, or cleansed, the place, and made an atonement for all the people with respect to their transgressions in all their sins. Verses 16, 20.

8. What was the mercy-seat upon which the blood was sprinkled?

The cover of the ark, beneath which reposed the tables of God's holy and immutable law. Ex. 25:21.

9. Why was it called "the mercy-seat"?

Because there mercy and truth met together, and righteousness and peace kissed each other. Ps. 85:10. There mercy had its seat. The blood sprinkled upon it testified to the law that its claims had been met; and through that blood consequently the sinner found mercy. It was not the seat of the high-priest. The expression we so often hear that "Christ is still upon the mercy-seat," betrays a great misconception of the mercy-seat and its uses.

10. With reference to what was the service in the most holy place performed?

With reference to the law of God beneath the mercy-seat in the ark. That law had been transgressed, and consequently had claims upon the people as sinners. The service was to satisfy these claims, and let the people go free.

11. What was done in the holy place of the sanctuary, while the priest was in the most holy place?

Nothing; for no man was to be in that apartment while the work of atonement was going forward in the most holy. Lev. 16:17.

12. How, then, did a person find mercy for sins committed on the day of atonement?

By complying with the conditions (Lev. 23:27) they secured an interest in the special offering of that day, which the priest presented in the most holy place, and which was for all the people. Heb. 9:7.

13. When the high-priest had completed his atoning work in the sanctuary, what did he next do?

Having satisfied by the atoning blood the claims of the law in reference to all the sins in the sanctuary, the priest bore them out to the door of the sanctuary, where the live goat was, and placing both his hands on the head of the goat, confessed over him these sins. Lev. 16:20, 21.

14. Where did this place these sins?

The last text quoted says expressly that it put "them upon the head of the goat."

15. How long had these sins been accumulating? Through the entire year.

16. Had the people been pardoned of these sins? Certainly they had.

17. What does this fact show relative to the effect of pardon upon sin?

It shows that pardon does not destroy sin. Pardon is simply the removal of sin from the sinner, so that it no longer stands to his account. But it still remains to be expiated by some other party than the sinner. We can easily trace this process in the type. Thus a person broke God's law, and thus became guilty of sin. He then brought his offering, and confessing over him his sin, transferred it to the victim. In the blood of that victim it passed into the sanctuary. From the sanctuary it passed to the priest when he made the atonement on the tenth day of the seventh month; and the priest bore it from the sanctuary, and placed it upon the head of the scape-goat.

18. Who received the benefits of the service on the day of atonement?

Those who complied with the conditions, and afflicted their souls. Lev. 23:27, 29.

19. The live goat having received the sins of the people, what was done with him?

He was sent away by the hand of a fit man into the wilderness, and there left to perish. Lev. 16:21, 22. With the goat the sins also perished, and that made an end of them.

20. In what condition did this leave the sanctuary and the people?

Free from sin. Their sins had then been atoned for, remitted, and put away.



21. How often was this round of service completed?

Once a year.

22. What was its nature?

It was only a type or shadow. The blood of animals could not take away sin; hence no sin was really removed by any or all of that ceremonial service in itself considered. But that was a means ordained of God through which men were to manifest their faith in a Redeemer to come; and a faithful compliance with this arrangement secured to them an interest in Christ's work, just as much as a compliance with the conditions of the new covenant secures it to us. To say, therefore, that the old covenant made no provision for the forgiveness of sin, is to deny the relation of its offerings to Christ, as type to antitype.

23. Unto what did Paul say that the priests connected with the earthly sanctuary served?

"Who serve unto the example and shadow of heavenly things." Heb. 8:5.

24. Whose ministry, then, did the ministry of these earthly priests prefigure?

That of Christ in the greater and more perfect tabernacle in heaven. Heb. 9:11, 12. That is, so far as human services can represent the work of the Saviour, so in every essential particular he performs a work answering to that of the priests on earth, in connection with the earthly sanctuary. He receives confession from the penitent sinner; he pleads for him his blood; he transfers his sin to the sanctuary on high; and he carries on his work till finally he enters the most holy place, makes the atonement, and cleanses the sanctuary of which he is minister above, as the priests cleansed the sanctuary here on earth. Then the work of salvation being done, he will take his position as king, and establish that kingdom of which there shall be no end.

#### WORKING TO DEFEAT PROPHECY.

THE word of prophecy is infallible. As the word of God, it remains steadfast, unaffected by any perturbations of nature or humanity. "Heaven and earth shall pass away," said Christ, "but my words shall not pass away." Its utterances are absolutely certain of fulfillment. No prophecy of God's word has ever failed, and no believer in that word can have the slightest doubt that not one of them ever will fail. "The Scriptures cannot be broken."

Of this truth no people should be more fully aware than Seventh-day Adventists. Upon it stands or falls the work which has separated and distinguished them from the balance of the religious world. Upon it they have staked time, energies, means, and reputation. How inconsistent, therefore, would it be in them to endeavor to defeat any of the prophecies, the fulfillment of which they are preaching! Yet just this they are often represented as doing. The interpretation placed by them upon the prophecy of Rev. 13:11-18, points out its fulfillment in the enactment of laws in this country for the enforcement of religious observances. Yet Seventh-day Adventists are earnestly working, apparently, to prevent the enactment of such laws, and to arouse public sentiment against them. This has been pointed to as a glaring inconsistency in their course.

We affirm, however, that there is no inconsistency here, and that such efforts are as eminently proper as though the prophecy of Revelation 13 had never been written. We take this view for several reasons:—

1. No Christian can be unmindful of the words of Christ: "Whatsoever ye would that men should do to you, do ye even so to them." To practice this rule requires that we should do all in our power to bring the light of truth before others, without regard to the results, be they foretold or otherwise.

2. Some of those to whom the light is thus brought, will receive it, and escape the calamities which would otherwise overtake them. Who these may be we do not know, and we must work according to the inspired directions: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The truth must be set before all,

just as if it were to meet with universal acceptance.

3. The fact that the Scriptures have prophesied this union of Church and State is not to be regarded as a decree from God that such a baneful thing must take place. God never decrees the existence of moral evils. On the contrary, every such thing is in direct opposition to his will. There is not, therefore, any omnipotent force back of this movement which renders its consummation inevitable. It comes rather as a result of circumstances which, so far as we know, are largely or wholly subject to the control of forces within our reach. To what extent may not the evil which is coming be due to a failure in duty on the part of God's professed people? Had his people always proved faithful to the duties he has laid upon them,—had they done just as he would have them, and as they were in duty bound to do,—how many dark prophecies which we now read in the word of God would never have had need to be written?

4. But aside from all considerations of duty, this message of warning and opposition to religious legislation *must* be given, for it is itself a matter of prophecy. It is the proclamation of the warning message of Rev. 14:9, 10, which follows the message announced in verse 6 to "every nation, and kindred, and tongue, and people." It can no more fail to be given than can the prophecy of the preceding chapter fail in foretelling the evil which we now see impending over our land; and, doubtless, should human tongues now hold their peace, the very stones would immediately cry out, rather than that the warning sound should cease.

It is therefore a narrow and superficial view of our work which discovers such an inconsistency as that to which we have alluded. Seventh-day Adventists are not working to defeat prophecy, but to fulfill it.

L. A. S.

#### THE MIDNIGHT SUN.

WHILE visiting the brethren in Northern Norway, we had the privilege of seeing the midnight sun. The question is often asked how the Sabbath can be kept where it is six months day and six months night. Well, the only answer which can be given is, that there is no such place where people live. But in the northern part of Norway the sun is seen for a number of weeks for twenty-four hours. Then there is a certain time during the winter that the sun does not rise. It is a fact also that in this country there are over 100,000 people, who live and carry on business the same as they do in the United States or in any other part of the world. About the 22nd of June is midsummer in Norway; that is, this is considered the longest day when the sun sets. But this varies in length, as it does in other places, until you arrive in the northern portion, where it does not disappear from sight. Many parties of tourists have visited these parts, and then failed to see what they came for because it was cloudy or foggy. We heard of one party that came from England in 1886, 1887, and 1888, without seeing the desired object. They finally went home the last time with a feeling of great disappointment, almost ready to declare that no one ever saw it because they did not.

The North Cape is the point of land farthest north which is visited by tourists. But there is nothing to see at the North Cape only a barren rock, unless one desires to ascend the rock. It is described, however, as a promontory which makes a powerful impression. It is quite steep and difficult to ascend, is cracked and weather-beaten. It is an island on which no one lives except the Lapps who come there in the summer with their reindeer, for pasturage. On the boat we formed an acquaintance with a gentleman who had been there, and stopped a number of days. He found a hut in which he stopped nights. He said that in one day it would rain and snow and the sun would shine, within a few successive hours.

On our trip north to visit our friends, we took the boat at Trondhjem the 26th of June. We ar-

rived in the morning, and took the boat about twelve at night. The sun set at 10:14, and rose at 1:50. This gave us daylight all through the night. We arrived at Bodo the 28th of June. Here we saw the sun at midnight. It appeared as it does in a clear sunset when about half an hour or an hour high. The sky was clear, and there was no mist to prevent our having a full view. And so it was for three successive nights. It reached its lowest point about 11:30, when it began to rise slowly, and go toward the north. About two o'clock it appeared to be directly north. It continued on its onward course toward the east until, I should think, about four A. M., when it apparently began to ascend more rapidly over toward the west, perhaps it was a little north of west.

It did not seem much like night. As the boat anchored out in the stream, there were many people on the wharf waiting for its arrival, and there were quite a large number of small boats which came out to the vessel to take passengers ashore and to bring others to the vessel. Almost everything appeared to be alive and active. We went ashore, as our brethren lived here, and we were desirous of seeing them. The street was full of people, and we could see them coming from the distant fields. I asked a lady how she knew when it was night, or, in other words, when the day was gone. She looked at me in perfect astonishment that I should ask such a question. And then she replied as though she thought I designed to ensnare her in some way by asking such a question. "If I were on land," said she, "I could tell; but whether I can on the water or not, I do not know." I asked her how it was she could tell on the land. "Why," said she, "because I can see the sun." Then I asked a number of others the same question, and in every case they would look at me as if to see whether I was really in earnest or not. The question appeared so foolish to them. The truth is, as we were afterward informed, they tell when the day is past by the position of the sun in the heavens. Everybody in that section of the country knows this as well as it is known in America that it is night by the sun going out of sight. It is the same in the winter. There is darkness in every twenty-four hours. We have at the present time about forty here who keep the Sabbath, and they never think of asking when to begin the Sabbath any more than they would ask when to begin any other day.

