

The Adventist Review and Herald

W. A. Henning
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& Grant St

HOLY BIBLE
IS THE FIELD
OF THE WORLD

"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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REST.

"AND to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:19.

I prayed to have this love of Christ;
For, O, I longed to know
The breadth and length and depth and height
Of Jesus' love below.
He came and swept away all props
On which I leaned with pride;
For only into empty hearts
Comes Christ the crucified.

He humbled to the dust my pride,
And yet the bruise healed
He did not break—so tenderly
He heals the hearts that bleed.
The Saviour could not enter in
A heart so full of sin;
I wept when his clear light revealed
The vanity within.

The calm, so sweet, has come at last,
The poor tossed heart finds rest;
The tempest drove the wearied bird
Into the sheltering nest;
The storm without is just as fierce,
The blast is at its height,
But all within is calm and still—
At evening time 'tis light.

For this new life, O gracious Lord,
What can I say to thee?
I never dreamed that thou couldst give
Such perfect rest to me.
For years I heard thy pleading voice,
"O cast your cares on me;"
And yet I know not how to trust
Those weary cares to thee.

More weary grew the burden then—
The grief I could not bear;
Helpless, I cast them at his feet,
The burdens and the care.
I found the quiet peace and joy,
The fullness of his love;
Who cast their every care on him,
Will taste the joys above.

—Sel.

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.

THE RIGHTEOUSNESS OF CHRIST.

BY MRS. E. G. WHITE.

[The following letter was written in answer to a letter from a brother minister. As the subject dwelt upon is of general interest, it may be a help to others besides the one specially addressed.]

DEAR BROTHER: It was with pleasure that I read your letter of inquiry to me, for the thought that the work of the Spirit of God wrought upon your heart at the Kansas meeting has so far not been effaced, is of great satisfaction. You have had a glimpse of the righteousness of Christ which you have not lost, as I am sure some others did when they came in contact with those

who did not appreciate this blessed truth. I am glad that Jesus does indeed make his presence manifest when it is eagerly sought for and gratefully acknowledged.

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time.

In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain "Thus saith the Lord." When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them.

Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God. The character we cultivate, the attitude we assume to-day, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are faithfully chronicled in the books of record. It is there known whether our characters are after the order of Christ or the order of the arch-deceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question

which we are deciding to-day by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,—all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful.

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "And we have the mind of Christ." Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power. But men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character.

In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power.

Happiness is the result of holiness, and con

formity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ.

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Half-hearted Christians obscure the glory of God, misinterpret piety, and cause men to receive false ideas as to what constitutes vital godliness. Others think that they, also, can be Christians and yet consult their own tastes and make provision for the flesh, if these false-hearted professors can do so. On many a professed Christian's banner the motto is written, "You can serve God and please self,—you can serve God and mammon." They profess to be wise virgins, but not having the oil of grace in their vessels with their lamps, they shed forth no light to the glory of God and for the salvation of men. They seek to do what the world's Redeemer said was impossible to do; he has declared, "Ye cannot serve God and mammon." Those who profess to be Christians, but do not follow in the footsteps of Christ, make of none effect his words, and obscure the plan of salvation. By their spirit and deportment they virtually say, "Jesus, in your day you did not understand as well as we do in our day, that man can serve God and mammon." These professors of religion claim to keep the law of God, but they do not keep it. O, what would the standard of true manhood have become had it been left in the hands of man! God has lifted his own standard,—the commandments of God and the faith of Jesus; and the experience that follows complete surrender to God, is righteousness, peace, and joy in the Holy Ghost. Everything that man touches with unholy hands and unsanctified intellect, even the gospel of truth, becomes, by the contact, contaminated. Man puts confidence in man, and makes flesh his arm, but all the work of man is of the earth, earthy.

(Concluded next week.)

"FAITH AS A GRAIN OF MUSTARD SEED."

BY WM. J. BOYNTON.
(Danvers, Mass.)

We often hear individuals say, when speaking concerning the exercise of faith, that they think they have as much as a grain of mustard seed. We would draw from this expression the conclusion that they considered that mustard-seed faith was only to be expected from new converts, or that it represented only a small amount of faith. But is this the lesson which this scripture is designed to teach?

In the seventeenth chapter of Matthew and the twentieth verse, our Saviour says: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." Later in his ministry,

when his disciples marveled that the fig-tree should wither at his command, Christ replied, "If ye have faith, and doubt not, . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21:21. Thus our Saviour defines faith which doubts not, as equivalent to faith like a grain of mustard seed. Why should the Saviour use this tiny seed to illustrate the operation of faith? What is there in its character, that could be compared to a faith which would remove a mountain? He who spake as "never man spake," certainly must have a beautiful and instructive lesson stored in these scriptures which the casual reader might pass by unnoticed.

In the early part of his ministry, Christ likened "the kingdom of heaven" (or grace) "to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. 13:31, 32. And Paul, in Eph. 2:8, says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." By taking this text in connection with the parable, we learn that as the mustard seed from a small beginning grew to mammoth proportions, so grace sown in the heart of an individual, through faith may, in like manner, achieve wonderful results. Let us, then, examine further the character of this little seed, and perhaps we may find other reasons why it has been held up in the Scriptures for our emulation.

Being the "least of all seeds," when sown in the earth it might say, Now, I am so small in comparison to other seeds around me, that I cannot expect to compete in growth with them; and should I grow, they would always be above me. I should all my life be only an insignificant plant, and I cannot see why I was placed here out of the sight of the world, where I must always remain in the shade. Could I have had a more exalted station, I might have accomplished something; but as it is, I do not think I shall try to grow at all.

Are these the words heard from the little mustard seed?—Oh, no; instead of this, it acts as though it is possessed of an intelligent knowledge of a future destiny endowed by its Creator; and instead of complaining of its unequal advantages, it lays hold of present opportunity, and immediately starts out to fulfill that destiny, never once in its growth forgetting that for which it was created—to bless the world with its spreading branches, and to multiply its seed a thousand-fold. It also seems to say that it has a work to do which no other seed of the earth can accomplish; and whether it has sunshine or shadow, it accepts only those elements of the soil which are needful for strength of fiber and pungency of fruit, thus hastening on till its towering foliage fulfills the description given it by the Saviour,—from "the least of all seeds" to the "greatest among herbs."

In the application of our Saviour's lesson, one fact should not be forgotten, and that is, that the seed placed in the soil is of the same kind as that found upon the tree. So the seed sown in the soil of the heart, is of the same character as that found at the harvest, filling the being of a perfected life. This shows that Christ is truly the "author" (margin, *beginner*) as well as the "finisher of our faith." Heb. 12:2. And as the heart of the individual yields to the influence of the divine seeds of faith, and by faith lays hold and works out the free salvation bestowed, the perceptions of the mind are continually enlarged to desire the greater salvation which the Lord is only waiting to bestow; and if we have faith like the mustard seed, and reject "whatsoever is not born of faith," the word of God is pledged that "nothing shall be impossible, unto us."

As this little mustard seed grasps present opportunity, using only those elements of the soil suited to its development, with such wonderful results, may not we also each be inspired with the same spirit of improvement of the gifts God

has bestowed, that when our life-work is ended, we may hear the welcome words of Jesus saying, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"?

SOWING AND REAPING.

BY BLD. WM. COVERT.
(Indianapolis, Ind.)

AMONG the many beautiful figures employed in the Scriptures to illustrate the working of the gospel, is that of the germination and subsequent growth of seeds that are sown. As the farmer sows wheat in the field, so the Lord sows the gospel seeds in the soil of the human heart. The various kinds and conditions of soil are taken to illustrate the variety of conditions met with in the heart. As seeds sown by the rural laborer may be prevented, for a variety of reasons, from making satisfactory returns, so Satan prepares many devouring elements to hinder the gospel seeds from bringing fruit to maturity. As the planter watches the growing seed from the time the first blade appears until it ripens and is at last gathered in by the harvest hands, so should the gospel laborer patiently watch and earnestly work, that at last he may be rewarded with a satisfactory harvest.

We are told by the psalmist that "they that sow in tears shall reap a joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The sowing is a life-work. The reaping, properly, is the harvest that comes at the end of the world. Yet there is a sense in which the harvest is gathered in as we labor. In one instance the springing forth of the seed is represented by the Saviour as a whitened harvest-field. He was passing through Samaria with his disciples. As the Jews had no dealings with the Samaritans, the disciples were, doubtless, very careful lest they should become defiled by the inhabitants of the land.

But not so with Jesus. He did not cover up his seed-basket. He left it wide open, and scattered seeds as he went on his way. In asking a favor of a woman at Jacob's well, he manages to plant gospel seeds that soon mature into whitened fields. The woman is so interested that she hurries into the city, leaving her water-pot. She announces that a wonderful man is out at the well. Is not he the Christ? Soon a large number of anxious Samaritans are seen approaching the place where Jesus is standing. As they come, his disciples are urging him to eat of the food they have just purchased. But he is too deeply interested to eat. He is watching the seeds spring forth that he has just sown. Perhaps some one suggests to him that it is only a common case of curiosity with those who are approaching, that seeds sown require four months to ripen. But Jesus says to them, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." "Just see them coming! You can begin to reap now, although you have bestowed no labor on this field." Samaria did yield quite a harvest of souls early in the apostles' labors. Many also believed within two days from the time Christ introduced the gospel to the woman at the well.

We should sow without reference to the wind or the weather, if in the end we would have a full harvest. We must not wait until everything is made ready to our hand, and all obstacles are out of sight, and everything is pleasant and favorable. If we do, we shall see a very small harvest indeed. We must sow beside all waters. We do not know who may be induced to obey God. Jesus sowed seeds of gospel truth by his dying groans upon the cross. Even then and there a poor dying thief was converted.

Sow in the morning, and in the evening cease not to labor in the precious work. The seeds sown in childhood or in youth may be the means, under God's grace, of reaching hearts with fertile soil. So also in maturity and in declining years,

we should still retain verdure in the soul that would make our shade a pleasant resting-place for the weary. We should sow to the Spirit, and of it reap life everlasting. In due time we shall reap, if we faint not.

ALONE.

BY E. W. DARLING.
(Battle Creek, Mich.)

ALONE, alone, yet not alone
I walk this narrow vale of tears,
For ever near me there is One
Who trod this path in former years.

Though home and kindred all are gone,
Of all that earth holds dear bereft,
And though unseen, yet not alone,
One only One, I still have left.

Alone. I fain would be alone,
Not with the rich, the proud, the gay;
My heart of love, their heart of stone,
Would never blend, could not agree.

Alone. I seek to be alone,
Within my closet shut away,
To meet the High and Holy One—
'T is there I find him day by day.

True wisdom from Thy word alone,
By Thee revealed and sought by me,
And by thy Spirit's power made known
To all who seek alone from Thee.

Then let me walk with thee, my God,
Each day and hour, each month and year,
And count it not a lonely road—
Enough to know that thou art near.

THE CROSS OF CHRIST.

BY WM. T. CASE.
(Norwich Town, Ct.)

(Continued.)

WE might read many more passages that dwell upon this subject, showing both the necessity and the privilege of being a partaker of Christ in his sufferings. But how is this to be accomplished—entering into the "fellowship of his sufferings"?

That the cross was especially connected with the sufferings and shame that Christ endured, read Heb. 12:2: "Endured the cross, despising the shame." He endured the one, he despised the other. But how are his followers to share these sufferings with him? The apostle makes this clear in I Cor. 1:18. The cross of Christ is represented by the doctrines he taught—the gospel; and to preach the gospel, is to preach the cross. The truth—true doctrine—stands for the cross of Christ. This is shown in Gal. 5:11: "If I yet preach circumcision,"—that was just what the Judaizing teachers were preaching,— "why do I yet suffer persecution?" The fact that I suffer persecution, shows that I am not preaching circumcision—man's doctrine; and if I am preaching circumcision, and do not suffer persecution, then the offense of the cross is ceased. This identifies the truth as the cross. To preach the one is to preach the other. To glory in the cross of Christ, is to glory in the truth of Christ. To preach error,—man's doctrine,—is to escape persecution and avoid the offense of the cross.

Paul and his co-laborers boldly preached the cross of Christ, proclaimed the truths he taught; and we have but to read the history of their labors for Christ, to learn that by the cross they were made partakers of the sufferings of Christ, in the persecutions they endured.

So, too, to-day, the doctrines of the gospel are the cross of Christ; and to believe and profess these truths, is to glory in the cross, and by them be made partakers of the sufferings of Christ. The offense of the cross is not yet ceased. The doctrines of the gospel are as unpopular to-day, and are as zealously opposed, as they were in the time of Christ and his apostles. The truth of Christ to-day is regarded by the vast majority in the same light as the Jews regarded the cross upon which he suffered death, and it will as surely bring upon us suffering and persecutions, as did the preaching of the cross to Paul.

Man has made the cross to stand for almost

everything but the truth. He has painted it upon his banners of war; he has erected it above his temples of Baal worship; he has chisled it upon the tombstones of those who, while living, trampled the truth of Christ under their feet. Some wear it upon their persons as an ornament. Thus they think to glory in the cross. It is no longer to them an offense, and brings not to them persecution and shame.

Not so they who love the truth that the cross represents. They indeed glory in the cross, but it is because of those truths to which it points, and in their belief and love for those truths, they endure the persecution that makes them partakers of the sufferings of Christ. What is more violently opposed, what is more unpopular to-day, even among the great majority of professing Christians, than the truths of God's word? The popular church and the non-professing world stand in the same attitude toward the truth of God as did the Jewish Church and the Gentile world when Christ was upon earth.

The Spirit of God has brought to light truths that are especially designed for the last days, prominent among which are the soon coming of our Lord in the clouds of heaven, and the Sabbath reform. These are truths for the days in which we live, and stand for the cross of Christ; they are inseparable. Mankind has been so desirous of making a fair show in the flesh, lest they should suffer persecution for the cross of Christ, that the light upon these truths of God's word has been almost universally neglected, even by his professed people.

The cross of Christ is not to them an offense. They make it stand for error, so that while they profess to glory in the cross, it is only the pleasure the carnal heart takes in error. This is the same glory that the Judaizing teachers in Paul's day would have in inflicting circumcision upon the Gentiles. For any one to love and live these truths for the present time, is to endure reproach and shame, and often open persecution. To glory in this truth, is to glory in the cross of Christ—glory in it because by it we are made partakers of the sufferings of Christ.

Second, we should glory in the cross of Christ because it is the sinner's only hope. The great burden of the Scripture is, that man is lost, that he cannot save himself, and that God has provided salvation for him. To accomplish this, Christ left the realms of light and glory, came to earth, took upon him our nature, and died upon the cross. He paid the ransom price. He satisfied the demand of broken law, and now proffers this great salvation to all mankind, upon the one simple condition of acceptance. In this great redemptive work he shares the glory with none. He trod the wine-press alone; alone, he met the powers of darkness; alone upon the cross, forsaken even by the Father, he paid the last farthing to purchase salvation for man; and when in his dying agony he cried out, "It is finished," he left nothing for any guilty sinner to do, but to look unto him and be saved.

Man was powerless to save himself. He owed ten thousand talents, and had nothing to pay. He was a prisoner of Satan, bound hand and foot, and doomed to death. Is it any wonder, then, that we should glory in the cross of Christ, the cross that stands for his great redemptive work, the cross that is at once the symbol of his suffering and shame, but of our exaltation and glory?—No; "God forbid that we should glory save in the cross."

