

The Advent **REVIEW** **HERALD** And Sabbath

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

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GREAT IN THE KINGDOM.

If Christ be guide for living,
 Life has a plan divine,
 Whose purpose is self-giving,
 Whose theme is "thine," not "mine."
 This method tends
 To highest ends.

"He who would greatest be,
 Must here serve faithfully."

My life—is it unfolding
 According to God's plan?
 Or is it vainly holding
 To lesser scheme of man?
 Who serves, Christ owns;
 The cross he crowns.

Awards alone await
 Him whom the Lord calls great.

—Alice Armstrong, in S. S. Times.

Our Contributors.

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

OFFERINGS FOR THE POOR.*

BY MRS. E. G. WHITE.

To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have given the children of Levi *all the tenth* in Israel." But in regard to the second he commanded, "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank-offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God. Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, "That they may eat within thy gates, and be filled." This tithe would provide a fund for the uses of charity and hospitality.

And further provision was made for the poor.

*This article, like that published last week, is from sister White's forthcoming work, "Patriarchs and Prophets."

There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless his people, it was not his design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among his people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.

The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that Jesus and his disciples plucked and ate of the standing grain as they passed through the field on the Sabbath day.

All the gleanings of harvest-field, orchard, and vineyard, belonged to the poor. "When thou outtest down thine harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt."

Every seventh year, special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seed-time, which followed the ingathering, the people were not to sow. They should not dress the vineyard in the spring, and they must expect neither harvest nor vintage. Of that which the land produced spontaneously, they might eat while fresh, but they were not to lay up any portion of it in their store-houses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the field.

But if the land ordinarily produced only enough to supply the wants of the people, how were they to subsist during the year when no crops were gathered? For this the promise of God made ample provision. "I will command my blessing upon you in the sixth year," he said, "and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

The observance of the sabbatical year was to be a benefit to both the land and the people. The soil, lying untilled for one season, would afterward produce more plentifully. The people were released from the pressing labors of the field; and while there were various branches of work that could be followed during this time, all enjoyed greater leisure, which afforded opportunity for the restoration of their physical powers for the exertions of the following years. They had more time for meditation and prayer, for acquainting themselves with the teachings and require-

ments of the Lord, and for the instruction of their households.

In the sabbatical year the Hebrew slaves were to be set at liberty, and they were not to be sent away portionless. The Lord's direction was, "When thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press. Of that wherewith the Lord thy God hath blessed thee thou shalt give unto him."

The hire of the laborer was to be promptly paid: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land. . . . At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it."

Special directions were also given concerning the treatment of fugitives from service: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him."

To the poor, the seventh year was a year of release from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." If the debt remained unpaid until the year of release, the principal itself could not be recovered. The people were expressly warned against withholding from their brethren needed assistance on account of this: "If there be among you a poor man of one of thy brethren, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee." "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," "and shalt surely lend him sufficient for his need, in that which he wanteth."

None need fear that their liberality would bring them to poverty. Obedience to God's commandments would surely result in prosperity. "Thou shalt lend unto many nations," he said, "but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

After seven "sabbaths of years," "seven times seven years," came the great year of release,—the jubilee. "Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee

unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

"On the tenth day of the seventh month, in the day of atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great day of atonement, satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee.

As in the sabbatical year, the land was not to be sown nor reaped, and all that it produced was to be regarded as the rightful property of the poor. Certain classes of Hebrew slaves—all who did not receive their liberty in the sabbatical year—were now set free.

But that which especially distinguished the year of jubilee was the reversion of all landed property to the family of the original possessor. By the special direction of God, the land had been divided by lot. After the division was made, no one was at liberty to trade his estate. Neither was he to sell his land unless poverty compelled him to do so, and then, whenever he or any of his kindred might desire to redeem it, the purchaser must not refuse to sell it; and if unredeemed, it would revert to its first possessor or his heirs in the year of jubilee.

The Lord declared to Israel, "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." The people were to be impressed with the fact that it was God's land which they were permitted to possess for a time; that he was the rightful owner, the original proprietor, and that he would have special consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God's world, as have the more wealthy.

Such were the provisions made by our merciful Creator, to lessen suffering, to bring some ray of hope, to flash some gleam of sunshine, into the life of the destitute and distressed.

The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society, and open the door to crimes of every description. The regulations that God established, were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation.

These regulations were designed to bless the rich no less than the poor. They would restrain avarice and a disposition for self-exaltation, and would cultivate a noble spirit of benevolence; and by fostering good-will and confidence between all classes, they would promote social order, the stability of government. We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor.

Great blessings were promised to Israel on condition of obedience to the Lord's directions. "I will give you rain in due season," he declared, "and the land shall yield her increase, and the trees of the field shall yield their fruit. And

your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. . . . I will walk among you, and will be your God, and ye shall be my people. . . . But if ye will not hearken unto me, and will not do all these commandments, . . . but that ye break my covenant, . . . ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you, and ye shall flee when none pursueth you."

There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. A diversity of condition is one of the means by which God designs to prove and develop character. Yet he intends that those who have worldly possessions shall regard themselves merely as stewards of his goods, as intrusted with means to be employed for the benefit of the suffering and the needy.

Christ has said that we shall have the poor always with us; and our Saviour unites his interest with that of his suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of his earthly children. He tells us that they are his representatives on earth. He has placed them among us to awaken in our hearts the love that he feels toward the suffering and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to himself. An act of cruelty or neglect toward them is regarded as though done to him.

If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such wide-spread destitution as is now seen in many lands, would not exist.

The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the grinding oppression of the rich toward the poor, and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth, and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution of those problems that now threaten to fill the world with anarchy and bloodshed.

COMING BEFORE THE PEOPLE.

BY ELD. R. F. COTTRELL.
(*Ridgeway, N. Y.*)

God leads his people. As in all the past he led them, so in the present God is leading his people. And he often leads them in a way they do not anticipate.

Ever since the rise of the message of the third angel, we have believed that, in some way, God would give the message a "loud voice"; that is, it would obtain a prominence which would bring it conspicuously before the people, so that all lovers of truth and right would have the opportunity to see and embrace the saving truth for the closing days of probation. For the last thirty-eight years we have believed and taught that the United States was the government symbolized in prophecy by the beast with two horns like a lamb, and consequently that here would be formed an image of the Roman papacy, and here the keeping of Sunday would be enforced by law.

But by what means our work would be brought to the general notice of the people was not so clearly seen. It was not so evident that the nec-

essary agitation of the subject, created by the demand for religious legislation, would open the opportunity to bring our work conspicuously before the people, especially before legislators and judges and all the leading men of the nation.

Some of our brethren may have thought that opposing the National Reform work was something aside from the work of the message; but it is the very means which God is using to lead on to the loud voice which the prophecy promises. Our papers by opposing religious legislation, vindicating the rights of conscience, and showing the danger which will inevitably result from Sunday laws, cannot fail to call the attention of the people to the human origin of the Sunday institution, in contrast with the divine origin and obligation of the Sabbath; and many will see and embrace the truth as the result of this agitation.

Brethren, the car of providence has not left the track of prophecy. God still opens the way, and leads his people. Let us faithfully improve the present opportunity. Time is swiftly passing and bringing us to the final crisis. Now is our only assured time for labor.

ARE WE IN THE UNITY OF THE SPIRIT?

BY ELD. M. G. HUFFMAN.
(*Atlanta, Ga.*)

THE Lord, in speaking through David, says: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head," that reaches down even to the skirts of the garments. We as a people claim to be giving the last message this world shall ever hear, and that the solemn warning of the glorious proclamation of the near advent of our Lord to take his people home, must go to all nations, kindreds, tongues, and peoples, in order to prepare God's children to meet the King in his beauty. The enemy of all righteousness, knowing that his time is short, doubtless will do all in his power to bring into the remnant church of God, discord and *strife*, and will, if possible, deceive the very elect. There is not half so much danger of the divisions, clashings, and clamorings of other denominations injuring our influence and weakening our power, as the very same course among ourselves.

The last great conflict between right and wrong is just upon us; therefore we should begin, if we have not already done so, to realize the force of that expression, "United we stand; divided we fall." And every Seventh-day Adventist church should realize the stress our Saviour laid upon this subject when he said, A "house divided against itself shall not stand." The apostle Paul gives a faithful warning when he says, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

The great events of this world's history are fast culminating, and soon the Lord will come to take his children where they will not die. In view of this glorious promise, may God help us all to pay strict attention to Paul's admonition when writing to the Ephesian church: "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace."

Warrings and strifes come not of the Spirit of Christ, but of lusts, conspiracy, ambition, jealousy, and such passions ruling in the heart. The human body is taken as a figure to illustrate the great principle of unity which lies at the very foundation of Christ's church; and as certainly as the affliction of one member of the human body affects the whole body, so surely does a trouble in any part of Christ's body of believers affect the whole body. In connection with this illustration given by the apostle, three distinctive principles are laid down for the church of Christ; namely, one Lord, one faith, and one baptism. Notwithstanding all this, may we not be united in general on the leading points of Bible faith to which we hold and which we teach, and at the

same time let the enemy deceive us by bringing in a spirit of fault-finding and evil-surmising, and thus bring the displeasure of God upon us, and at last, if not very careful, let Satan cheat us out of eternal life? May God help us to come up to the help of the Lord as one man, striving to utilize every member of our being in his service, that the truths of the third angel's message may soon be brought to every one's door. We have but little time left us in which to accomplish the great work he has given us to do. The avenues that are now open by which the truth can go, will doubtless soon be closed up. May the Lord help his people to be faithful now, that at last we may be privileged to hear the "Well done."

WHO SHOULD PERFORM RELIGIOUS DUTIES?

BY EUGENE LELAND.
(Millington, Mich.)

THOSE who are religious, of course. God does not require religious duties of any one unless he has been converted; and it is the law of God that convicts of sin and secures conversion. "By the law is the knowledge of sin." Rom. 3:20. "The law of the Lord is perfect, converting the soul." Ps. 19:7. Praying is a religious duty; but "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Partaking of the Lord's Supper is a religious duty; but "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:29.

The sacrifices and offerings of the ancient Jewish Church were religious duties, but they were not acceptable to God when the people rejected his law. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20.

Many passages of Scripture similar to those quoted above, might be given to show that religious practices are not acceptable in the sight of God when those who perform them are not truly religious. Now, if religious practices are so highly abominable in the sight of God when performed by those who are religious only in profession, how must he look upon an effort to enforce by law, under the name of religion, a practice which has no higher authority than the human law which enforces it; and that, too, by men the great majority of whom make no pretension whatever to religion? And doubly abominable in the sight of God must such a law be when it affects those only who are trying to be truly religious. But no language can picture the abomination of such a law when we come to consider that it is direct legislation against the law of God. Yet with light and knowledge on the subject, knowing full well the dire results of religious legislation, and above all, having a distinct understanding that the first day of the week is not the Sabbath, the National Reformers are exerting themselves to the utmost to have a national Sunday law enacted. No student of prophecy whose mind is enlightened by the Spirit of God, can fail to see in this movement a fulfillment of Rev. 13:11-17. And in view of its fulfillment, how terribly in earnest ought those to be who are giving the warning message against worshiping the beast and his image in fulfillment of Rev. 14:9! How careful ought they to be in the performance of every religious duty, so that they may be found without fault before the throne of God!

—Mankind in general are selfish, more or less; and the most selfish are the very best detectors of selfishness in others. They are always acute on this point. They abhor selfishness.

R. F. C.

CHRIST'S FRIENDS.

BY E. J. JOHNSON.
(Hart's Road, Fla.)

"GREATER love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you." John 15:13, 14.

What can I do for Him
Who died that I might live;
For Him who suffered pain and loss,
Who bore for me the heavy cross,
And died that I might live?

Can give myself to Him
Who gave his life for me;
Can daily seek to know His will,
And strive His precepts to fulfill
Who gave His life for me.

I can take up my cross,
Not fearing earthly scorn.
"They are my friends," I hear Him say,
"Who my commands with joy obey.
Not fearing earthly scorn."

For Jesus' friendship I
Man's favor can forego,
And deem the sacrifice too small
For the rich gift, and gladly all
The praise of man forego.

Rejoicing in the light
That shines from his dear word,
Can seek o'er error's darkened ways
To cast the ever-blessed rays
That shine from his dear word.

Can say to burdened souls,
If they will come to him,
They shall find endless peace and rest—
To-day he waits to make them blest,
If they will come to him.

Can pray for those who spurn
The truth for these last days;
Who, claiming Jesus' friends to be,
Their eyes have closed, lest they should see
His truth for these last days.

Not all who cry, "Lord, Lord,"
Will be by him confessed;
But they who his commands obey,—
They shall abide the coming day,
And be by him confessed.

CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.
(Mesopotamia, Ohio.)

(Continued.)

Christ makes the old and new covenants with the Israel of God: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34. Here a promise is made to make a new covenant with the house of Israel.

It is not my purpose to enter into an extended argument to show in what the new or the old covenant consists, but to show briefly that it was the same Jesus Christ who made the new covenant that made the old. I hardly need to prove that it was Christ who made the new covenant, as nearly all will readily agree with the statement; but I will give a few texts. The prophet Daniel, speaking of Christ, says: "And after three-score and two weeks shall the Messiah be cut off; but not for himself. . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. 9:26, 27. St. Paul's statement is clear: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:14-17.

"For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28. Christ is here plainly brought to view as the testator of the new covenant, or will; it was sealed with his own blood. All the new requirements of the gospel given as memorials of Christ's death and resurrection, such as baptism and the Lord's Supper,—all were instituted prior to the death of the testator of the new covenant. Nothing could be added to it after that. "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. After the death of Christ, it was too late to introduce any new institution which was to become a part of the new covenant. The Sunday-Sabbath is one of those frauds which has been palmed off by an antichristian power, upon a too credulous church. No one ever heard anything about Sunday, or first-day keeping till after the death of Christ. This alone should be evidence enough to brand the institution as a human invention.

The two covenants are held up in the Bible by way of comparison, one being better than the other. But from what we have heard from many, especially those who have opposed the law of God, we would be inclined to think that the old covenant had no connection in any manner with Christ; that it was bad, wholly bad, without a redeeming thing in it all, and unworthy of being associated with the God of the Bible. Before noticing the old covenant, we ask, Who is its author? And we answer, Jesus Christ, the loving Saviour of mankind. The One who created man, and gave the holy law from Sinai. The One who died to pay the debt of sin we owe, and has provided us ample help to keep the law that is just and good. *Proof:* "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the Lord." Jer. 31:31, 32. The same One that makes the new covenant, made the one at Mt. Sinai.

This will not allow of an argument. Both covenants are made by the same Christ, and with his own people, whom he represents as being joined unto him by marriage. The old covenant is associated with many good things given to the people of God. Thus Paul says: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. The apostle speaks of the Gentiles, who were strangers to the covenants, and states their condition: "Therefore remember, that ye being in time past Gentiles; . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12. "The covenants" (plural, old as well as new) are spoken of as pertaining to the commonwealth of Israel, and as given by Christ. We have the record of the old covenant entered into by Christ and Israel at Sinai, in Ex. 19:4-8. The promise of the great majority of the people was soon broken, and Christ was released from fulfilling his part, although in the goodness and mercy of his heart he did not avail himself of this advantage, as we find that it existed till Christ's first advent. The old covenant cannot be limited to

the transaction recorded in Ex. 19:4-8, any more than we can confine the new covenant to the statements of Heb. 8:8-12. No one would think of that for a moment.

The apostle Paul has more to say about the covenants than all the other New Testament writers together. In his masterly argument showing the vanishing away of the old and the substitution of the new, he says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Heb. 9:1. It is evident from this and many other statements of the Bible, that the old covenant included in its provisions all the divine services of the sanctuary of the Mosaic dispensation. If so, then why was it faulty?—Simply because in that round of divinely appointed service, there was no *divine Sacrifice*. The blood of lambs and bulls, which was typical, could not take away sin in fact. There was no divine mediator to intercede with God for man. The promises were more of a national character, and largely confined to one nation.

In these things the old covenant did not, and could not, compare with the new, which was based upon better promises, provided with a *better sacrifice* made once for all. The new was made as broad as the race of Adam, designed to gather into one fold all nations. While the new excelleth the old, there was glory attending the old. The apostle Paul compares the ministration of the new with the old,—his own ministry with that of Moses. He says: "Our sufficiency is of God; who also hath made us able ministers of the new testament" (covenant). 2 Cor. 3:5, 6. Then he speaks of the ministration of Moses as being "glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance. . . . For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." Verses 7-11.

Christ called Moses up into Mt. Sinai, and said: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:4-6.