The following we take from an almanac published at Trondhjem: At Bodo a part of the sun is seen for twenty-four hours from May 31 to July 11; at Tromso, where we spent three nights, it is seen from May 17 to July 24. This is a city of 6,000 inhabitants. At Hammerfest, which is said to be the most northern town in the world settled by civilized people, it is seen from May 13 to July 29; at the North Cape, the point of land farthest north which is visited by tourists, the sun is seen from the 10th of May to the 31st of July. In the winter season, the sun is not seen at Bodo from the 15th to the 28th of December; at Tromso, from the 25th of November to the 16th of January; at the North Cape, from the 17th of November to the 24th of January. We questioned many as to how they got along in the winter when they could not see the sun at all. They said that when they could see the light, they knew that it was morning and night as others did anywhere else. They have been so accustomed to reckoning in that way that they think nothing of it. It is true that some days when it is dark and cloudy they have to burn a light nearly all day, but they thought that during the year they did not use any more oil than is used where the sun sets and rises each day.

Near Tromso is some of the best farming land in Norway. It lies within about 150 or 200 miles of there. The summers are usually short—about three months. Their principal products are grass, barley, and oats. They raise many cattle and horses and sheep, and the horses are some of the finest I ever saw, with the exception that they are small.

The cattle, also, are small. Beef is cheap, worth about seven cents a pound. Butter is worth from fifteen to twenty cents a pound. When the sun shines in the day-time, it is quite warm, rather uncomfortably so; but when it is behind clouds, and the wind blows, it seems cold. For many hundred miles the snow is on the mountains, and remains there during the year. At one time we also came within a few miles of the glaciers, or mountains of ice. But on the shore the snow does not lie long at any time south of Tromsø. Those living at the foot of these mountains and hills have the purest snow water, as it flows down the sides of the mountains, during the entire summer. Sometimes it is seen coming down in torrents, and then it disappears behind rocks, and again it will burst out and run into the sea. The boat goes among the islands and amid the hills for quite a distance, and there is not a single ripple on the water. This makes the voyage a delightful one. Tourists' ships go to the most interesting places only. But the boat taken by us was one that supplied the stations, and took on passengers and freight. The number of stations put down on the book on the route from Trondhjem to Bodo, is forty-four; from Bodo to Tromsø, thirty-three; from Tromsø to Vadse, the farthest point north to which boats go, thirty-four. This is in sight of Russia. The entire distance is 1470 miles, with 108 stations and nine junctions where connections are made with other steamers running to other islands and stations.

There are at the present time forty Sabbath-keepers in this country who are known; and probably there are a few others of whom we have no knowledge. We heard of but one, however, who was in no way connected with us. But these people living in this country are far more intelligent and enterprising, if we may judge from what we saw, than many who live in those countries where they have far greater privileges. They appear to have, in a large measure, lost faith in the State religion, and are inclined to drift into infidelity. Many of these towns are over 100 years old. Until lately the emigration to America has been small, although there are many here who have once gone to America, but remained simply for a time, and then returned, preferring their own country. And, truly, this country is beautiful and grand in the summer. If some godly persons could give themselves to the colportage work and to laboring among the people in the summer season, we can but think a large harvest of souls would be gathered in the day of God.

S. N. II.

## EDWARD PAYSON.

In these days of spiritual declension, when even in the pulpit infidelity is being inculcated in various and fascinating forms, it is refreshing to look backward to a time when piety and faithfulness were exemplified in a consecrated ministry. Nothing more forcibly demonstrates that "Babylon is fallen," and that a most marked and important change has appeared in the professed ministry of Christ, and in the condition of the Christian world, than to compare most of the divines of the present day with the godly ministers of one or two generations since. It is safe to say that the rapid progress of the popular churches in a worldly direction,—in fashion, in love of earthly glory, in scientific skepticism, in the National Reform alliance of Church and State,—is being led on by the professed ministry of Jesus Christ. We are glad, indeed, that there are honorable exceptions who are seeking the good of souls committed to their charge. But large numbers stand ready to act as advance couriers in seeking popularity and the honor which cometh from men. They long to be among the great men of the earth, to be honored and admired. Their standard of piety is low. They seek to draw to their churches the proud and the rich, rather than the honest-hearted, or the poor "who are rich in faith." They walk with "velvety tread," all around the popular sins of their rich parishioners. Sin not being rebuked, raises its head boldly in the

church, and practices are tolerated which once would have astonished the faithful. The ministry are really responsible. The tendency to which we have alluded, has become more and more marked since 1844, when the second message of Revelation 14 was proclaimed. Previous to that time there were many godly, devoted ministers laboring with unselfish zeal to save their fellow-men. Among these was Edward Payson, of whom we will give a brief sketch:—

Edward Payson was born at Rindge, N. H., July 25, 1783, where his father was then pastor. His intellectual and moral development was remarkable at a very early age. He was known to weep under preaching when but three years old, and could read well at four. He graduated from Harvard College in 1803. It was said by his fellow-students, that he read all the books of the college library before his graduation. He was thoroughly converted after the death of his brother in 1804, and fully resolved to live wholly for God and his cause, consecrating himself fully to his service in a written covenant. After teaching three years, he gave himself to the ministry studies, under the direction of his father. "His great aim and purpose were to be a thorough Biblical scholar—not so much to acquaint himself with systems of divinity, or to learn about the Bible, but to know the truth." We italicise this last clause because the thought is so important,—so well worth the imitation of others. There is a vast difference between this motive and those often entertained by students of the Bible. He became pastor of the Congregational church of Portland, Me., and remained such till his death, Oct. 22, 1827. The biographer remarks: "It may be truly said of Edward Payson, that he labored not to please men, but God; and his pulpit thundered and lightened like another Sinai, against every form of ungodliness and iniquity." "His pulpit utterances were of the most startling and uncompromising character." His ministry was very successful, and over 700 were received by him into the church during his pastorate at Portland, and large numbers in other places were affected by his labors. He had calls from Boston and New York, but refused them, and an increase of his salary was offered him where he labored, which he also refused. After breaking down from ardent labor, in the midst of his usefulness, he passed through a most painful sickness, during which he was wholly resigned to the divine will. Indeed, the power of God's grace appeared during his sickness, with more clearness than during his labors, if possible, showing the infinite sufficiency of the love of Christ under the greatest pain and physical torture.

He speaks thus of his sufferings: "Death comes every night, and stands by my bedside in the form of terrible convulsions, every one of which threatens to separate the soul from the body. These grow worse and worse till every bone is almost dislocated with pain. Yet while my body is thus tortured, my soul is perfectly, perfectly happy and peaceful. I lie here and feel these convulsions extending higher and higher, but my soul is filled with joy unspeakable. I seem to swim in a flood of glory which God pours upon me. Is it a delusion that can fill the soul to overflowing with joy in such circumstances? If so, it is a delusion better than any reality. It is no delusion."

A friend said to him, "I presume it is no longer incredible to you that martyrs should rejoice and praise God in the flames and on the rack?" "No," said he, "I can easily believe it. I have suffered twenty times as much as I could in being burned at the stake, while my joy in God so abounded as to render my sufferings not only tolerable but welcome." At another time he said: "God is now literally my all in all. While he is present with me, no event can in the least diminish my happiness." In a letter dictated to his sister, from his sick bed, he says: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Boulah, of which I have been for some time such a happy inhabitant. The

celestial city is full in view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike my ears; and its spirit is breathed into my heart." On being asked, "Do you feel reconciled?" he replied, "O, that is too cold; I rejoice! I triumph! and this happiness will endure as long as God himself, for it consists in admiring and adoring him. I can find no words to express my happiness."

These and many similar words came forth from the lips of this saintly man. It would seem that God opened to his view the glorious scenes of the future almost, if not really, in visions of heavenly rapture. What a view this gives of the power of God's grace to sustain the soul amid the agony of wasting sickness, and the tortures of disease and dissolution! God's grace is a miracle, indeed. And, dear reader, that grace is available for you and for me. The fountain is ever full, exhaustless, unfathomable! It is the ocean of God's love. Why should we not avail ourselves of it,—step in and bathe our weary souls in its fullness? How little do we see of this kind of religion in these modern times! Here was a man of God, one that dared to reprove sin. He labored unselfishly, not for worldly honor. He might have gone to the larger cities, and had a more popular following. He sought not a great salary. He was offered an increase, and refused it. The salvation of souls was his earnest desire. Though he had not in his time all the precious light of fulfilling prophecy that we enjoy, yet he lived up to what he did have with singular devotion and faithfulness. God poured upon him rich blessings of grace, and marvelously sustained him in deep affliction. Oh, how good is our God! How rich and full is his mercy! How plentiful is his grace! I, for one, want more and more of it. Oh, may it be shed abroad among us as a people! It will never be found by studying worldly policy, seeking to make a show, loving riches and the praise of men, or putting on the worldly airs of the money-lover or the self-seeker. But it will be found in "doing justly, loving mercy, and walking humbly with thy God."

These and other facts in Payson's life can be obtained from the biographical notice in McClintock and Strong's Cyclopaedia, and in the article, "Payson's Triumphant Death," in "Fifty Years and Beyond."

G. I. B.

## SAYING PEACE, PEACE.

FOR all the increase of wickedness and preparation for war being made by nearly every nation on the face of the earth, the blind watchmen on the walls of Zion are prophesying peace. Rev. T. De Witt Talmage in his "Sparks from the Anvil," in the *New York Observer* of Aug. 15, thus prognosticates:—

The time will come—may the good Lord hasten it—when all individual quarrels will be settled by arbitration, and all international differences will be settled by treaty.