Strange as it may appear, man is ever prone to attach some work of his own, as a condition upon which this salvation is to be received, in order to make a fair show in the flesh, and have whereof to glory. Paul strongly combats this idea in every epistle he writes. Throughout all his writings, he piles up statement upon statement, and seems to have exhausted every argument, to show that it is by the cross of Christ alone, that we are to receive salvation.

Even circumcision, that ancient, God-given, Jewish rite, if it be practiced as in any way connected with the work of Christ for us, makes

the cross of none effect. So with any act of ours that we would attempt to associate with the work of Christ as a foundation of our salvation; it makes the cross of none effect. Christ shall profit us nothing. Man is not to take any of the glory of his salvation unto himself. It all belongs to Christ.

(Concluded next week.)

"PEACE AND SAFETY,"

BY ALBERT HOSKINS.

At a recent sermon before the Thirteenth Regiment, N. Y. N. G., of which he is the chaplain, the Rev. Dr. Talmage took occasion to instill into his hearers' minds certain millenarian ideas for which he is famous, of which the subjoined is a sample. The text was taken from Isa. 34:5: "My sword shall be bathed in heaven."

To-night against the sky of the glorious future I see a great blaze. The workmen have stirred the fires until the furnaces are seven times heated. The last wagon load of the world's swords has been hauled into the foundry, and they are tumbled into the furnace, and they begin to glow and redden and melt, and in hissing and sparkling liquid they roll on down through the crevice of rock until they fall into a mold shaped like the iron foot of a plow. Then the liquid cools off into a hard metal, and brought out on an anvil, it is beaten and pounded and fashioned, stroke after stroke, until that which was a weapon to reap harvests of men becomes an implement turning the soil for harvests of corn, the sword having become the plowshare.

How it is possible for one of Dr. Talmage's mental attainments to apply this passage (Isa. 34:5) to any other time than that of the "day of the Lord's vengeance" (verse 8), it is hard to conceive, unless from his stand-point that "we are glad at the Isaiahic prophecy that the time is coming when nation shall not lift up sword against nation." The prophecy of Isaiah 2 (repeated in Micah 4) will not bear out the idea of peace and safety, so dear to the heart of the post-millenarian, especially if it be compared with Joel 3:9-11.

In the first-named passages the people, "many nations," are represented as saying that war shall not be learned any more. But considered in the light of the truthfulness of the "many nations" of the present time, to which this prophecy applies, this proclamation is not to be relied upon. Considered in the light which the infallible word of God sheds upon it, it is an absolute falsehood. That any one should take the word of many people in preference to the word God is to be deplored, and leads to the conjecture that behind it all is a desire to please a people who wish to have their itching ears tickled. God's word does not leave us in darkness concerning those who preach peace and safety, for we are told that "sudden destruction cometh upon them, . . . and they shall not escape." Is it not time for God's people to comply with the command given in Joel 2, to blow the trumpet in Zion and sound an alarm in his holy mountain?

THE OLD MAN.

BY WM. BRICKEY.
(Kingston, Minn.)

"LIE not one to another, seeing that ye have put off the old man with his deeds." Col. 3:9. Who is this old man? Who does not know him? Who has not had a hand-to-hand conflict with him? Every real Christian knows from experience that this old man is the worst character that walks the face of the earth. He is a deceiver, a liar, a thief, and a robber. He is the child of the Devil and a mover of seditions. He destroys peace in the home circle, ruptures churches, and is a ringleader in every mischief. He is full of jealousy, hatred, malice, envy, bitterness, and all kinds of venom that will destroy peace and good-will toward our neighbor. He is a natural unbeliever in God, a doubter of his word, the enemy of all righteousness, and is not subject to the law of God, neither indeed can be. Rom. 8:7. He is an idolater, a drunkard, a glutton, an extortioner, a friend of pride, and a lover of vanity.

Although not a household necessity, he is in every country, in every neighborhood, in every church, in every home. He always loves the uppermost rooms at feasts and greetings in the market-place, and to be called, Rabbi. He is a great lover of gay clothing and ostrich feathers, and is a close friend and companion to, if not a member of, the Ishmaelites. Judges 8:24. If he belongs to the church, he is the most prominent and important man in the congregation. He loves to domineer over his brethren, and his opinion is always just right; and if he cannot have his own way, he will rebel. He thinks the church would all fall to pieces if he were not for him, and if it were not for the evil influence of his brethren, his good influence would draw many into the church. He is very sensitive, and thinks the brethren underestimate his talents, or they would send him out to preach. Sometimes he gets permission to go, and then if the Lord, through his infinite mercy, gives some success, he is immediately lifted up, and wants to run a whole conference?

What can be done with him? Will age cure him of his evil nature? Will he grow better as he grows older?—Nay; for he must be crucified and buried before we can serve God acceptably. But he is a lively creature and hard to manage. When he has been dead, seemingly, for months, he has often revived at the sight of a plug of tobacco or the scent of the smoke. And even after he has been dead and buried for years, if you tread on his toes, he has been known to rise in arms ready to defend his supposed defunct entity. What can be done with such a many-sided, many-lived, multifaceted, hydra-headed, energetic old adversary?—He must be slain; he must be crucified. Paul says, "I die daily." But how can he be slain? There is but one weapon that can destroy him. Rom. 7:9. O, if we can have that law written in our hearts by the tender Spirit of God, then we will love God with all our heart and our neighbor as ourselves! Then the old man will find no place in our hearts; for then we will have put on the new man, in the image of Him that created us. Col. 3:10.

BLIND LEADERS OF THE BLIND.

BY MRS. A. C. HARNELL.

NOTWITHSTANDING the fact that Christ proclaimed with his own lips that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," and that "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," the leader of the Latter-day Saint Church chides those of his flock who are troubled about whether they are keeping the commandments of God or not by keeping the first day of the week instead of the seventh. We clip the following article from the *Saints' Herald*, entitled, "It is Time to Stop:"—

Since the April session of 1887, at which session direction was given to the church to cease contending about the "Sabbath day," and to observe the "first day of the week, commonly called the Lord's day," as a day of rest, of worship, and the offering of our oblations, there has been more or less discussion in the *Herald*, and presumably in private and public circles, concerning the "Sabbath day," "Sunday," the "Lord's day," with the revelation of 1887 as an additional subject for controversy. To us this agitation has been unnecessary and uncalled for; but once entered into, each contestant has deemed it to be best and his right to answer whatever may have been presented by another adverse to his own views; and thus the discussion has been kept up.

Whatever of openness there may have been in the question prior to April, 1887, no such openness now exists to the Church, and has not since the acceptance of the word of the Lord declaring that the Church was to observe the "first day of the week" as a rest day.

Whether the final decision may be that the Saturday is the seventh day, and the Sabbath of the Lord, or that the reckoning was lost, and hence the Sunday, or the first day of the week, the Lord's day, is the Sabbath, and the proper day of rest for the Christian's observance, the present duty of the members of the church is clear, and that is to observe the day referred to, and in regard to which day there is no dubiety, as a "day of rest and worship," according to the directions of the Doctrine and Covenants, already given.

What future revelation, or the findings of a general assembly of the quorums may do in the matter, is but a matter of speculation; and such speculation will be more or less colored by the bias and prejudices already existing in the minds of the speculators for the one view or the other.

Thus he endeavors to lull their consciences to sleep by telling them that the Lord declares that the Church was to observe the first day of the week, and to cease contending about the Sabbath.

But some one may say, How is one to know whether said revelation is from God or not? He has not left us in darkness on this subject, but has warned us against false doctrine by telling us to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

We have a sure standard to follow, as declared in Isa. 8:20: "To the law and to the testimony: if they speak not according to this word, it is because they have no light in them."

THE TIME OF THE SPECIAL RESURRECTION.

BY ELD. T. S. PARMELEE.

(Harbor Springs, Mich.)

DOES not a misapprehension exist in the minds of some who understand that there will be a special resurrection of those who have fallen asleep in the light of the message, together with notorious opposers of the work of God? I find a difference of opinion among a few as to the time when it will take place. I find that a few are inclining to the opinion that it will be at the close of probation, at the beginning of the first plague, instead of at the beginning of the seventh plague, as is commonly believed. The only reason I have ever heard for this view, is founded on Rev. 22:18: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." One class of opposers is brought to view here who add to God's words in the book of Revelation, and it is argued that they must be raised before or during the first plague, in order to experience all the plagues that are written. But is this necessary? Is there any evidence that when the second plague begins the first one ends? and that when the third begins the second ends? Is not this the idea that would make Rev. 22:18 seem to teach that these opposers must be raised before the second plague commences? Is it not a mistake to suppose that the seven last plagues continue only one at a time?—It certainly is; for we learn from Rev. 16:10, 11, that the first plague, which is a plague of boils, will still be in existence when the fifth plague is poured out. If when the seventh and last plague is poured out, the others still continue, those wicked people who are raised at the beginning of the last plague will have an opportunity to suffer them all at the same time.

When will the greatest time of trouble come? Has there been, will there be, a greater time of trouble before the Lord shall rebuke the wicked at the beginning of the last plague? Rev. 16:17-21 says: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great."

We must remember that this great earthquake will usher in the last plague, the first. Will not this be the time of trouble which the prophet

Daniel mentions when he foretells a resurrection of both righteous and wicked at the same time? He says: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

In this scripture we see that the Lord's people are delivered, and then the special resurrection takes place, either at the same time or afterward, but not before. It is well known by all, that the Lord's people are not delivered at the beginning of the first plague, but at the beginning of the last plague, when the voice of God from heaven will assure his people, while the wicked will be thrown into the greatest consternation. The voice of God at that time will cause the greatest earthquake up to that time. Will not this be the time when those who have been laid away in the light of the message will come forth from their graves to share the triumphs of the Lord's remnant people, while the greatest opposers, with those who crucified the Saviour, shall be raised to see him coming with clouds, when the scripture will be fulfilled that says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him?"

A HORRIBLE DOCTRINE.

BY J. M. HOPKINS.

(Chatfield, Minn.)

JONATHAN EDWARDS soberly and believingly wrote the following concerning the fate of the wicked:—

The world will probably be converted into a great lake or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be tossed to and fro, having no rest or night, vast waves, or billows, of fire continually rolling over their heads, of which they shall ever be full of a quick sense within and without. Their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting, fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but forever and ever, without any end at all, and never, never be delivered.—*The Doctrine of a Future Life*, Alger, p. 516.

As a fit companion for the above, which I clipped from the REVIEW a few years ago, read the following recently handed to me by one who firmly believed it to be the truth. I do not know who composed it, but think he must have been, or is now, an inmate of some insane asylum.

"Come, O my soul, thy certain ruin trace,
If thou neglect a Saviour's offered grace,
Infinite years in torment thou must spend,
Which never, never, never have an end.
Yes, thou must dwell in torturing despair,
As many years as atoms in the air.
When these are spent, as many thousands more
As grains of sand upon the ebbing shore.
When they are gone, as many to ensue
As blades of grass or drops of morning dew.
When these have fled, as many yet behind
As forest leaves when shaken with the wind.
When these are spent, as many millions more
As moments in the millions spent before.
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought, could I suppose
That then thy wretched years were at a close,
That would afford some ease, but, ah! I shiver,
And tremble at that awful word 'forever.'"

—The greatest happiness which we can feel in this life is that of comforting others.—*Madame de Genlis*.

—He, who seldom thinks of heaven is not likely to gain it; as the only way to hit a mark is to keep the eye fixed upon it.

—Looking ahead for happiness in this world has been compared to "bottling sunshine for next year's use." Taking comfort as you go on is the only way to make sure of it.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

OUR MISSIONARY SHIP.

It is well known that at the last session of the General Conference it was voted to buy or build a missionary ship for use among the islands of the Pacific. A Building Committee was appointed, and they at once entered upon the work. One member of the committee visited ship-yards on the Atlantic Coast, and another those on the Pacific Coast. After obtaining estimates and comparing notes, it was decided to build the ship on the Pacific Coast. The contract for the hull, spars, and iron work was given to Capt. Matthew Turner, of San Francisco, for \$7,400. The vessel was to be about 120 tons' burden, government measure, 100 feet long, twenty-seven feet wide, and ten feet depth of hold, with staterooms sufficient to accommodate from twelve to sixteen passengers. The contract was signed on the twenty-second day of April, 1890, with the understanding that the ship was to be "delivered afloat in San Francisco Bay, tight, stanch, and complete in hull, spars, and iron work, on or before July 31, 1890." It was further agreed that no labor be performed on this boat on the Sabbath, and as the men did not wish to work on Sunday, they were obliged to lay off two days each week, and thus they gave it the name of "The five-day boat." The contract also provided that Bro. J. I. Tay should superintend the construction of the ship. He has been on the ground nearly every day, and has seen every stick of timber that has been put into the ship, and he testifies that Capt. Turner has done a thorough, substantial job, and has not slighted the work in any particular. Indeed, it appears that Capt. Turner has manifested a special interest in the enterprise, and has taken more than ordinary care to have everything just right.

The yards where the ship is being built are located on the Carquinez Straits, about thirty miles north of San Francisco. The overland railroad skirts the shore on the opposite side, and it is only an hour's ride from Oakland to this point.

THE LAUNCH.

Monday night, July 28, had been fixed upon as the time to launch the ship. It had not occurred to us that any special preparation should be made for this event, until Bro. Tay informed us that the workmen were inquiring whether this was to be a "dry" or a "wet" launch. Since being placed upon the Building Committee, we have become quite familiar with nautical terms, but had to confess we hardly knew what this meant; upon inquiry, however, we learned that it was customary at the time of the launch to christen the ship, break a bottle of wine over the bow, open a keg of beer, treat the crowd, and have what they call a "jolly good time." Of course, we, being a temperance people, could not think of anything of this kind, and what to substitute was the question. After consulting with leading brethren, we decided that instead of the wine and beer, we would provide a nice lunch. Accordingly, some of our good sisters took hold and made cake and sandwiches, and with these and several gallons of ice-cream we started for the scene of action. We arrived at the ship-yard early in the evening, and found the boat all ready to slide off into the water as soon as the props and stays should be removed. They were only waiting for the tide to come in, which, according to the official table, would not reach the highest point until ten o'clock, and this was the time fixed upon for the launch.

Some twelve or fifteen brethren and sisters went with us, from Oakland, and while we were waiting for the tide to come in, two large tables were spread in a building near the ship, and the workmen and their families were invited in to partake of the lunch. This was certainly a new departure, but from remarks made by different ones

we feel sure that it was appreciated. The superintendent stated to us that this was better and much more pleasing to him than the "carousal" usually attending such occasions.

The ship and the object for which it is being built is becoming quite well known. We learned that some of the workmen were interested, and wanted to learn more of the truth; therefore it seemed very fitting that some remarks should be made on this occasion, setting forth the main points of our faith, and what we intend to do with this ship. Accordingly, after the tables had been cleared, we repaired to the veranda in front of the building, and began with a song service which lasted for about half an hour. During this time people were coming in from the surrounding country, until, we should judge, there were 200 or 300 present. After the song service, Bro. Loughborough, in a few well-chosen words, stated the object of this gathering, and then introduced Eld. E. J. Waggoner, who gave a brief history of our work, bringing out the main features, and explaining why no work had been done on this ship on Saturday, the seventh day of the week. He also stated our reasons for not indulging in the wine and beer usually seen on such occasions. His remarks were listened to with marked attention, and seemed to make a good impression on the people. At the close of these remarks, Eld. Loughborough led in a season of prayer, thanking God for his goodness and mercy, and the prosperity that had attended the work thus far, and invoking his blessing upon all those who had contributed of their means toward this enterprise; upon the crew and the missionary workers that should be selected to go with this ship, upon our dear brethren at Pitcairn, and upon the great mission upon which this ship is about to enter. It was a solemn and impressive service, and we know that God heard the prayer of his servant.