There was nothing proposed by Christ, beyond the reach of every one who would accept of the proffered help provided in Christ. Christ had provided the typical system of divine service, which showed their faith in a Saviour to come who could take away sin in fact. Additional instructions were given to Moses by Christ, while in the mount, concerning all the divine services by which they were to show their faith in Christ. The tabernacle to be erected, its instruments, and all the ministry of the sanctuary were particularly made prominent and plain. "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. 25:8, 9, 21, 22. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers *having received* [margin] brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David." Acts 7:44, 45.

Christ was to appear between the cherubim above the mercy-seat, to commune with Moses. When the tabernacle was moved from place to place, Christ went before the people to point out the way, in the pillar of fire. When the cloud rested, then they were to pitch the tabernacle, and Christ and his glory filled the most holy place in the sanctuary. In this manner he continued with them till they brought the tabernacle into the land of the Gentiles, which they were to inherit, with Jesus with them. Our fathers (says St. Paul) "drank of that spiritual Rock that *went with them* [margin]: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness." 1 Cor. 10:4, 5. "Some" were idolaters, "some" committed fornication, "some" tempted Christ (verses 7-9); but *not all*. Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt." Heb. 11:26. Caleb and Joshua were kept by the power provided in the gospel of Jesus Christ.

Man's failure then, the same as in every other age, was because he failed to believe that God would do just what he had promised. Christ promised to make them "a peculiar treasure unto himself above all people;" "a kingdom of priests, and a *holy nation*." This was glad tidings of good news—the pure, simple gospel. Ex. 19:5, 6; 1 Pet. 2:9. But, alas! this gospel was not mixed with faith by many that heard it; therefore it did not profit them. This lack of faith and a proper sense of their inability to keep their solemn covenant *without constant help* from Christ, was the reason why so many failed. *Their failure* is presented as a solemn warning to us in the last days. 1 Cor. 10:11.

We who live in the nineteenth century, under the new covenant, are in danger of making the same mistake. Some took hold on Christ then, and found the help they needed. So may we. "Without me, ye can do nothing," says Christ. This was as true under the old covenant as it is under the new covenant.

The apostle Paul, warning us against pursuing the same course of unbelief, says: "For some, when they had heard, did provoke: *howbeit not all* that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:16-19. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

While many provoked Christ to destroy them, which he did according to the warning given in Ex. 23:20, 21, yet the apostle says, "Howbeit not all." Of Caleb and Joshua it is said, "They have wholly followed the Lord." Num. 32:12. If Moses, Caleb, Joshua, and others could keep their solemn covenant with God through the means provided in Christ, all could have done so, and realized the promises fulfilled as indicated by the prophet: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedeck, the high priest; and be strong, *all ye people* of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts. According to the word that I covenanted with you when ye came out of Egypt, *so my Spirit remaineth among you*; fear ye not." Hag. 2:4, 5. Sad to behold, are the results of unbelief! May God spare his people, and help us to heed the warning—"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

—He who waits to do a great good at once will seldom do any good at all.

SERVICE AND REWARD.

BY J. Q. FOY.
(Battle Creek, Mich.)

WHEN, as an inducement to enter the service of God, we present the reward of the overcomer, it is sometimes objected that such service—service prompted by no higher motive than the hope of reward—would not be acceptable service. To this objection, as ordinarily viewed, there is a seeming plausibility. But when we come to consider the nature of this reward, the objection, like every other urged against the word and work of God, vanishes. It will be readily conceded that the Son of God, our great Exemplar, was a being at once too exalted and noble to be influenced by a sordid hope of gain; and yet of even him it is written: "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2); and to the faithful servant, he says: "Enter thou into the joy of thy Lord."

To be happy is the natural and, we may say, the God-given desire of all created intelligences. The objection referred to supposes that such desire is essentially selfish, and therefore the service prompted by such desire is not acceptable. This idea, however, is not compatible with either the character, the example, or the teaching of the Son of God. The character of the reward which prompted him, and which is offered as an inducement to us, is revealed in the following words: "He shall see of the travail of his soul, and shall be satisfied." Isa. 53:11. Here evident reference is made to the final gathering of the saved into the eternal kingdom. For these, as also for many, who, refusing to reciprocate his loving interest, have gone down to eternal night, his great heart of love has yearned in tenderness. Their salvation is that for which he gave his life, and for which he ceased not to plead; and now, as he beholds them saved, what joy unutterable fills his being—joy at knowing that those who were lost have been rescued, and are to enjoy throughout the ceaseless ages of eternity, all the bliss and glory of heaven! What an enduring source of purest, holiest, most unselfish joy! The people of the world do not desire it, cannot appreciate it. Only those who, by beholding, have become assimilated to the likeness of their Redeemer, have been made partakers of his grace, have "tasted the good word of God, and the powers of the world to come;" who have, in a word, been converted,—only such can partake of such joy, can appreciate such a reward. To such, it is as substantial and enduring as it is pure, elevated, and holy.

Serving God for reward, indeed! What is the service of God? Ask Him who says of himself, "I delight to do thy will, O my God"—of which will the apostle says: "This is the will of God, even your sanctification;" "who gave himself for us, that he might redeem us from all iniquity." And be assured that it is nothing more nor less than being co-workers with him in redeeming a lost world, in saving our fellow-men. Are our hearts so hardened, our sensibilities so blunted by sin, that we desire not to engage in such noble work? Let us pray earnestly for the softening, subduing influence of the Holy Spirit, that by lives of faithful devotion we may secure the reward.

And what is the reward? Let the apostle answer: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It may be a part of the mystery of the gospel, and of the "unsearchable riches of Christ;" but it is none the less true that the nature of the reward of the overcomer is such, that not only is it safe to contemplate it and labor for it, but those who are most constantly thus engaged will be most likely to eradicate from their hearts the last vestige of selfishness, the root of sin, and thus be prepared fully to appreciate and enjoy it.

"Oh, the good we all may do,
While the days are going by!"

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.

WHERE IS OUR PRAISE?

BY L. G. CULVER.
(Wells, Minn.)

WHERE is the cheerful voice of praise,
Which pardoned souls to God should raise?
Glad words of praise we seldom hear;
Not often do they greet our ear.

Let us not quench the hallowed fire,
But speak our own real heart's desire,
And praise our God for mercies given
Through his dear Son, the Prince of heaven.

How should we praise him for the light
That scatters far the shades of night,
That we can see the end so near,
When our Deliverer will appear!

If praises then, and shouts of joy
Will all our quickened powers employ,
O why not praise him now as well,
And of his goodness freely tell?

A FEW WORDS ABOUT POLITENESS.

TRUE politeness springs from a well-trained mind, a modest spirit, and a desire to please. It is pleasant to observe this quality in grown-up people, but it appears doubly delightful when exercised by the young. The practice of politeness not only refines and ennobles the mind, but acts as a restraint upon the naturally boisterous manners which are characteristic of some young people.

I do not mean to say that we should give up the natural buoyancy of youth, and let politeness take the place of genuineness; but by its exercise the rougher side of our nature is held in check, while the more gentle feelings are displayed. Also, by being polite, or striving to please, we shall exert such an influence over our young friends and companions, that they will not be able to avoid being irresistibly drawn toward us; while they themselves will catch the influence, and, if not studying the art of being polite, will unconsciously copy our example.

There is a false politeness which is often mistaken for the true gem. This so-called politeness deserves the contempt of every true-hearted youth or maiden; and as much as the one is to be commended and desired, so the other is to be despised. True politeness is the evidence of an affectionate spirit; false politeness is a mixture of absurdity and affectation.

We should be polite to all, rich or poor. He who would show politeness to a rich person and treat a poor one with rudeness, has yet to learn this agreeable art. True politeness cannot be put on or off at our will. It springs, or should spring, naturally from the heart, flowing through our speech and actions. Politeness to equals and inferiors is as much required as to superiors. A youth may have many good qualities, but if he lack the one of which I am speaking, he will not rise very high in the social scale. Politeness is not an accomplishment which can be acquired by only a few; it is within the reach of all who have a good disposition and the wish to acquire it. Politeness practiced when young, must be carried out in after life.

We can see, then, very clearly that we should all exercise this art, using it on every occasion, and it cannot fail to be commended and desired.—*Sel.*

EVERY BOY IS GOOD AT SOMETHING.

THE late head master of Uppingham School used to say that every boy is good at something, which is a most comforting doctrine for boys themselves who are not as bright at their studies as their school-fellows, and for parents who wonder what they will do with their backward sons. We all have known and read of dunces at school becoming useful and even celebrated men, not, of course, because of their youthful stupidity, but because talent and genius are slow in developing,

and because on leaving school the "dunce" sometimes finds new spheres of activity which interest him as none of the limited number of subjects in his school curriculum did.

It has been said of some early-risers, that they are conceited all the forenoon and stupid all the afternoon; and much the same may be said of many of those who rise early in their classes at school—they are conceited all the forenoon of life, and stupid all the afternoon.

Let not him that girdeth on his armor in the battle of life boast himself as he that putteth it off. You may be head of your class, lessons may come easy to you, you may be tempted to sneer at the boy who, spending twice as much time at his books, knows his lessons only half as well next day. That boy, however, may pass you in the race of life. And he certainly will do so if he have more common sense and perseverance.

"It's dogged as does it." Ask any middle-aged man about the after life history of those of his school-fellows who were considered most brilliant, and he will tell you that few of them came to the front or attained distinction, whereas some who were despised by masters and boys, falsified all their gloomy prophecies concerning them.

I once knew a young man who had won many school prizes and so many college honors that he thought he was going to set on fire all rivers and most seas. He became a civil engineer, and was surprised to find that his services were not in as much demand as he expected they would be. To the head of a great firm where he had applied for employment, he showed the gold medals he had gained in the college. He had rather a conceited manner, and this made the gentleman think that he was unsuited for the situation; so he said, "If you can do nothing else but get gold medals, I must wish you good morning." The moral I draw from this true incident is, not that boys should work less for school prizes, but that if they are clever they should not be conceited or undervalue other boys who, though not good in their own department of work, may be in some other, and who may have characters that will render them more useful to the world. We should respect every boy, for we know not the possibilities of usefulness that are buttoned up under his jacket. He is sure to be good at something.—*Rev. E. Hardy, M. A., in Illustrated Christian Weekly.*

DROP THAT NOVEL.

DROP that novel, and read something which will make you know more when you have finished it than you did when you began. What would one think of a young man preparing for active life, who, instead of reading history, biography, and science, or studying geography, physiology, astronomy, philosophy, chemistry, medicine, or mechanics, spent his time, day after day, listening and hearing some yarn-spinning talker *lie to him by the hour*? What would we think of a man who would *hire a liar by the day* for five or ten years, to tell him stories which were entirely untrue, or in which truth was so mingled with falsehood that no mortal could separate one from the other.

How much would such a man know about history, business, or science, after a course of five or ten years of such training?—He would know just as much as we could expect a man or a woman to know who wasted life in reading novels. What position could a person fill with such an education? Who would want such a man? What would he be good for? A shipwrecked dandy, unable to do anything for his fellows in their struggle for existence, was finally utilized by being clad in bird's skin garments, and made to sit on a nest of eggs, and so earn his living. But in the ordinary walks of busy life, the man of *facts* is of use. The man of fiction is a man that no one wants; full of imagination, he soars after the incomprehensible, dives into the unfathomable, but never pays cash; he wastes the spring-time of his life, and begs in

harvest and has nothing. Drop that novel, and read something that amounts to something, so that when you have read it you will amount to something too.—*The Common People.*

CONVERSATION.

A TALENT for conversation has an extraordinary value for common every-day life. Any one who has this gift enters in a social circle anywhere. How every one's face brightens at his entrance! How soon he sets all the little wheels in motion, encouraging the resources of the reserved and shy, subsidizing the facile, and making everybody glad and happy!

To converse well is not to engross the conversation. It is not to do all the talking. It is not necessary to talk with very great brilliancy. A man may talk with such surpassing power and splendor as to awe the rest of the company into silence, or excite their envy, and so produce a chill where his aim should be to produce heat and sunshine. He should seek the art of making others feel quite at home with him, so that, no matter how great may be his attainments or reputation, or how small may be theirs, they find it just as natural and pleasant talking to him as hearing him talk. The talent for conversation, indeed, more than anything else in life requires tact and discretion. It requires one to have more varied knowledge, and to have it at instant and absolute disposal, so that he can use just as much or just as little as the occasion demands. It requires the ability to pass instantly and with ease from the playful to the serious, from books to men, and from the mere phrase of courtesy to the expression of sentiment and passion.—*Sel.*

MOVE ON.

WE often come, in our Christian course, to points where there is more or less hinderance, objection, and contention. Men differ in policy and principle. Some cannot be taught, they will not learn. Their minds are made up, their wills are set. To contend is useless, to argue vain. What, then, shall we do?—Simply *move on*. It is wrong to waste time, it is useless to waste words. It is vain to strive, dispute, or quarrel. Move on. If people cannot learn, they must remain ignorant. If we cannot teach them, why should we quarrel with them? The last word is no better than the first. Who wants it? Move on. Let people say what they will, and do what they please, life is too short to waste in contentions. If they are in error, we cannot correct them. If they are going wrong, they do not wish to be righted. We cannot waste time in disputation. For us the true way to do is to move on. Let the dead bury their dead. Let the stubborn dispute with the stubborn. Let the prejudiced argue with the prejudiced. Let Christians move on.

The powers of evil are gathering. The hosts of darkness are strong. The enemies of righteousness marshal their forces on every hand, and Satan seeks to sow discord among the saints. What can Christians now do but go forward? The Captain of salvation calls them. The path of victory opens before them. Let them that are of a fearful heart be strong. Let the soldiers of the Lord be of good courage. Let those who know the Shepherd's voice follow him, and let the host of God *move on!*—*The Common People.*

—Dr. Guthrie once told the following story: "One of our boys, a very little fellow, but uncommonly smart, entered the lists and carried off the prize against the whole of England and Scotland, by his answer to the question: 'Can you give the history of the apostle Paul in thirty words?' His answer was: 'Paul was born in Tarsus, and brought up at Jerusalem; he continued a persecutor until his conversion; after which he became a follower of Christ, for whose sake he died.'"

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

THE SPIRIT OF GOD IN HEATHEN COUNTRIES.

"No man can come to me, except the Father which hath sent me draw him," are the words of Christ. Other scriptures are not wanting which show that the Spirit of God operates upon the hearts of men while in a state of darkness and sin. One of its offices is to reprove, or convince, the world of sin, of righteousness, and of judgment. The assurance that it is abroad in the world, not only restraining evil but awakening desires for truth and righteousness, is one of the most encouraging assurances that can be given those who labor in any capacity as Christ's ambassadors, beseeching men in his stead to be reconciled to God. Without the Spirit's aid, their efforts would be vain; with it, those of the weakest become powerful for good. Hence they can and should labor with faith and courage, relying for success upon its efficiency, and not upon the efficiency of their own efforts. God's people at the present time might well despair of accomplishing the work before them, were it not that God has set his hand to the work through this and other agencies. Its operations are not restricted to any one class or race of people, but even in heathen countries, on minds darkened by ignorance and superstition, we may trace its wonderful leadings. He who "giveth to all life, and breath, and all things; and hath made of one blood all nations of men," looks upon them all with equal love and compassion, marking the slightest inclination to "feel after him, and find him."

It has been God's purpose in all ages, that the people to whom he has given special light and truth, should be his representatives in all nations to whom he has commissioned them to go, to preach to every creature. He would have them prepared to enlighten and instruct the darkened minds who would turn to him had they the opportunity, in the nations that have forgotten him. Did his people sustain the right relation to him, and were they fulfilling this commission, his providence or direct interposition would bring them in contact with those even in distant lands, who would receive their testimony and be saved through their influence. The case of Philip and the eunuch is a striking illustration of this fact, and there are many others in the Scriptures.

In the history of modern missions, also, we have many remarkable incidents which show conclusively that the Spirit of God has preceded and accompanied his word and the efforts of God-fearing men and women wherever they have labored. It has also prompted them to sacrifice home, friends, and almost everything that was dear to them in this life, and to encounter the greatest dangers and hardships to carry the gospel to the heathen. That many have gone from unworthy motives, being enemies of the cross of Christ, there is no doubt; but this fact should not lead to the disparagement of the labors and sacrifices of those who were constrained in their action by the love of Christ.