He might have gone a little farther, and said the time will come when there will be no individual quarrels or international differences to settle. But that time will not be this side the new earth state. His words evidently refer to this present world. In making such predictions, men are usually careful to avoid quoting the text, "But evil men and seducers shall wax worse and worse," and similar passages.

Rev. S. L. Baldwin in a sermon delivered at Bay View, Mich., as reported in the *Christian Herald* of Aug. 15, said:—

The time may come within the life-time of some of these children, when it may be said that all the nations of the earth are kingdoms of our Lord.

Thus are men who are looked upon as "great lights," calming the fears of the people, "saying, Peace, peace, when there is no peace." And when that time of trouble such as never was since there was a nation shall come upon the world, and that sudden destruction overtakes those who are crying peace and safety (Dan. 12:1; 1 Thess. 5:3), then these deceived ones who have trusted in the way of their mighty men will take up the mournful refrain, "We looked for peace, but no good came; and for a time of health, and behold trouble!" "The harvest is past, the summer is ended, and we are not saved." Jer. 8:15, 20.

W. A. C.

## Progress of the Cause.

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

### FAITHFUL SERVANTS.

Who are waiting? who are watching  
For the Lord to come?  
Looking for the heavenly reapers,  
And the harvest home?

Who are listening now, expectant,  
For a welcome voice?  
Lo! "behold, the Saviour cometh!"  
Let his saints rejoice.

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

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

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

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

Glorious a hope that brightens  
With each passing day;  
Every sunrise bringeth nearer  
His epiphany.

—Sel.

### SWEDEN.

AMONG THE CHURCHES.—During the last month I have visited the following places: Gefle, Karlskrona, Grythytted, Långbanshyttan, Grangesberg, and Striberg. I spent about two weeks in Gefle. I held four meetings in a large hall which seats about 1,000. These meetings were well attended, and a good interest was manifested. I had several meetings with the church, both on the Sabbath and during the week. We tried to seek the Lord together, and his blessing rested upon us. The brethren seemed to be encouraged to press forward in the warfare for eternal life. On the last Sabbath two were baptized, and we celebrated the ordinances. The church numbers sixteen.

I spent about a week in Karlskrona. Here I had meetings every day and several on the Sabbath and Sunday. Eight were baptized, and a church was organized which now numbers sixteen members. Satan has been busily at work to bring in discord and destroy the work in this place, but we trust he will not succeed. This church has manifested a good missionary spirit in trying to advance the truth in this place, and also in sending in money to the Conference. I hope this spirit will never die, but that it will increase more and more until the work is finished, and the Lord says to the faithful, "Well done."

We had a camp-meeting at Grythytted from June 14 to 26. This was our first camp-meeting in Sweden, and to those accustomed to our large gatherings in America, it might seem rather small, and yet a goodly number were present, and we trust much good was accomplished. The universal desire is that we may have another such a meeting next year. We were favored with the labors of Bro. S. N. Haskell, L. Johnson, and E. G. Olsen. A good interest was manifested in the Sabbath-school, many of the neighbors' children coming to the school. Since the camp-meeting closed, these children have continued attending the regular Sabbath-school of the church.

The missionary work was considered. Instruction was given in book-keeping, and much interest was manifested. Many related their experience in embracing the truth, and it seemed as if nearly all of those present had either done so or become deeply impressed by reading tracts and papers. In many instances papers had been received from friends in America. This gave new interest to the missionary meeting, when we had so many living proofs of the effectiveness of the missionary work. We trust the influence of these meetings will spread to the several churches, and build up both these branches of the work.

At Långbanshyttan the church members are much scattered about in the country, so that we must

walk long distances, and go from place to place, to give all the benefit of attending meetings. I arrived just in haying time, when the people were very busy, and working so late in the evening that we could not begin our meetings until about ten o'clock, and then it would be nearly twelve before we could close; yet it was so light that we held services without a lamp, and I could easily see to read in my Bible. The people were much interested, and many came long distances after their day's work, to attend the meeting.

Four in Grangesberg have begun to keep the Sabbath from reading. These I visited. They seemed to have fully embraced the truth on all points. Two had previously been baptized; the other two I baptized, and they united with the church in Stockholm until enough embrace the truth so that a church can be organized there. The interest to hear was good.

I am now in Stockholm. The cause has prospered here. Seventeen have been baptized this spring, and have joined the church. The interest to hear is good, and the meetings are well attended. We have now quite a large company when we meet together on the Sabbath. May God still continue to bless and prosper his work here and in other lands. This evening Bro. Farnström and I go to Norrköping, to engage in tent work there. We desire the blessing of the Lord that the work may be successful.

J. M. ERIKSON.

July 23.

### MISSOURI.

FORDLAND.—I began a meeting at this place July 11, and continued two weeks. As a result of this meeting, ten signed the covenant. Others were favorably impressed, and I hope they will yet embrace the truth.

D. N. WOOD.

Aug. 3.

### NEW HAMPSHIRE.

NASHUA.—We began tent-meetings in this place June 26, and up to the present date have spoken thirty-eight times. At first there was much prejudice, and the attendance was not very large. But we kept praying and working, and the interest steadily increased until last night, when the tent was well filled. Some have decided to obey, and others are trembling in the balance. We believe there will be a good company raised up here. The daily papers report our meetings, which has helped our work very much. Our book sales have been \$14.71, and the donations \$33.46.

Aug. 5.

O. O. FARNSWORTH.

F. W. MACE.

C. E. PALMER.

### ILLINOIS.

ALBION.—Our tent has been pitched here about six weeks, and still the attendance continues good. Last evening about 600 were present. We have presented the United States in prophecy, the mark of the beast, etc. While the people are stirred, they decide very slowly. One sister who has labored in England publicly as a missionary, has taken her stand with us. We are glad to report donations sufficient to cover all our tent expenses, including the shipping of the tent to this place. Our courage is good.

JOHN SISLEY.

Aug. 5.

L. D. SANTEE.

### IOWA.

BONAPARTE, ETC.—The past ten days I have been visiting the brethren and sisters at Bonaparte, Farmington, and Croton. Last Sabbath I was with the church at Bonaparte in the forenoon. After the morning service we all went down to the river side, and three willing souls were baptized. It was a day of rejoicing with the friends of this place. In the afternoon some from Bonaparte and Farmington accompanied me to Croton. I spoke on the importance of keeping our lights trimmed and burning amid the moral darkness around us. The social meeting was of special interest, and all seemed to take new courage in the good work. In the evening we all returned to our homes feeling that it had been a day well spent.

J. S. HART.

Aug. 12.

### KANSAS.

AMONG THE CHURCHES.—Since the close of our Conference, I have labored among twelve different

churches and companies scattered over several counties. Over fifty discourses and Bible readings have been given with much personal labor. By God's blessing some good results were seen, and I trust there is fruit yet to be gathered. Some of these companies had received but little help for over a year, and as I tried to feed the flock in the name of the good Shepherd, my own soul was refreshed by the heavenly manna. Nearly all saw more fully that tithes and offerings constitute a part of the "faith of Jesus" entering into our church covenant; that these are a pleasant service of love bestowed upon Jesus. Many felt to covenant anew to faithfulness in these and other duties. Brethren and sisters, "keep yourself in the love of God," and there will be a harmonious living out of all the truth. It will regulate our zeal so that we shall be in harmony on all points, and "our whole bodies will be full of light, having no part dark." Justification by faith, and righteousness alone through Christ, the love of God and love for one another, were the leading themes dwelt upon, with "Testimony No. 33." May God help all these dear people for whom I have labored, to live them out with the writer.

Aug. 2.

W. W. STEBBINS.

### MICHIGAN.

ROBINSON, BROWN Co.—As a result of my work here, thirteen dear souls, all but one of whom have been keeping the Sabbath since last fall, have decided to be baptized. It seems quite a cross in the midst of a Catholic population, as will witness our ministers in Europe, who sometimes have to perform the solemn rite in the night-time. Very few have ever been immersed here. Eld. P. H. Cady administered the ordinance before nearly 300 people. Good order prevailed. A deacon was elected and ordained. The Spirit of God rested in large measure upon the candidates. To God be all praise!

PAUL E. GROS.

Aug. 6.

### TENNESSEE.

SPRINGVILLE.—Sunday, Aug. 4, the next day after the funeral service of Bro. Finch (the elder of the church) and his mother, I spoke to the church upon the necessity of seeking God soon. The Spirit of the Lord came near, and three young souls came forward seeking God. These were baptized and received into the church. Bro. Moon was elected and ordained to succeed Bro. Finch in the eldership of the church. May these dear brethren "press together" as the Lord has said, and thus in some measure make up for the great loss they have suffered in the death of our dear Bro. Finch.

E. E. MARVIN.

### NEW YORK.

SPRINGVILLE.—We closed our meetings at Springville Aug. 4, having held forty-three preaching services. During the first three weeks our tent was well filled at each meeting; after that, with the exception of Sunday nights, very few came who had not become especially interested, but their interest was constant. In our preaching we have avoided everything of an exciting nature, and have labored to give the people an understanding of God's will, its reasonableness, and God's demands upon us as his created intelligences. We felt the blessing of the Lord in our work, and although several admitted the truth who we expected would take a stand but did not, yet we were made glad by seeing eleven sign the covenant. Several others have begun to keep the Sabbath who did not feel ready to sign the covenant. We are now at Colden, and it is our design to visit them and hold Sabbath meetings with them each week while we are here, and to do what further we can to bind off the work. We expect to organize a Sabbath-school to-morrow, and a tract society as soon as consistent.

Our meetings will begin here Aug. 10. This is a small village, but there are three others within three miles of us, and in a good part of the country. We hope and pray for God's blessing still.

Aug. 9.