At the close of the service, all those who desired were permitted to go on board to remain there till after the launch. About fifty availed themselves of this privilege, the remainder arranging themselves along the shore and out on the wharf, where they could obtain a good view as the ship should slide into the water. It was a beautiful moonlight night, and everything seemed favorable for a successful launch. Capt. Turner was on board, and at his command the workmen began to take out the props and knock out the wedges. At five minutes to ten o'clock there was a little lull in the proceedings, and we knew she was about ready to start. It was a moment of profound expectation. Here we were on the deck of our missionary ship, and she was about ready to be launched. At just one minute past ten o'clock the last prop was removed, and the "Pitcairn" slid gracefully into the water.

Of course it is understood that the ship is not yet complete. She now goes into the hands of the "riggers," who will put the masts in place and put on the rigging. Then the ballast is to be put in, the sails made, and several other things to be done, but we expect the ship will be all finished, ready for the sea not later than the first of September.

Before the vessel was launched, a copper bottom was put on from the keel to about six inches above the water line. This is to protect her from the destructive worms which are so abundant in the South Seas. Four large, iron water-tanks, capable of holding about 1,000 gallons each, have also been placed on the ship. The sails are being made in Chicago. The copper bottom, water-tanks, sails, ballast, small boats, chains, anchors, etc., etc., will cost about \$5,000, making the total cost of the ship, aside from auxiliary power, about \$12,000.

By the advice of the Foreign Mission Board, auxiliary power has been left out, and the ship will make her first voyage as a sailing vessel. There is some talk of having a small steam launch made to accompany the ship. This would cost about \$1,000, and would be very convenient in towing the vessel in and out of harbors, and in a

strong current might be the means of saving the ship from being driven on shore.

A great interest has been manifested in the matter of naming the ship, and scores of names have been sent in. These were all placed in the hands of the Board of Foreign Missions, to whom we concede the right to make the final choice. The name "Glad Tidings" seemed to be liked by many, and at first was selected, but, after further consideration, the name "Pitcairn" was adopted.

The Building Committee has been requested to select the crew for this ship. It will take about six men. We are now in correspondence with several individuals, and think there will be no difficulty in finding suitable persons among our own people. Donations to this enterprise have been received as follows:—

S. S. donat'ns gr. ending March 31, '89,	\$2,606 50
" " " " " " " " '90,	\$4,148 99
Wm. Haddox,	1,000 00
Capt. Matthew Turner,	500 00
Other individuals and churches,	2,208 87
Total,	\$10,464 36

Reports from Sabbath-schools for quarter ending June 30, have not yet been received, but we confidently expect that when these are all in we shall find that enough money has already been donated to pay for the building of the ship. But this is not all that will be needed. Before the ship leaves the harbor, provisions must be put on board for a long voyage, the salary of crew and missionary workers must be provided for, together with something for running expenses. It will never do to allow this ship to leave our coast without sufficient funds to meet all emergencies. Then, if it is thought best to procure a steam launch, this will call for at least another thousand dollars. From the foregoing, it will be seen that aside from what we expect will come in from last quarter's Sabbath-school contributions, we shall need from \$8,000 to \$10,000 more. We have no doubt but that there are many who would esteem it a privilege to donate something toward this enterprise, and have just been waiting for the call to be made. The committee would be glad to hear from such.

Just the exact date when this ship will be dedicated we are not able to state, but probably during the general camp-meeting which is to be held in Oakland, Cal., Sept. 17-30.

If the committees are not delayed in their work, we expect to see our ship sailing out through the Golden Gate on her way to the islands of the Pacific, not later than Oct. 1, 1890.

C. H. JONES.

SOME PLANS FOR NEW FIELDS.

THE Board of Foreign Missions at its mid-summer session, held in Battle Creek, Mich., July 8-29, made some important decisions relative to sending laborers into new fields.

Eld. D. A. Ball, of Pennsylvania, was selected to go to the West Indies. Eld. C. L. Boyd, of South Africa, was commissioned to visit the Gold Coast, Cape Palmas, and Sierra Leone, on the west coast of Africa. And Eld. E. H. Gates and Brn. Reed and Tay were appointed to go as missionaries on the ship "Pitcairn."

It will be several weeks before we can learn how soon Eld. Boyd can leave his present field to visit the West Coast, but we have already received word from Brn. Reed and Ball that they are preparing for the work assigned them.

Eld. Gates is now selecting a library for the ship, and is ordering a large stock of religious books for use in the work.

I have been asked if contributions of dried fruit would be received for the use of the ship's company, and if gifts of clothing and books would be of value for the use of those living on the islands. I am confident that all these things would be accepted, and will ask Bro. J. I. Tay to tell us what will be the most useful.

W. C. W.

The Review and Herald.

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

BATTLE CREEK, MICH., AUG. 19, 1890.

URIAH SMITH, - - - - - EDITOR.
L. A. SMITH, - - - - - ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

SOUTHERN MICHIGAN CAMP-MEETING.

THIS meeting was held in Homer, Mich., at the time appointed, Aug. 5-12. It was preceded by a workers' meeting, which some of those who have had experience in such meetings told us was the best meeting of the kind they ever attended. There was such a spirit of willingness on the part of all to take hold and do what they could, and such a feeling of union and good cheer that it made the occasion a delightful one.

The same feelings extended through the camp-meeting, making it enjoyable throughout. It is apparent that the attractiveness and profitableness of such occasions do not depend on anything particularly great or brilliant being done or said; but when one can feel that he is with a company who are all members of the same family, serving a common Father, seeking the same end, animated by the same impulses, and cheered by the same hope, it is good to be there.

The location was every way desirable, being a thickly wooded grove on land high and dry, well ventilated, shady, and cool; and the weather was pleasant to the verge of perfection.

The usual variety of meetings was carried forward, with a good degree of interest in all. Eld. O. A. Olsen, who was to have been present, was obliged to leave on account of ill health. Eld. Corliss was detained from the meeting, for the same reason. This left the burden of the work to fall upon Elds. Van Horn and Durland, who labored hard and faithfully to make the occasion a profitable one for all present, and their efforts were blessed of the Lord to this end.

An interesting Sabbath-school was held Sabbath, at 9 A. M. The arrangements were carried out with all the system and order that characterize our camp-meeting Sabbath-schools generally. This is a surprise to many who are not acquainted with our methods, and does not fail to elicit favorable comment upon our success in this respect. It was so on this occasion, some being heard to remark that they had never seen the equal of this in any school they ever attended.

The local paper of the place, the *Homer Index*, inserted favorable notices of the meeting, which perhaps contributed toward the friendly feeling that evidently exists in that place toward our people and work. There are a number who are apparently deeply interested in the truths we have to present, and we trust they will be led in due time into the full light of the third angel's message.

Eld. Durland spoke Sabbath afternoon, and after an earnest appeal in behalf of the Christian life, based on Micah 6:8, nearly 150 promptly came forward for prayers. It was a sight to move one's heart with gratitude, and made a deep impression upon some present who were not of our faith. Sunday afternoon nineteen were baptized in the mill-pond bordering one side of the ground.

There were about 120 tents pitched, and nearly all occupied, there being between 500 and 600 of our people on the ground. This, we were informed, was only a little over half the number who were in attendance at the camp-meeting in the same place two years ago. What occasioned the difference, we do not know. We can only say that those who did not attend missed a good meeting. The attendance from without was good. People came in with teams from all the surrounding country, in some cases from a distance of many miles. One family drove from Albion, a distance of eight miles, to attend our meeting, though there was a camp-

meeting of their own denomination then in session in that place. These people who thus come in from their own homes in the country, substantial, intelligent citizens, form the most desirable congregations.

On Sunday afternoon the large tent was filled with as many as could be comfortably seated. Bro. W. C. Gage spoke on the National Reform movement, presenting in a clear and forcible manner the perils which now threaten Religious Liberty in our own land. The congregation listened with the best of attention, and the address was well received.

We were happy to meet and greet many old friends of the cause whom we had not seen for many months, and to find them still firm and confident in the faith. In the foregoing recorded impressions of the meeting, we speak only of the limited time it was our privilege to be present. We trust others will speak more fully of the longer time, and other features of the meeting, not forgetting to speak of the cooking school by sister Evora Bucknum, which, as a new enterprise connected with the meeting, not only attracted much attention, but elicited a good degree of interest in this important branch. We think the camp-meeting at Homer in 1890, will long be remembered with pleasure by those who were present.

"I PRAY THEE HAVE ME EXCUSED."

THE human heart prompted by motives of self-interest, is ever prone to frame excuses for the non-performance of duty; and of no class of duties is this more true than of those which pertain to the worship and service of God. This trait of man's fallen nature is set forth in the parable of the great supper, as recorded in Luke 14. Of those who were bidden to the supper, it is recorded that, to the servants who brought the invitation, "they all with one consent began to make excuse." One said, "I have bought a piece of ground, and must needs go and see it." Another said, "I have bought five yoke of oxen, and I go to prove them." A third said, "I have married a wife, and therefore I cannot come." Their time and attention were swallowed up in their own temporal affairs, and they felt no interest in the feast which had been prepared for their benefit. Accordingly, they excused themselves from coming.

But their excuses, when heard by the master of the feast, were not deemed satisfactory; for he was angry, and sent his servants forth to seek out and invite others. He discerned that they were but pretences, indicative of their disregard for him, and decreed that those persons should be excluded from the feast which he had prepared.

Multitudes to-day meet the invitation given by God in the gospel, with the same lame excuses. When, through the agencies which he employs, he presents before them the duties of his service, or invites them to share in its blessings, the answer is, "I pray thee have me excused." Their thoughts are engaged in the various worldly enterprises to which they have devoted themselves, and in spiritual things they feel no interest.

The question before all such, which they will one day have to consider, is, Will the excuses which satisfy me be satisfactory to God? How will they appear in the judgment? When we shall be brought face to face with eternity, and earthly enterprises and ambitions shall have lost all their importance, in what light will then appear the various pretexts by which Christian duties have been evaded, and Christian privileges slighted? If such considerations weighed more heavily upon the minds of men now, there would be greater readiness to heed the invitations and admonitions of Heaven.

The Omniscient sees not as man sees, and his standard is not man's standard. "As the heavens are higher than the earth," he says to man, "so are my ways higher than your ways, and my thoughts than your thoughts." Strong and well founded indeed must be the excuse which will pass current at his great bar. Hazardous indeed is the experiment

of trusting to his acceptance the thoughts and imaginations of a heart deceitful above all things and desperately wicked.

Far better is it, and far safer to lay aside the excuses which the human heart so readily frames, and pay heed to the admonitions of a higher source of wisdom. When at the revelation of Christ in the clouds of heaven, coming as King of kings amid all the emblems of his majesty, there bursts upon mortal eyes a glimpse of the eternal weight of glory which is the inheritance of the faithful, there will be no one heard saying, "I pray thee have me excused." The wise person will choose not to be excused now, that he may not be forcibly excused then.

L. A. S.

THE WORK IN CENTRAL EUROPE.

A GREAT field like this, composed of so many different nations governed by entirely different laws, presents necessarily also different aspects and varied experiences. It will take years of study and much grace to master them, at least to some extent, and to lay for each nation and country such plans as are the best adapted for it. We see at present, even in the United States, with all its freedom, some of our brethren suffering from want of religious toleration; yet we have there not only a strong body of believers well organized and equipped, and a rich literature to meet these issues, but, above all, full liberty to make use of them to their fullest extent. But it is not so in Europe, especially in Russia. The worse the oppression, the less chance there is to defend yourself. Then our people are but few, comparatively, only partly organized; some have never seen any of our ministers, and they have not the opportunity to attend general meetings as have our brethren in America. They are also scattered over a vast territory. But while this is true of the German colonists, it is still more applicable to the Russians themselves who embrace the truth. They have no regular minister whatever, and their whole literature is the Bible and the twenty-five readings published lately. But even these they can hardly order, and many fall into the hands of the censor office, and never see the one for whom they are intended.

But among all these difficulties, the truth is onward there, and louder and louder come the calls, and more and more apparent is the necessity that something must be done to help our brethren there, and establish the work on a firmer basis.

All have heard ere this, undoubtedly, that our beloved Bro. Klein has been released, yet it was only on security; and all are interested to hear more of the particulars as they have finally come into my possession, though not fully as yet. For some time we have had a church on the eastern side of the Volga, while the main body of our companies there are on the western side. The elder of this church and his son have, as it seems, in the past spoken to some Russians who were members of the Established Church, about our views and against their veneration of the images of their saints. Before going south, Bro. Klein, at their urgent request, went to visit their church; and just as they were ready to call upon some of the brethren, the officers came and took Bro. Klein prisoner. They searched through his books, and found among his German books one Russian tract: "Which Day and Why?" Then they sealed all his effects, and took them. Bro. Klein himself was allowed to stay till the next morning, when they took him with the stage to Nikolajewsk, or Mitrafka (which now belongs to the Astrakhan Government), a city on the Caspian Sea. As Bro. Klein understands scarcely any Russian, the elder of the church sent his son with him as interpreter; but when they came to the city, both were put in prison. Next day the father went to look after his son, and he, also, was taken. Bro. Klein and the young man were in one cell, and the father in another. After being there five days, they had their investigation. They were accused of many things, though wrongly.

The two brethren were freed, but Bro. Klein had to remain until they could find some one who would be security for him to the amount of \$100. Bro. Laubhan, after earnest endeavors, finally found an influential man in the colony where he lives, who went to secure Bro. Klein's release. He had to make the long journey twice, and thus nineteen days passed before Bro. Klein was released. The police went home with the two brethren, and searched through their houses, and took all the books and papers with them. They accuse them especially of preaching to the Russians.

Bro. Klein was quite sick when he was released, and remained so for nearly two weeks. As he could no longer remain in the colony where his friends were, he took his family to Bro. Laubhan's, where he is at present. They have his passport, and under present circumstances he can do but little until the trial comes off, which may take several months. He feels this keenly, for from many parts of Russia calls are coming in for laborers. Opponents are trying to have both of our ministers removed from there, but we hope that this may only help us. Bro. Löbsack, who was with us in Hamburg for six months, is with the brethren now, and will go south and try to canvass, and at the same time encourage the churches.

Our brethren there desire very much that something may be done to have our denomination acknowledged, but this will take considerable time and also expense. From what I have learned from Petersburg, it is a matter that will rest wholly with the Russian authorities, and, to a great extent, with our people there. Our only hope is that we may induce more workers to come to Hamburg and be educated, and thus attend to all the calls that are made.

But while it is thus on the Volga among the Germans, we also receive interesting news about the progress of the truth among the Russians in the south. The following is a letter from them, dated July 17, written to Bro. Perk:—

DEAR BRETHREN IN CHRIST: We brethren and sisters in Russia are all of good courage and well, and we wish you the same. May the Lord bless you for all your efforts and care for the prosperity of the work.

I have received your letter and the readings; it is a wonder that they were not confiscated. Your letter has rejoiced us greatly. You have helped us much to grow in faith and in the proper understanding of the truth. Our church grows steadily. Though we have much tribulation and many difficulties to encounter, the number of those who observe the Sabbath has increased to forty. My situation at present is a very bad one. I have now lived six years in exile, under the watch-care of the police; but the danger is daily increasing that I shall be banished again from here to Siberia. They try in every way to find something against me, but the angel of the Lord encamps about those who fear him. He has protected me thus far, and I trust will also do so in future.