In India, Messrs. Judson and Boardman found among the simple-minded Karens a people who were longing for the gospel of God's dear Son; and although their ideas concerning it were very vague and indistinct, they were expecting that some one would come and bring it to them. While the proud Brahmins, who looked upon them as inferiors, and despised and persecuted them, turned away from the gospel, or at best, received it with great moderation, the Karens accepted it eagerly and heartily. They had tradition with respect to the fall, the flood, the Bible, or some portions of it, and a very dim idea concerning a restoration to their former position of purity. Notwithstanding their degradation, God regarded them in mercy. He witnessed their imperfect, perhaps unexpressed, desires for divine aid, and

who can say that it was not in answer to their unspoken prayers that missionaries were moved upon to go to that country? Who can say that the Spirit of God did not prompt these desires, and otherwise prepare the way for the reception of the gospel by that people, many of whom, we doubt not, with the men who carried the gospel to them, will be saved in the kingdom of God? Other instances related by missionaries also show the operations of God's Holy Spirit. The son of a very influential Afghan Mohammedan relates his experience as follows:—

From my earliest years I have been carefully taught in the Mohammedan faith. Three years ago I began to have doubts, which would not let me rest. The consciousness of sin crushed me, but I could see no salvation anywhere. I wanted to get the Bible, to see if it could help me; but I did not know where to get it. The weariness and misery of my heart, God alone knew. At last, one day, I heard that a Christian was in our village. I found it was a lady preaching about Christ. I got a Testament from her, and very soon Christ gave me rest.

This case is said to be an illustration of many others. When asked by a number of the Mohammedans why he forsook the religion of his fathers, he replied: "Because there is no soul-rest in it." Of the persecution which he suffered, some idea may be formed from the fact that his father offered a reward of \$100 to any one who would bring him his son's head.

Rev. Dr. Cyrus Hamlin, founder and first president of Robert College, Constantinople, Turkey, in the International Union Missionary meeting held August, 1887, said:—

There is certainly a suppressed demand for the gospel among the Mohammedans in the Turkish Empire. They do not hate Christ; they honor him; it is Christianity that they hate, from the false examples of it seen around them in the corrupt Oriental churches. Among the great Mohammedan population in the three empires of Turkey, Persia, and India (150,000,000 to 200,000,000 souls), there is a suppressed demand for the word of God, and for freedom to hear of Christ. Years ago, before the founding of the present mission to the Bulgarians, I was in Philippopolis, 350 miles west of Constantinople, now the capital of Eastern Roumelia, or Southern Bulgaria. A military man called upon me, who I at once saw belonged to the Slavic race, of which the Bulgarians are a part. I said to him: "You are not a Turk?" "No," said he, "I am a Slav, but I am a captain in the Turkish army. I want to ask you when England is going to give us liberty? . . . Because if there was any freedom, I should become a Christian: and here in these provinces (European Turkey), out of our 4,000,000 Mohammedans one-fourth would embrace Christianity." I replied: "What are your reasons for such an opinion?" He said: "Don't you know that there are a great many of us who are not really Turks at all? . . . I said to my Colonel: 'I wish there was liberty to profess Christianity.' 'Hush,' said he, 'don't say that, for I feel just so, but you know what the consequences would be.'"

Rev. J. L. Nevins, D. D., of Chefoo, China, bears the following testimony:—

In the spring of 1885, while itinerating in a region about 260 miles from here, previously unvisited, I was, by providential circumstances, drawn aside from the road I was traveling, and a person whom I should not have met in the proposed course of my journey, was providentially drawn from his home to meet me. While the crowds with whom I met in the market town where I was stopping, sought me out and listened to me from mere curiosity, this man listened with intense interest to all I said. After listening for some time, he introduced himself, and addressed me as follows: "This is what I have been waiting for, for twenty years. I have been earnestly seeking for light and guidance, but without success. This is the very truth I want." This man—his name is Yang-yin-shin—received and embraced the truth at once, as a person prepared and called. He has been an earnest and successful student of the Bible ever since, and has been God's instrument in establishing three churches in and about his home.

Rev. T. C. Winn, of Kanazawa, Japan, relates a similar circumstance. He says:—

On a visit to the city of Tayama in 1881, we were visited by an old gentleman in our hotel, who said: "I have long held an important position in one of the temples here; but I have lost faith in the religion of Japan. I am an old man and must soon die. But my religion gives me no hope for the future. I find no consolation in it. For some time I have been thinking that there must be some other and true religion. From what you have said, I believe that you have at last brought it to me. Please teach me all about this true religion."

M. L. H.

(Concluded next week.)

—"They that sow in tears shall reap in joy."

THE WORK IN RUSSIA.

WHEN we speak of the work in Russia, we must bear in mind that we have before us an empire which comprises more than half of Europe, and this portion alone is about three-fourths as large as the United States. But if we add the possessions in Asia, we have one vast tract of land, extending over 9,000 miles from east to west. Should the proposed railroad be built, it would take a train fifteen days to traverse this at twenty-five miles an hour. But when we consider the population, we find that while one-half of Europe in territory, it has not quite one-fourth of its population—about 80,000,000. The Russian is the principal language, yet there are some forty languages and dialects in all. The state religion is Greek Catholic. There are 4,500,000 Protestants in Russia, or more than in the Romanic countries, France, Spain, Portugal, and Italy. The greater part of these are in Finland and the Baltic provinces, the rest in the German colonies, which are scattered all over the empire. The principal colonies are along the Volga, in the provinces of Saratow and Samara, around the Black Sea, and in Poland and the adjoining Wollhynia. In order to visit these different colonies, long journeys are necessary, taking from three to five days by rail or steamer.

Among these German colonists in the Crimea, the truth first found believers in 1883, through missionary correspondence from America. But not until 1886 was a church organized. In the same year Bro. Laubhan began labor in Russia, being the only laborer there until now. Partially through missionary work, and partially through his labor, the number has steadily increased until there are now about 300 Sabbath-keepers in Russia.

Bro. Laubhan resides south of Saratow, on the Volga, his former home, where there are about 400,000 German colonists on both sides of the river. More than 100 are observing the Sabbath in this part, all south of Saratow, one small church of nine members excepted, which Bro. Laubhan organized last spring. Bro. Klein, who expects to join Bro. L. this coming month, is also from these colonies, and has already several very hearty invitations from his friends, and offers of houses for meetings.

About 800 miles south from here, on the Don, we have another church, of over twenty members. This church sent this spring about thirty-five dollars tithes.

Then, again, some 400 miles south in the Caucasus, near the majestic Elbrus, a mountain over 17,000 feet high, we have a large church of nearly 100 members. Bro. Laubhan has just visited them, and quite a number have been baptized there during this year. Some twenty miles from these is a Mennonite colony. Here Bro. Neufeld, from Kansas, made a visit last spring, and in consequence of his work and our publications, a company of twelve began the observance of the Sabbath, having their regular meetings, Sabbath-school, etc., before they ever saw a minister. They sent me the following letter:—

"Here are they that keep the commandments of God, and the faith of Jesus." There are several souls here in Alexanderfeld who have made this text their motto, principally through the *Herald*, but also through the visit and labors of Bro. Neufeld, from Kansas, and have begun to observe the Sabbath, with God's help. We desire to come into closer connection with our brethren everywhere, and, if possible, to join the covenant with them; for to stand alone does not seem right to us according to the word of God. We have no organized church here yet, but we come together every Sabbath, and edify each other by singing and praying, and studying the word of God. For several months we have also used the Sabbath-school lessons. As we wait with joy for the coming of our Lord, we are striving to be ready and prepared to meet the Lord, and to enter with them into his eternal glorious kingdom.

Since receiving this letter, Bro. Laubhan has visited them and organized a church; he baptized several, and now there are seventeen members. About thirty miles from these companies, in the city of Stawropol, is a company of Russian Sabbath-keepers, twelve in number. They have been brought several times before the court,

especially Bro. Theophil, their leader; but thus far they could not do anything with them. What the end will be, it is hard to tell.

Then when we cross the Black Sea to the Crimea, we find about fifty more Sabbath-keepers, who have had no regular laborer among them permanently, but yet have increased in numbers for all this. There are also a few scattered Sabbath-keepers around Odessa, in Bessarabia, in Poland, and in Wolhynia. Lately one of our brethren began the canvassing work, and though of but little experience, has taken quite a number of orders. He first began around home, north of the Crimea; but before we could send him any instructions, he left for the Baltic provinces, where he is now at work.

Thus we see that the truth in some way is spreading in various parts of the Russian Empire, and reaching honest souls. Where the churches are so scattered, it is difficult for the living preacher to visit them often; and we cannot expect great results until each of these localities, or rather, provinces, has permanent workers. Certainly the work needs organizing, and the churches need instruction. We are doing something through circular letters, yet it is not what could be done by the living preacher. But we hope that Bro. Klein's going will prove a help to the work.

As to the work among the Russians, we have one great difficulty; namely, to get our publications into Russia. It is impossible to introduce our literature in packages; but we have sent quite a large number of tracts through the mail, and hope thus to preach present truth. Since coming to Hamburg, I was very happy to find a man who is a Russian translator, and also to find a printing-office which does Russian type-setting. This, with Bro. Perk's aid, enables us to have a number of Bible-readings translated into that language, all separately, but so that if we should finally want to make a book, we could use the same stereotypes. We hope thus to get the full message into Russia in separate readings.

We are contemplating other steps, of which we shall speak in due time. We hope and pray that our brethren will remember the work in Russia in their prayers, and also the laborers who are risking their lives for the truth.

L. R. CONRADI.

Hamburg, Aug. 17.

Special Mention.

A VOICE FROM SWEDEN.

THAT the Sabbath question is beginning to awaken considerable inquiry in Sweden will be seen by the following extract, which I translate from an article written by Prof. P. Waldenstrom, and printed in the May number of the *Pietisten* for 1888, a paper published by the Professor. P. Waldenstrom is a member of the Swedish Parliament, and professor in Hebrew and Greek in one of the largest schools in Sweden, and is considered the best religious speaker and one of the most learned men in the kingdom. He is also the founder of the sect called "Mission Friends." He is now engaged in translating the New Testament, a part of which, with notes, is already out of the press. Concerning the Sabbath, he writes:—

Among those questions which are forcing their way to the front, and demanding an answer, is the Sabbath question, and its importance for us. The reason for this is the influence that so-called Adventism has gained among the Christians of our land. Adventism teaches that, according to the commandments of God, Saturday should be observed as the Sabbath. For many years Adventist papers and tracts have been sent from America here in large quantities. Adventist persons that have come from America to visit friends, have sought by personal labor and influence to spread their doctrines, and finally they have come from America, and begun a regular mission work here. These things have caused many Christians to ask with anxiety, "What shall we believe about the Sabbath commandment?"

Adventists appeal to the following circumstances: 1. The Bible command for the Sabbath refers to Saturday;

2. Christ and the apostles kept Saturday; 3. There is no command in the New Testament for the observance of Sunday as the Sabbath. In reference to the Bible command for the Sabbath, it is plain that it refers to Saturday, and cannot be applied to any other day. It does not say we shall keep one day in seven, but "the seventh day," and the seventh day is Saturday and not Sunday. Every attempt to explain away these facts is, and always will be, useless sophistry. If I say to my child, This and that you shall do every Saturday, it will be disobedience for the child to do it every Sunday instead. So long as he who gave the command has not changed or annulled it, it should be kept just as it reads.

In reference to the second point, it is equally undeniable that Christ and the apostles kept the Sabbath commandment. Both the Gospels and the Acts show it so plainly that no one can think to deny it. Every place in the Bible where it speaks of the Sabbath as a certain day, it means Saturday, and never any other day (unless it is questioned that the great festivals, which, according to the law of Moses, should be kept as a sabbath, even if they came upon some other day than Saturday).

We come at last to the third point, and it is equally plain that in the New Testament no commandment is to be found for the sacredness of Sunday as the Sabbath. That Sunday in Rev. 1:10, is called the Lord's day, does not in any way prove that the apostles regarded it as a Sabbath, much less that the Sabbath commandment has been transferred to Sunday. That the early Christians used to hold religious service on the first day of the week, seems probable from Acts 20:7, but cannot be proved; and if it could be proved that it was their custom, it does not follow that their custom should be taken by us as a commandment. It is a great delusion to consider every event mentioned in the New Testament, as if it were an apostolic command. This delusion has caused much evil in the church, and has led to very dangerous conflicts. But this is not all; with it comes this, that this old custom (if indeed it was a custom) does not at all prove that the Christians kept Sunday as the Sabbath. Take, for example, the universal custom of the Christian world at the present time, to set apart the first week of every year as a week of prayer, and to hold meetings every day. How foolish it would be if several hundred years hence some one should try to prove that people in our days kept the first seven days of the year as Sabbaths! Acts 20:7 does not prove in the least that the early Christians applied the Mosaic commandment to Sunday. In all these points, therefore, the Adventists are right, and justice demands that we, without dodging, openly and honestly acknowledge it. Right must be right wherever we find it.

After having made these plain statements, and acknowledging the truth of all these points, the Professor presents the following remarkable statement: "And yet the doctrine of the Adventists regarding the Sabbath is a *great and dangerous delusion*." What is it that, according to the above statements, is such a great delusion? Why, it must be to follow the teachings and example of Christ and the apostles; for as he says, they kept the seventh day. If it is a great and dangerous delusion to follow Christ and the apostles, whom, in the name of justice, shall we follow?

Further on in the same article, he says: "But does not the New Testament command that we should keep Sunday as the Sabbath?—No; not in a single place. All attempts to prove such a thing are perfectly useless. But how has it come about that we keep Sunday holy? It is a good, old custom of the Church, and nothing else." He then goes on to show that this old custom is for the good of the people, and says: "To break a custom that is good for both body and soul is a sin, although not against the third (in the Bible the fourth) commandment of Moses's law." We ask, What is sin? The Bible answers: "Sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Rom. 4:15. We therefore ask, Whose law is transgressed when this old custom is broken? The Professor says that it is not God's law. We find that the first Sunday law was issued by Constantine, and has since been ratified by the papacy; so then it is their law that is broken, and this sin, if sin it be, is not against God but against Constantine and the papacy, and whoever keeps this custom breaks the law of God, and follows that of Constantine and the papacy.

"Why do ye also transgress the commandment of God by your tradition?" "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:3, 9.

J. M. ERIKSON.

THE WAR POWERS OF ASIA.

It is becoming necessary, in discussing the question of military supremacy in the old East, to consider the position of Japan among the armed forces that are supposed to exist with a view to acquiring chief sway in Asia. Heretofore England and Russia have been regarded as the principal contestants, and the fact that Russia, with the advantage of geographical position, maintains a war footing of 1,978,640 exclusive of her naval forces, has led to the general impression that England's prospects in Asia are not overbrilliant. But in the last twenty years Japan has been quietly, yet very systematically, at work developing military resources that make her a very different power from the Japan of 1854, when Commodore Perry conducted a gun diplomacy at Yedo.

At that time the soldiery of Japan was in no sense formidable, and the brief war impressed that fact upon the mikado and his ministers, who set about remedying this gross deficiency. The feudal system passed out in 1868, and the central government gained its proper authority. In 1873 the decree of universal conscription, making every person between the ages of seventeen and forty years liable to service, was issued, and the organization of the army on a modern basis begun. The method is thorough and admirable. The empire is divided into seven zones, and each zone is subdivided into three regimental districts, each line regiment recruiting from its own district, so that the task of mobilization in war times is made comparatively easy. The armed forces consist of a standing army of 50,858 men enlisted for three years; a standing army reserve of 91,490, four years; and a reserve, liable to service, of 33,975, or a total of 176,323 that could be instantly summoned to arms at the first outbreak of hostilities. This would still leave the immense reserve of all those not in arms between the ages of seventeen and forty, numbering not less than 4,000,000 able-bodied men.

A thorough course of military education is provided, and discipline of high character is maintained. In the University of Tokio tactics and strategy, geography, mathematics, history, and the French and German languages are taught, and here the army officers are educated. The soldiers are well barracked and carefully looked after by their officers. They are systematically trained in all the duties of the modern soldier, receiving four hours' drill daily in fair weather, and in rainy weather one hour's study every night.

The Japanese soldier is sober, frugal, and industrious, robust and muscular, capable of great physical exertion, and, a member of one of the bravest races in the East, has more than the ordinary degree of courage and self-reliance. Being thoroughly disciplined, the Japanese will prove a valuable ally or a formidable foe, as occasion may warrant. As much cannot be said for the Chinese, whose military virtue lies chiefly in force of numbers. Little has been done for the army in a scientific way, and, though they maintain a peace footing of 500,000 men, and could throw 1,000,000 into the field on short notice, the Chinese are much less a military problem than are the Japanese. So indifferent are the Chinese to military interests that the foreign officers who were put in charge of the military schools are leaving, one by one, in sheer disgust. With energy and enterprise equal to those of Japan, China, with her vast population of 404,180,000, could put herself in readiness to neutralize any attempt on the part of European powers to gain supremacy in the far East. But as it is, the Chinese hordes would be before the Russian forces what chaff is before the wind. Nevertheless, the Chinese are fighters, if wisely led, and though the empire is moving slowly in the matter, it is undoubtedly on a military footing much superior to its condition ten years ago. The Asiatics may yet have something very emphatic to say as to the encroachments of Russia and England.—*Inter Ocean*.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 17, 1889.