A. E. PLACE.

H. L. BRISTOL.

W. WESTWORTH.

### WASHINGTON TERRITORY.

ABERDEEN AND MONTESANO.—We located our tent and began meetings at Aberdeen June 13, and continued five weeks. The attendance was small, aver-



aging about thirty, and not exceeding seventy-five Sunday evenings. Aberdeen is a milling town, and religious matters receive but little attention. Four adults decided to keep the commandments of God and prepare for the Lord's return. Two youth signed the covenant. Others are interested for whom we have hope. The Sabbath-keepers who were living here when we came, feel much encouraged. We organized a Sabbath-school of fifteen, and a T. and M. Society of five. We hope soon to return and organize a church. Our book sales amounted to ten dollars; donations, \$19.20. We obtained three new subscriptions for the REVIEW. The glory is the Lord's for all that is accomplished.

We moved our tent to Montesano, and began meetings July 26. We have now held six meetings. The attendance ranges from twenty-five to forty-five, except on Sunday evening, when there were 125 present. It is very difficult to interest the people and impress them with the importance of present truth. The Age-to-Come theory has a hold upon some here, and the book called "Millennial Dawn" has been circulated all through this country.

We need wisdom from on high that the truth may be presented in a manner that the honest in heart will recognize it. A Methodist camp-meeting will be held two miles from here, beginning Aug. 8, and continuing eleven days. Every effort will be made to draw the people from our tent. But we trust that the lambs of His fold will hear the voice of the Shepherd, and follow him.

July 31.

W. C. WARD.  
J. M. COTE.

## WISCONSIN.

AMONG THE CHURCHES.—While at camp-meeting I received an urgent request to visit the Antigo church, as some Germans there had embraced the truth, and desired baptism, and to hear the truth preached in their own language. I found this little company of good courage, and my visit there was very much appreciated. Four willing souls were baptized and united with the church. Several German neighbors attended the meetings, and expressed their interest freely. The brethren have a good field for missionary work. A class was organized in National Reform lessons.

I also spent a few days at home, and, in company with Bro. Fisher, organized a class in National Reform lessons. The brethren at New London are of good courage. They need an ordained elder who is permanently located there, that the quarterly exercises may not be omitted so often. Their present elder is engaged in the ministry.

I returned to Milwaukee the 17th of July, to engage with Bro. S. S. Shrock and my brother, J. W. Westphal, in the tent work as much as I possibly could outside of my work in the mission. The attendance is not nearly as large as last year, but there are some interested listeners. One lady has already begun to observe the Sabbath. Opposition is strong, and the Catholics tried to disturb our meetings, being really bold in their threats. We have, however, succeeded in securing order, with the aid of the officers. Some were so bitter as to go to the mayor and tell falsehoods in regard to our work and preaching. He notified us that he wished to talk with us, and we responded by going to his office. He questioned us in regard to those things, and we explained our work to him. We also related to the public in the evening what had been reported to the mayor, and it secured many friends for us. The 27th of July I baptized four willing souls who united with the church. The Lord blessed us very much during the services and in administering the ordinance.

Aug. 2, I went to Summit, about thirty-five miles from here, to spend Sabbath and Sunday with the brethren there. Bro. Bramhall and family moved there from Milwaukee about one year ago. They, in connection with other brethren who live there, have done some missionary work. The result is that some are deeply interested in the truth. We held our meetings in a beautiful grove on the shore of Genesee Lake. Quite a number of the neighbors attended the meetings, and some felt very thankful for the privilege of listening to the truth for our time. Sabbath afternoon, five willing souls were baptized. One brother, eighty-seven years of age, who embraced the truth under Bro. W. W. Sharp's labor, was baptized. Joy truly filled this brother's heart, which he expressed by a shout of praise as he came out of the water. We separated Sunday evening very much encouraged to labor on in this good work. We also received a letter from

Bro. R. Klingbeil, the leader of the German company at Sheboygan. His company is composed of his brother, his brother-in-law, and himself. They took 197 orders for the "Life of Christ," and sold 325 copies of "Matthew 24" from July 9 to 31. The company at Racine, of which Bro. Dell is leader, had just as good success. Let us pray for more laborers and for the success of those already in the field.

F. H. WESTPHAL.

Aug. 7.

## LABORS AMONG THE FRENCH IN THE PROVINCE OF QUEBEC.

SINCE coming to this province, I have enjoyed precious seasons in visiting and laboring among the French in three different townships. Among those I visited were men who had been my schoolmates at Grande-Ligne Mission, P. Q., from thirty-seven to thirty-four years ago, and who are now Baptist ministers. It was indeed a great privilege to meet these old friends, and talk over past experiences and the changes that have taken place since we last met. Some of these I had not seen for thirty-four years.

How profitable to us and to the cause of truth were these seasons! When we labor continuously on a certain line for years, how good it is to have such halts, that we may have occasion to look over the past, and realize more fully than we could under ordinary circumstances, that time is fast passing away, that our earthly pilgrimage will soon be over, and that, if we are faithful, we shall shortly be in the glorious, immortal kingdom.

To those who have not the Christian's hope, the fact that time is so swiftly passing away, is a source of uneasiness, sorrow, and pain; but to those who have a hope of immortality, and who, while trying to make the best possible use of their time in doing others good, glorifying God, and developing a Christian character, have a firm hold on Jesus and on a better world, it affords joy and consolation.

Our spirits were indeed refreshed as we found ourselves with these old friends, who have labored to build up the cause of the Master, and have, amid opposition, stood by the neglected ordinance of baptism, and made some progress in leading souls from the darkness of error and superstition to the saving knowledge of Jesus Christ. These friends rejoiced to learn of our prosperity. They were glad to hear us state that the great object of the religious movement with which we are connected, is to convert and fit up as many of our fellow-beings as possible for the coming and kingdom of the dear Redeemer. They also seemed to be pleased with the thought that we were united with them on the Bible doctrine of baptism.

At one point, while explaining the prophetic chart to a minister, I was interrupted by him with the request that I should wait till he had invited his congregation, and he gave me the privilege of saying the same things to them in their church. He hurried out, scattered the news through the village, and I soon had a good audience, who listened attentively and respectfully to a discourse on the signs of Christ's coming. At the close of the discourse, I distributed a French printed sermon on the same subject, which was received with eagerness.

At another point, I made three series of visits, and as I left the preacher, he said: "I thank you for your good instructions." On this trip I was pleased to learn that quite a number of French Baptist ministers of this province had embraced the Bible doctrine of conditional immortality. Thank God for this progress of some in the way of truth!

On this tour, I treated the preachers as brethren in Christ, and had many precious seasons of prayer with them at their homes, trying to profit by the following words of Paul: "Then fourteen years after I went up again to Jerusalem, . . . and communicated unto them that gospel that I preach among the Gentiles, but privately to them that were of reputation, lest by any means I should run, or had run, in vain." Some of these preachers are honest, and have the cause of Christ at heart, and it is reasonable, wise, and just that we should visit them first to correct wrong impressions, unite and agree with them as far as we can, and convince them that we are not wolves among sheep, and that our object is not to devour the flock, but to do them good.

I gave these preachers a chance to ask any questions they saw fit about us and our work. One had been told that we confined our efforts to the converted. I told him this was a false report, and

presented cases of churches among us made up largely of converted sinners and infidels. He was favorably impressed, as his tearful eyes showed. Yet I concluded by saying, "The doctrine of Christ's coming and kindred truths are good for all, and must be preached to all as a part of the 'everlasting gospel.' Christ is coming to all, and all must understand that he is near, and have the privilege of preparing to meet him. This doctrine has done us good, and if we love our neighbor as ourselves, we will communicate it to others, not neglecting those who are especially near to us, but commencing with them, as did Christ and the Reformers.

The million and a half of French in this province have been neglected by us altogether too long, and in some cases advantage has been taken of this dilatoriness. One case will illustrate: A man has been among the French Protestants claiming to represent the Seventh-day Adventists; but he did not belong to our people, and was not, of course, sent by us. Where we were not known, he would try to make himself pass for Eld. Bourdeau. At the last point that we visited, this man had previously imposed upon the Baptist minister by obtaining of him the privilege of speaking in his church, and then, under the pretense of treating the subject of conversion, dealing in rash and unchristian accusations, making it necessary for the minister to excuse himself for having permitted the stranger to preach. This man did not believe in public prayer nor in family prayer, and we were asked whether this was the case with us. We were happy to correct this false impression by word and example.

What the French cause here needs the most, is that the French canvassing work be pushed forward energetically, as it is in the English branch of the work. To realize this, we must have the books and the strong, devoted young men and young women. Thank God! the books will soon be ready. May God give us the workers to carry them as torch-lights to the people everywhere.

My health does not permit me to preach all the time, as formerly. But I shall try to make up for this lack by scattering our publications, by correspondence, and by writing. In doing this, I feel strengthened of God, and enjoy peace and great satisfaction.

D. T. BOURDEAU.

July 14.

## TEXAS TRACT SOCIETY.

## Report for Quarter Ending June 30, 1889.

No. of members . . . . .	258
" reports returned . . . . .	142
" members added . . . . .	21
" " dismissed . . . . .	1
" letters written . . . . .	145
" " received . . . . .	48
" missionary visits . . . . .	622
" Bible readings held . . . . .	159
" persons attending readings . . . . .	277
" subscriptions obtained for periodicals . . . . .	88
" periodicals distributed . . . . .	1825
" pp. books and tracts distributed . . . . .	87,626

Cash received on books, tracts, and periodicals, \$38.47; on sales of subscription books, \$173.32; on fourth-Sabbath donations, \$47.56; on membership and donations, \$19.87; on first-day offerings, \$13.92; from other sources, 20 cts. The Dallas and Wilmer societies failed to report.

T. T. STEVENSON, Sec.

## ORGANIZATION OF THE NEW ZEALAND CONFERENCE.

THE general meeting of the Seventh-day Adventists of New Zealand convened in the S. D. A. church, Macelvie St., Auckland, at 2:30 p. m., May 27, 1889, to consider the wants of the cause, and advise with reference to organization. Prayer was offered by Eld. M. C. Israel. Eld. Daniells was elected Chairman, and W. H. Hardy Secretary *pro tem*. The Chairman read a letter from Eld. S. N. Haskell on behalf of the General Conference Committee, giving advice to the brethren and sisters in the colony, and expressing the desire that a Conference should be organized as soon as the brethren felt that the cause could be self-supporting.