As to the letter and readings which were confiscated, I cannot tell you anything further, as I have not heard anything more. From the Government of Kiew I learn that I shall soon receive a letter from the Government of Cherson which will convey the glad news that some there also observe the true Sabbath. The Lord is at work in all parts of the world. May the brethren remember us in their prayers.

I will mention another incident to show what effect our few Russian readings produce. One of our brethren ordered a Russian journal and then sent the editor some of our readings. Now a brother writes that this very editor went to a Bible depository there, and inquired whether they had any of these readings, as he would like to have some more. "These readings contain the truth of God," he said, "and I wish that they might come among the people. I shall print of these in my journal."

We do not know whether he has done so thus far, but all these are evidences that even if their being sent in should be prohibited, yet some might print them right there. Surely we feel grateful for all these evidences, and we are persuaded that if we had the material and laborers, soon a great work might be accomplished.

Not only in Russia is the truth onward, but in Hamburg our depository has, during the last year, sold upward of \$5,000 worth of publications, mostly

in the German Empire. This is at retail price. We can but be thankful for such a beginning. Our great lack is thorough canvassers. Some have entered the work who promise well, but what are the few in comparison to the great field?

In Hamburg we had the pleasure of having Bro. Holser with us during our quarterly meeting, and all seemed affected by his timely remarks about present truth. On Sunday afternoon, we went again to the Alster, where four willing souls were baptized; thus while some go out into the harvest-field, others step in to fill their places. The quarterly report was also encouraging, showing some sixty dollars tithing paid in during this quarter, and considerable missionary work performed.

Lately Bro. Grul has started for Holland, to commence the canvassing work. He is now at Utrecht, and has made a beginning. Thus the cause is slowly but gradually spreading in this vast field, but we hope and pray the day may not be far off when it will go with power.

Hamburg, Germany.

L. R. CONRAD.

FROM AUSTRALIA.

We are now in the midst of the Southern winter, and to-morrow will be remembered at home as the birthday of American independence. Two years ago last evening we landed in Melbourne for the first time. This time has passed rapidly away, and looking backward, it seems but a brief period. During this time some changes have taken place; greater changes have marked the work in America than here. A person standing at a distance can observe the growth of our cause to a better advantage in some respects than one who is on the field. The past two years have done very much toward unfolding the prophetic future of our people and work. Since that time the active work in behalf of a national Sunday law has really been inaugurated. Since then our brethren have been called to stand before magistrates and national councils in defense of the truth, and the real spirit of the opposition has been demonstrated. Not only in the United States, but in every civilized part of the world the question of enforcing Sunday observance by law has sprung to the front with a prodigious bound.

By an old act of George III., adopted in these colonies with other English laws, the opening of places of amusement for pay on Sunday is punishable by heavy fines. A few months since, this law was put in operation in Sydney by the Y. M. C. A. secretary, and was upheld by the court. The chief justice in rendering his decision criticised the law as being opposed to public sentiment as it exists at the present day, and stated his belief that it should be amended at once; accordingly, the attorney-general introduced into Parliament a bill repealing the provisions of that law. The result has been a lively scrimmage over the Sunday question in New South Wales. In Victoria the opposite factions are demanding on one hand stricter Sunday laws, and on the other hand the opening of museums and libraries, and the running of trains on the first day of the week. The Melbourne Age, the leading paper of the colony, takes the no-Sabbath ground, which is so popular with so many Christian people. Unlike them, this journal makes no distinction in favor of Sunday-keeping, but carries its conclusions to a legitimate end in declaring that every man shall be left to do as he pleases on Sunday as on other days of the week. This is very distasteful to the religious world. The question is very likely to come up in the present session of Parliament, and if so, there will be a lively fight. Sooner or later it must come up, and between no-Sabbatism on one side and Sunday observance on the other side, those who keep the fourth commandment literally will probably find a close place.

Other questions of morals, especially that of the social evils, are engaging the attention of all classes. Divorce laws have hitherto been very stringent, but the last legislature passed a bill making it possible to secure divorces for various reasons. This was so

distasteful to a large portion of the community that the Queen's representative, the governor of the colony, would not take the responsibility of signing the bill, but sent it home to be acted upon at headquarters. It came back at last with the royal assent. This breaking down of the barriers of society is indicative of the trend of human weakness in these days. In our cities infanticide, baby-farming, and the whole horrid list of murder and crime are frightfully on the increase. The revenue returns for the last six months show a vast falling off in all departments except one—the returns from traffic in spirituous liquors show a steady increase. Australian cities are rapidly becoming cosmopolitan in the ways of wickedness and sin. The last number of the *Southern Cross*, a leading religious journal of this continent, in commenting upon this state of things, has the following:—

Dr. Nield has supplied the Charities' Commission with some very grim figures. According to his evidence,—

"He had himself made *post-mortem* examinations on about 500 children, the majority of whom had been killed, most immediately after birth, and others by starvation. This number formed but a small percentage of the whole number of infanticides. In connection with the murdering of these infants, at least three persons were concerned—the mother, and, probably, at least, two other persons—so that in the cases he had dealt with there must be 1,500 women who were walking about with murder on their souls, and they did not feel any compunction or remorse in the matter."

If all this be true, and the facts we *don't* know resemble the facts we *do* know, then Melbourne must be approaching the morality of the "cities of the plain"! Fifteen hundred murderesses walking snug and well-dressed on our streets! And Dr. Nield is only one medical man out of hundreds. If the experience of other doctors resembles that of Dr. Nield, we must multiply the 1,500 Lady Macbeth's of private life, for whose existence Dr. Nield vouches, by some hundreds. Melbourne, viewed in the light of these figures, becomes something more tragic than even Thomson's "City of Dreadful Night." It becomes a city of murderesses! But diminish Dr. Nield's figures as much as we may, there remains enough of irreducible fact to fill us all with shame-faced horror. Is motherhood itself—the best and tenderest thing in human nature—becoming murderess murderous amongst us? Dr. Nield's figures prove afresh how one sin always opens the door to another darker even than itself.

While we witness and deplore these things, we are devoutly grateful to God that it has been given to us to observe the signs of the times. All things tend to establish us in the position that we have been led to take, and events are doing all that it is possible for events to do to fulfill the prophecies relating to the last days.

As pertains to our work, we have some reasons for encouragement; although but few have been added to our numbers, yet the truth has been carried to quite a good number of people. A few have embraced the truth in Sydney, Adelaide, and Sandhurst, the three places where labor has been prosecuted. Quite a good many books have been sold. A system of canvassing for the *Bible Echo* has been introduced in some of our churches, and those who have engaged in it have generally been quite successful, so much so that within the last three weeks we have received over 600 subscribers for our paper, either for the year or for a shorter term; and we sincerely hope that the work thus begun will continue. The paper is generally well received and read with interest, and is sure, we think, to bear fruit. The financial working of the publishing association for the last six months is not altogether satisfactory to our wishes. There is quite a loss on our *Bible Echo* and also on the other periodicals in connection with which some important changes have been made; but we confidently expect to see them upon a better basis.

We have been made glad by the arrival of Bro. Hare and wife, who came to Australia from New Zealand according to the recommendation of the last General Conference. We are looking forward to a visit from Bro. Haskell, although we have not as yet received any definite word as to the time of his coming. We hope that he will be with us in August.

G. C. T.

—Every accepted prayer is not immediately an answered prayer.—Henry.

THE INTRODUCTION OF CHRISTIANITY
INTO JAPAN IN THE NINETEENTH
CENTURY.

So great was the bitterness in the hearts of the ruling powers of Japan in the early part of the seventeenth century, that the government fully believed that persecution had extirpated Christianity from the country. So thoroughly was *jashiu mon* (corrupt sect) supposed to be eradicated before the end of the seventeenth century, that its existence was historical, remembered only as an awful scar on the tablets of the national records. No vestige was supposed to be left of it, no knowledge of its tenets were held, save by a few scholars in Yeddo, trained experts, who were kept as a sort of spiritual blood-hounds, to scent out the adherents of the accursed creed.

Neither did this hatred cease with that generation. But there was something in the very remembrance of the name Christian; it was so interwoven with the idea of evil incarnate, that during the 200 years it was not safe for any one to mention the name with a degree of favor. As late as 1829, seven persons—six men and an old woman—were crucified at Osaka, on suspicion of being Christians and communicating with foreigners. It was thus that Japan excluded all communication with the outer world for over two centuries, until the treaty of Commodore Perry in 1858. This opened to the Japanese a new world, and marked to them an era far different from the beginning of the commercial relations of the Portuguese and the Dutch during the two former centuries mentioned. Protestant Christianity followed in its wake, bringing such blessings that the exclusive empire formed peaceable treaties and opened its ports by peaceable treaties to at least seventeen other nations within fourteen years.

There was no class of people that took a greater interest in this treaty than those whose hearts were burning with missionary zeal. Was it not a historical fact that Roman missionaries three centuries ago here met with remarkable success? Had not the Japanese showed a zeal for the faith they had then embraced, and a perseverance in the same which has from all time been a source of surprise as well as an object of admiration? But if a corrupted Christianity had produced such marvelous results, what might now be hoped from the introduction of the gospel in its purity?

In 1854 the American Board of Foreign Missions requested one of their missionaries who was then laboring in China, to visit Japan, which he did. He landed at Nagasaki, but no definite arrangements were carried into effect till 1859. A few missionaries had made transient visits from China to Nagasaki and Kanagawa, and found opportunity to teach elementary English to a limited number of students. Rev. J. Liggins and C. M. Williams were the first sent by regular appointment. Mr. Liggins arrived on May 2 at Nagasaki, and was joined by his former colleague, Mr. Williams, toward the close of the following month. This was before the actual opening of the four ports. On the 18th of the following October, J. C. Hepburn, M. D., LL. D., and wife, of the Presbyterian church of the United States of America, arrived at Kanagawa. It is to the courtesy of the last-named gentleman that we are largely indebted, through personal conversation and the loan of books, for the facts concerning the work in the introduction of the gospel of Protestant Christianity into Japan. He is now advanced in years and feeble in health, but he has lived through many changes, and times when men were cut down in the streets, and has had a great experience in the work in Japan. He has furnished the only Japanese and English dictionary of over 40,000 words; was one of the committee that translated the New Testament, and opened the first dispensary, where he treated 12,000 patients yearly. He has been a leading man in the literary work. His wife began the school work among the Japanese women in 1867. Previous to this time little or nothing had been done in that line as a

distinct missionary institute. It was Mr. Carrothers, one of the Presbyterian mission, that began such an institute in Tokio in 1869. Both of these institutions have grown to large dimensions. In 1867 was witnessed by far the most important literary production by Mr. J. C. Hepburn—"Japanese English, and English Japanese Dictionary." The first edition was soon exhausted, and an edition was issued in 1872, which is now in the hands of every Japanese student. In 1867 he issued the first religious tract, which was followed by more prepared by him and others.

These few pioneers of the missionary work in Japan were men of education and piety, as their untiring labor and its fruit testify. They laid a broad foundation, built on Jesus Christ as their chief corner-stone, for the missionary work, which in a short period of time went forth with power. Others soon arrived and joined them, and other societies also improved the opportunity and sent men and women who were characterized with piety and zeal.

During these early times much animosity and hatred was manifested toward foreigners and Christianity, which became prevalent throughout the land. The sound went forth far and near. To show the true sentiment of the native population, we will here quote a few expressions from letters written at that time from missionaries, addressed to the committee: "The missionaries soon found that they were regarded with suspicion and closely watched; and all intercourse with them was conducted under strict surveillance." "No teacher could be obtained at Kanagawa until March, 1860, and then only a spy in the employment of the government. A proposal to translate the Scriptures caused his frightened withdrawal." There was much spying on one another, and in some cases servants would enter the employ of some European missionary, with the avowed purpose of assassinating him at a proper time. This was the case on one occasion with Mr. Hepburn, but his kindness and holy life converted the Japanese, and he afterward became a worthy laborer.

The history of those times is one full of incidents showing God's providence over his work in a most remarkable manner. It would require altogether too much space to enter into particulars. It was those who had a real love for souls, who practiced invariable kindness and generosity, and kept entirely aloof from any political interests in their labors, that won the hearts of the Japanese. The law enacted against Christians in the close of the sixteenth century, had not been repealed, and the bitterness in the hearts of certain of the leading officials burned as ever against them. But the kindness and attitude of the missionaries were such that it became null and void in its effect.

The Protestant missionaries as a body gained the confidence and respect of the people. Their minds became more liberalized, their prejudices began slowly to be removed, and their excessive timidity in time gave way to a desire to associate with foreigners. Among certain classes even a spirit of inquiry was being awakened. Many thousands of Chinese Bibles and other literature were being circulated, and the sale of these works proved a very suitable employment for beginners, as it could be carried forward without a perfect knowledge of the language.

The study of the language at the present time, with the aids that exist, is very different from what it was at that time. It was then a labor of exploration and discovery, unassisted by the many guides and helps with which the student of to-day finds himself supplied. And yet when we consider the brief period of time in which those men who first took up the work would master the language, it seems that they were especially assisted by the Spirit of God.

In concluding this article, we would add that up to 1864 but one convert had been baptized, though the work had cost the American Board \$60,000. The work began very slowly, owing to the preju-

dice and bitterness of the people on account of their experience in former times with the Roman Catholic Church. Eight years more elapsed, and there were but ten Japanese Christians, \$180,000 having been expended. This brings us to an important era in the history of Christianity in Japan, of which we will make mention in the next article. s. n. h.

THE MINISTERS' SCHOOL.

The Ministers' School and foreign schools received considerable attention in our late committee council. I herewith submit a report of the committee appointed to prepare recommendations on this subject. They recommended,—

1. That these schools begin Monday, Oct. 13, 1890.
2. That the schools be conducted on the same general plan as last year, with such modifications as circumstances may demand.
3. That the following-named brethren act as a Committee of Management: O. A. Olsen, Prof. W. W. Prescott, D. T. Jones, W. C. White, L. C. Chadwick.
4. That the employment of teachers, and the modification of the course of study, if necessary, be referred to the Board of Management; and we would suggest for the consideration of the committee the following:—

(a.) That practical pastoral and Bible work be made a part of the course of study.

(b.) That Prof. W. W. Prescott act as principal of the Ministers' School, and devote as much time to its supervision and teaching as his other duties will permit.

(c.) That Elds. U. Smith, A. T. Jones, and E. J. Waggoner be secured as teachers, if possible.

(d.) That the teacher of Greek and Hebrew be a man thoroughly competent and enthusiastic in those lines; and that, if no one can be secured among our own people, a teacher from some other institution be employed for at least six weeks.

E. W. FARNSWORTH,
W. C. WHITE,
E. H. GATES, } Committee.

I would like to call attention to a few points in the above report. The time for the school to begin is Monday, Oct. 13. This is earlier than last year. The reason for this is that the school may be through by the time of the meeting of the General Conference in March, 1891. The first term of ten weeks will close at the beginning of the week of prayer; the second term of ten weeks will commence immediately after the week of prayer, and close as above stated.

I shall not in this article attempt to enlarge upon the importance of the Ministers' School. Anything that can be done to prepare laborers in this our time of need, is of the greatest importance to the cause, and should receive the hearty co-operation of all interested in the work. Certainly the Ministers' School is an important means to prepare laborers, and therefore demands the most serious consideration of ministers and Conference committees. The school last year was an eminent success and resulted in much good; and we have all reason to believe that the coming Ministers' School will be even better. The experience of last year will enable the committee to make many improvements. No pains will be spared to make it all that it ought to be as far as it is in our power to do so.