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TIME ON A ROUND WORLD.

FOR some six thousand years, at least, this earth has been inhabited by man. At an early period, how early we cannot tell, the human family had spread themselves over all its surface where it is possible for man to dwell. They have all reckoned time by days, by moons, by years.

As far back as history is able to lift from events the shadow of antiquity, we find definite dates and chronological records, those of different countries corresponding to each other without confusion. The inhabitants of one country are treated as having the same days of the same week, of the same month, of the same years, as those of any other. It has never seemed to occur to any historian that the day on which an event occurred on one side of the globe could not be found on the other. And if an event happened in China Oct. 25, and some other event took place in Western Europe Oct. 25, history would record the two events as taking place on the same day.

But in these later times, on certain lines of controversy, it is boldly affirmed that a day cannot be identified the world around; that a day in any one particular locality, is not the same day in any other locality. This raises the question, Can a definite identical day be found anywhere on a round world? In scientific circles this question is instantly answered in the affirmative; it is left for theological circles only to raise an embarrassed and skulking negative.

Do those who thus answer stop to consider what conclusions must follow from their premises? for if a definite day cannot be reckoned all around the world, chronology itself becomes demoralized, by the confusion into which all dates would thus be thrown.

And why is this question answered by any one in the negative?—Simply because some are unwilling to admit that God now has, and has had from the beginning, a definite Sabbath, to be kept by all the family of man. For if the same definite day cannot be reckoned around the world, such a Sabbath, of course, cannot be kept. For this purpose they would attempt forcibly to bend the record to their conception of the facts in the case, instead of letting God's word stand, and interpreting nature according to the statements and conditions contained therein.

Let us, then, look at the grounds upon which it is affirmed that a definite day cannot be observed by all men in every place on this earth.

The earth is a member of that system of worlds to which our sun gives light and heat. It is a vast globe. One half of it is always in the light of the rays of the sun; the other half is immersed in its own shadow. Revolving upon its axis, it completes one revolution every twenty-four hours; and this period thus constitutes a day. During this time, every part of the earth (at the equinoctial period) passes through every degree of light and shadow. And every person anywhere on the globe is likewise carried through the darkness and the light. The sun was appointed to rule the day; and in this way it does it, by giving, through the revolution of the earth, a succession of day and night. Were the earth stationary, the same half would be always light, and the other half always dark—the one scorched to a barren, burning desert, the other, dead in dismal and eternal night. But as it is, there is light and darkness in beautiful alternation, and day and night in life-giving and endless succession.

The motion of the earth's surface, as the earth revolves upon its axis, is from west to east. This

causes it to seem to the dwellers on the earth that the day arises in the east and travels to the west. The sun appears to rise in the east, and, making the circuit of the heavens westward, disappear at a point opposite to the one at which it rose. But when it disappears to us, it is just rising on the opposite side of the globe. And just so on every meridian around the circumference of the earth; when the sun is setting on one, it is rising on another; when it is noon on one, it is midnight on another. So we have sunset and sunrise, midnight and noon, and every intervening degree of light and darkness, and every hour and minute of the day and night, on the earth at the same time pursuing in solemn procession their never-ending circuit around the globe.

According to the arrangement established by the Creator, and revealed in the Bible, the day begins with the setting of the sun; but the sunset line, like all others, is constantly traveling around the world from east to west. Every minute of the twenty-four hours the sun is setting, and day is beginning somewhere on the earth. From any given point it takes sunset twenty-four hours to come around to that point again. Between the beginnings of day, therefore, on different parts of the earth, there is all the difference of time there is between the beginning and the end of twenty-four hours. Commencing, for instance, at Boston, sunset passes on westward with the passing hours. It takes it one hour to travel fifteen degrees, so that at a place fifteen degrees west of Boston, the day begins one hour later than at Boston, computed by Boston time, and fifteen degrees farther west, one hour later still; and so on. In like manner, if we go east from Boston fifteen degrees, we find that sunset passed that point one hour before it reached Boston, and consequently day began there one hour earlier; and so on, the farther east we go. Thus the first hour of the day at any given point, is not, abstractly considered, the first hour of the day fifteen degrees, or any other distance, either east or west of that place.

We have taken the liberty to state these well-known facts thus minutely, because herein lies the supposed difficulty of keeping a definite Sabbath on a round world; for how, it is asked, can a definite Sabbath be kept when the day is continually shifting, beginning earlier in the east and later in the west?

It is evident that there are other conditions which must now be taken into account. For a person certainly could not go on indefinitely east, beginning his day all the while earlier, and another westward beginning his day all the while later. They must somewhere pause and adjust their reckoning, or they would run themselves completely outside the calendar into chronological chaos.

(To be continued.)

HERE IT COMES.

IN number one of the present volume of the REVIEW, we had occasion to refer to the claim recently set up among Sunday observers, that "Jesus himself was a Sunday-school scholar, and then later on a Sunday-school teacher," and that "he gave the command to start Sunday-schools everywhere," and then we added: "We now listen to hear some one come forth with the statement that God rested from the work of creation on *Sunday*, and therefore blessed and sanctified that day! This is all that is now wanting to set forth Sunday as supreme from paradise lost to paradise restored."

This missing link is now supplied. The Chicago Daily News of Sept. 2, 1889, gives a synopsis of a discourse by Rev. Robert Mc Intyre, of Grace Methodist Episcopal Church, delivered in Chicago, Sept. 1, in which, speaking of Sunday under the name of the Sabbath, he says:—

It is the only relic of Eden. . . . The Devil swindled man out of everything in Eden except the Sabbath. Man lost home, peace, purity, and honor, but God in his mercy allowed him to take the seventh day. As an Irishman takes a shamrock and a handful of the dear old sod,

as a memento of all he has left behind, so our first parents, driven through the gate of Eden never to return, brought one relic of the happy past, *Sunday*—and the Devil has been trying to steal that day of rest ever since.

We could do no less than italicize that wonderful Sunday. Adam brought away Sunday as a relic of Eden, and the Devil has been trying to steal it ever since! When we consider the true state of the case, that the Devil has indeed stolen the Sabbath from almost all the world, and has been laboring with might and main to foist in Sunday into its place, we feel it to be a task to which we are utterly inadequate, to properly characterize such theology as is set forth above; not that there is any lack of ideas concerning it; but there is no language in the English, or any other tongue, adapted to their expression.

DENOUNCING "ADVENTISM."

IN a recent issue of the *Northwestern Christian Advocate*, a leading organ of the M. E. Church, there appeared a paragraph which, for a paper professedly Christian in character, is, to say the least, singularly out of place. It reads as follows:—

A young man is busy in this city, and doubtless others elsewhere, selling an octavo entitled "Bible Readings for the Home Circle," printed by the "Review and Herald Publishing Company," Battle Creek, Mich. It would appear that the book is sold under false pretences, for while innocent enough in appearance, the work is devoted to disseminating Seventh-day Adventism of the rankest kind. Many who read it will become more than ever indifferent to the claims of the Christian Sabbath. We ask pastors to denounce the outrage. The agent calls attention to good texts on other themes, and carefully conceals the Jesuitical trick in the sale of the book. Many copies were sold to Methodists in one city church last week. Be on the watch, and condemn the book from the pulpit.

It can hardly be that such a paper would give utterance to such statements without relying somewhat upon the ignorance of its readers and the general public as to the nature of the book in question and the methods employed for its circulation. As to just what these are the *Advocate* is discreetly silent, merely making the statement that "it would appear" that the book is sold under false pretences. Were its readers enlightened on these points, they would see that it makes some remarkable admissions in favor of the "Adventism" which it tries to denounce. This will be evident when it is borne in mind that the book is but a compilation of Scripture texts on various Bible topics. The *Advocate* says, "It is devoted to disseminating Seventh-day Adventism of the rankest kind." How can this be unless Seventh-day Adventism "of the rankest kind" is found and taught in the Bible? Again, the *Advocate* says, "Many who read it will become more than ever indifferent to the claims of the Christian Sabbath." Ah, exactly! That is a very true statement, but it is a plain admission that the "claims" of the day it calls the Christian Sabbath are not founded in Scripture; for if the Sunday Sabbath is plainly taught there, how can the reading of Scripture make any one "more than ever indifferent" to it? And notice another statement: "The agent calls attention to good texts on other themes, and carefully conceals the Jesuitical trick in the sale of the book." Oh, then there are some texts which are not "good"? And what are they?—Why, the texts which teach "Adventism," particularly those which show the binding obligation of the seventh-day Sabbath, and the spurious character of the first-day institution; and the presence of these texts in the book makes it a "Jesuitical trick" to sell it! If this is not what the language of the *Advocate* implies, we fail to see what it does mean.

But what a position to be taken by this prominent organ of a great Christian denomination! If, as it seems, it has reached that point where it is ready to denounce even Scripture itself in its insane opposition to "Adventism," we think it would better drop the title of "Christian" as a designation of character, and substitute some other which will be more appropriate.

L. A. S.

THE SAGINAW CAMP-MEETING.

THE meeting opened Tuesday evening, Aug. 27, with an attendance of about 600, which was largely increased by additional arrivals up to the following Friday. From the first, a good degree of religious interest pervaded the camp, and throughout the meeting those conditions seemed to be present which would most largely contribute to its success. The omission of the usual business sessions of the various State organizations, for which other arrangements had been made, left the time almost wholly free to be occupied with religious services.

The discourses were largely practical, and of a nature calculated to impress the listeners with a sense of the present duties and responsibilities growing out of a knowledge of the great truths which relate to our time. The subject of justification by faith was presented by Eld. Waggoner in several discourses, and the instruction given was felt by all to be very timely and beneficial. Sister White arrived on the ground Friday, and spoke with her usual power and freedom on Sabbath and Sunday afternoons. About 100 of the unconverted and backslidden participated in the revival service on Sabbath afternoon, of whom above twenty were baptized on the following Monday. Bro. Me Kee and Ballenger presented the character and objects of the National Religious Liberty Association, and 116 additional names were secured to its roll of membership. The usual daily reports of services were printed in two of the leading papers of the place, and also one at Bay City.

The favorable situation of the camp, about midway between the two cities known respectively as Saginaw and East Saginaw, and directly adjoining one of the connecting street-car lines, made the facilities for outside attendance especially favorable, and a goodly number availed themselves of the opportunity to visit the camp, and learn from S. D. Adventists directly something of their denomination and doctrines. The impression made on all these, judging from the comments heard, was good. On Sunday the outside attendance was especially large, and the day was devoted to the presentation of doctrinal themes, especially the fulfillment of the prophecy of Revelation 13. Two stirring discourses were given on this subject, which were listened to by large, intelligent, and appreciative audiences.

The meeting was especially noticeable for the perfect order and quiet which prevailed throughout the grounds at all times of the day and night. While there was no lack of the hoodlum element in the city, as may be said of all large towns, there was a noticeable absence of this class from the precincts of the meeting; and all who visited the camp seemed to be impressed with the fact that they were on sacred ground, and conducted themselves accordingly. There is no doubt that an excellent impression was made upon the people of the place, and a good foundation left for further work, or for another meeting at a future time. L. A. S.

TRUE CHRISTIAN SIMPLICITY.

(Concluded.)

In the great Protestant Reformation, great changes were seen for the better. Simplicity in a greater measure characterized religious worship. Heart religion was exalted, and the outward was less conspicuous. But the wrong teaching and practices of ages could not be easily dispelled. False ideas clung to many of the Reformers themselves. Yet a great advance was made. Other bodies later made greater progress in reform. The old Puritans, under John Robinson, who came over in the "Mayflower" and settled New England, were simple in their habits and worship. They were a noble race of men, to whom our country is greatly indebted, though still tinged with some of the error of a hard, persecuting age. The early Baptists and Methodists for many years observed great simplicity, so far as forms and ceremony were concerned; but for a generation or two back, we see the effect of riches, worldliness, pride, fashion, etc.,

in their worship, dress, church buildings, and adornments. They are far from being what they were in the days of their simplicity. The same is true of smaller bodies who came out from them, and embraced some truth the others did not have. None of these have ever gone to the extremes of the old Catholic churches. But of late they are verging more and more in that direction.

When the time came for the proclamation of the last threefold message of Revelation 14, bringing to view the coming of Christ, the judgment, the fallen condition of the religious world, the "commandments of God and the faith of Jesus," this feature of *simplicity* found a place in the movement. The preachers did not spare the pride of the churches in dress and church adornment. O, with what power did they present the truths for that time! How pointed was their testimony! How marked they made the contrast between the religion of Christ and modern fashionable religion! Of course this would not be tolerated, and they were morally forced to give the second feature of the message—"Babylon is fallen." As the old hymn, sung much in those days, has it: "They left their painted synagogues to sound the jubilee." Every '44 Adventist well remembers it. Doubtless too much might have been made of this feature, as they were forced to leave the fine churches, and meet in barns, kitchens, factories, or wherever a room with rough, wooden seats could be found. But we cannot sever from that glorious movement, with its spirit and power, its piercing truths, its deep and holy consecration of all to God, this feature of simplicity in the worship, the dress, etc. We believe God was pleased with it. It is a feature which has ever followed genuine reform when it has broken away from old, established habit, custom, and tradition. Rich and costly adornments of dress or edifices have been at a discount. We cannot admit that their course in this respect was simply because of their poverty. We have not the slightest faith that had they possessed millions of money when they were all absorbed in the advent proclamation, they would have expended great sums and much time in costly finishing, church adorning, or organ purchasing. We have no quarrel with others who may think differently. But from our knowledge of their spirit and feelings at that time, it would seem to us very absurd to suppose so.

This present movement, which we call a proclamation of the third angel's message, began, we may say, with the very essence of this view of the importance of simplicity in dress and church edifices and kindred matters. There was an avoidance of show of all kinds. Much was said upon the importance of maintaining simplicity in all respects. This feature has been a marked one in our denomination in many particulars, and this affords one evidence that the work is a genuine reform.

But time has demonstrated that the same influences are at work among us, more or less powerfully, that have ever been in all other churches. And these influences, unless held in check, will develop more and more in the same direction that they have in all past ages, as we grow older, richer, more numerous, better educated, more refined, etc., etc. Already much is said about having *very nice* church buildings. This has become a very essential thing. In our larger churches, in some instances, these are made to cost tens of thousands of dollars. With some, there seems to be a disposition to excel other churches in this respect,—an ambition to have a finer church than others,—and these are looked upon with a spirit of complacency, and self-satisfaction that *our* church is the nicest of any. Organs are thought to be a necessity. Indeed, there are, with our younger membership, in many instances,—those whose musical tastes have been cultivated,—calls for large pipe organs to produce the finer effects musically. Many say that we must also have baptisteries. To follow the example of John the Baptist, Christ, and the apostles, and go down into the living stream, is hardly nice enough. There is a disposition with some to have

a little more of ceremony in our forms of worship, and thus come a little nearer the methods of the other churches. Should one be transported from some of our churches back to the meetings of the early days of the message, we are sure the contrast would be quite striking. Perhaps it would affect one like a sudden shock; and the change would not, we fear, be all in outward things either. The deeper devotion, greater earnestness and spirituality of that time, would be quickly noticed. The talk might not be so fine, but it would have a greater power.

We will not enlarge further on these particulars. But let no one mistake our meaning. We do not believe in slackness or untidiness. We do believe in neatness, but plainness. We do not object to instrumental music if it can be kept in its proper place, though this seems very difficult in these days. We think a baptism in a baptistery perfectly valid, and in large cities it may be a necessity, though we much prefer a running stream or a lake. We love nature better than art, and apostolic practice better than modern and Catholic inventions.

But it seems to us that any one who will stop to consider, can see tendencies among us strongly running *worldward* and away from gospel simplicity. The rising generation cannot realize these things as can the old pioneers, who saw the battle fought in the early days of the message. There are many directions and variations and ramifications to this principle to which we have scarcely alluded, and cannot in this article, which is already too long. But let the wise consider, firmly believing that as "eternal vigilance is the price of liberty," so it is the price of true, constant, progressive religious experience. *Drifting* is one of the most difficult forms of motion to resist, because of unseen influences busily at work, and the bearings about us are not always discernible. Spiritual drifting is hardest of all to guard against. It is well, therefore, to "look unto Jesus," to follow closely his pattern, to study his motives, his spirit, his conduct, to imitate his ways and methods, and learn to love them, and become thoroughly imbued with them, keeping before us his standard of true Christian character. If we do this, we shall never be led far astray. G. I. B.

GETTING READY FOR THE GREAT DECEPTION.