Eld. Daniells then gave a brief account of the growth of the cause in New Zealand from the time of Eld. Haskell's first visit to the present time. He stated that there are 200 persons observing the Sabbath in this colony, 155 of whom are church members; and that during the last year or more, they have paid all their bills, and have a balance of \$240. He could see no reason why steps should not be taken to organize so as to carry out the work more systematically and efficiently. It was moved and seconded that a Conference be organized. Eld. Israel, from Tasmania, spoke encouragingly of the progress the cause had made since he passed through Auckland four years ago, on his way to Australia. Then there was not a Sabbath-keeper in Australasia. Now there

are about 600. He stated that Australia had organized a Conference a few months ago, and he believed that the time had come for New Zealand to do the same.

Bro. E. M. Morrison, who, with his family, had just arrived from America to aid in circulating our publications, expressed gratitude for the privilege of being present, and for the progress the cause had made here. He felt that should we organize, it would meet the mind of our foster-parent, the General Conference, and would relieve the General Conference of some of the burdens it had been carrying. The motion received a hearty support, and was carried unanimously.

The following churches were represented by delegates: Kaeo, Napier, Auckland. Delegates at large were A. G. Daniells and R. Hare. Eld. M. C. Israel, from Tasmania, and Bro. E. M. Morrison, from California, and all S. D. Adventists present in good standing, were invited to participate in the deliberations of the Conference.

The Chair being empowered to appoint the usual committees, announced the following: On Nominations, H. Johnson, Eli Cleal, W. H. Hardy; on Resolutions, M. C. Israel, E. M. Morrison, Joseph Hare, Jr.; on Constitution and By-laws, R. Hare, J. Glass, E. Hare; on Credentials and Licenses, Joseph Hare, J. Glass, H. Johnson.

The Committee on Constitution and By-laws reported, recommending that the constitution framed by the General Conference, and adopted by the States, be adopted by the Conference, with a few verbal changes. The report was accepted.

The Nominating Committee reported as follows: For President, A. G. Daniells, Wellington; Secretary, W. H. Hardy, Arch Hill, Auckland; Treasurer, G. Masters, Newton Road, Auckland; Conference Committee, A. G. Daniells, Joseph Hare, Jr., S. Rout, John Glass, Thomas Ward. The report was adopted, considering each name separately.

The Committee on Resolutions presented the following report:—

*Whereas*, The blessing of God has in a marked manner attended the efforts of our brethren from America in planting the third angel's message in New Zealand; therefore,—

*Resolved*, That we express our gratitude to God for the light and blessings of present truth, and our thankfulness to the General Conference for the ministerial and other help they have sent us.

*Resolved*, That we will express our indebtedness to the brethren in America who have given so liberally of their means to establish the present truth among us.

*Resolved*, That we as a Conference express our full confidence in the work of the third angel's message, and in the methods adopted and recommended by the General Conference for extending it to every nation, tongue, and people.

*Whereas*, The Holy Scriptures teach that it is the duty of every one to pay the Lord his tithe, and that none are excused; therefore,—

*Resolved*, That we will be faithful in this respect, and that we will make every possible effort to induce every member of our churches to pay an honest tithe.

*Resolved*, That we are grateful to God for the manifestations of the spirit of prophecy given through sister White in the "Testimonies" and other writings, and that we hereby express our confidence and appreciation of their importance in the closing work of the gospel in these last days, and that we cannot too earnestly recommend the careful study of them to our people in connection with the study of the Bible.

*Whereas*, The Spirit of God has repeatedly spoken of the importance of the publishing work as one of the main agents in getting the truth before the world, and we have seen the signal blessing of God attending it; therefore,—

*Resolved*, That in order to promote this branch of the work in Australasia, we recommend that our brethren and sisters take stock in the *Echo* publishing house, which needs our means and influence to help make it successful in its mission.

*Whereas*, The publishing work would be powerless without a thoroughly organized and efficient system for the distribution of our publications and periodicals; and,—

*Whereas*, The tract society can be made an efficient means of doing this work by having trained canvassers, colporters, and persons who will in a careful manner distribute our reading matter and hold Bible readings; therefore,—

*Resolved*, That we will do all that we can to encourage suitable persons to engage in this work, and that we will give it our hearty support.

*Resolved*, That we recommend that all our churches adopt the plan of having services on the fourth Sabbath in every month, in the interests of the missionary work, and that donations be made on that day, to be used in the local societies contributing the money.

*Resolved*, That we carry out literally the advice of the apostle Paul in 1 Cor. 16:2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," as a weekly free-will offering in behalf of the foreign mission work, to be handed at the end of the quarter to the librarian, to be sent to the general treasury.

*Whereas*, We have received great benefit in adopting the principles of health and temperance as adopted by Seventh-day Adventists; therefore,—

*Resolved*, That we do what we can to extend these principles of health and temperance, and show to all classes the benefit they are to the moral and physical natures of mankind when they are carried out.

The above resolutions were considered separately, and adopted.

The Committee on Credentials and Licenses reported as follows: That Credentials be granted to A. G. Daniells and Robert Hare; Licenses, to Charles Clayton and E. Mc Alpine. A request was made by the Auckland church that the next Conference be held in Auckland.

After some discussion, the place and time were left to the Conference Committee.

A. G. DANIELLS, *Chairman*.

W. H. HARDY, *Sec. pro tem*.

## Special Notices.

### TO WISCONSIN SABBATH-SCHOOLS.

WE wish to say that the State secretary of the Sabbath-school Association does not keep supplies on hand, and any desiring such supplies should order through their T. and M. society, if they have one, or from S. D. Hartwell, 1029 Jenifer St., Madison, Wis.

W. H. THURSTON, *Pres. Wis. S. S. Ass'n*.

### SOUTHERN MINNESOTA CAMP-MEETING.

THIS meeting will be held at Austin Sept. 11-17, and is appointed for the benefit of our people in the southern part of the State, many of whom could not attend the general camp-meeting. It will be none the less important on account of its local character. Attention will be given to church, tract society, canvassing, and Sabbath-school work. Prof. Lewis and others will be present in the interest of the State school work and Sabbath-school work. We expect to secure reduced fare on the railroads. All should obtain certificates of fare from the agent where tickets are bought when coming. There will be plenty of tents at reasonable prices. Come prepared to take care of yourselves. There will be an opportunity to secure stabling for teams, if any desire it. MINN. CONF. COM.

### THE CANADA CAMP-MEETING.

WE hope to see a large attendance of our brethren and sisters at this annual gathering. Important matters pertaining to the advancement of the work in Canada are to be considered. The General Conference will send efficient and faithful laborers. All need the spiritual instruction and encouragement which they will impart. None can afford to let this opportunity pass by unimproved. We hope all will plan to be on the ground at the commencement of the meeting, and stay till its close. Ample provision will be made for all who come. Teams will be pastured at reasonable rates. Those coming by train will take steam-boat either at Magog, P. Q., or at Newport, Vt., and come to Georgeville. Teams will carry them to the campground for twenty-five cents each. The "Mountain Maid" gives free returns.

We believe God has rich blessings for those who will put forth an effort to attend this meeting. Do not let trifles keep you away, but come and help make this the best meeting ever enjoyed in Canada.

R. S. OWEN, *Pres.*

### COLORADO CAMP-MEETING.

WE call attention again to our coming camp-meeting. As you have seen in the list of camp-meeting appointments, the meeting will be held at Denver again. The camp is located near Broadway, a few squares beyond the Broadway bridge. Those coming to the meeting should take the Broadway car at the depot, which will take them within a little distance of the ground; or, if preferred, they can go two squares to 15th Street, and take the Broadway cable car. Carry only hand baggage with you to the grounds, and give your checks to the baggage man at the camp, who will transfer all baggage. Tents will be on the grounds for rent, at prices ranging from \$2.50 to \$3. We were not able to secure the army tents again this year.

Our workers' meeting will begin Sept. 3, one week before the camp-meeting. At the workers' meeting we hope to see all our ministers, Bible workers, and canvassers, also church officers, tract society officers, and Sabbath-school officers. Besides having meetings for the instruction of ministers and officers, we hope to have meetings each day for seeking the Lord for his blessing on the camp-meeting. All officers of the church, tract society, and Sabbath-school should bring their books to the meeting for examination. Elds. White, Farnsworth, and Owen will attend the workers' meeting, to give such instruction as is necessary. All our brethren in the churches will likewise be benefited by attending this meeting. As we are not prepared to say how the brethren coming to the meeting will get the reduced rates, we leave that till next week,

promising to insert another notice. But we have been promised reduced fare.

Now, we trust that none will remain at home during this important meeting. God has promised to come very near to his people if they come to him desiring his blessing. And we all need it in this important period of the world's history. Come, brethren and sisters, to seek God as never before.

E. H. GATES.

### NEBRASKA CAMP-MEETING.

Much has been written from time to time by others, concerning the increasing importance of these annual gatherings. And what is said of the importance of the work and of the camp-meeting in one State, is applicable in a general way to all. So we need not say much about this here. But we are anxious that our people throughout the State shall see the importance of embracing this opportunity of attending another good camp-meeting, and of seeking the Lord together, and that this meeting shall be a success. We expect a large gathering. It will be held at Fremont (Sept. 17-24), which is easy of access from all parts of the State. We have the use of a nice grove known as "Pierce's Grove," just at the west edge of the city. Street-cars will run direct from the Elkhorn depot to within a short distance of the grounds. Good tents will be for rent at \$2.50 for the entire meeting. There will be feed for teams furnished on the grounds. There will also be a dining tent, at which all who so desire may obtain warm meals. A workers' meeting will be held, beginning Sept. 3. It is hoped that all our workers will make a special effort to be present at the beginning of this meeting. Let all the churches see that their delegates are elected and properly furnished with credentials, and that they are on the ground as early as Sept. 9. The first meeting of the Conference will be called at four o'clock Monday, the 9th. Let all committees be ready for duty as early in the meeting as possible. Valuable time is saved by prompt and concerted action in the performance of our business at these meetings. And the Lord is pleased with a diligence in business and a fervency of spirit in his service. Good help from abroad will be present, and, best of all, the Lord will meet with us by his Spirit if we seek him. This should be the best meeting of the kind ever held in Nebraska. To this end let us all labor and pray. You cannot afford to neglect the opportunity of attending this camp-meeting, so plan to come and stay through the entire meeting. Come praying and seeking God, and he will bless, and we shall all feel glad that we were there.