The committee will soon issue a circular which will give more particular information and instruction in reference to many things about the school. We only give this early notice so that all interested can begin to make their arrangements and lay their plans to be on hand at the opening of the school. We are glad for the attendance we had last year, but we shall expect that the attendance this year will be more than double that of last year. While we pray the Lord to send out laborers, let us do all in our power to be fitted up to act the part to which the Lord has called us.

The German and French schools will commence at the same time as the Ministers' School. As for the Scandinavian School, there will be none this year. Should there be a sufficient number who wish to study the Scandinavian language, opportunity for this will be given in connection with the Battle Creek College. Later on we shall speak more definitely about these foreign schools.

O. A. OLSEN, Pres. Genl. Conf.

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.

FOR JESUS' SAKE.

THREE little words, but full of sweetest meaning,
Three little words that heart can scarcely hold,
Three little words, but on their import dwelling,
What tenderness of love do they unfold!

"For my sake" cheer the suffering, help the needy.
On earth this was my work; I give it thee;
If thou wouldst follow in thy Master's footsteps,
Take thou and bear my cross and learn of me.

"For my sake" let the harsh word die unuttered,
That trembles on the swift impetuous tongue;
"For my sake" check the quick rebellious feeling
Which rises when thy brother does thee wrong.

"For my sake" press thou with all patience onward,
Although the race be hard, the battle long;
Within thy Father's house are many mansions,
There thine own voice shall join the victor's song.

And if in coming days the world revile thee,
If "for my sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee;
They only wear his crown who share his cross.

—Sel.

ILLINOIS.

IRVING, MONTGOMERY CO.—We removed our tent from Pinckneyville to this place, and began meeting July 16. We have preached seven times. The attendance has been fair, and the people seem kind. Quite a number of copies of "Bible Readings" have been sold in the vicinity, and some seem interested. We are trying to seek God for his blessing, and to humble our hearts before him, that he may bless the seed sown. We ask to be remembered at a throne of grace.

GEO. B. THOMPSON.

L. S. WHEELER.

TEXAS.

OAKLAND.—Thirty discourses and two Bible readings have been given at this place up to the present time. Since the Sabbath question has been presented, the congregations have been small. Few are interested, but I cannot say what the result will be yet. I expect to remain one week more. Sabbath, July 19, the brethren from Fairyland spent the Sabbath at the tent, and held a good Sabbath-school and social meeting. In the afternoon a Bible reading on the sobriety of believers was given, which was highly appreciated. I have been alone nearly two weeks, as Bro. Greer has gone home.

July 21. W. S. CRUZAN.

VIRGINIA.

SNICKERSVILLE.—We are still at this place, and the interest is still good. Our congregations are not as large as at first, but we have a regular attendance of interested hearers. We never met a more kind and hospitable people. The M. E. minister made some unjust references to our work at the close of his discourse a week ago, which has stirred the entire neighborhood, scarcely half a dozen justifying his course. The people remind us of what Ezekiel said: "They hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness." (See Eze. 33: 30-33.) We trust God will give us help to break the spell that binds their souls, that they may be free in Christ Jesus.

A. C. NEFF.

R. D. HOTTEL.

MISSOURI.

ARMSTRONG, FAYETTE, AND HARRISONVILLE.—I was with the church near Armstrong, Howard Co., July 11-15. I held eight services with them, including an ordinance meeting. This church was organized last spring by Elds. Donnell and Chaffee. The attendance of those not members of the church was small. By special request, I went to Fayette the 16th, and held one meeting at the home of a family who are keeping the Sabbath and maintain a Sabbath-school. I spoke upon the subject of baptism. After the sermon, three were baptized in a stream near the city. Two of these became members of the Armstrong church. The family in Fayette are anxious to build up the work there, so that they can have an organization. They have a

Sabbath-school of fourteen members, and have furnished it with more helps than many schools have that are supported by our churches. They meet at 8:30 A. M. This I regard as a much better hour for Sabbath-school than 11 A. M. I certainly favor an early hour for Sabbath-school.

I next went to Harrisonville. I found the new church house inclosed, but work upon it had stopped in order that harvest might be cared for. I arrived on Thursday at noon, July 17. I soon obtained help, and began putting down the floor in the church. Before Sabbath the floor was laid and temporary seats were in the building. On Sabbath more than forty came to attend Sabbath-school and meeting. I have seldom seen people appreciate anything more than these friends appreciated the privilege of moving out of a rented room 14 x 16 ft., into a church-house all their own.

WM. COVERT.

July 21.

PENNSYLVANIA.

LOCK HAVEN.—The work in this place was begun by a thorough canvass for "Bible Readings for the Home Circle." This was followed by Bible readings, and just prior to our camp-meeting a series of meetings was held in a school-house adjacent to the town proper. As quite a number had accepted the truth before camp-meeting, and as the citizens took quite an active interest in this meeting, it was decided to follow up the interest with tent work. We succeeded in procuring a fine site for the tent. We advertised the meetings, but failed to get many out. The ministers had well informed themselves, and spoken repeatedly against us. We found the people filled with a bitter prejudice. We have now continued two weeks, and find the interest improving. Two have begun the observance of the Sabbath, although we have not spoken on the subject.

We learn that the sanitary arrangements at our camp-ground have left a favorable impression on the minds of the mayor and town board. This has been in our favor.

The friends bring in eatables, and donate quite liberally.

J. S. SHROCK.

K. C. RUSSELL.

FLEMINGTON.—After laboring at Lock Haven about six weeks, we removed to this place, which is only about two miles distant. The attendance at Lock Haven was small from first to last, but those that did attend manifested a good interest in the word spoken. Several took hold of the truth, who in addition to those who had previously embraced it, will make a good company, if all prove faithful. We have now held three meetings in this place, which were well attended, and the people freely invite us to their homes and also bring eatables to the tent. Many other favors, also, are shown. The outlook is hopeful.

J. S. SHROCK.

K. C. RUSSELL.

MINNESOTA.

WELLS, MANKATO, AUSTIN, ETC.—Since I reported last to the REVIEW, I have held meetings at these places, and have attended quarterly meetings with several churches in this part of the State. At our last quarterly meeting at Wells, seven were added to the church by baptism. At Austin three were added by baptism. I hope soon to begin a series of meetings in or near Preston, in this county. I should be glad to hear from any one who knows of any village or neighborhood in this part of the State where there is an interest to hear our views. My permanent address is now Spring Valley, Minn.

July 28.

C. H. BLISS.

DULUTH.—Since our last report, I have labored some time in St. Paul, and about June 24 Bro. Hoffman and I pitched a tent in Duluth. We have been holding meetings here since that time. The prejudice is great. The ministers are trying with all their power to keep the people away from the meetings, and the Methodists have pitched a sixty-foot tent only a few rods from ours, and are holding meetings every evening; nevertheless, some come to our meetings, and the best of all is that they have attended almost from the beginning. Two have taken a stand for the truth.

I have been absent one week, during which time I have held meetings in Stillwater, and last Sabbath I attended quarterly meeting in St. Paul and Minneapolis. In St. Paul one sister has taken hold since my last labor there, and another family is

quite interested. In Minneapolis one sister with whom Bible readings had been held, was baptized. Last Sunday I was in Cambridge, where I had the joy to see two young ladies buried in baptism, who gave their hearts to Jesus at the quarterly meeting held in June, at which time five were baptized. The brethren at Cambridge seem to be of good courage. Over thirty have joined the church since last September. A hailstorm destroyed nearly all the crop for some. I asked a brother if he did not feel sorry over the great loss; but he said that the joy of seeing his two daughters begin to love God, took away all such feelings. In Rock Creek two sisters are awaiting baptism. I hope we shall be remembered in your prayers, that some precious souls here, may be brought out from darkness to see the marvelous light which God has bestowed upon his people in these last days.

C. NORLIN.

July 30.

ST. CLOUD, CROW WING, GRESHAM, AND EUNICE.

—It was my privilege to attend our good camp-meeting at Minneapolis this season. I have attended many such meetings in this State, but I think this was the very best. Since that time I have held meetings with the churches at the above places. The first Sabbath after camp-meeting was spent with the church at St. Cloud. We had a good meeting. All seemed to appreciate the instruction given. June 21, 22, I spent at Eunice. This is a new organization, and they need help. It was my intention to spend a number of days with them. But my visit was cut short by a request from Bro. Porter to go to Fergus Falls, one of the places of Dr. Crafts's appointments, but which appointment he did not fill. Yet we had some satisfaction in putting a supply of Religious Liberty literature into the hands of quite a number of citizens. I hope to be able to go to Eunice again soon.

Sabbath, June 28, was spent at the Rose Lake school-house, it being the fourth Sabbath meeting of the Gresham church. The next few days were spent in labor from house to house. July 5 had been appointed for their quarterly meeting. Especial efforts were made to revive the discouraged. A call was made in the afternoon for all to come forward who wished to seek God. Nearly all the congregation came as one man. Backsliders were influenced to take a new start, and all were encouraged. One person put on Christ by baptism. Thus the day was all improved, so the ordinances were celebrated Sunday morning. One thing especially needed in this church is promptness in all our appointments to meet God in his worship. If we are always a little behind in God's cause, I am afraid we may be a little too late when the Lord comes.

The quarterly meeting of the Crow Wing church was postponed until July 12, 13, so that the elder, who is our State canvassing agent, could be present. This meeting was not what it ought to have been. Cares of the world and sickness hindered in the work; yet a few may become mighty in God to do his work. Two were disfellowshipped. At Gresham four were disfellowshipped; one was added to the church. Three members were added to the tract society. Six members were added to the tract society at Eunice. There are calls for labor in different parts of the district. I shall try to fill these as soon as possible. Pray for the work in Dist. No. 8.

H. F. PHELPS, Director.

July 17.

ARKANSAS.

MANSFIELD.—We pitched our tent about five miles from this place, in the country, where we commenced meetings May 15, and closed July 13. Notwithstanding we were in a farming community, and its being the busiest part of the year, we had a good hearing from the beginning. We held in all about sixty meetings, in which the principal points of our faith were thoroughly discussed. Nineteen signed the covenant, and five were baptized. Our wants were nearly all supplied by the people, and we have received in cash and pledges over thirty dollars. A Sabbath-school has been organized, and supplied with all the necessary helps. They hold their meetings in a school-house about four miles from where the tent is now pitched, which affords us an opportunity to meet with them each Sabbath, and instruct them more fully in the truth.

We moved our tent to this place, and began meetings July 17. This is a small town of about 400 inhabitants, and is the terminus of a branch line of the Frisco R. R. There is a deep interest to hear the truth, and the tent is well filled at each meeting.

The subject of the second advent has been presented, and we are now in the midst of the Sabbath question. We believe there are some here who will obey the truth. The people have shown their interest in our work by supplying us with food, and we have received some donations in cash. We are of good courage, and feel to thank God for his many tokens of love and care. Our scattered brethren are sending in earnest appeals from all parts of the State, for ministerial help. We are made sad that these calls cannot all be answered, but we trust that God will, in answer to the prayers of his people, raise up laborers to carry the light of present truth to all parts of our Conference.

D. NETTLETON.
W. F. MARTIN.

MICHIGAN.

STETSON AND FERRY.—We pitched our tent in Stetson June 16. The attendance was excellent until we had spoken a few times on the Sabbath question, when we saw a marked dropping off. However, the interested ones continued to come, and the result was twenty signed the covenant. These, with five who already belong to our people, will hold regular Sabbath meetings. The Sabbath-school numbers thirty-five. All seem to take a deep interest. One of us will stay a short time and hold meetings in a school-house and bind off the work. We expect others will soon obey.

July 28, we moved to Ferry, where we began meetings the 31st. We have had six meetings, with a fair attendance. There is much prejudice existing, and the opposition is already at work; but this we consider an omen that some of the Lord's children are here.

We desire much of the Spirit of God to direct us in the work.

J. C. HARRIS.
A. J. HAYSMER.
FRED BRINK.

WILLIS, WASHTENAW Co.—Immediately after the State meeting at Flint, we came to this place, and soon commenced meetings in the Clayton school-house, five miles south, where we continued the meetings until June 16. God gave us much freedom in presenting the message, and the interest was good to the close. We organized a Sabbath-school of twenty-five members.

We came to Willis June 17 to pitch the tent, and began services the 21st. There seems to be an anxious inquiry among the people for the truth. The interest has been good from the beginning. Eld. R. C. Horton came July 8, to assist us. He gave a number of stirring discourses. Sunday morning, July 20, he spoke on the ordinance of baptism, after which we retired to the water where, in the presence of a large audience, he buried twenty-two precious souls with Christ in baptism.

Thus far, twenty-nine have signed the covenant, and we are led to rejoice that God is leading those who are honest in heart to accept Christ and his precious truth. We are seeking for a deeper work of grace in our own hearts, and are pleading for the Spirit of God to lead others who are now trembling in the valley of decision, to take their stand with us. We are of good courage, and trust in God, to whom we give all the glory for what he has done for us.

July 25.

HENRY C. BASNEY.
F. J. HUTT.
FRANK HUTCHINS.

IOWA.

ANITA.—We pitched our tent at Anita June 19. There was a great deal of rain the first week, but the audience steadily increased. There was some prejudice against us. Three of the ministers lectured their congregations quite sharply about being disloyal to their churches, but the people's curiosity was aroused, and they were determined to hear. Then the M. E. minister circulated a tract on the "Christian Sabbath," containing six Scripture references, only three of which were quoted correctly, and one of them was grossly misquoted. Then a secret council of all the churches was called, to determine the best way to get rid of us. We were located on a town lot, and a delegation waited on the mayor and asked him to order us to move; but he said, "No, sir; there has been more gospel preached in that tent than ever was heard in this town before." They also circulated the report that we were starting an "original package establishment;" but all these reports only served to increase the interest. Ten signed the covenant, and two others promised to keep the Sabbath. Our temporal wants were well supplied during our stay. Books

and tracts were sold to the amount of \$14.50, and \$6.25 were received in donations. Three subscriptions were taken for the REVIEW, one for the Signs, and three for the Workers' Bulletin. Four whole families, the husbands and their wives, have taken hold of the truth, among them an M. E. minister, who has been preaching forty-nine years, and his wife. Yesterday, Bro. Jacobs, director of Dist. No. 7, was present, and two were baptized. We are of good courage, and hope the little company here may grow and add to their number all the honest in heart.

Aug. 4.

J. J. ELLYSON.
H. V. ADAMS.

WISCONSIN.

WINNECONNE.—We pitched our tent here and began meetings July 12. The interest to hear from the first has been small. The people are kind and respectful, but seem afraid to come to our meetings. A few evenings ago the editor of the local paper and other leading citizens came forward and expressed their regret that the meetings were so poorly attended. They spoke of their interest in the truths they had heard on the subject of Religious Liberty, promising to use their influence to secure us a hearing. As yet but little change for the better is seen. The local paper has willingly opened its columns to notices of our meetings, and we have availed ourselves of this opportunity for advertising our work.

A very few are becoming interested, and we are trying to get the truth before the people by preaching, and visiting from house to house. We earnestly desire the prayers of God's people, that our labors may be blessed to the salvation of honest souls in this place.

July 31.

P. H. CADY.
S. S. SMITH.

DOWNING, DUNN Co.—We began meetings in our tent at this place the evening of July 6. We are very comfortably located in a grove in the edge of a little village of about 200 inhabitants, with a fair farming country around it. But the country is new, and the village, also, is new, mostly depending on the railroad and lumber interest. The attendance at our meetings has been fair from the first, averaging about seventy-five, a fair proportion being steady attendants. We have now held thirteen meetings, and the interest seems on the increase. Although our discourses have been largely on the prophecies, we have endeavored to hold up Christ as the "light of the world" in all the ages, in whom are hid for us the treasures of wisdom and knowledge. We are grateful for God's sustaining grace that has been with us hitherto, and we feel of good courage as we move on in the work. Some opposition has been manifested, but it has taken no active form beyond a shower of small stones on the tent one evening; and as that met with the decided disfavor of the leading citizens, we hardly think it will be repeated. Some are beginning to interest themselves in our daily needs in a practical way.