ERROR, when it dares to, wears a brazen face. When men, with all the light that has been shining on the Sabbath question of late, will declare that to be a fact for which there is not the least shadow of Bible evidence, and keep on reiterating their groundless assertions without paying any regard to the persistent calls for proof, they are certainly becoming very bold. Instance the following:—

The Sabbath day was changed from the seventh to the first day of the week by the authority of our Saviour himself.—W. P. Harrison, D. D., in *Pearl of Days*, March, 1888.

Christ is the mediator. The ten commandments are in his hands as our rule of life. We are under this law to Christ. And as the administrator of the fourth commandment, he changed the day from the seventh to the first day of the week on the morning of his resurrection.—Rev. J. M. Foster, in article written to REVIEW, Aug. 13, 1889.

Christ had a right to change the day, and he did change it, for on it the disciples performed their religious services.—Dr. Bellville, in *Christian Statesman*, Aug. 29, 1889.

The dissemination and adoption of such sentiments are preparing the people to receive as truth and a mark of divinity the words of the great deceiver in that over-mastering deception so graphically described in vol. 4 of "Great Controversy," pp. 442, 443. We give a few sentences:—

As the crowning act in the great drama of deception, Satan himself will attempt to personate Christ. . . . His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.

Everything is ripening for the harvest. The closing scenes of earth are just before us.

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.

BROADCAST THY SEED.

BROADCAST thy seed!

Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes, some pestilent air
May make it droop and wither there—
Be not discouraged; some will find
Congenial soil and gentle wind,
Refreshing dew and ripening shower,
To bring it into beautiful flower,
From flower to fruit, to glad thine eyes
And fill thy soul with sweet surprise.

—London Christian.

SWEDEN.

NORRKÖPING.—After the camp-meeting at Grythytted, which was held from June 14 to 25, Bro. O. Johnson came to this place to begin a tent-meeting. He had a great deal of difficulty in securing a place for the tent. He applied to the city authorities, but in vain. They would not grant our request under any consideration. We afterward learned that the reason for this was, that a bishop had just been here and warned the people, especially those in authority, and told them that they should not open any place for us. Bro. Johnson was greatly perplexed. He tried very hard to get a place from private persons, but all in vain, until he at last secured the place where we now are. It is in the center of the city, in a yard; but it costs us 150 kronor (\$40.50) for two months. The space is so small that Bro. Johnson could pitch only the round part of the tent, without much expense. This seats about 300 persons.

I arrived here the 24th of July, and Bro. Johnson left the next day. Bro. Farnstrom, from Stockholm, is also here, acting as tent-master. I felt much discouraged, and unable to take the great responsibility upon me and carry forward the work. The people that came, seemed to be very much afraid of us, and did not dare come into the tent, but stood outside. At most of the evening services the tent was not half full of people, from 100 to 130 being in attendance. But we tried to humble ourselves and seek God for his blessing, and we have had the privilege of seeing the congregation increase until now the tent is too small. It is well filled every evening, and the yard, also, is nearly filled. I speak every evening and twice, and sometimes thrice, on Sunday. Last Sunday, Aug. 18, I spoke on the second and third angel's messages, to a congregation of about 500, and many were obliged to go away because the yard was too small to admit them. The interest is indeed good, and God seems to bless the words spoken. This is seen by the willingness of the people to buy tracts on the subjects which have been presented. During the last two weeks we have sold tracts to the amount of nearly fifty-three kronor. These tracts cost from five to ten öre apiece (öre, $\frac{1}{100}$ cent).

The city has been thoroughly canvassed for all our large books, so we cannot sell them. This is a manufacturing city of about 35,000 inhabitants, and it will be very hard for the people to keep the Sabbath. They say, "Oh, what shall we do if we keep the Sabbath? We cannot get any work." And it does indeed seem hard for this good people. It is not here as in America, where one can get a living in so many different ways. Here a trade or any occupation that a man takes up, means for a life-time, and he can hardly get anything else to do. What the fruit of this meeting will be, God only knows. Some have already begun to keep the Sabbath. We hope that by the help of God a good church may be raised up here.

Aug. 19.

J. M. ERIKSON.

NOVA SCOTIA.

TRURO.—We pitched our tent here, and began meetings July 5. As the meetings progressed, the interest increased. But the ministers becoming uneasy (not one of them having attended any of the meetings at the tent), and the Y. M. C. A. committee knowing that Prof. Clark Braden was in Halifax, he was negotiated with to visit this place, ostensibly to meet the infidel views which had been presented weeks before, and did not affect the

churches in the least. But the ministers were having some hard questions put to them on Bible subjects. So Mr. Braden came at the urgent call from the Y. M. C. A. I think it was in his third lecture that he proposed to speak on "seventh-dayism." He wrote me an invitation to attend his lecture, and listen to him for one hour. I could then have the privilege of asking questions or, if I wished, could have a chance to reply. The committee of the Y. M. C. A. also wrote concerning the same matter. Mr. Braden also sent me a catechetical lesson to study, that I might prepare for the severe ordeal through which I was about to pass. I replied to Mr. Braden and the committee, that I considered the subject of too much importance to be disposed of in that summary manner, and that his catechism was an evasion of the real issue between us and the people. The real issue was, Which day does God's word require us to observe, the first or the seventh day? Said I, "When you will come up squarely to the issue between us, we stand ready to meet you. You affirm, and we will deny, that the Bible teaches that since the resurrection of Christ, the first day is appointed by divine authority as the day for worship and the Christian Sabbath, also the Lord's day. Then we will affirm, and you deny, the seventh day was made the Sabbath at creation, and appointed as the day for worship, and is still the Sabbath for Christians."

Mr. Braden's reply was,—

I do not believe that the first day of the week is the Sabbath or a Sabbath. Of course I will not affirm it. I inclose propositions that I will debate with any one, and as long as he may desire.

So the only chance for me to meet the people was to accept the invitation in the evening. I therefore attended, with the express understanding that the discussion should continue, if desired. He spent his hour without coming to the real issue, but in a general way he read over his catechism, and stated plainly and loudly that the ten commandments written on the tables of stone, were abolished, done away. I followed, showing from the Scripture that the ten commandments were binding on Adam, and must, of necessity, antedate sin, as sin is the transgression of the law; and God has given us no other law by which to detect sin. Rom. 7:7; James 2:9. I then referred to Christ and the apostles to show that every jot and tittle of the law will continue till heaven and earth pass away. I took the Sabbath as taught and kept by Christ and the apostles, saying but little about the first day, for lack of time. I proposed that night to the committee, to continue the discussion. The next day I was informed that the committee had told Mr. Braden that they were willing to continue the discussion; but he objected, and they have tried to quiet the people as well as they could since. In the discussion, Mr. Braden showed some anger, and used insulting language, which all noticed. Still the Y. M. C. A., and the people generally, indorsed him, and he continued for three evenings after. As they have made no protest since, it is evident they indorse him. Our meetings have not been attended as well since, but some ten or twelve have taken their stand to keep the Sabbath. Some of the ministers are evidently recanting to their members the position of Mr. Braden, and I am glad to learn that some did not accept his views that the law of God was abolished by Christ.

T. M. STEWARD.

SOUTH AFRICA.

BETWEEN three and four weeks ago, in company with some young men who came to canvass and otherwise assist in the work, I came to Worcester to conduct a series of meetings. This is a village of a few thousand inhabitants, about 100 miles from Cape Town. A year ago the place was canvassed for "Thoughts," and about 200 copies were sold. Subsequently it was canvassed for *Present Truth* and the *Bijbel Lezer*, and about seventy-five subscriptions were obtained. We engaged the use of the Good Templars' Hall for our meetings, and have held services every evening thus far when the hall was not otherwise in use. Some interest is manifested, and from the spirit of opposition that has been aroused, we think that Satan fears some good will be done, and that the power he holds over the minds of the people will be exposed.

The Dutch Reformed Church is the leading religious element in this place, as well as throughout the Colony. The following words from one in authority in "the Mother Church" well represent the esteem the ministers have of themselves, and which is but too largely indorsed by the people:—

You will never have to give an account to God for the actions that you do by the orders of your legitimate superiors. If they were to deceive you, being themselves deceived, they alone would be responsible for the error which you would have committed. Your sin would not be imputed to you as long as you follow the golden rule which is the basis of all Christian philosophy and perfection, humility and obedience. All the evils and errors, the crimes by which the world is overflowed, come from the same revolt of the human will and reason against the will and reason of God. God reigns yet over a part of the world, the world of the elect, through the pope, who controls the teachings of our infallible and holy church. In submitting ourselves to God, who speaks to us through the pope, we are saved. We walk in the paths of truth and holiness. But we would err, and infallibly perish as soon as we put our reason above our superior, the pope, speaking to us in person, or through some of our superiors who have received from him the authority to guide us. They cannot lead you into any errors. But suppose for a moment that they could commit an error, and that they should compel you to believe and to do something contrary to the gospel, God would not ask of you any account of an error committed by you when you were obeying a legitimate superior.

After trying in a semi-private way to prevent the people from hearing the truth and reading our literature, last Sunday a public discourse was delivered, based on 2 Tim. 3:6. I am told that in this discourse the people were warned against us, and against our literature; that they were advised not to take our books or papers, and that if they had any to burn them, and not to receive us onto their premises. The day following, one of our young men was told by a leading merchant of the place, that it is well for us that we are under the British flag, otherwise they would either banish or imprison us. We have the sympathy of this man, and were it not for the weight of the cross and the projecting thorns that he sees therefrom, I think we should have his hearty co-operation in our work. Business men are waited on, and threatened with a boycott if they harbor us. In harmony with the principle in the above quotation, several have told us they are willing to trust themselves in the hands of the minister, and abide by the consequences. But all are not thus affected. Two have taken their stand for the truth, and observed last Sabbath. This is probably what caused the open opposition. Others are interested, some of whom we trust will yet obey. The truth is taking hold of a good class of people, and those who have an influence in society.

Our canvassers in the different parts of the Colony have fallen into "hard lines." The influential ministers write, and the mercenary editors publish their warnings and their expositions of our faith. Our literature is represented as particularly objectionable,—declaring that there is no resurrection, that Christ is still in the grave, etc., etc. I take the liberty to make the following quotations from recent letters from our canvassers, thinking they may be of interest to those who have taken so deep an interest in the work and workers here in Africa. Until about a month ago they were doing well, and wrote encouraging letters. One of them writes as follows:—

I presume that you have heard how it goes with us. I have no hard words to say against Mr. ——. He has done as much as he possibly could against our work. We obtained over seventy orders before he gave a public warning to his flock. But since then we have not taken an order from members of his congregation (and that means the masses, both in the towns and on the farms) who were aware that we were selling the books against which they had been warned. During three weeks' work among the farmers, we sold only sixteen books and some small works. This week Bro. — has sold only \$1.70 worth of books. The fault is not in his canvass, but the people seem set against us, and do not want to disregard the minister's command. I never saw such prejudice. I cannot sell even social purity or temperance works, where the people are under the influence of their minister. Some of the seventy mentioned have written to us, telling us to cancel their orders, saying that they will not take the book if we bring it to them.

There are a good many who will not even take a paper as a present, not even *Good Health*. Their minister has told them not to take any of our literature. Now he knows, and has previously acknowledged, that we have some good works.

One of our Dutch canvassers writes:—

I am sorry to say that the minister has his congregation firmly in his unmerciful clutches. I have not yet found one of the Dutch people who has a mind of his own. The way is so closed up that I fear we shall not be able to get many "Thoughts" into this district.

What the end of these things will be, the Master knows; and we will patiently wait to learn,—not in idleness, but we shall try to follow the lesson taught the Grecian youth by his mother. He complained that his sword was too short, when she re-

plied, "Lengthen it by a step." Whatever influence Satan may exert on those without, I hope he will not succeed in bringing discouragement upon our workers. While most of the people here at Worcester think "the minister has done quite right," others think that he has gone too far. Yesterday one of our number was invited to give readings in a highly respectable family; but, like Nicodemus, he must go under cover of night. We trust that a goodly number will be gathered out here to stand with "the hundred and forty and four thousand." Brethren, we ask your prayers for the work in South Africa. Our address is Cape Town, So. Africa, S. D. A. Mission. CHAS. L. BOYD.

THE CAUSE IN ONTARIO.

No doubt many who are interested in the progress of the work in this province, have been anxious to know whether the efforts being put forth this year are producing favorable results. The publishing work in Toronto, under the management of Bro. G. W. Morse, is meeting with good success. There have been obstacles to meet that have made this branch of the work move slowly; but the work is improving, and we hope soon to see much fruit from the publications that are being sent forth through the canvassers. From late reports from Bro. Morse, I learn that more than \$9,000 worth of publications have been sold from our house in Toronto. Had we fifty canvassers where we have one, we might start this branch of the work in a way that would encourage us to expect to get over the field in a few years. It seems to me that this is the most favorable field for the canvasser that we have in the northern part of the American Continent. Like all other countries, there is some prejudice against anything that is foreign; yet consecrated men and women from the States can do well here after they have a little training. At present we have but few brethren and sisters in the province who can give their time to this work. We must depend upon the States for help until men and women are brought into the truth.

Now a few words in regard to the ministerial labor. I came here April 25, and have tried to find out what I could about the people, and the best way to reach them. Some things were encouraging, while others were rather dark. The people, generally speaking, are hospitable and open-hearted, much the same as in the States. Those who have never been in the States have a very unfavorable opinion of "Yankees." I have not had as much difficulty on this point as others who have labored here before, as most of the people think I am an Englishman. Where I have labored thus far, I have had no trouble in getting the attention of the people. As this part of the field has had labor before, there was a strong prejudice against us. Then, the school laws are not favorable to holding religious services in the school-houses. If any tax-payer objects, the house must be closed. Halls are very scarce and high-priced. These things being against us, we shall have to depend largely upon tent work.

I began tent-meetings in the country in May, and had a fair attendance until the wet and cold weather came on. From the last of May until the first of July, the weather was so unfavorable that it was impossible to keep up an interest. When the weather settled, hay harvest came on; so I thought it best to pitch our tent in a village about six miles from the place where we were holding meetings. Bro. F. I. Richardson and G. O. Wellman joined me, and we pitched a fifty-foot tent in the village of Florence, and began meetings July 12. This is a village of about 500 inhabitants, surrounded with a good farming community.

At first the attendance was small, as unfavorable reports had been circulated against us. But by holding on, and visiting from house to house for about three weeks, we succeeded in gaining the attention of the people, and have since had a good attendance. For a month we held ten meetings a week before we presented anything on the Sabbath. By that time we had some of the best people in the town and country present, and they had gained confidence in our methods of studying the Bible. When the Sabbath was presented, instead of our congregations becoming smaller, they increased.

We had our first Sabbath meeting last Sabbath. Fourteen decided to obey all of God's commandments. They were all people of good standing in the community, one being a physician of the place. These, with the ten Sabbath-keepers who live in the neighborhood where we first held meetings,

made a good company for our first Sabbath meeting. Our Sabbath-school numbered forty-five. The whole community is stirred, and we hope that next Sabbath several more will come out publicly and obey the truth. The Lord has given much freedom and power in the preaching of the truth, and evidences are seen on every hand that it is impressing many hearts. The people are pressing their ministers for evidence for Sunday-keeping, but with no success. It is reported that efforts are being made to get some able man from another place to defend first-day observance.

I see no reason why the truth of God may not soon reach many hearts in this province, if the laborers live near to Him in whom is all power. The people are intelligent, and, when prejudice is removed, seem anxious to know the truth. They show their love for the truth by supplying our temporal wants, in the way of bringing in provisions nearly sufficient for our needs. Besides this, we have received cash to the amount of twenty-five dollars since we have been here. It must be the Spirit of God is working upon hearts in this vicinity. Our prayer is that this may be only the beginning of the good work in Ontario.

Aug. 26.

J. H. DURLAND.

WISCONSIN.

DELL, VERNON Co.—We pitched our tent here two weeks ago, but so far there is not much interest. A tent effort was made some years since in this vicinity, and the people seem to have made their decisions.

Sept. 4.

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

BOSCOBEL.—Since our last report, our meetings have continued with increasing interest. We have organized a Sabbath-school of forty-eight members, with between fifteen and twenty keeping the Sabbath. Quite an interest has been created of late by the Methodist minister opposing the truth. Last Sunday he spoke against the Sabbath. We reviewed his discourse in the evening, before a large crowd. This has been the means of enlisting the sympathies of many in favor of the truth. We look for a good company who will keep the commandments of God, and the faith of Jesus. We have held a few Sabbath meetings, and we never saw people more anxious than these to gain an experience in the things of God. We realize that the work has but just begun, and we desire most earnestly to have wisdom to instruct them in the way of salvation, that they may make sure work for eternal life. We think now of closing up our work here with a camp-meeting. If we do, definite notice will soon be given. Our brethren might begin to prepare, as the notice of the meeting will be short.