W. N. HYATT, *for CONF. COM.*

### ANNUAL MEETINGS IN NEW ENGLAND.

As will be seen by appointments in this paper, the annual meetings of all our different organizations will be held in connection with the general meeting at South Lancaster, Mass., Sept. 13-24 inclusive. This will be something of a new departure in our work, as the meetings of the Academy and Tract Society in the past have been held in connection with meetings in the middle of the winter.

After careful consideration by the officers of these different organizations, it has been thought advisable to hold these meetings all at this time. It is quite a task for our brethren to come together so often for general meetings. Especially is this true in the middle of the winter season, when the traveling is often very bad, and the weather severely cold. It has been thought best to hold but two general meetings at South Lancaster each year; one in the fall, in connection with which will be held the annual meetings of the different societies, another in the spring at the close of the school year, just before the laborers go out into the field. This will enable us to hold meetings oftener in the different parts of the Conference. The General Conference has promised us efficient help at this meeting, and we hope there will be an extra effort put forth by our brethren throughout the Conference to be present.

It will be observed that this meeting is to take the place of our regular annual camp-meeting, which is to be omitted again this year. There will be a genuine workers' meeting held in connection with this gathering, beginning at the opening of the meeting, with sessions interspersed each day until the close. This will be followed for a few days by an institute for special instruction for those who wish to enter the canvassing field. At this work-

ers' meeting there will be instruction given in the different branches of our work. None can afford to lose this opportunity. We ought to do better work for the Master in the year to come than we have in the year that is now past. There are so many avenues of usefulness opening up before our people that none can feel that they are excused from bearing some part in the work. If you cannot devote your entire time to any part of the work, there is work right in your own churches and neighborhoods which you ought to learn how to do, and do it in a manner that God could bless it to the salvation of souls.

There will be special meetings of directors, church business agents, church treasurers, librarians, and Sabbath-school officers, in which they will counsel together in reference to the best methods of work to be carried out among all our churches the coming year. We wish to call the special attention of all those who have been in the employ of the Conference during any portion of the past year, to the importance of having their reports placed in the hands of the Conference secretary, E. E. Miles, as early as the first day of the meeting.

A. T. ROBINSON, Pres. N. E. Conf.

#### LOCAL CAMP-MEETINGS FOR IOWA.

THERE will be three fall camp-meetings in our State,—the first at Storm Lake, Sept. 11-17; the second at Davis City, Sept. 25 to Oct. 1; the third at or near West Liberty, Oct. 2-8. There will be corn and hay and the necessary provisions to accommodate our brethren who may come with teams. We will do all we can to make these meetings a success, and trust our brethren will do the same. Do not fail to be present.

J. H. MORRISON, Pres. Iowa Conf.

#### HOW TO REACH THE NEBRASKA CAMP-MEETING.

Buy your tickets from the place of starting to Fremont, paying full fare, and take receipt of the same. This, with my signature, will entitle you to return at one-third fare. Where it is not possible to get through tickets, take a receipt each time you buy a ticket. You will find street-cars close to either depot, and arrangements have been made to transfer you to the line that runs within about three blocks of the camp-ground, which is about a mile west of the depot, in a nice grove.

JOHN M. MORRISON.

#### SOUTHERN KANSAS CAMP-MEETING AGAIN.

THE time for this meeting, Sept. 5-15, to be held at Severy, Greenwood Co., will soon be upon us. Brethren, no one within a radius of 150 miles from this meeting can afford to miss the benefits of it. The work is onward, and God is shedding precious light upon his people, which is of greater value than silver or the gain of this world's goods, and which will be a means in his hand of fitting them up to carry forward the loud cry of the message. The Conference committee is very anxious to see a large attendance, and to have as many as possibly can, arrange to prepare to go to work immediately in the canvassing field. God is wonderfully blessing this branch of the work the present season. Last year during the hard times, the orders taken by our entire force for the whole year amounted to \$18,000. During the last eight weeks the orders taken by a less number of canvassers amount to over \$6,000, showing an increase of more than 100 per cent. The State agent will be on the ground early, to give instruction and arrange for this part of the great work in which so many may engage.

Besides the usual camp-meeting work, the Sabbath-school work, health and temperance work, etc., will receive attention. Special instruction will be given on justification by faith, church work, and National Reform. No workers' meeting is called. A sufficient number of brethren will be on the ground the week before the camp-meeting, to pitch the tents and fit up the grounds. The discourses for the outside interest will begin the first part of the week, and all who expect to attend the meeting are earnestly requested to come at the beginning of the meeting, as the work of the Conference will begin early in the meeting. Let no one think he can afford to remain away. Come, brethren, praying for the blessing of God, and bring his Spirit with you to the meeting.

KAN. CONF. COM.

#### PROGRAM OF S. S. WORK AT MINNESOTA CAMP-MEETINGS.

Sabbath-school hour, 9:00 o'clock, a. m.

##### THURSDAY.

Address: Origin and growth of Sabbath-school work among S. D. Adventists.

Teachers' Hour: Qualifications of the teacher. Co-operation with parents. Preparation of the lesson. Teachers' meeting.

##### FRIDAY.

Teachers' Hour: Gaining and holding the attention. Object teaching.

Question box.

##### SABBATH.

Model Sabbath-school.

##### SUNDAY.

Superintendents' Hour: Qualifications. Points on organization. Opening, closing, and review exercises.

Topic: Sabbath-school singing.

Question box.

##### MONDAY.

Secretaries' Hour: Teachers' records. Secretaries' records. Sabbath-school accounts. Weekly reports. Quarterly reports.

Question box.

Topic: The Spirit's aid in our Sabbath-school work.

Prayer season.

##### MISCELLANEOUS REQUESTS.

1. Please come, with note-book and pencil, prepared to take notes.
2. Will secretaries please bring their record books, also teachers' record books?
3. All questions should be written out and placed in the question box.
4. Let us come to the meeting praying that God will richly bless us with his presence.

C. C. LEWIS, Pres. Minn. S. S. Ass'n.

MRS. R. C. MEAD, Sec.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

#### TITHES AND OFFERINGS.

#### LESSON 10.—THE WAITING POSITION. (Sabbath, Sept. 7.)

Questions, with Scripture Texts, and Notes.

1. What will the Lord's people exclaim when he comes?

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

2. Will they know that Christ's coming is near?

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the door." Matt. 24: 32, 33.

3. Will they know the exact time of Christ's coming?

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." Mark 13: 32, 33.

4. How does Christ describe those waiting for him to come?

"Let your loins be girded about, and your lights burning." Luke 12: 35.

5. Describe the circumstances from which this figure was drawn.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord." Ex. 12: 11, 12.

6. Can such a position be held without others knowing it?

7. How are those described who do not receive these truths?

"Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night." 1 Thess. 5: 6, 7.

8. What special instruction does the Saviour give to his people in view of his soon coming?

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke 12: 35, 36.

9. After hearing these things, what did Peter want to know?

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?" Verse 41.

10. How does Christ reply?

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Luke 12: 42.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24: 45.

11. Who are here referred to as stewards?

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. 4: 10.

12. What is the position of the steward?

"And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men unto Jerusalem." 1 Chron. 28: 1.

13. What is the evil servant represented as saying and doing?

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken." Luke 12: 45.

14. What is it to beat the men-servants, and to eat and drink with the drunken? (See note.)

15. Are these unfaithful stewards represented as unbelievers?

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24: 51.

"The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Luke 12: 46.

16. In what does their sin consist?

17. Will there be a difference in the punishment?

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Verses 47, 48.

18. What solemn lesson do we learn from this when applied to those who have so great light as shines from God's word at the present day?

#### NOTES.

To wait for Christ's second coming is to occupy a position of constant expectation. It could not be said that we were in a waiting position for a train of cars unless we had reached the station, and were ready for the train when it should arrive. Some will be prepared when the Lord comes, and such only can be said to be waiting.

The parable of the unfaithful steward is one of the greatest importance. It shows that some will be teaching that the time has come to get ready for Christ's coming,—to sell, and give alms. They urge the necessity of immediate preparation for the event, while the unfaithful servant reasons that there is no necessity of being so much stirred up about the matter. He complains of the straight testimony, and he pursues the course of those who do not profess the truth at all; yet he claims to believe the same as the others, but in his heart he does not, and he shows it in two ways: First, he says that the preaching to move at once, and act as though the day of the Lord was right upon us, is too strong; second, his life is the same as those who do not make any profession at all. The first is to beat his men-servants; the second, to eat and drink with the drunken.

—Any one who does a good thing for any other reason than that it is a good thing, cannot be said really to do the thing in his heart that he does with his hands. There ought to be—there is, in fact—no legitimate motive for an action other than that it is a good and right thing to do. Yet this seems really to be one of the last reasons that most persons give for their "good" actions. They do not want to do anything without "getting credit" for it. They do not want to be "paid back" for it exactly, but they do want "credit." If a man gives up his seat in a street-car to a lady, and the lady supposes that some one else gave it to her, and thanks the wrong man accordingly, the right man frets because he lost the credit, and the wrong man chuckles because he received it. It is a pleasant and an encouraging thing to receive thanks where thanks are due. Every one is entitled to credit when he does a right and creditable act. But if the act is done for the credit's sake rather than for the act's sake, the credit is a false credit, and the act is morally worth no more than the credit. There are moral riches in righteousness, and the last thing that a righteous man needs to worry about is credit.—Sel.



# News of the Week.

FOR WEEK ENDING AUGUST 24.

## DOMESTIC.

—Bismarck is to be the capital of North Dakota. This decision was arrived at by the Constitutional Convention, Aug. 16.

—Texas fever has broken out among the cattle in the vicinity of Greensburg, Pa. Many have died, and cattle owners are greatly alarmed.