It is our daily prayer and effort to make these opportunities fruitful, by a close union with the living Vine, unto the salvation of souls, that in the gathering time just before us many of those who hear the word from us may be found united to Christ as fruitful branches, and not be gathered with the vine of the earth for the wine-press of the wrath of God. To this end we desire the prayers of the faithful ones.

July 21.

C. W. OLDS.
C. A. SMITH.
H. W. JACKMAN.

OXFORD.—We pitched our tent and began meetings at this place July 9. The people have manifested considerable interest from the first, and our meetings have been well attended. Many expressed a desire to know why we observe the seventh day as the Sabbath, instead of the first, and two discourses have now been given upon this question. The M. E. minister who preaches at this place each Sunday, tried to show the people that we are preaching false doctrine, and are indeed very much in the wrong. But those who have attended our meetings all agree that the doctrine we present is founded upon the word of God. And as the minister said that he had never attended an Adventist meeting, they thought it would be well for him to do so before passing such severe judgment upon that people. So the result of his sermon was that it only helped us in our work. Our temporal wants have been very well supplied, and we have received donations amounting to \$13.10. The Lord has aided us thus far in our work, and we hope and trust that he still will work for us here, and that a large number may

take their stand upon the side of truth. We desire to work in just such a way as will honor and glorify God.

July 23.

B. J. CADY.
SWIN SWINSON.
W. H. THURSTON.

AFTER our good camp-meeting at Mauston, I spent a few days at Madison in looking after the work and becoming acquainted with its details and its present needs. The laborers have gone out into their respective fields with new hope and fresh courage to carry the truth to those who are in darkness. The German tent is located at Westfield, Waushara Co., with the Brn. Westphal in charge. Bro. S. S. Shrock is laboring in Milwaukee, which is a great encouragement to the friends there. Elds. P. H. Cady and S. S. Smith are laboring with another tent at Winneconne. Eld. Sanborn is laboring among the churches, scattered Sabbath-keepers, and interested ones in Monroe, Vernon, and Crawford counties. Eld. T. B. Snow and Bro. J. B. Scott, after a short stay at Mauston, to labor for interested ones, if they should find such, pitched their tent in Black River Falls, where the opening seems to be more favorable. Bro. R. J. White expects to join that company about Aug. 1, to assist in the work. Eld. B. J. Cady and Brn. Swinson and Thurston are holding a tent-meeting at Oxford, Waushara Co. Eld. C. W. Olds and Bro. C. A. Smith are located at Downing, Dunn Co., in Dist. No. 10, with another tent. Elds. H. R. Johnson and J. C. Mikkelsen are laboring among the Scandinavian population. Bro. S. D. Hartwell has been appointed assistant State agent for the sale of our health and temperance publications, and is now at Battle Creek receiving instruction and preparing for that work. We look for much good to result from this. It will take time, however, to develop this work, as it has the canvassing work for our denominational publications. Bro. Wm. Sanders still continues in charge of that branch of the canvassing work.

The Milwaukee church enterprise is now taking shape, and the prospect is good for a new house of worship this fall, which is greatly needed. A lot has been purchased on Fifth Street near Lee Street, for \$1,200. It was bought of Bro. Steinel, and is located by the side of his residence, which is on the corner of Fifth and Lee streets, and is easy of access from all parts of the city. It is a cheap piece of property, and is in a fine location.

Since the camp-meeting, I have visited Milwaukee and spent four days there. Last Sabbath and Sunday I was at Star with Brn. Sanborn, White, and Shreve. Ten were baptized by Bro. Sanborn, and we organized a church of twenty-two members. We also dedicated their new house of worship. The house was crowded at nearly all the meetings, and a deep interest was manifested. The baptism was specially solemn and impressive.

Eld. Breed and his family have gone to their home in Clark County, where, by change of work and surroundings, he hopes to regain his health, and be ready to engage again in the work where duty may require. We know he has the sympathies and prayers of many devoted hearts for his early recovery, that he may again enter the work of the Lord.

July 25.

M. H. BROWN.

INDIANA.

DANA.—We have now been here some seven weeks, and the interest has been good from the first. The Lord has greatly blessed by his Spirit, and quite a number have already taken their stand for the truth; many others are deeply stirred for whom we have great hopes that they will soon fall in line with those who are already keeping the commandments of God. We organized a Bible class, which meets every day at 3 P. M. By this means many are becoming deeply interested. We hope that through the medium of Bible readings we shall be able to reach some who otherwise would take little or no interest in the meetings. The people are caring for our temporal wants, and we have received \$21.75 in donations. We shall remain here another week at least, before shipping our tents to the camp-meeting. May God bless his truth in this part of his vineyard. We are of good courage in the Lord.

July 28.

M. G. HUFFMAN.
W. A. YOUNG.

MAINE.

ALBION.—Doubtless the brethren and sisters in this Conference would like to hear a word from the tent, and how the work is prospering. We pitched our

tent the first week in July, and held our first meeting in the afternoon of the Fourth. (This meeting was held by request of some in the place.) There has been quite a good interest to hear from the first, all things considered. This people have never before heard on the prophecies, and they have listened to the preaching with marked attention. There are quite a number interested in the Sabbath, and some have acknowledged that it is true, but as yet we have found no one that has decided to keep it.

I have had most of the preaching to do since coming here. Bro. Osborne was with me one Sabbath and Sunday—all the ministerial help I have had. But we have had the Lord with us, and he has given freedom in presenting his truth, for which I feel to praise his name. I believe the honest ones will see and obey the truth. There has been no open opposition as yet against us; but we expect that the enemy will do his best to hinder the work. We look for this; but the Lord is mightier than Satan, and his truth will triumph. Brethren, remember us in your prayers.

July 18. S. J. HERSUM.

KANSAS.

GALENA.—This is altogether a mining place, and is reckoned among the dark corners of the earth. The population is about 5,000. We began meetings the evening after July 5. The attendance has been large, at times the tent being filled to overflowing. The principal points of our faith have mostly been given, yet practical discourses have not been neglected. Some have already taken their stand for the truth, and others are deciding. It is rumored that fully 200 are convinced of the truths presented. The work seems to be deepening, and we probably shall have to remain here the rest of the tent season. Brethren and sisters, remember us in your prayers.

Aug. 4. R. H. BROCK.
JOHN GIBBS.

KIRWIN, KENSINGTON, DEER CREEK, ETC.—The Northwest tent was pitched in Kirwin May 28, and meetings were commenced the 29th. Eld. M. H. Gregory joined me at this place. After holding meetings up to June 28, one lady and her daughter decided to obey. June 29 seven went forward in baptism, which was administered by Eld. Gregory. One was from Kirwin, and six from the neighborhood of the stone school-house where I held meetings the past winter. Our regular attendance at Kirwin was quite small, but at the review of the M. E. minister the people came out in large numbers, mostly all acknowledging that our positions were sound and logical, but choosing not to obey. July 1, I moved the tent to Kensington. Here Eld. E. P. Dexter joined me in the labor. The attendance being fair at this place, we continued our meetings until Aug. 3. This portion of the State suffering from a total failure of crops this year, and the weather being so dry and hot, the people think and talk about very little, except the weather and where they will go to support their families. It is truly distressing as we see so many people and nothing but a barren country around them. We can only sympathize with them and point them to the One that is able to give both temporal and spiritual food. At this place one took hold of the precious truth, and several backsliders came forward expressing their desire to return to the Lord and serve him anew. A Sabbath-school was organized with about ten members. The school will be held in town. We trust that with this addition and the new courage of our brethren, this company will prosper and be found ready when Jesus comes. Donations received to carry on the tent work, amounted to eleven dollars.

July 26, I visited the Deer Creek church. It was a good day for this church. Two families were preparing to go east, and this was the last time they expected ever to meet all of the members of this church on earth, and it was thought best to celebrate the ordinances, which was a most precious season. As these brethren go out from this church to let their light shine around them, others step into the ranks to fill the vacancy, two adults being added to the church, and participating with us on this day. Without doubt two or three more will soon come in through the godly example that these brethren are setting in the neighborhood.

Aug. 5, we moved to Gaylord. We have held one meeting with about 100 present. Good attention was given. We have a few brethren in the country who have accepted the third angel's message by reading. They take hold as brethren should,

and help us in this work. May the Lord bless the work at Gaylord to the salvation of souls. We ask our brethren to offer up earnest petitions for souls at this place, while we leave the battle in the hands of the Lord.

O. S. FERREN.

NORTH DAKOTA.

HILLSBORO.—We began meetings at this place July 11. Hillsboro is a neat, thrifty town with 1,500 inhabitants. It is situated on the Manitoba R. R., about forty miles north of Fargo. The people are free and frank in their manner, and but little prejudice seems to prevail. The attendance has been good, but the congregations have been changeable. But few seem to be earnestly inquiring after truth. We have just presented the change of the Sabbath, and we earnestly hope and pray that some may have the courage to take hold of the truth. One young man, the editor of a prohibition paper in this place, kept last Sabbath. He is an intellectual young man, and we believe he will be an honor to the cause, and a valuable worker in the Scandinavian department, as he is a Norwegian.

As a result of previous announcement, the people have contributed to us to the amount of \$19.88. We have the good will of the people, and trust that we shall be the instruments in God's hands of interesting others in the solemn truths for these last days. Our hope and courage are good.

C. W. FLAIZ.
M. E. CADY.
W. J. GREEN.

TENNESSEE RIVER CONFERENCE.

LANE.—I came to this place July 18, accompanied by W. R. Burrow, State agent, and held meeting as the weather would permit. The outside attendance was very small, doubtless on account of the circulation of reports that another attack would be made on the meeting by shooting; but those who love the truth were by no means frightened away. Two took a stand for the truth at this meeting, one was baptized, and three were received into the church. An election of officers took place, and the elder and deacon were ordained to their work. We also celebrated the ordinances, and enjoyed much of the blessing of God in our communion. Some of these brethren and sisters had never before enjoyed this blessing. These members are not dismayed at what they see and hear of the dragon's wrath.

Three years ago the writer organized a church here of four members. Bro. R. M. King was the elder (being the only brother belonging) up to this meeting. The membership now numbers thirteen, having more than doubled during the past year, by the blessing of God. If these brethren will all do what they can to hold up the light, we have hope that others will soon be brought into the fold. God has been good to us here, and has demonstrated that if this work be of God, its enemies cannot overthrow it. A new librarian of the T. and M. society was appointed, and we hope that this little church will be as a light set upon a hill.

E. E. MARVIN.

THE WORK IN NEW ENGLAND.

SINCE the last writing, the tent companies have located in their various fields for the summer, and all seem of good courage. Eld. O. O. Farnsworth spent a week just after camp-meeting, with the church at Washington, N. H., having some profitable meetings. Sabbath, July 12, he baptized five young people there. They then returned to follow up the interest awakened in East Washington before camp-meeting. Owing to the busy season, they have not held meetings very frequently, but July 21 Eld. Farnsworth wrote, "Yesterday the interest seemed equal to anything we had before we left. There were about a dozen summer boarders over from Bradford Springs,—good, substantial, business men. The Lord gave me good liberty in speaking, for which I feel to praise him."

Elds. Mace and Fifield have pitched their tent on Brookline St., East Lynn, and began meetings Sunday evening, July 20, with an attendance of about 300 quiet and attentive people. The company there consists of Eld. Mace and wife, Eld. Fifield and wife, Miss C. F. Ramsey, and Joseph W. Mace. Eld. Farman reports from Nashua, N. H., that the review given by Eld. Fifield, referred to in our last report, did much to help the work there. Sunday evening, July 20, he had an audience of over seventy-five interested hearers.

Bro. Whittier and Reed located their tent on

Carew St., in Springfield, Mass., beginning meetings Tuesday evening, July 22, about fifty being present. They paid good attention throughout, and seemed to go away thoughtful about the points presented. As it is well known that the tent company are Adventists, they can labor somewhat differently from the usual method. Bro. Reed writes: "That God has been and is working, we are assured by daily, and I might say almost hourly, little occurrences. 'Straws tell which way the wind blows,' and so these little things, such as the inquiries of anxious ones, expressions of interest from unexpected sources, help in the manual labor, favor with the people, as well as an increasing personal trust in God, go to show that the zephyrs of divine favor are wafting showers of blessing toward us. O that we may be ready and waiting to receive as the Lord gives!" Mrs. M. A. Stillman and Miss Anna McClellan assist in the work there.

Bro. Wood and Edwards are laboring in Rhode Island. Bro. Wood says: "We are nicely located at the four corners of what is called Tuckertown. Though there are but two houses in sight, the interest which we had here prior to the pitching of the tent has gradually increased. Sunday night, July 20, our tent was well filled, many coming a distance of from five to seven miles to attend the meeting, giving the best of attention to the word spoken." The people contribute quite liberally of both provisions and means.

Eld. A. T. Robinson writes from Battle Creek that it has been arranged for him to attend the West Virginia workers' meeting and camp-meeting, to be held at Newburg, July 29 to Aug. 12. As the West Virginia meeting immediately follows the council of the General Conference Committee, Eld. Robinson will not reach New England until about the middle of August. Then, after spending three or four days here, he expects to attend the Vermont and Maine camp-meetings, Aug. 19 to Sept. 16. Eld. Miles leaves here to-night to attend the West Virginia meeting, expecting to be absent until the middle of September. Meanwhile, he will attend camp-meetings in Ohio, New York, Vermont, and Maine.

A few of the sisters here at South Lancaster, believing that the Lord will be pleased to answer prayer in behalf of the laborers, meet each evening at 7:30. We feel sure that the workers would be encouraged by the thought that many of our people throughout the Conference were supplicating the throne of grace for them at the beginning of each evening service.

July 28. HELEN A. WHITING, Cor. Sec.

QUEBEC CONFERENCE PROCEEDINGS.

THE first meeting of the eleventh annual session of the Quebec Conference was held in connection with the camp-meeting at Waterloo, P. Q., July 2, at 9:30 A. M. The President, Eld. R. S. Owen, occupied the chair. Prayer was offered by Eld. O. A. Olsen. A call was then made for delegates, to which seven responded, and presented credentials. A request was then read from the newly organized church of sixteen members at South Bolton, to be admitted into our organization, which was granted, and a delegate from that church was received. Minutes of the last session were read and approved. The President then made an opening address, in which he spoke of the prosperity of the Conference during the past year, briefly outlining the work that is before us. He referred to the Sunday bill that is before the House of Commons, the necessity of starting the French canvassing work, the importance of the health and temperance work, and also the financial needs of the Conference; and, above all, he expressed a desire that the Conference might grow in spiritual strength. The usual committees appointed by the Chair were as follows: On Resolutions, D. Dingman, H. E. Rickard, O. A. Olsen; on Auditing, J. L. Martin, M. D. Cross, D. M. Wilson, Geo. D. Taylor, A. Blake, D. Dingman, Geo. Clark; on Credentials and Licenses, Horace Mc Clary, Frank D. Taylor, J. L. Martin; on Nominations, A. E. Taylor, D. M. Wilson, A. Blake.

The Committee on Resolutions presented the following partial report:—

Resolved, That we amend Art. VII. of our Constitution, so as to read as follows: "The delegates to this Conference shall be elected according to the following ratio: each organized church shall be entitled to one delegate, and one additional delegate for every ten members."