A. J. BREED.
E. W. WEBSTER.

TENNESSEE.

LEACH.—I held eleven meetings with this church, Aug. 28 to Sept. 1. The interest increased to the close, and had it not been that matters pertaining to the camp-meeting demanded my presence at Nashville, I should have continued longer. Sunday, Aug. 1, three were baptized, and three received into the church. Six were granted letters to become members of the Trezevant church.

WM. COVERT.

NEW JERSEY.

BRANCHVILLE.—Our meetings closed in this place to-night. There has not been such deep and widespread interest as we were in hopes of developing. Still the meetings have not been in vain, as two have determined to obey the truth. There are, besides these, a man and his wife who embraced the Sabbath and other truths some three years since by reading. The meetings have been a source of strength to them, as they had never before heard a sermon upon the present truth. It was our privilege to administer to them the ordinance of baptism Sabbath afternoon. As we close the meetings, we can but feel that the seed sown must still bring forth fruit.

It has been decided to make an effort with a tent in the southeastern portion of the city of Washington, and our future address will be 217 5th St., S. E. Washington, D. C.

Sept. 1.

J. E. ROBINSON.
H. E. ROBINSON.

MINNESOTA.

WINNEBAGO CITY.—In company with Bro. E. A. Sutherland, I began meetings in the tent at this place June 27. Prejudice was so strong that it was with difficulty we obtained a place to pitch our tents. The attendance the first three weeks was very small. From that time prejudice began to give way, and the interest was good till the close, Aug. 25. Our temporal wants were well supplied by the brethren and friends living in the vicinity. Donations received amounted to \$11.65; book sales, about ten dollars. Eight adults signed the covenant, and one more began to keep the Sabbath. We have hopes of others who are much interested. Bro. Lewis Lawton was with us three weeks during the meetings, and assisted in the work.

Sept. 2.

R. C. PORTER.

DAKOTA.

COPP.—We closed the meetings here Aug. 25, with a full house. Eighteen have signed the covenant, and a Sabbath-school of about twenty members has been organized. We have had an opposition sermon once a week from either the Methodists or Baptists, which has helped to keep up the interest. One would preach that the law of ten commandments, with all of God's laws, was nailed to the cross. The other would deny it, but would say that we were bad people, for we would get the best members they had. Although our meetings have been held in the busy season, the interest has been good from the start. Calls come from several places near by, for us to come and speak about the present truth. I begin meetings ten miles from here the 31st, where I expect to labor while Eld. White visits a few churches. Our labors together have been pleasant indeed. To the Lord be all the praise for what has been done here!

G. H. SMITH.

MONTANA.

BOZEMAN AND LIVINGSTON.—The tent has been pitched in Bozeman about one week. I have held six meetings to date, with a fair attendance. This town ranks about the third in age in the Territory, has a population of about 3,500, and is situated in the finest agricultural valley in this section. There are seven different churches here, and church work seems prosperous. Comparatively little is known of the truth, and at first people seemed shy; but reserve is now wearing away, and we are receiving friendly advances. We have reason to believe that the Lord will give a measure of success in his work in this field.

I left Walla Walla, W. T., July 17, for Livingston, this Territory. Bro. Reynolds was awaiting me here. A misunderstanding about the tent ordered, delayed us some time. The interval was spent in becoming acquainted with the work, and laboring for the friends in Livingston and vicinity. Plans were completed for the erection of a neat but plain church building, and the work was begun. It is to be finished in time for a series of meetings at the close of tent season. My wife joined us here, and with Bro. Reynolds and myself completes our tent company. It seems a small force truly, for so large a field, but we have courage and faith in God.

D. T. FERRO.

NEW MEXICO.

EAST LAS VEGAS.—I came to this place July 31, to assist Eld. Smith Sharp, who had been holding a tent-meeting here for a few weeks. This is the first meeting that has ever been held in this Territory by our people. As the result of Bro. Sharp's meeting, about half a dozen good souls are rejoicing in the truth; others have promised to obey soon. This town is composed largely of Mexicans, who are all Catholics, none of whom attended the meetings. At this time the meetings are as well attended as they were at the beginning, though they have been continued between six and seven weeks. One thing that has hindered many from accepting the truth here, is the fact that so many are railroad men. To them it seems like courting starvation to give up their work on the Sabbath. But I believe that there will be more here who will yet obey God's truth. The people are warm-hearted, and my stay here has been one of the pleasantest I have ever enjoyed while holding a tent-meeting. The contributions have been quite liberal.

We spoke three or four times on the subject of Church and State, which created quite an interest

among the best part of the people in the place. Bro. Littlefield canvassed the place for the "National Sunday Law" and "Views of National Reform," and for signatures to the petition for religious liberty. Quite a large number of the pamphlets were sold, and several hundred names were obtained to the petition. The town had been canvassed before for our other works, and I found them in nearly every house I visited. I am satisfied that there is nothing like a thorough canvass for our books to get the people prepared for our meetings. Several of the people of this town are preparing to attend our camp-meeting in Denver. We pray that the rich blessing of the Lord may attend the work here, and that many more may yet accept of the saving truth of the third message. Bro. Sharp remains here a few days longer to finish up the work, while I go to Denver to prepare for the coming camp-meeting. E. H. GATES.

Aug. 21.

MICHIGAN.

FREMONT.—After our State meeting at Battle Creek last spring, I came to this place, and have labored here since, with the exception of two weeks. Most of the Holland people here live in the country. I have held Bible-readings mostly, as I was not able to get the school-house to preach in. About three years ago, one who could speak the Holland language began to labor here. After he had preached about three sermons, and had set the year for the Lord to come, he was turned out of the school-house. So it was principally because of this that I was not able to get the school-house. It took me some time to remove the prejudice, but finally, by the help of the Lord, there were more openings to hold Bible-readings than I was able to fill. After the people began to be interested, they went to the minister for proof for Sunday-keeping. He then began to labor both publicly and privately, to keep his members, and has continued to do so all summer. He has a great influence over his members, as all the Holland ministers have. In this, they are very much like the Catholics. This minister has mortgages on a great many farms in this neighborhood, and of course that gives him a chance to hold the people back.

In spite of all opposition, both from minister and lay members, two whole families have begun to keep the Sabbath. We have held meetings on the Sabbath in a private house. Every time I meet them, I see they are becoming firmer in the truth. There are some others who I confidently expect will soon commence to obey the truth. These two families who have begun the observance of the Sabbath, will give us a nucleus around which to work. Our Holland people are very slow to move, and they wait one for another; but when one family steps out, others generally follow.

I have begun to speak Sunday evenings in a private house, and shall continue to do so. Those who have already taken hold of the truth are very anxious that further labor should be bestowed in this neighborhood. There is a very large settlement of Hollanders here. Through the efforts of one brother and his family here, a number of subscriptions have been obtained for the *Bijbel Lezer*, and a number of copies of "Thoughts on Daniel and the Revelation" have been sold by Brn. Owen and Kellogg. Money has been very scarce this summer, so I have not sold much reading-matter, but have been able to get people to read the different tracts and pamphlets.

I have spoken a few times to our American brethren, and the word spoken was blessed. Our brethren and sisters think that a good interest might be awakened among the Americans in this neighborhood, and I was urged to speak twice a week to them. I believe by a little effort a few might soon be led to keep the Sabbath. I would gladly divide my time between the Hollanders and the Americans, if it was thought best. The harvest truly is ripe, but where are the laborers? May the Lord of the harvest send forth more laborers. I am longing and pleading daily for a greater consecration. I know by my own experience that this half-hearted work will not do. I have been able to gain a precious experience since coming here. In all my labors in the past, I have never enjoyed so much of the sweet, melting Spirit of God as I have this summer, and yet I have never felt my unworthiness so much, and that I am not fit to labor for the salvation of souls. My daily prayer is, "O Lord, do not leave me to myself, and do not take thy Holy Spirit from me."

B. F. STUREMAN.

Aug. 27.

THE INDIANAPOLIS, IND., MISSION.

We are thankful to be able to report encouraging progress in this city. The fact that the ground had been gone over to some extent previously, has been rather a drawback, to the best success; yet a good interest in the truth has been aroused among the people. As many as sixty families have received readings at one time. Seventeen or more have signified their determination to keep the Sabbath. Of these, some have left the city, and some are so remote from the church as to preclude their attendance at meetings. Some of these new converts are the most active missionary workers in the church. Eighteen have united with the church since the mission opened, ten by baptism and eight by letter. Others, also, wish to unite. The missionary society is also in a thriving condition. The usual fourth-Sabbath donations amount to from four to eight dollars. The society is taking at present sixty-five copies of the *Sentinel*, and thirty copies of the *Signs* and other periodicals. About forty copies of the *Sentinel* are being regularly mailed to leading lawyers of the city. These we are following with the petition. We have labored a great deal among the better classes, and as these have left the city during the heated term, our work has been considerably interrupted; for many families had just reached the testing point. But we expect them to continue the readings upon their return.

We providentially have had the opportunity of showing some courtesies to our Methodist friends, which they seem inclined to reciprocate.

We believe there never has been a more promising prospect before the work in this city. Our courage is good, as we see thirsting souls rejoicing in the precious light of truth. Some \$700 or \$800 worth of books has been sold, and our people have shown their generosity by contributing toward every branch of the cause. Pray for the Indianapolis mission.

W. C. WALES.

Aug. 29.

CAMP-MEETING AT KINGSVILLE, MO.

For nearly twenty years I have been an interested attendant at our yearly camp-meetings; and I can truthfully say, that the meeting at Kingsville, Mo., has been to me of far greater importance than any one preceding. It was with difficulty that I attended it, and my object was wholly to get good, and to obey the command recorded in Heb. 10:25. It is not my object to write a report of this meeting, for which I have no authority, but to give some idea of the meeting from the stand-point of an individual who had need of help from God.

A year spent mostly among the worldly and careless throngs around us, makes sad inroads upon the vitality of the Christian life; the unjust criticism of opposers, the apathy of the good, and the recklessness of the wicked vex and torture the soul harassed with the cares and perplexities incident to life. You feel that your faith in God is firm, yet anxiety about many minor affairs has widened the space that separates you from God, and prayer, though it gives relief, does not seem to effect a full restoration of the divine favor. Just as this is becoming a serious matter, the appointment for camp-meeting is due, and you muster up courage and dimes, and attend the feast. You feel at once as though you were in another world, as much so almost as if a chariot of God had transferred you to the brilliant planet Saturn, where you are at once greeted as a welcome visitant, and a worshiper of the same God who created all. Now you may find that everybody has a more interesting testimony than yours; nay, you may make many mistakes, because of your ignorance of the language of the people of the planet you are visiting; yet the people who entertain you are so good-natured that they only smile pleasantly at your mistakes, and try to make it as comfortable for you as they can.

But the time comes for you to leave the enchanting scene and return to earth. So with our camp-meeting; it closes; you bid farewell to friends you hope ere long to meet in a world far more brilliant than any other in the starry dome above us; you pack your trunk and return home. You have fewer dimes than when you set out, but with a more placid temper and a more patient heart, your ideas of your own dignity have fallen many degrees, while your ideas of God and his people and his cause have risen just as many. You hardly know by what process of reasoning all this has come about; but you are sure it is a fact that your heart is tender, and a change has come—so silently, so quietly that

you were not aware of it till afterward. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." John 3:8.

Kingsville is situated in a fertile tract, and the crops of grain and grass are abundant. The camp was located on a favorable site, and the surroundings were very pleasant; the people in attendance were respectful and attentive, the preaching was practical and timely, and the social meetings were sincere and impressive.

Harmony and union were manifested in business, and hardly a discordant note was heard in any department of this assembled multitude. May the influence of this meeting never lose its force, and may God reward the hospitality and kindness of residents of the place, for acts of sympathy and good will.

Not least in point of interest were the canvassers, who left their fields of labor to attend this meeting; and the words of encouragement and instruction from their enterprising leader, Bro. Eldridge. The doctrine of justification by faith was clearly set forth as opposed to Phariseism and self-complacency, Christ alone being the hope of the Christian, and obedience a duty, not a merit.

JOSEPH CLARKE.

WEST VIRGINIA CAMP-MEETING.

This meeting is now in the past, and as others will doubtless report it, I will but briefly notice a few points. A workers' meeting preceded the camp-meeting, and was well attended for this State, there being about thirty in attendance. Bro. L. C. Chadwick, president of the Pennsylvania Tract Society, was with us at our workers' meeting, and remained during the camp-meeting, rendering valuable assistance. There were twenty-six tents pitched upon the ground, with over 100 campers. Elds. R. M. Kilgore and J. E. Robinson were with us, and did the most of the preaching. Perfect union and harmony prevailed, and there was a readiness on the part of all to take hold and do all they could to make the meeting a success. The Lord came near by his sweet, tender Spirit in all our morning meetings, especially was this the case in our parting meeting on Tuesday morning. God's blessing seemed to rest upon the congregation as heartfelt confessions were made. We were sorry that so many of our brethren had gone to their homes the day before, as they missed the best of the feast. The treasurer's report showed a corresponding increase of tithes with last year. In the last two years the tithe has nearly doubled; but there is still great room for improvement on the part of some.

Two tents will be used the remainder of the tent season,—one at Wiseburg, Jackson Co., by Bro. G. T. Wilson, and the other at Cecil, Taylor Co., by the writer. Three canvassing companies go out from this meeting with a corps of sixteen or eighteen workers. As we see so many laborers going forth in this State to carry the precious light of present truth, it encourages all our hearts. We expect that God will do great things for us the coming year, if we walk humbly before him.

Our brethren went to their homes full of faith and courage, with a determination to do more for our blessed Master who has done so much for us, and has washed us and cleansed us with his own precious blood. The weather was pleasant all through the meeting. We praise God for his presence and blessing, and that he is still leading this people.

W. J. STONE.

VERMONT CAMP-MEETING.

This meeting was held at St. Albans, just on the outskirts of the town, about one mile from the depot. The meeting was preceded by a workers' meeting. This is the first effort in this Conference to hold a workers' meeting. I think that all could see its advantages. Eld. Miles was present through the entire meeting of two weeks, and labored earnestly for the canvassing work. His class numbered between forty and fifty. Elds. J. B. Goodrich and A. T. Robinson, Prof. Caviness, and the writer, with the ministers of the Conference, were the laborers at the meeting. Over fifty tents were pitched on the grounds, and some 300 were encamped. The attendance from the city was very fair, especially evenings, and quite an interest was awakened, which our brethren think of following up with meetings in the town. Some who attended from the place, were much affected by the influence of the meeting;

especially was this the case on several occasions when the Spirit of the Lord came very near.

Sabbath forenoon about forty came forward for prayers. Quite a number of these were young people who for the first time gave their hearts to God. Sabbath afternoon the entire congregation assembled in the large pavilion, when 125 testimonies were given. All felt that the Spirit of God was in the congregation. Some rejoiced, while others mourned over their sins. At the close of the meeting about twenty more requested prayers. Some found peace in believing. The attendance on Sunday was not large, owing to the funeral of several who had been killed near St. Albans on Friday night, in a railroad collision. Our best meeting was on Monday afternoon, when about 100 came forward for prayers. Many realized the blessing of God as they confessed their sins, and sought the Lord with all their hearts. The meeting closed Monday night, with an excellent discourse by Eld. Goodrich. If the instruction given is heeded, and the many resolutions made at this meeting are kept through the strength offered us by Christ, our brethren in Vermont will realize much of the blessing of God during the year to come.

R. A. UNDERWOOD.

MISSOURI CAMP-MEETING.

THE brethren and sisters of Missouri met this year in their annual camp-meeting, near Kingsville, a little village of 300 inhabitants, situated about forty miles east of Kansas City. The location of the camp was all that could be desired. When we arrived on the ground Wednesday, about noon, we found the meeting well under way. The workers' meeting, conducted largely by Bro. Eldridge, had been in progress over a week. Bro. D. T. Jones and the other resident ministers had been hard at work all this time. Eld. R. S. Owen was with us all through this meeting, and Eld. L. T. Nicola a portion of the time. The labors of these brethren were appreciated by all.

The meeting was somewhat larger than last year, there being sixty-five tents pitched, and 389 persons encamped on the ground. It was gratifying to one who had attended the Missouri meetings years in the past, to note the gradual and general improvement in the Conference, year by year; and the past year has been no exception to previous years. In all the business pertaining to the Conference, the most perfect union and harmony prevailed. While there was the freest discussion of all topics, at last when the conclusion was reached, the brethren all seemed to be united in their decisions.