—There is prospect that an extra session of Congress will be called about Oct. 20, to consider a revision of the internal revenue and tariff laws.

—Robert Marvel, an Indiana faster, died Aug. 20, having "beaten the record" in the point of abstinence from food. He began his fast June 13.

—Sullivan, the notorious prize-fighter, has been sentenced by Judge Terrell to twelve months' imprisonment in the county jail of Marion County, Miss.

—Chinese are being smuggled into the country in large numbers over the southern border of California from Mexico, according to reports from San Francisco.

—The contract for postal cards for four years to come calls for 2,000,000,000 cards, which will be manufactured at a cost of \$800,000 and sell for \$20,000,000.

—A gang of counterfeiters is thought to be working through North Dakota, as a large quantity of bogus silver dollars have been put in circulation at Grand Forks.

—At Grantsburg, Wis., Tuesday night, seven and one-half inches of water fell, and the roads are completely washed out, suspending all communication with other towns.

—During last month 24,716 immigrants were landed at Castle Garden, against 28,690 in July, 1888. Every month this year has seen a gradual decline in European immigration.

—Fire at Sonoma, Cal., Tuesday night, destroyed a large portion of the business section of the town. During the fire, F. Duhring, a prominent merchant, dropped dead from excitement.

—A tenement house on West Seventh Street, New York City, was burned Monday morning. Nine people lost their lives, and three were seriously injured. The blaze originated in a restaurant by the carelessness of a cook.

—A stockholder in the South Fork Fishing Club, which owned the lake above Johnstown, says that the dam will be reconstructed on a smaller scale. Property in the vicinity, the value of which depends on this, is worth \$200,000.

—Conflicting orders caused a collision on the Baltimore and Ohio Railway twenty-three miles east of Parkersburg, W. Va., on the morning of Aug. 23. Four men were instantly killed, and it is feared that others will die of their injuries.

—While workmen were engaged in taking down the walls of the Cantilever brewery ruins at Fort Wayne, Ind., Monday, a wall on which five men were working fell, burying them in the debris, fatally injuring three of the men; the other two were seriously hurt.

—A car-load of excursionists went through a trestle at Flat Gap Creek, twenty-two miles from Knoxville, Tenn., on the morning of Aug. 22. The excursionists were nearly all prominent residents of Knoxville. Three men were killed and a large number injured, several fatally.

—The salmon fishery of Alaska is extending rapidly. In 1888 the number of cases packed was 36,000; last year it was 439,293, and this year it will be over 1,000,000. Besides this, the seal and mining industries are developing at a surprising rate, and the income of the Government from Alaska is more than a satisfactory return for the outlay.

—The statisticians of the Pennsylvania weather service have calculated the rain-fall of that State during the summer, and find that if gathered in one place it would form a lake "1,000 miles square" and thirty-five feet deep. During the three days of the Johnstown flood nearly 7,000,000,000 tons of water fell upon the mountains of Northern Pennsylvania.

—Doctors all over the country are testing the Brown-Sequard elixir with widely varying results, some cases showing apparently complete success and others just as thorough failure. It is apparent from late experiments that the operation of taking the "elixir" is attended with great danger of blood-poisoning, and one patient thus afflicted has sued his physician for damages.

—In spite of the fact that Johnstown could never again be destroyed by the breaking of the great dam, there yet seems to be disinclination on the part of people interested in rebuilding the town, to place their houses on the old site; they prefer the neighboring hills. This preference is strengthened by the announcement that the Cambria Iron Company will rebuild their works on the Yoder Hill to the west of the town.

## FOREIGN.

—A dispatch from Montenegro says that a famine is threatened, owing to the failure of the crops, and that endemic disease is now extensively prevalent.

—Bulgaria proclaimed independence Aug. 14. The second anniversary of Prince Ferdinand's ascending the throne was celebrated on the day before.

—Secretary Balfour announced in the House of Commons Aug. 20, that it would be impossible to pass an Irish Sunday-closing bill at this session of Parliament.

—Advices from Apia report the return to Samoa of ex-King Malietoa and other exiles. The ex-king was warmly welcomed by the natives, and his own flag was hoisted. King Mataafa also greeted Malietoa with cordiality. The German consul informed Malietoa that he was at liberty to do as he pleased.

## RELIGIOUS.

—New Orleans has 250,000 people, and only fifty houses of worship.

—The membership of the Wesleyan Methodist Church in Scotland is said to be only 4,809.

—There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

—In September next the Waldensian Church will celebrate the two-hundredth anniversary of their return to their native valleys after the period of their exile and persecution.

—A petition signed by 800 persons, including Archbishops, bishops, and patriarchs of Spain, has been sent to the pope, asking him to honor the name of Christopher Columbus with the title "Venerable."

—A Roman Catholic scheme is said to be on foot, and progressing quietly, for the removal of the pope to Jerusalem, where a tract of land of sufficient size to accommodate both the pontiff and his claims to temporal power could be bought with Catholic money from the poverty-stricken sultan.

—An awful result of mistaken religious fervor is reported from Birmingham, Ala. Three negro men, while under the influence of a religious delusion that they would pass through the fire unharmed, walked into the cupola of an iron furnace near Bessemer, and perished. They were persuaded to do so by an old negro, Tobias Jackson, who proclaims himself "Daniel the prophet."

## Appointments.

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

THE State T. and M. Society of Colorado will hold its annual session at Denver, in connection with the camp-meeting, Sept. 10-17, 1889.

E. H. GATES, Pres.

THE annual meeting of the Colorado S. D. A. Conference will be held at Denver, in connection with the camp-meeting, Sept. 10-17, 1889.

E. H. GATES, Pres.

THE annual session of the Canada Sabbath-school Association will be held in connection with the camp-meeting at Fitch Bay, P. Q., Sept. 3-10, 1889.

J. L. MARTIN, Pres.

THE next annual session of the New England Sabbath-school Association will be held in connection with the general meeting at South Lancaster, Mass., Sept. 13-24.

O. O. FARNSWORTH, Pres. N. E. S. S. Ass'n.

THE next annual meeting of the New England Health and Temperance Association will be held in connection with the general meeting of the New England Conference, at South Lancaster, Mass., Sept. 13-24.

F. W. MACE, Pres. N. E. H. T. Ass'n.

THE Canada Conference of Seventh-day Adventists will hold its annual session in connection with the camp-meeting at Fitch Bay, P. Q., Sept. 3-10, 1889. The delegates should all be on the ground at the beginning of the meeting.

R. S. OWEN, Pres.

THE next annual meeting of the Canada Tract and Missionary Society will be held in connection with the camp-meeting at Fitch Bay, P. Q., Sept. 3-10, 1889. It is desired that the officers and members of the Society be on the ground as early as Monday, Sept. 2.

A. C. BOURDEAU.

THE next annual session of the New England Tract and Missionary Society will be held in connection with the general meeting at South Lancaster, Mass., beginning Friday evening, Sept. 13, and continuing until Tuesday, Sept. 24. We hope to see all directors present, prepared to give a written report of the work, set-

ting forth the wants of the cause, openings for labor, etc., in their respective districts.

E. T. PALMER, Sec.

THE annual session of the Colorado Sabbath-school Association will be held in connection with the camp-meeting at Denver, Col., Sept. 10-17. Eld. R. S. Owen, of California, will be with us to help in the work and give us new instruction. Let all interested in the work come asking the blessing of God, and we will have a good meeting.

G. W. GREEN, Pres. Col. S. S. Ass'n.

THE next annual meeting of the stockholders of South Lancaster Academy will be held at South Lancaster, Mass., on Wednesday, Sept. 18, at nine o'clock, A. M., for the election of a Board of Officers for the ensuing year, and for the transaction of any other business that may properly come before such a meeting. Let all persons holding stock in the Academy, and who will be unable to be present, see that their stock is represented by proxy. Send proxies to A. T. Robinson, So. Lancaster, Mass.

A. T. ROBINSON, Sec. Board of Trustees.

THE nineteenth annual session of the New England Conference of Seventh-day Adventists will be held in connection with the general meeting at South Lancaster, Mass., which begins Friday evening, Sept. 13, and will continue till Tuesday, Sept. 24. Let all churches in the Conference see that they are properly represented by delegates. Each church is entitled to one delegate regardless of the number of members, and one additional delegate for every fifteen members. A church of fifteen members is entitled to two delegates, a church of thirty, to three delegates, etc.

NEW ENGLAND CONF. COM.

## BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—An S. D. A. school-teacher. School to begin Nov. 1, 1889, and continue four months. Will pay good wages to the holder of a first grade certificate. Address the director, C. H. Battles, Dakota City, Iowa.

## ADDRESS.

THE permanent address of Eld. G. K. Owen is 35-Carr St., Los Angeles, Cal.

## Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.		†Mail.	†Day Express.	*N. Y. Express.	*Atl. Exp.	†Night Express.	†Kail. Accom'n.	†Local Pass'gr.
STATIONS.								
Chicago.....	am	7.55	am 10.35	pm 10.10	pm 10.10	pm 10.10	pm 4.50	
Michigan City.....	am	10.08	12.28	4.54	am 12.23	11.27	6.58	
Niles.....		11.40	pm 1.30	6.49	1.50	am 12.55	8.17	
Kalamazoo.....		1.12	2.45	6.58	3.35	2.27	pm 7.10	pm 5.30
Battle Creek.....		1.55	3.29	7.39	4.25	3.15	7.55	6.25
Jackson.....		3.55	4.39	8.44	6.35	4.45	9.35	8.20
Ann Arbor.....		6.04	5.49	9.44	7.50	6.30	10.43	
Detroit.....		6.39	6.55	10.45	9.20	7.30	11.50	
Rochester.....		9.39	am 4.25	am 7.15	pm 6.55	9.05	pm 8.05	
Syracuse.....			6.50	9.11	8.00		11.45	
New York.....			9.30	11.31	10.15		am 2.15	
Boston.....			pm 7.00	pm 8.54	am 7.20		11.15	
			10.00	10.50	9.35		pm 2.50	
WEST.		†Mail.	†Day Express.	*Chicago Express.	*Pacific Express.	†Evening Express.	†Kail. Accom'n.	†Local Pass'gr.
STATIONS.								
Boston.....	am	8.30	pm 3.00	pm 9.15				
New York.....		10.03	6.00	11.30				
Syracuse.....	pm	7.40	am 2.10	am 9.05				
Rochester.....		9.55	4.20	11.30				
Buffalo.....		8.30	am 12.15	6.15	pm 1.30			
Detroit.....	am	9.00	8.00	pm 12.20	am 10.10	pm 12.20	pm 4.00	
Ann Arbor.....		10.27	9.02	2.24	11.35	9.15	5.22	
Jackson.....	pm	12.05	10.03	3.27	am 12.54	10.55	7.19	am 6.25
Battle Creek.....		1.55	11.36	4.38	2.15	am 12.27	8.52	7.55
Kalamazoo.....		2.45	pm 12.13	5.15	3.07	1.20	pm 9.45	8.40
Niles.....		4.20	1.30	6.27	4.32	3.06	7.37	
Michigan City.....		5.42	2.35	7.32	5.43	4.34	9.00	
Chicago.....		7.55	4.35	9.30	7.46	7.00	11.20	

\*Daily. †Daily except Sunday. ‡Daily except Saturday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

GOING WEST.		STATIONS.		GOING EAST.	
Mail.	Day Exp.	Mail.	Day Exp.	Mail.	Day Exp.
12.45	7.15	am	7.45	8.55	4.10
12.45	8.45	pm	8.15	9.08	5.40
1.25	9.25	pm	9.55	10.55	6.20
2.53	10.00	pm	10.35	11.35	7.15
3.45	11.05	pm	11.40	12.37	8.32
4.55	12.10	pm	12.41	1.09	9.08
5.50	12.35	pm	1.00	1.55	10.05
6.50	12.45	pm	1.18	1.48	2.00
7.19	1.23	pm	1.53	2.50	3.45
8.19	2.23	pm	2.53	3.50	4.45
9.19	3.23	pm	3.53	4.50	5.45
10.19	4.23	pm	4.53	5.50	6.45
11.19	5.23	pm	5.53	6.50	7.45
12.19	6.23	pm	6.53	7.50	8.45
1.19	7.23	pm	7.53	8.50	9.45
2.19	8.23	pm	8.53	9.50	10.45
3.19	9.23	pm	9.53	10.50	11.45
4.19	10.23	pm	10.53	11.50	12.45
5.19	11.23	pm	11.53	12.50	1.45
6.19	12.23	pm	12.53	1.50	2.45
7.19	1.23	pm	1.53	2.50	3.45
8.19	2.23	pm	2.53	3.50	4.45
9.19	3.23	pm	3.53	4.50	5.45
10.19	4.23	pm	4.53	5.50	6.45
11.19	5.23	pm	5.53	6.50	7.45
12.19	6.23	pm	6.53	7.50	8.45

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

# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 27, 1889.

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## REMAINING CAMP-MEETINGS FOR 1889.

EASTERN.			
*Vermont, St. Albans,	Aug.	27 to Sept. 3	
Canada, Fitch Bay, P. Q.,	Sept.	3-10	
CENTRAL.			
Michigan (Eastern), Saginaw,	Aug.	27 to Sept. 3	
Minnesota (Northern), Wadena,	"	28 to Sept. 3	
*Illinois, Bloomington,	Sept.	3-10	
Iowa, Storm Lake,	"	11-17	
*Indiana, Kokomo,	"	17-24	
Iowa, Davis City,	"	25 to Oct. 1	
Iowa, West Liberty,	Oct.	2-8	
SOUTHWESTERN.			
*Texas, Garland,	Aug.	27 to Sept. 3	
Kansas, Severy,	Sept.	5-15	
*Colorado, Denver,	"	10-17	
*Nebraska, Fremont,	"	17-24	
SOUTHEASTERN.			
*Tennessee, Nashville,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
California, San Diego,	Aug.	29 to Sept. 9	
* " (general) Oakland,	Sept.	25 to Oct. 7	
" Arroyo Grande,	Oct.	22-29	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (\*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

After an interval of some weeks, our readers will be glad to see in this number another article from the pen of Bro. Butler. The labors incident to the providing of a temporary home in Florida, have for some weeks absorbed all his time and attention. We hope to hear from him oftener now.

A notice from Eld. F. D. Starr, received too late for this number, states that reduced rates have been secured to the camp-meeting at Kokomo, Ind., Sept. 17-24. Certificates, however, will only be granted Sept. 7-13, so that all coming to the meeting should purchase tickets between the latter dates, even though they do not come till later.

The following notice has been sent us with request that it be published in the REVIEW: "In order to call attention to the new tobacco law (to

take effect Oct. 1), the Michigan State W. C. T. U. respectfully request all the ministers of the State to preach, Sept. 22, on the physical, mental and moral effects of tobacco.

The article from Bro. S. N. Haskell on "The Midnight Sun," will be of great interest to all the readers of the REVIEW. When it began to be urged as an objection against the Sabbath, that the day could not be generally kept on this earth, on account of the apparent gain or loss of time in going around the world, and that it could not be kept in Northern latitudes, on account of the great length of days and nights, the answer could be given only on philosophical grounds; as we did not then know of any observers of the seventh day who had lived in the far North, or had been around the world, and so could speak from experience on these points. That condition, however, has now been reached. And now that Sabbath-keepers have been over the ground in both directions, and found no difficulty whatever, we wonder if that objection will have modesty enough to retire. When Bro. Haskell and his company went to Australia, in 1885, it so chanced that when the ship crossed the day line, and the captain adjusted his calendar, advancing his reckoning twenty-four hours, it took out the greater part of Sunday, but the Sabbath was not disturbed. And now he has visited the North, where the sun is seen continuously for days, and there are Sabbath-keepers there, who have no difficulty whatever in preserving the order of the days, and keeping the Sabbath as it comes to them. Demonstrations such as these ought to settle these questions. We have a short series of articles prepared on the subject of "A Definite Day on a Round World," which will appear as soon as some diagrams can be prepared to illustrate them.

## HYMN BOOK CORRECTION.

The last "hold" (C) in number 749 should be scratched off, and a "hold" should be marked over the last note before the Refrain. Number 749 is sung a great deal, and if all who have the large book will follow the above directions, much confusion will be avoided. F. E. BELDEN.

## SPECIAL NOTICE TO STUDENTS.

ALL who expect to attend Battle Creek College the coming year are notified that they should send in their applications at once, as the school is rapidly filling up. Special attention is called to the fact that there are stated times of admission, and students are not expected at other times. Catalogues furnished on application.

Address, BATTLE CREEK COLLEGE,  
Battle Creek, Mich.

## ORGANIZATION OF THE ATLANTIC CONFERENCE.

We learn from a communication from Eld. J. E. Robinson, that they expect to hold a meeting at Washington, D. C., Sept. 25-30, for the object of organizing an Atlantic Conference. The next paper will, no doubt, contain a definite appointment from Bro. Robinson in reference to this meeting. As the time is near at hand, we take this way of calling attention to the matter, that those specially interested may make the necessary arrangements in electing delegates, etc.

O. A. OLSEN.

## INSTITUTE FOR THE SOUTHERN FIELD.

It was decided at the late meeting of the General Conference Committee, to hold an institute for the Southern field, embracing the States of Tennessee, Kentucky, Alabama, Mississippi, Louisiana, Florida, Georgia, and Arkansas, in connection with the Tennessee camp-meeting, beginning Sept. 20 and closing Oct. 7, 1889; provided that the officers of the Tennessee Conference would approve of the plan, and co-operate in carrying it out. On con-

sulting with these officers in reference to holding the institute in connection with their camp-meeting, we find that they heartily approve of the plan, and will do all they can to make it a success.

It is now decided definitely to hold the institute at the date named. It is expected that Elds. Kilgore, Corliss, and Waggoner, and Bro. Belden will attend this institute, to assist in giving instruction. The laborers in the States mentioned are requested, as far as possible, to attend. Plans will be laid for the work in the Southern field, methods will be discussed, etc.

DAN T. JONES, Sec. Gen. Conf.

## FRUIT FOR THE INDIANAPOLIS MISSION.

We shall be very thankful to the brethren and sisters of Indiana if they will secure what fruit they can for the mission at Indianapolis. The season for canning, drying, and preserving fruit has now come, and we trust that those who have an interest in the mission, will do what they can for it in this direction. The fruit could be brought to the camp-meeting at Kokomo, and from there taken to the mission; or it could be carefully packed in chaff or other suitable material, and sent by freight directly to the mission. Always be sure to send a bill of freight to Eld. W. C. Wales, or some one else at the mission, 175 Central Avenue, Indianapolis, Ind.

With a little effort on the part of all, the requisite amount of fruit could easily be provided. It would be best to have a sufficient amount collected to send together, so that the cost of transportation may be lighter for each parcel than it would be if sent in smaller quantities. F. D. STARR.

## HOW MR. CRAFTS WAS RECEIVED IN OAKLAND, CAL.

FROM the *Oakland Evening Tribune* of Aug. 7, 1889, we clip the following from an editorial entitled, "Eld. Crafts' Surprise Party:"—

Eld. Crafts must not take it to heart because he found himself in an unexpected minority in his own meeting. . . . The Seventh-day Adventists are a sturdy folk, always ready to stand up and be counted, and quite able to give and take hard knocks, as perhaps Mr. Crafts will discover before he gets through with them. We shall watch his progress with interest, and shall be glad to chronicle any conversions he may make, standing ready, the while, to perform the same office for the other side. . . . We hope that he will not again say that the cry of "personal liberty" comes from a foreign land. An American, a citizen of a government founded in civil and religious freedom, a standing protest against the despotisms of older countries, should not acknowledge such a sentiment. We fear that we shall not chronicle many converts for Bro. Crafts if he begins by saying hard things. Gently, brother, gently.

## THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

Address REVIEW & HERALD,  
Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Alonzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

Address, REVIEW & HERALD,  
Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

## SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

EXCUSES ANSWERED.

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