Resolved, That we express our deep gratitude to God for the blessings and mercies which have attended our Conference during the past year.

Whereas, The Lord in his mercy has gone before us in the canvassing work, directing and aiding the efforts of our canvassers wherever they have labored; and therefore,—

Resolved, That we will show our appreciation of the same by engaging in the work with renewed confidence and zeal, and we pledge ourselves to carry out the resolution adopted last year, to urge all who can consistently arrange to do so, to engage in the canvassing work, and we will support them by our prayers,

These meetings are necessary, but it does seem that they need not consume so much time. We are promised good help from abroad, but the members of the General Conference rather convey the idea to us that they are not coming to do our work for us, but simply to help us do our own work. This, we think, is as it should be. And, brethren, if you expect to hear the Nebraska ministers speak, it will be quite necessary that they be relieved of a good share of the work, such as clearing up the grounds, pitching tents, handling lumber, etc. They should do some of this work, but no one is prepared to go into the desk and deal out spiritual food when he is exhausted physically. I see no reason why every minister and licentiate cannot have some part to act in the spiritual work of the meeting. In order to carry this out, there will be need of good, strong, able-bodied men to lift some of the heavy burdens. I know you will willingly do so if you are present, but many do not realize what is to be done. Come early, and let us get the work out of the way in good season.

I wish to say a word about providing for those who have no bedding, etc. It frequently occurs that worthy persons come who are in no way provided to care for themselves in the way of bedding. Now, if those who can will bring some extra bedding, marking each piece, and place it in the hands of the committee, all can be provided for, and in this way all will better enjoy the meeting. If every one will consider that a camp-meeting means work, and that he is going to do what he can, I do not fear that we shall not have a good meeting. Meanwhile, between now and the time for the meeting, let us all pray for its success, and that the work may be done decently and in order, and that many souls may be brought to a saving knowledge of their Saviour. As in other annual gatherings, every branch of our work will be taken up and considered. Let none stay away who can come.

L. A. HOOPES, Pres. Neb. Conf.

THE VERMONT CAMP-MEETING.

AGAIN we are reminded that another year has almost sped since our last camp-meeting; and the question, Who is preparing to attend this year? is an important one for each to decide; and as the financial question this year assumes a different aspect than in the past, on account of the extremely low prices paid for farm produce, the question will undoubtedly arise with many, "Can I afford to attend?" But in view of the signs of the times, the startling events that have transpired the past year, especially in our own land, that form some links in the great prophetic chain that reaches to the end of earthly scenes, the great question for each one to decide is, Can I afford to miss the camp-meeting, — miss the influence that ought to attend the meeting together of so many that believe Jesus is soon coming, — miss the counsel of those that have special light relative to the present time necessary to salvation. May there be an earnest seeking of the Lord to become more like the children of Issachar, who were men "that had understanding of the times, to know what Israel ought to do." 1 Chron. 12 : 32.

Of late I have been receiving some letters from those who came very near entering the canvassing field last spring, but did not for fear of the hard times, etc., regretting the choice they made. I would say to those, Be sure to attend the camp-meeting. Special attention will be given to the canvassing work. Come prepared to enter the canvassing field at the close of the camp-meeting, as the most favorable season of the year to canvass follows this meeting. The few that had faith to enter the work last spring, have proved that people buy books just the same in unfavorable seasons, proportionally as they buy other things. The cry of hard times does not apply to the book canvass with any more force than it does to every other branch of business. May a goodly number come up to this meeting and prepare for the work.

P. F. BICKNELL.

LOCAL CAMP-MEETINGS FOR WISCONSIN.

We are planning to hold two local camp-meetings in this State this fall, — one in Dist. No. 10, if one is desired there, and one at Clintonville, in Dist. No. 6. These meetings are designed to accommodate our brethren in the northwestern and northeastern parts of the State, where they are some distance from Mauston, the place of our annual camp-meeting.

We trust that the friends in these localities will

begin at once to plan to attend these meetings, which, being free from the many business meetings connected with our annual camp-meetings, can be devoted to instruction in the word and work of God. The former will be held the last week in September, if one is decided upon, and the one at Clintonville, Oct. 1-8. Our State meeting will be held at the latter place and date, so as to save time and expense. Instruction will be given in the canvassing work and also in other branches. Those who desire tents will please order as soon as possible. Send orders to E. W. Webster, Madison, Wis. Price, two to three dollars, according to size and condition, as heretofore.

More definite announcements will be made next week. M. H. BROWN.

VERMONT CAMP-MEETING NOTICE.

THE Vermont Central and the Rutland and Bennington railroads will sell round-trip tickets for fare one way to Essex Junction, from the following stations: St. Albans, Richford, Enosburg Falls, North Georgia, Burlington, Vergennes, New Haven, Brandon, Middlebury, Rutland, Chester, Ludlow, Belows Falls, Richmond, Waterbury, Montpelier, Northfield, Randolph, So. Royalton, Roxbury, White River Junction, Jericho, Underhill, Cambridge Junction, Jamaica, and Manchester.

T. H. PURDON.

SPECIAL NOTICE TO KANSAS.

I WANT to make an appeal to the brethren and sisters who are all interested in our one common cause. Three years ago, during the prosperous times, the church at Wichita built a commodious place of worship, costing about \$1,100, on a lot worth about \$500. It was all paid for except \$350. Money was borrowed to finish, and a mortgage was given on property, due September, 1889. Decline in real estate, and removals made it impossible to meet it at maturity. Interest was paid, and an extension of one year granted. On Sept. 15 it is due, and the mortgagee threatens to foreclose, unless paid; but an offer is made to throw off the interest if met at maturity. By persevering effort we have succeeded in raising about \$260, and we appeal to every one who can to help us save our church from the auctioneer's hammer. Send us any amount, no matter how small. This means every one who reads this. We have a live, thrifty church of fifty members, but nearly all are sisters, and the members all did nobly when the church was built, as well as now; and we ask all who love present truth to help us save our cause from reproach in this city. My address is 206 Milwood Ave., Wichita, Kan.

C. P. HASKELL, Elder.

COLORADO CAMP-MEETING NOTICE.

We have secured a beautiful site for our camp-meeting this year, in the Argyle Park. The brethren and sisters on arriving in Denver will take the Fifteenth Street cable one block and a half south of the Union depot, going north; when you reach the end of the line or the loop in North Denver, you will receive a transfer, by asking the conductor, from the cable line to the Berkley motor. Let all be sure to get a transfer, and you will be taken to the ground for one fare; but if you fail to get the transfer, it will cost you another fare. Tell the conductor on the motor to let you off at Argyle Park. Be sure to take the Berkley motor; other motors leave the same station, going in different directions.

We have arranged with all the railroad lines in Colorado for a reduction of fare on the certificate plan. You will pay full fare coming to the meeting. Tell the ticket agent when you purchase your ticket, where you are going, and he will give you a certificate which you will present to J. W. Horner, the Conference secretary, on the camp-ground, and receive his signature, and you will be returned for one-fifth the usual fare. All attending the workers' meeting must purchase tickets either Aug. 24, 25, or 26; those desiring tickets for the camp-meeting proper, must purchase them Sept. 1 or 2. All tickets thus purchased will be good till Sept. 10. Be sure to get your certificate on starting or you will not secure the reduction on returning. Bring your baggage checks to the camp-ground, and hand them to Bro. Horace Williams. We will have a man to deliver baggage, and in this way it will cost you only a very small sum. We will have a dining tent on the ground, where all that desire can get board, at the usual price. We expect also to

have a grocery on the ground, for the accommodation of those who board themselves. Tents will be on the ground for rent, also bed springs, tables, chairs, etc. Brethren and sisters, let us all lay aside the cares of the world, and attend this annual feast, and seek the Lord together for his rich blessing.

GEO. W. ANGLEBARGER.

TO OUR BRETHREN IN KANSAS.

DEAR BRETHREN: It has been decided to have a term of school this winter again at Ottawa. This decision was made by the Kansas Conference Committee in council with Prof. Prescott. The latter promises to take this school under his care as he does other Conference schools, as Educational Secretary. We have secured the services of Bro. J. C. Rogers, a graduate of Battle Creek College, for principal, and another efficient teacher will be employed. The school will open about Oct. 20, and will continue seven months. All communications for information concerning the school should be sent to C. Mc Reynolds, Altoona, Wilson Co., Kansas, and responses will be promptly given.

C. MC REYNOLDS, Member of School Board.

The Sabbath-School.

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

OLD TESTAMENT HISTORY.

LESSON 8.—AI AND ACHAN.

(Concluded.)

(Sabbath, Aug. 23.)

1. Relate the circumstances of the defeat of the Israelites at Ai.
2. What was the cause of it?
3. How was the cause removed?
4. How could it be said that Achan, in taking spoil from the ruin of Jericho, took of the accursed thing? Josh. 6 : 17. (See margin.)
5. What instruction had previously been given concerning a city that was accursed, or "devoted," because of its wickedness? Deut. 13 : 12-17.
6. When a thing was devoted to the Lord, what was to be done with it? Lev. 27 : 28, 29.
7. Cite an instance where this was done. Num. 21 : 1-3.
8. What is the meaning of the word "Hormah"? Num. 21 : 3, margin.
9. What connection has it with the word "devoted"? Ans.—It is the feminine form of the word which is rendered "devoted" in the texts already cited.
10. If a devoted thing was not of a nature to be utterly destroyed, what was to be done with it? Lev. 27 : 21, 28; Josh. 6 : 19.
11. Then of what sin was Achan actually guilty? Ans.—Of robbing God and his sanctuary.
12. Who in later times were punished for a like offense? Acts. 4 : 34-37 ; 5 : 1-10.
13. What may we learn from these instances? Ans.—That, wicked as are lying and stealing, these offenses are greatly aggravated when committed directly against God, by taking what belongs to him alone.
14. How may a man now rob God? Mal. 3 : 8.
15. What is covetousness? Col. 3 : 5.

LESSON 9.—THE BLESSINGS AND THE CURSES.

Sabbath, Aug. 30.

(Read "Patriarchs and Prophets," chapter XLVI.)

1. After the camp had been purged of Achan's sin, what did the Lord say to Joshua? Josh. 8 : 1.
2. How was the treatment of Ai to differ from that of Jericho? Verse 2.
3. How many men were sent up this time? Verse 3.
4. Describe the taking of the city. Read Josh. 8 : 3-25 carefully, until the facts can be told without the book.
5. After the destruction of Ai, what did Joshua do? Josh. 8 : 30, 31.
6. What did he write upon the altar? Verse 32.
7. Where is the record of the command to do this? Deut. 27 : 1-8.
8. Where did the people of Israel assemble? Josh. 8 : 33.
9. What events in the history of Israel had occurred here?

10. From what place were the blessings pronounced? Deut. 27:12.

11. From what mountain were the curses uttered? Verse 13.

12. What was read in the presence of all the people? Josh. 8:34, 35.

13. Where are these blessings and curses recorded? Deut. 27:15-26.

14. What did God thus set before the people? Deut. 11:26-30.

15. How often was the entire law to be read in the presence of all the people? Deut. 31:10-13.

16. If the words should be ignored, what would be the result? Prov. 28:9.

17. If they were treasured in the heart, what effect would be produced? Ps. 119:11.

18. Then who alone are blessed? Ps. 1:1, 2; Isa. 48:18.

News of the Week.

FOR WEEK ENDING AUG. 16.

DOMESTIC.

—The growing orange crop in Florida is estimated at 2,000,000 boxes, about the same as last year's.

—Miss Dora Beetman, of Huntington, Ind., was bitten by a dog some years ago, and has just developed a case of rabies.

—First Assistant Postmaster-general Clarkson Tuesday tendered his resignation to the President, to take effect Sept. 1.

—In South Dakota forest fires are raging, chiefly in dead timber. In the same section prairie fires have destroyed much property.

—A call has been issued for a meeting at Rockford, Ill., Tuesday evening, to take steps "to abate the nuisance of the Schweinfurth community."

—It is estimated that 15,000 original-package saloons were in operation in Iowa last Friday, and that on Monday nine-tenths of them went out of business.

—Railroad contractors at Red Cliff, Colo., made a blast with more than a ton of powder. It destroyed many houses, but no one was hurt. The contractors will repair the damages.

—Canadian and American Indians have taken possession of Garden Island in Lake of the Woods, Minn., and ordered the fishing companies to vacate within four days, the time expiring Thursday.

—Every passenger conductor on the Louisville, St. Louis, and Texas Railroad has been discharged, and the places have been filled by promoting freight conductors. No reason for the change is known.

—Superintendent Porter says that the work of counting the population of the country will be completed before the end of the present month. The population of the United States is estimated at 64,000,000.

—The steamer "Teutonic" reached Sandy Hook, Wednesday, from Roche's Point in five days, nineteen hours, and five minutes. This is the fastest time ever made across the Atlantic by thirteen minutes.

—At Lynn, Mass., Friday, there were 600 morocco dressers out of employment, caused by a strike at Moulton's factory. The manufacturers have determined to grant no demands and to shut down, throwing 1,500 men out of employment.

—Friday, the Minneapolis *Market Record* estimated the wheat crop of Minnesota and the Dakotas at 93,000,000 bushels. The yield per acre, for the State of Minnesota, is estimated at 13 bushels; South Dakota, 10½ bushels; North Dakota, 11½ bushels.

—Chief Justice Corson, of the Supreme Court at Pierre, S. D., Monday, handed down a decision affirming the constitutionality of the prohibitory law, and giving the county courts full jurisdiction to fine and imprison liquor-sellers without interference of grand juries or other courts.

—A plan is on foot to establish in New York City a national university, to be modeled after the great institutions of Europe, with an endowment at the outset of \$20,000,000. Mr. John D. Rockefeller and the Rev. R. S. MacArthur, of the Baptist Church, are the promoters of the enterprise.

—It was estimated that there were 300,000 strangers in Boston Tuesday. Forty thousand men were in line in the parade, and five and a half hours were required for the procession to pass a given point. The men were on their feet, getting into their places in the procession and marching, from early morning until 7:30 in the evening.

—The majority of the House Committee on Foreign Affairs last week reported a bill to prohibit the coming of Chinese into the United States, whether subjects of the Chinese Empire or otherwise, and even those who may hereafter leave the United States and attempt to return. Chairman Hitt presented a dissenting minority report.

—Blazing log heaps in Shelby County, Ind., Monday, set fire to a pocket of natural gas. An explosion followed which annihilated ten acres of ground, trees were hurled skyward, and a stream was turned up hill. Birds, snakes, rabbits, and fish were cooked alive. The gas caught fire and burned for some hours, lighting up the country for miles.

—A disastrous collision occurred Friday evening on the St. Louis, Alton, and Springfield Railway at Clifton Terrace, Ill., by which three men were killed and over a dozen seriously injured. The same evening a misplaced switch caused the wreck of a passenger train on the Michigan Central Road at Augusta, Mich., by which the fireman and engineer were killed and several others badly hurt.

—William Ross, an employee of the United States Electric Light Company, while changing carbons in one of the Washington electric lights, on Thursday night, received a shock of 2,000 volts. He was almost instantly rendered insensible, but soon recovered. His right hand, where the current entered, and his left arm, where it passed off, were badly burned. He said that for four or five seconds before he became insensible he suffered great pain.

FOREIGN.

—Poor wheat crops are reported from France, Austria, Hungary, and Russia.

—Emperor William is visiting the czar, and will afterward have an interview with the emperor of Austria. He is doubtless working in the interests of peace.