The reports of the secretary and treasurer showed some increase in all branches of the work. While the canvassing work has not been pushed as vigorously in Missouri as in some States, yet in the last six months a good interest in that line has sprung up, and some of their canvassers have made as good records in the sale of books as we have seen or heard of anywhere. It seemed to us as though no more favorable opportunity could be presented than in Missouri the present year. Such bountiful harvests of all kinds we have scarcely ever seen. Surely God has prepared the way for his people to go forward and carry his truth. We shall expect to see a large increase in the sale of literature the coming year.

The meeting was interesting from another point, and that was the good attendance from without. We felt a little doubtful whether we should have much of an outside attendance, when we learned the meeting was to be held in what was practically an open farming community, with no city or village of much size to draw from; but we were surprised that our tent, 70 x 100 ft., was quite well filled every night. People would come from four to ten miles to attend the evening services. On Sunday it was estimated that 1,500 people were on the ground. Almost this entire congregation came with teams, and from a radius of forty miles. They came in the morning and remained all day, and many of them stayed for the evening service, and drove home from five to fifteen miles after nine o'clock. I do not recollect that I ever attended a meeting where there was a deeper interest or a more receptive spirit than was manifested by this congregation.

Bro. Nicola spoke in the morning, on the second coming of Christ; the writer at 2:30, on justification; Bro. R. S. Donnell at 4:30, on Church and State; and the writer again at eight, on the subject of the Sabbath. God gave most unbounded freedom in preaching the word, and seriousness and

candor in listening. They seemed to love to stay with us, and would linger around the ground to talk of what they heard.

Some may inquire if we know of any reasons why these honest farmers were so inclined to come out to the meeting. I shall be glad to suggest a reason. In the first place, the Conference is in harmony and union. In addition to this, during the last few years, the church here at Kingsville, the home of Bro. D. T. Jones, has been gradually drawing together, brotherly love prevails, some missionary work has been done, and God has been blessing them; and as his blessing has attended them, an interest has been awakened to hear. I believe this result would be seen in almost any community where the people of God meet the conditions upon which the promises of God are made.

Another interesting incident occurred that shows how God will work when the conditions are such that he can. As soon as it was known that our camp-meeting was to be held in Kingsville, some members of the Christian (Campbellite) church sent to Iowa and secured the services of Eld. Dungan, their champion for Iowa and the West, to come down and hold a series of meetings in opposition to ours. Quite a good many of the citizens of the place contributed, more or less, to pay his expenses and the sixty dollars' salary which, it was reported, was paid him. He came a few weeks before the camp-meeting. Our brethren of the church here felt as though they were helpless themselves, and could really do nothing; but they did what all can do under such circumstances,—they prayed earnestly to God, and some of them fasted. They prayed that God would in some way turn the counsels of the opposers of the truth upon their own heads.

When Eld. Dungan came, in his first sermon he told his congregation that a man was a fool to attempt to prove that Sunday is the Sabbath. This was almost too much for good old Presbyterians, and Baptists, and Methodists that had been rocked, theologically, in the cradle of a sacred Sunday-Sabbath. Such milk as this was very unpalatable; but when he proceeded a little farther, and firmly declared that the whole ten-commandment law was abolished 1800 years ago, it became nauseating in the extreme, and they rejected the whole dose. Our brethren really felt as though the effort helped us far more than it hindered, and I believe it will always be so, if we as a people are only where God can fight our battles for us. Every effort made to overthrow the truth only spreads it wider and plants it more deeply.

Bro. Dan T. Jones has been president of the Conference seven years, and he felt as though it would be best for the Conference to have a change. His duties as Secretary of the General Conference also call him away from Missouri nearly all the time. Accordingly, Bro. R. S. Donnell was elected president, with Bro. Chaffee, Allee, Klostermyer, and Evans as associates on the committee. The brethren and sisters parted with the services of Bro. Jones, and those of his wife (who had acted as secretary of the tract society till recently), with many regrets. In their long labors in the State, the brethren and sisters had learned to love them, and the prayers and love of the Missouri Conference will follow them wherever they may go. The revival services were good. The Spirit of God moved on many hearts, and a liberal response was returned. On Monday twenty-five were baptized. The brethren returned home with new courage, vigor, and faith. We believe the meeting will prove of lasting good to the Missouri Conference.

E. W. FARNSWORTH.

VIRGINIA CONFERENCE PROCEEDINGS.

THE sixth annual session of the Virginia Conference was held in connection with the camp-meeting at Luray, Aug. 13-20.

FIRST MEETING, AUG. 14, AT 5 P. M.—Prayer was offered by Eld. J. E. Robinson. The minutes of the last annual session were read and approved. Thirteen delegates were present, representing three churches. The President made remarks in regard to the work,—how much had been done and where efforts had been put forth. The usual committees were appointed by the Chair, as follows: On Nominations, R. M. Kilgore, C. J. Copenhaver, J. P. Zirkle; on Resolutions, R. D. Hottel, J. W. Bagby, G. A. Stillwell; on Credentials and Licenses, J. E. Robinson, R. M. Kilgore, J. P. Zirkle; on Auditing, C. J. Copenhaver, W. H. Zirkle, Peter Painter, R. T. Fultz, A. J. Alger, C. V. Woods.

Bro. Robinson stated that he did not think as much was being done as ought to be in Old Virginia, and that we had plenty of territory not yet entered. He coun-

seled all to look on the bright side, and discouragements would vanish. Bro. Chadwick spoke in regard to the canvassing fund, and suggested that a committee be appointed to solicit means for this fund. A motion was carried that the Chair appoint said committee. R. D. Hottel and sister Katie Neff were appointed.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 5 P. M.—The Committee on Resolutions reported as follows:—

Resolved, That it is the sense of this Conference that the canvassing work should be encouraged.

Resolved, That we will make every effort to bring our people to an appreciation of it, and enlist their sympathies and prayers in its behalf.

Remarks were made by Bro. Robinson, showing the importance of taking hold of this branch by which people can be reached at their firesides, and furnished with reading upon the important truths of the Bible. He also spoke of the importance of all—parents and children—consecrating themselves to God and his cause. Bro. Kilgore stated that he had a deep interest in this work, and in the remarks of Bro. Robinson. He said that the canvassing work was God's plan and method to reach the souls in these valleys and mountains, and that it should cause us much joy to see our sons and daughters engaged in this work.

Adjourned to call of Chair.

THIRD MEETING, AUG. 19, AT 9:30 A. M.—The Committee on Credentials and Licenses recommended that credentials be renewed to A. C. Neff and R. D. Hottel. The report was adopted. The Committee on Nominations reported as follows: For President, R. D. Hottel; Secretary, Mrs. M. C. Hottel; Treasurer, Charles D. Zirkle; Executive Committee, R. D. Hottel, A. C. Neff, W. H. Zirkle. The names were considered separately, and the report was adopted.

The Committee on Resolutions reported further, as follows:—

Resolved, That we hereby tender our sincere thanks to Dr. Henkel and wife for the free use of this beautiful grove in which our meeting is being held.

The report was unanimously adopted. It was decided that the next annual meeting be held in August.

Adjourned *sine die*.

A. C. NEFF, Pres.

R. D. HOTTEL, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	1,077
“ reports returned.....	515
“ members added.....	40
“ “ dropped.....	12
“ letters written.....	467
“ “ received.....	240
“ missionary visits.....	3,113
“ Bible readings held.....	355
“ persons attending readings.....	927
“ subscriptions for periodicals.....	118
“ periodicals distributed.....	14,116
“ pp. books and tracts distributed.....	245,770

Cash received on memberships and donations, \$145.-99; on accounts and sales, \$3,699.20; on deposits, \$1,898.73; on pledges to foreign missions, \$252.28; on first-day offerings to foreign missions, \$364.13; on Christmas donations to foreign missions, \$125.00; on home enterprises, \$1,690.72; on Battle Creek College and South Lancaster Academy, \$44.28; on Johnstown relief fund, \$54.71; total receipts, \$8,275.04.

L. T. NICOLA, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	527
“ reports returned.....	179
“ members added.....	11
“ “ dropped.....	2
“ letters written.....	95
“ “ received.....	34
“ missionary visits.....	720
“ Bible readings held.....	70
“ persons attending readings.....	431
“ subscriptions obtained for periodicals.....	60
“ periodicals distributed.....	3,477
“ pp. books and tracts distributed.....	171,033

Cash on hand April 1, 1889, \$197.27; received on accounts and sales, \$1,421.70; on first-day offerings, \$55.22; on fourth-Sabbath offerings, \$2.23; on other funds, \$194.28; paid out during quarter, \$1,767.69.

J. W. MOORE, Sec.

—If we love Christ, we shall be in complete sympathy with him, and the doing of his will we shall find to be our highest delight. If we are not in sympathy with him, it is because we love self more than Christ. “If any man have not the Spirit of Christ, he is none of his.”

—To be free from evil thoughts is God's best gift.

Special Notices.

NOTICE FOR TEXAS.

To those who subscribed for the *Dallas* (Texas) *News*, we would say, The reason why no papers were sent you after you left the camp-ground at Garland was, that there were no more sermons printed in them, and we knew they would be of no use to you.

W. A. MC CUTCHEN.

NOTICE!

THOSE having clean copies of the *Signs, Sentinel*, and *Instructor* can do a good work with them by sending them, post-paid, to my address, 220 Wichita St., Wichita, Kan. These papers are to be used in the reading rack.

A. R. ODGEN.

CANVASSING WORK AT TENN. INSTITUTE.

ARRANGEMENTS have been made for Bro. F. E. Belden to attend the institute for the Southern field, to be held at Nashville, Tenn., Sept. 20 to Nov. 7. Bro. Belden cannot be there all through the institute, but will attend the workers' meeting, beginning Sept. 17, and the first part of the institute, perhaps remaining till the 26th. All interested in the canvassing work should make a note of this, and attend the meeting while Bro. Belden is there.

O. A. OLSEN, *Pres. Gen. Conf.*

DEDICATION AT SIOUX FALLS, SOUTH DAK.

As the new church at this place is now completed, it has been decided to dedicate it Sunday, Oct. 6. At this time we hope to see our brethren and sisters from neighboring churches, also all the Conference laborers who can reasonably attend. Meetings will commence Friday evening, Oct. 4, and close Monday evening, Oct. 7. We hope to see a general rally at this time.

W. B. WHITE.

THE MINNESOTA CONFERENCE SCHOOL.

DESCRIPTIVE circulars of the Minnesota Conference School are now ready, and may be had by sending address and stamp to the principal. The school will open Oct. 2. Those who desire to come, whether old or new students, should make application, and be notified of their acceptance before coming. This is necessary that we may know for how many to provide. See circulars for form of application. Many applications have been received, and the prospect is good for a larger and better school than last year. Those coming should apply at once. Direct all communications concerning the school to C. C. Lewis, 338 (not 336) E. Lake St., Minneapolis, Minn. CONFERENCE COMMITTEE.

TO OHIO CANVASSERS.

WE are desirous of communicating with all our canvassers now in the field, and also with all those who expect to enter the work within the next four months, and to this end we request all to write us at once, stating where you desire to work, whether you could join a company, what experience you have had in this line of work, and how much time you can devote before the holidays. Our new State agent, Bro. M. W. Lewis, will arrive the 17th inst., and desires the co-operation of the ministers, elders of churches, and others, that he may soon have a good corps of workers in the field.

For the present you will address Bro. Lewis or the Ohio T. & M. Society, 1103 Case Ave., Cleveland, Ohio. Please respond at once, as now is the best time to work for the holiday trade.

LOUIS T. DYSERT, *Sec.*

THE MICHIGAN CONFERENCE.

WE take occasion again to say to all our churches in this Conference, Be sure to send your delegates to this meeting. Send your church officers or other leading members. Eld. Olsen, President of the General Conference, will be at the meeting, and instruction that will be of great importance to all our church officers will be given. Arrangements have been made to care for the delegates at a very small expense, as has already been stated in the *REVIEW*. We would again call the attention of the delegates to the matter of bringing bedding for their own

comfort, and we would also add that towels will be much needed. The churches are entitled to one delegate for the organization, and one additional delegate for every fifteen members. Remember the time of the meeting, Oct. 1-7, and the place, Greenville, Montcalm Co., Mich. The auditing committee has been appointed, and will meet for business Sept. 25, when all reports from the laborers should be in the hands of the president or secretary of the Conference.

Let every one come to this session of the Conference with a heart full of love for the cause, and a determination never to shrink from duty or responsibility. Come praying that the Lord may meet with us, and direct by his Spirit in all the deliberations and business of the meeting.

I. D. VAN HORN, *Pres.*

CAMP-MEETING FOR SOUTHWESTERN WISCONSIN.

It is decided to hold a camp-meeting at Boscobel, beginning Oct. 1, and continuing one week. The time is late, so work will be out of the way, and all will have an opportunity to attend. A tent-meeting has been held here this summer, with some degree of success, and it is thought best to close up the effort with a camp-meeting.

We hope our brethren will realize that the meeting is appointed to help the work in this part of the State, and try to be present. The Lord has blessed the effort here, and several are now keeping the Sabbath who a year ago knew nothing of the truth. We hope every officer of the church, tract society, and Sabbath-school will be present; let no excuse keep you away, as instruction in every branch of the work will be given. If there are those who have any idea of entering the work in any way, they should be here. The State agent will be present to give instruction in the canvassing work, and we hope to see many who will be ready to begin the work at this time. No pains will be spared to make this a profitable time; and if all will begin now to seek God with all the heart by confessing and forsaking sin, and believing that God will forgive, they will come to the meeting bringing a blessing with them, and be ready to help others. Come at the beginning and stay till the close.

A. J. BREED.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 13.—A DIVINE LEGACY. (Sabbath, Sept. 28.)

Questions, with Scripture Texts.

1. Who has ever maintained the right of the poor?

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor." Ps. 140:12.

2. What provision did the law make for those too poor to bring a lamb?

"And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering, and the priest shall make an atonement for her, and she shall be clean." Lev. 12:8.

3. What shows that Christ's parents were thus poor?

"And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons." Luke 2:24.

4. What was one evidence of Christ's Messiahship?

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

"Jesus answered and said unto them, Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4, 5.

5. In what way could a rich man transfer all his wealth to heaven?

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Mark 10:21.

6. What class of persons has God specially chosen?

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

7. What is "pure and undefiled religion before God"?

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction; and to keep himself unspotted from the world." James 1:27.

8. Who on this earth personally represents Christ?

Matt. 25:34-40.

9. Will the people of God always have the poor with them?

"For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:11.

10. What will give light, health, and righteousness to the people of God?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isa. 58:7, 8.

11. What prominence did the apostles give to caring for the poor and widows?

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts 6:3-6.

12. What was connected with the giving of the right hand of fellowship to the apostles?

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2:9, 10.

13. What provision was made for the poor, stranger, widow, and fatherless, in the law of Moses?

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:28, 29.

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them." Chap. 26:12, 13.

14. What arrangement was made for the poor in the time of harvest?

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19:9, 10.

15. By heeding this provision, who became one of the progenitors of Christ?

Ruth 4:13-17.

16. What difference does Jehovah make between lending to their brethren, and lending to strangers?

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." Deut. 23:19, 20.

17. What are among the characteristics of those who shall dwell in the city of God?

Ps. 15:1-5.

18. What expression of the apostle shows that there was a special arrangement for poor widows in the early church?

"Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9, 10.

19. Where does the responsibility of caring for widows first rest?

"If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." Verse 16.

20. What assurance is given to those who give to the poor?

"(As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)" 2 Cor. 9:9, 10.

21. In view of the above facts, is there any more important duty than to make provision for the poor? And if we have not done it, should we not do it at once?

News of the Week.

FOR WEEK ENDING SEPTEMBER 14.

DOMESTIC.

Snow fell on Thursday at Hope, D. T. At a Cabinet meeting, Sept. 7, it was decided that there shall be no extra session of Congress this fall. Tuesday night, at eight o'clock, Wilkesbarre, Pa., and surrounding towns were shaken by an earthquake, the disturbance lasting several seconds. An epidemic of scarlet fever has broken out in the Colored Orphan's Home in Allegheny, Pa. Up to Tuesday twenty-six children had taken the disease. Fire, Monday, in McArdles's rag and junk warehouse at Albany, caused a loss of about \$100,000. The employees became panic-stricken, and three young women were fatally hurt. In Upper Sandusky, Ohio, a natural gas well was drilled, Sept. 7, which shows a capacity of 50,000,000 cubic feet daily, and is conceded to be the largest gas well in the world. Water from an abandoned mine burst into the White Ash Colliery, at Golden, Col., on Monday afternoon, drowning ten miners, whose bodies cannot be recovered for two or three weeks. Congressman S. S. Cox, familiarly known as "Sunset" Cox, from his having once written a gorgeous description of a sunset, died of acute pneumonia, Tuesday night, at his home in New York. Indian and local names selected from Cooper's works are to be given to 180 State islands in Lake George, by decision of the Forestry Commission, which declares the present names not euphonious. A syndicate of Chicago and Philadelphia fruit dealers expects to plant at Pomona, Los Angeles Co., Cal., the largest fig orchard in the world. Two hundred acres are to be devoted to the choicest Smyrna and Syracuse figs. The explosion of a boiler used on the farm of John W. Snyder, near Carbondale, Ill., resulted, Monday, in the death of five men. Another man who had just moved away from the boiler was knocked down, and one of his legs was broken. A movement of some importance is on foot to cause the emigration of negroes from the South to the new States of Washington and Montana. Rev. F. W. Henderson, of the African Methodist Church, is the originator and prime mover in the matter. In the Wyoming Valley in Pennsylvania, Tuesday night, a half-mile of ground just outside the town of Plymouth settled over a coal mine. Several mules were in the mine at the time, and all were killed. The miners escaped with but the loss of their tools. Reports from all portions of Northern, Northeastern, and Northwestern Texas are to the effect that great damage has been done to property and crops by floods. The rain has been falling continuously for a week, and many railroad bridges have been washed away. In Yellowstone Park, the geysers and boiling springs are reported to be in a furious state of activity, including the wells that were supposed to be extinct. Scientists claim that this outburst has some connection with the great storm now prevailing on the Atlantic Coast. Forest fires in Montana, Sunday night, resulted in nearly \$1,000,000 worth of damage. The flames spread with such rapidity that many persons narrowly escaped with their lives. One man is known to have been burned, and it is thought that several others have perished. The convention to frame the Constitution for the proposed State of Wyoming met in Cheyenne, Sept. 2. The Constitutional Convention of New Mexico was organized Sept. 3, and is busily at work. The convention is about equally divided between Spanish and English speaking people. It is said that dealers in Newton County, Mississippi, cannot supply the demand for Winchester rifles made by the whites, who fear that the negroes mean to make serious trouble. The negroes say that they have been organizing politically, but not for war; and conservative citizens believe their statements. The most furious and destructive storm known in many years raged from Monday to Thursday of the past week along the Atlantic Coast, from Maine to South Carolina, doing incalculable damage to property, and causing great loss of life. The greatest havoc appears to have been wrought at Atlantic City, N. J., where immense waves washed into the streets and avenues, wrecking cottages and submerging railways so as to cut off all exit from the place. The storm was so severe that the crews of life-saving stations could not venture to the assistance of disabled ships, and scores of the unfortunates on board found a watery grave.

RELIGIOUS.

Mormons have been for some time quietly colonizing in Idaho Territory. It is expected, should Idaho become

a State, they would swarm in and cause difficulty on the suffrage question.

Ten thousand people were in attendance at the recent annual reunion of the Lutherans of Maryland, Pennsylvania, and West Virginia, at Penmar, Ind.

A Mohammedan mosque has been built in Woking, England, and a Buddhist temple has been opened in Paris. There are about 300 Buddhists in Paris.

The Scriptures are now accessible, as to languages, to nine-tenths of the world's inhabitants, while in the early part of this century they could be studied by only about one-fifth.

The Finnish Society first sent out missionaries twenty years ago to King William's Land in South Africa. For more than twelve years they baptized no one, then they baptized six. At the end of the fourth year there were eighty. During the fifth year there were baptized on Whitsunday, fifty-one; ten days later, twenty-three; and subsequently eleven.

Important State conventions of Christian Endeavor societies will be held in Maine at Bath, Sept. 24, 25; in Iowa at Des Moines, Sept. 25-27; in New York at Saratoga, Oct. 22, 23; in Massachusetts at Fitchburg, Oct. 23, 24; in New Hampshire at Concord, Oct. 23; in Nebraska at Fremont, Oct. 4-6; in New Jersey at Jersey City, Oct. 23; in Missouri at Sedalia, Nov. 8-10; and in Vermont at Rutland, Oct. 30, 31. Many other States will hold their annual meetings a little later.

There is a great difference between a surface of "a thousand square miles" and one "a thousand miles square." In our news columns a week or two since, referring to the rain-fall of the past summer, in the State of Pennsylvania, the latter expression was inadvertently substituted for the former, making a statement which would only be likely to find credence in some foreign land. We accordingly make this correction.

Appointments.

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

The Lord willing, I expect to meet with brethren and sisters in Ohio, as follows: St. Clairsville, Sept. 21, 22; East Liverpool, " 24, 25; Youngstown, " 27-30; North Bloomfield, Oct. 1-3; Greensburg, " 4-6; Akron, " 11-13; Bedford, " 14, 15. E. J. VAN HORN.

The regular annual session of the Tennessee Sabbath-school Association will convene on the camp-ground at Nashville, in connection with the camp-meeting, Sept. 24 to Oct. 1. All members of any Sabbath-school are recognized as delegates. A golden opportunity will be afforded to gain instruction upon the different branches of the Sabbath-school work. Sister Jessie F. Waggoner, Treasurer of the International Sabbath-school Association, will be present to assist in imparting most needful instruction. Also Elds. E. J. Waggoner, R. M. Kilgore, J. O. Corliss, and Bro. F. E. Belden will be present. And now, brethren, come! Our State work is so inconveniently situated as to render it impossible to get together in general meeting except at camp-meeting time. Let us show our appreciation of the favor shown by the International Association in sending us such efficient help. E. E. MARVIN, Pres. Tenn. S. S. Ass'n.

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.—A situation as teacher in some school in the Southwestern States, by a middle-aged man, competent to teach the grammar grades. Have had some experience in Tennessee. Correspondence solicited. Address Wm. P. Woodlin, 41 E. Hall St., Battle Creek, Mich.

WANTED.—Position as book-keeper or clerk by an experienced hand. Salary not so much an object as a good, permanent position. Address W. F. Nickel, Salem, Henry Co., Ia.

Obituary Notices.

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

PETTIBONE.—Died May 3, 1889, near Rushville, Neb., Harley Pettibone, aged 9 years, 1 month, and 3 days. Harley had gone out into the field with the team and roller, to roll wheat; and when, an hour later, his little brother went to call him to dinner, he was found dead, the roller having passed over him, killing him instantly. It was a sad blow to his parents, but they have the blessed hope of seeing him again when the dead shall come from the land of the enemy. Harley was an obedient son, and always faithful in his class at Sabbath-school. He

leaves a father, mother, and two brothers to mourn his loss. Words of comfort from John 14:14, by Eld. McReynolds (Methodist). M. N. JENKINS.

WOLF.—Died in Fulton, Gratiot Co., Mich., Sept. 7, 1889, of old age and dropsy, Murrillous Wolf, aged eighty-one years. She was born in Sciota County, Ohio. Sister W. embraced the Adventist faith in 1858. She leaves ten children. Services by Eld. R. J. Lawrence and the writer. A. O. BURRILL.

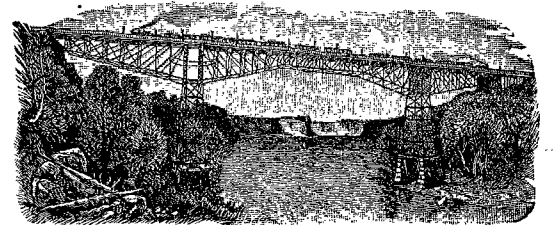
McFERRIN.—Died near Shepherd, Mich., Sept. 4, 1889, S. C. McFerrin, aged thirty-seven years. He had never professed faith in Christ, yet he was a good husband and citizen. He leaves a believing wife and two children. Sermon by the writer, from John 5: 28, 29, in the Baptist church. A large congregation was in attendance. A. O. BURRILL.

PIERCE.—Died near Olivet, Mich., Aug. 30, 1889, of consumption, Henry Pierce, aged 55 years, 4 months, and 28 days. Bro. Pierce was born in Monroe County, N. Y. He removed to the State of Michigan when only ten years old; was married in 1862. With his family he accepted the light of present truth at Charlotte, Mich., some nine years ago, under the labors of Eld. A. O. Burrill. This he cherished to the day of his death. He leaves a wife, one son, and three daughters, to mourn their loss. Funeral services were conducted in the Methodist church, before a large and attentive audience. Discourse by the writer, from Rev. 14: 13. W. A. COLCORD.

HALL.—Died in Madrid, Aug. 29, 1889, of heart disease, Syntha S., wife of Eld. Alonzo Hall, aged seventy-two years. Sister Hall, when quite young, united with the Baptist Church. Some twenty-five years ago she joined the Seventh-day Adventist Church, in which she has been a faithful member. She was born in the town of Madrid, and always lived there. Sister Hall suffered great affliction during the past few months, which she bore patiently. The writer had the privilege of conversing with her just previous to her death. She expressed a great desire to live if it was the Lord's will; if not, she was reconciled to go at any time. During her sickness she was kindly cared for by her son and his wife. She leaves five sons and one brother to mourn her loss. She will be missed in the church. She died in hope of eternal life at the resurrection. Services at the house, conducted by Eld. Sanford. G. E. SWIRT.

(Signs, please copy.)

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table with columns for EAST, WEST, Stations, Mail, Day Express, Night Express, Accom'n, Local Pass'gr. Lists routes to Chicago, Detroit, Buffalo, etc.

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.

Table with columns for GOING WEST, STATIONS, GOING EAST, Mail, Exp., Att'n, Local, Pass'n. Lists routes to Port Huron, Lapeer, Flint, Lansing, Charlotte, etc.

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. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 17, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

WESTERN.			
Wisconsin, Boscobel,	Oct.		1-7
CENTRAL.			
*Indiana, Kokomo,	Sept.		17-24
Iowa, Davis City,	"	25 to Oct. 1	
Iowa, West Liberty,	Oct.		2-8
SOUTHWESTERN.			
*Nebraska, Fremont,	Sept.		17-24
Kansas, St. John, Stafford Co.,	"		18-25
" Mound Ridge,	Oct.		1-7
SOUTHEASTERN.			
*Tennessee, Nashville,	Sept.		24 to Oct. 1
PACIFIC COAST.			
*California (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.

We commence this week the series of articles on "Time on a Round World," referred to in REVIEW of Aug. 27. There will be five of them in all. We would be glad to have the brethren examine them carefully, and would suggest that they preserve their papers till the series is finished, that they may be the better able to study the subject as a whole.

NOTICE FOR THE SOUTH.

A BRANCH office of the REVIEW AND HERALD has been established in Atlanta, Ga., which will keep on hand a full line of publications issued at the Office here. It will be to the advantage of our brethren in that and adjoining States to send their orders in future to that place. Address Review and Herald Pub. Co., Cor. South Boulevard and Bryan St., Atlanta, Ga.

NOTICE TO GENERAL CONFERENCE DELEGATES AND VISITORS.

UNTIL last year, delegates and those who attended our General Conferences have been largely cared for

by the church where the Conference was held, without expense to themselves or the Conferences which they represented. These Conferences are growing every year in importance and magnitude. A few years ago it was a comparatively small matter to care for those who attended the General Conference; now when from 300 to 500 attend, it is a heavy burden to care for so many for several weeks together. Last year a fund of between \$1,000 and \$2,000 was raised by the Minnesota Conference to bear the expenses of the General Conference at Minneapolis. Before the Conference was over, it was seen that this would not nearly meet the expense, and it was voted by the delegates to request the State Conferences to pay \$2.50 per week toward the board and lodging of their delegates. After this was done, the Minnesota Conference was out perhaps about \$1,000 over and above the special fund that had been raised to meet the expenses of the Conference.

The coming General Conference will be an important one, and will perhaps be more largely attended than any in the past. After consultation, it has been thought best to request all who attend, to pay at the rate of \$2.50 per week toward their board and lodging. The different State Conferences will doubtless pay the expenses of their delegates; and those who come to get the benefit of the Conference and other annual meetings, will esteem it a privilege to contribute this amount toward their own entertainment, and thus partially relieve the already overburdened church at Battle Creek, so that they also can get some of the benefits of the Conference. The Conference will open Oct. 17, and close Nov. 3. All who expect to attend, either as delegates or visitors, are requested to notify Dan T. Jones, Secretary of the General Conference, of their intention, at least two weeks before the Conference begins. There will be a committee of entertainment, and those who give notice that they will attend the Conference, will be met at the train and conducted to their lodgings at once. All will please take particular notice of this, and comply with this reasonable request, so that provision may be made for all before the Conference begins, and that unnecessary expense may not be made in preparing for more than will attend. Those who do not send notice beforehand, should not feel disappointed or hurt if they are not so promptly or so comfortably provided for on their arrival. All who come are requested to bring bedding with them.

The attendance at the coming Conference will, no doubt, be large; besides the delegates and those who attend the other annual meetings held in connection with the Conference, there are many brethren and sisters who will want to attend the Conference to get enlarged ideas of the work, and it is right that they should. All are cordially invited to attend. The arrangement referred to above will make all feel more free to come than if they were entirely dependent upon the hospitality of the Battle Creek church. The expense will not be heavy. The Conference will not last quite three weeks, therefore the expense will be only about seven dollars for each person. This will not cover the actual cost, including the expense of preparing dining halls, furnishing extra lodging, rooms, etc., but will so reduce the expense that the burden will not be felt so much, and all who come will be cheerfully entertained. The Battle Creek church will bear the additional expense, besides having the care of providing for so large a number. GEN. CONF. COM.

A BIBLE SCHOOL FOR MINISTERS.

At the late session of the General Conference Committee, held July 4-21, it was decided to hold a Bible school for ministers, beginning about the first of November, and continuing five months.

The success of the ten weeks' course last winter fully demonstrated the importance and utility of such a school. This school is not intended for such as can take a course at one of our colleges. Those who have the time and means to take a course in

college, should do so; but there is a large class of our ministers already in the field, whose educational privileges have been very limited, and whose circumstances will not permit of their taking an extended course at one of our colleges, but who need the advantages of the school, and might be greatly benefited by a limited course especially adapted to their age and immediate wants.

The necessity for something in this direction has been sensibly felt for a long time, and efforts have been made to meet it. The experience and efforts of the past have resulted in this Bible school for ministers. All can readily see the necessity for doing something in this direction. Our great desire now is, that the result of this school may be to increase the ability and usefulness of our ministry. We hope that this matter will receive the careful attention of our different Conference committees and our ministers and licentiates in all parts of the field. It is not for us to designate definitely those who shall attend this school. We leave that with the individuals and the various State Conference committees. We only urge an immediate and careful consideration of this matter. Conference committees are acquainted with the ministers and licentiates of their respective Conferences, and they should feel it a duty to interest themselves in the development of their laborers, that they may become as efficient as possible. Nothing can be more important than just such care. The Conference committees would do well to advise with their laborers, and suggest that certain ones, whom they think would receive the most benefit, should attend the proposed school. The laborers also, who feel the need of the school, and desire to attend it, should correspond at once with the executive committee of their respective Conferences, and lay the matter before them. The time is near at hand when the school will begin, and it is necessary that prompt decisions should be made, and immediate steps taken to arrange for attending it.

This notice will be followed by a circular, which will give more definite instruction in reference to the school, the course of instruction, etc.

O. A. OLSEN, *Pres. Gen. Conf.*

THE SAGINAW, MICH., CAMP-MEETING.

WE were not disappointed in our expectations of a good camp-meeting at Saginaw. Our anticipations were more than realized. The workers' meetings continued until Tuesday evening. During this time we held three short services each day,—one in the early morning, another at 11 A. M., and another at 7 P. M., the time between being occupied in preparing the camp. This gave us ample time to get everything ready, so that when the time came for the camp-meeting to open, all the preparations were made, and we could at once enter upon the full program of the meeting. A good corps of workers was ready to take hold of every interest on the camp-ground. The preaching was marked with earnestness, and was heartily responded to by the large number of attentive listeners.

The attendance was larger than was expected, both of our own people and from the city. In this meeting we were able to carry out a much more satisfactory program than at Kalamazoo. A line of instruction suited to meet the wants of our own people was carried out during the day-time, while the subjects of the evening discourses, as well as those on Sunday, were so arranged as to give the citizens a brief outline of the truths especially applicable to this time. This was just as it should be, and showed the best of results. A meeting was held once each day for the young people, and for the children twice each day. Besides these, there was a meeting in the interests of the Sabbath-school. The ministers and canvassers had their daily meetings, and meetings were also held in the interests of Religious Liberty, education, and the missionary work, both home and foreign. In short, every branch of the work received due attention.

Sister White was with us Sabbath and Sunday. She spoke twice with unusual freedom. On the Sabbath the blessing of the Lord rested on the congregation in a large measure, and it was a day not soon to be forgotten by many. It was evident to us all that the workers' meeting and the more thorough organization of all the working forces, produced most excellent results by the blessing of God.

O. A. OLSEN.