—Throughout a large part of Ireland the potato crop is a failure, and famine is likely to follow unless prompt measures are devised to supply the inhabitants with food.

—A flood prevails on the Ganges. The river has overflowed its banks, and the surrounding country is inundated to an extent never before known. There has been great loss of life.

—The marine officers at Melbourne, Australia, have decided to strike. The paralysis of the shipping trade consequent upon the strike movement extends to Sydney, Adelaide, Brisbane, and other ports.

—The cholera continues its ravages in the countries bordering the Mediterranean, the principal places affected being Valencia, Jeddah, and Mecca. The mortality at the last two places is over 100 deaths daily.

RELIGIOUS.

—Cardinal John Henry Newman died Aug. 11, at his home in Edgbaston, England, of pneumonia. He was eighty-nine years old.

—An International Congress of Old Catholics is to be held Sept. 12-14, at Cologne. The German, Swiss, and Austrian Old Catholics number about 120,000.

—A proposition to take a religious census next year in connection with the enumeration of the population of the United Kingdom, has been rejected by the House of Commons.

—The State Conference of the African Methodist Episcopal Church at Springfield closed Wednesday. Resolutions regretting that the Blair educational bill was not passed, indorsing the pending National election bill, and condemning taxation without representation were adopted.

—A conference is to be held in Winnipeg, Manitoba, shortly to consider the question of forming a union of the Anglican Church in British North America. At present the Church is divided into two ecclesiastical provinces, that of Canada and that of Rupert's Land. There are, besides, four independent dioceses under the jurisdiction of the Archbishop of Canterbury.

Appointments.

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

The first meeting of the twelfth annual session of the Nebraska Tract Society will be held at York, Neb., Sept. 4, at 4:30 P. M. L. A. HOOPES, Pres.

The annual meeting of the Colorado S. D. A. Sabbath-school Association will be held in connection with the camp-meeting, Sept. 2-9. G. W. ANGLEBARGER, Pres.

The next annual session of the Maine Tract and Missionary Society will be held on the camp-ground at Pittsfield, Sept. 2-16, 1890. J. B. GOODRICH, Pres.

The twelfth annual session of the Nebraska Conference will be held in connection with the State meeting at York, Neb., Sept. 1-16. The first meeting of the delegates will be held Thursday, Sept. 4, at 9 A. M. It is to be hoped that all the churches will be prompt in electing their delegates and forwarding their credentials to me at Lincoln. L. A. HOOPES, Pres.

The tenth annual session of the Tennessee River Sabbath-school Association will be held in connection with the Guthrie, Ky., camp-meeting. All members of local or State Sabbath-schools are delegates by virtue of their membership. E. E. MARVIN, Pres.

The next annual session of the Tennessee River Conference will be held during the camp-meeting at Guthrie, Ky., Sept. 16-23. Let all our churches attend to the election of delegates to the Conference, supplying them with credentials. E. E. MARVIN, Pres.

The next annual session of the Tennessee River Tract and Missionary Society will be held at the Guthrie camp-meeting, Sept. 16-23. Let all persons knowing themselves indebted to this society do what they can to settle at this meeting, as the funds will be sorely needed. E. E. MARVIN, Pres.

The annual session of the Vermont S. D. A. Tract and Missionary Society will be held at Essex Junction, Vt., in connection with the camp-meeting, Aug. 26 to Sept. 2, for the purpose of electing officers and transacting such other business as may properly come before the meeting. P. F. BICKNELL, Pres.

The twelfth annual session of the Vermont Sabbath-school Association will be held in connection with the workers' meeting and camp-meeting at Essex Junction, Vt., Aug. 21 to Sept. 2, 1890. Especial efforts for the children will be put forth, and the general work of the Sabbath-school will be considered. F. S. PORTER, Pres.

The regular annual meeting of the Illinois Sabbath-school Association will be held in connection with the camp-meeting at Bloomington, Sept. 2-9. We hope that the officers and teachers of our schools will attend, that by the exercises of the camp-meeting, which we hope will be a spiritual feast to all, we may be better prepared on our return, to enter upon our duties with renewed zeal and devotion. Special instruction will be given each day for the edification of the children. Come, all who can. E. A. MERRELL, Pres.

The annual meeting of the Nebraska Sabbath-school Association will be held in connection with the workers' meeting and camp-meeting at York, Neb., Sept. 2-16. The first meeting will convene on Friday, Sept. 5, at 11 A. M. I hope that our schools throughout the State will be well represented at this first meeting of the association. During the camp-meeting, addresses will be given and papers read on different subjects of interest in the Sabbath-school work. We expect Bro. M. H. Brown, who is district superintendent of the Sabbath-school work, to be with us, and his counsel and labors will, we trust, be a great help to our work. W. N. HYATT, Pres.

The annual meeting of the Nebraska Health and Temperance Society will be held in connection with the camp-meeting and workers' meeting at York, Neb., Sept. 2-16. First meeting, Monday, Sept. 8, at 11 o'clock. Eld. W. H. Wakeham, the H. and T. field secretary, will be with us throughout the meetings, and will give addresses and lessons of interest in this line of work. We expect sister Wakeham, also, will be present, and, if her health will permit, will conduct a cooking school during the camp-meeting. Sister Wakeham conducted such a school at the Iowa camp-meeting, with success, and we are hopeful that we may be favored with the same. A tent will be fitted up and supplied with material and implements for such a school, and we hope that many will avail themselves of this opportunity of gaining valuable instruction in this important line. W. N. HYATT, Pres.

The first meeting of the twenty-fourth annual session of the Maine Conference of S. D. Adventists will be held in connection with their camp-meeting at Pittsfield, at 4 P. M., Sept. 4, 1890. At the last session of the Maine Conference the following resolutions were passed, which we hope will be promptly carried into effect:—

Resolved, That we deem it the duty of our churches to be more prompt in the election of their delegates.

Resolved, That the clerk of each church make out credentials for the delegates, and send them to the State secretary two weeks prior to the session of the Conference, and notify the delegates of the fact.

Let the churches see to it that delegates are chosen who will be present at the first meeting of the Conference, so that the business of the Conference may be attended to without depriving those having the work in charge, of so many of the meetings they have sacrificed time and money to attend. J. B. GOODRICH, Pres.

LABOR BUREAU.

WANTED.—A situation as baker; worked six years at Sanitarium. Address, C. C. Waterman, No. 7 Hill St., Battle Creek, Mich.

WANTED.—A place on a farm, among Sabbath-keepers, by a young man of nineteen years. Address, Arthur D. Cozad, 2010 East 23rd St., Kansas City, Mo.

WANTED.—Work among Seventh-day Adventists in a wood shop of some kind. Address A. T. Kimble, Venice Centre, N. Y.

WANTED.—A man and wife, without children, to work on a farm by the year. Must be Sabbath-keepers. The man must understand farming, and be a good hand with horses. For such I will pay \$300 a year and board. Address J. R. Wheeler, Pataha City, Garfield Co., Wash.

Obituary Notices.

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

BURDICK.—Died in St. Helena, Cal., of diphtheria, Iva Myrtle Burdick, daughter of Herbert A. and Lizzie Burdick. She was born in Rushville, Neb., May 27, 1886, and died Nov. 17, 1889. Little Iva is awaiting the resurrection. The dear parents have another tie to bind them close to Him that is mighty to save. May they be ready to meet her. M. A. BURDICK. (Signs of the Times, please copy.)

AIKEN.—Lafayette Aiken, of Franklin, Ada Co., Idaho, died June 17, 1890, of peritonitis. He was 22 years, 8 months, and 22 days old. Bro. Aiken was a conscientious and faithful member of the Franklin church, and leaves convincing evidence that he rests in hope. The writer of this receiving notice too late to attend the burial, by request preached a funeral sermon. Text, John 11: 25. D. T. FERO.

KNOX.—Earl, youngest child of Joseph and Elizabeth M. Knox, was born Dec. 14, 1886, and died at Lincoln, Neb., June 9, 1890, of membranous croup, aged 3 years, 5 months, and 26 days. Our sad hearts are comforted by the blessed promise found in Jer. 31: 16: "And they shall come again from the land of the enemy." Though so young, Earl was an earnest lover of the holy Sabbath and the Sabbath-school. May we be reunited when Jesus, the Lifegiver, comes. E. M. KNOX.

ALLEN.—Died at Topeka, Kan., June 17, 1890, Marceline L. Allen, in the sixtieth year of her age. She became convinced of the importance of the last message, and joined the church at Topeka less than a year ago. For about four years she had been a great sufferer, and for some time had desired to die, that she might rest until the Lifegiver comes. She said it would be good to sleep and wake up in the morning of the resurrection. Funeral sermon by the writer, from John 11: 25. M. H. GREGORY.

JONES.—Died of cancerous tumor, at her home in Faribault County, Minn., April 1, 1890, sister Lament Jones, in the fifty-fourth year of her age. Sister Jones embraced present truth under the labors of Elds. Ingraham and Sanborn in 1861. She was a devoted wife, a loving mother, and a consistent Christian. Her sickness, which was attended with much bodily suffering, was borne with patience. She was the mother of fourteen children, twelve of them living. Funeral service by the writer. About three weeks after the death of the mother, Ralph, a boy only ten years of age, was taken with inflammation of the stomach, and died after a short but severe illness. The husband and family have the sympathy of a large circle of friends. C. H. BLISS.

SHORT.—Died of consumption, at the family residence, five miles west of Clyde, Ohio, Melissa, wife of Geo. W. Short, aged 39 years, 9 months, and 1 day. She was born Oct. 2, 1850. In 1868, through the preaching of Eld. I. D. Van Horn, she was converted to the faith of Seventh-day Adventists, and was baptized with seven others, all of whom have left the faith. She was a firm believer in the Seventh-day Adventist religion to the day of her death. She was married to Geo. W. Short Sept. 30, 1875. She leaves a husband, three children,—one daughter and two sons,—an aged mother, a sister, and a brother, and also relatives and friends to mourn her loss. She was confined to her room about six months, and bore her affliction with great patience, always believing she would soon be well again. On July 3, 1890, she passed away to meet all at the first resurrection. Funeral services were held July 6, at the U. B. church. Sermon by Rev. Bender (U. B.), from Ps. 90: 12. GEO. W. SHORT.

ROBINSON.—Departed this life at Colorado Springs, Colo., July 13, 1890, Eld. Joel E. Robinson, son of A. H. and L. A. Robinson, aged 35 years, 10 months, and 21 days. Eld. Robinson was born at Sandy Creek, New York. He spent the greater part of his life in his native State. He was brought up a Sabbath-keeper. Some nineteen years since, he and his brother, Eld. H. E. Robinson, were baptized at the same time, and united with the Mannsville church. He was converted at an early age, and ever since has loved and lived out the truth so earnestly that he has won the respect of all with whom he has been associated. In the year 1880 he married sister Ida A. Peabody, daughter of Eld. F. Peabody, of the Pennsylvania Conference. In the year 1878, in connection with his brother, Eld. H. E. Robinson, he began preaching the present truth. Since that time he has labored in the State of New York, and in the Pennsylvania and Atlantic Conferences. One year since, when the Atlantic Conference was organized, he was elected president of that Conference, which office he faithfully filled to the time of his death. Eld. Robinson died of that fatal disease—consumption. For some time it has been apparent that he was failing. He went to Colorado a few months since, with hopes that its favorable climate might benefit him, but to no avail. He failed rapidly, and died peacefully, without a single struggle, happy in the thought that mortality is soon to be swallowed up in immortality. His remains were brought to his father's residence, near Pulaski, New York. The funeral was largely attended. His father, Bro. A. H. Robinson, has lived in his neighborhood some twenty-five years, and his neighbors for miles around came and showed every token of respect. The many tears that were shed at the funeral attested the respect with which they hold the family and our departed brother. Eld. Robinson leaves an aged father and mother, a devoted wife, a brother, and two sisters, and a large circle of relatives and friends to mourn their loss. They sorrow not as those who have no hope, from the fact that they expect to meet the loved one in the better resurrection, never to be separated again. Words of comfort for the writer, from Ps. 116: 15. S. H. LANE.

ROBINSON.—Died of pulmonary consumption, in Battle Creek, Mich., July 11, 1890, Helga Steen Robinson, aged 20 years and 4 months, lacking one day. Sister Robinson was a native of Norway, being born in Christiania, Feb. 12, 1870. Her parents were among the first at that place who accepted the present truth through the labors of Eld. J. G. Matteson. In 1884, she made a profession of religion, was baptized, and united with our church at Christiania. In December, 1886, she and her brother, John Steen, came to Battle Creek, where two years later she was married to William Robinson. During her illness, which continued several months, she suffered much at times. The brethren were often called in to pray at her bedside, and many precious seasons were enjoyed. She enjoyed a bright hope. Her last desire was that she might live to meet her father, who was on his way from Europe; but she died Friday afternoon, her father not arriving until the next morning. She leaves a husband and a son fifteen months old to mourn the loss of a dear companion and mother. Words of comfort were spoken by the writer, to a large and sympathetic audience. O. A. OLSEN.

PAYNE.—Died at her home, from the effects of a stroke of apoplexy, June 16, 1890, Elizabeth A., wife of James M. Payne, of Adel, Iowa, aged seventy-three years. Sister Payne's early Christian experience was with the Quakers; for about forty years she was associated with the Methodists; and during the last twenty years of earthly pilgrimage, she has been an earnest and devoted member of the S. D. A. denomination; and in the fond hope of experiencing the transition from mortality to immortality, of which mystery divine assurance is given in 1 Cor. 15: 51, she fell asleep in Jesus. Her husband, two daughters, and five sons are left to toil on in sorrow. Some of these are following closely in the narrow way. May this sad experience be the means of bringing all within the fold of Christ, that the family reunion may be complete when Jesus comes. It will be sad, indeed, if one of the noble sons or daughters is then missing, or any of the circle of kinship. The attendance at the funeral was large, which, with the deep expressions of sympathy manifested, indicated the respect of the neighborhood for the deceased and family. The funeral services, held in nature's temple, under the blue canopy of heaven, and the text, "Behold, I show you a mystery; We shall not all sleep," etc. (1 Cor. 15: 51, 52), as the theme for the hour, during which the blessing of God in a marked degree was felt by both congregation and preacher, made this solemn occasion one which will not soon be forgotten. "Let me die the death of the righteous, and let my last end be like his!" A. ALLEN JOHN.

CALDWELL.—Died at her home in Lone Elm, Kan., June 10, 1890, after an illness of less than three days, our esteemed and faithful sister, Elanor Caldwell, wife of Andrew Caldwell, aged 68 years, 2 months, and 29 days. Sister Caldwell entered the Christian warfare in early life. She united with the Newlight Christian Church, of which she was a consistent member till, in 1874, at Bourbon, Ind., she embraced the present truth under the labors of Elds. Waggoner and Lane, and has ever since loved and lived it. She, with her husband and family, came to Kansas in 1877. She was the mother of ten children, seven of whom survive, and were present at the funeral. Death had not marred the peace of the family for thirty years, but it came and took mother, the embodiment of love and tender care, the center of attraction of the family, whose life reflected the sunlight of a heart reconciled to God, and whose daily songs told of abiding hope that cheers the spirit of the worn pilgrim. Not the husband and children only, but friends and neighbors testified that "she was a Christian indeed." A very large concourse of people attended the funeral services, which were held in the M. E. church. Words of consolation were spoken by the writer, from Prov. 14: 32. She was laid in the new cemetery, hers being the first grave, there to await the glad day when the trump of God shall wake the sleeping saints to immortal life, and friends now parted will be again united. C. MO REYNOLDS.

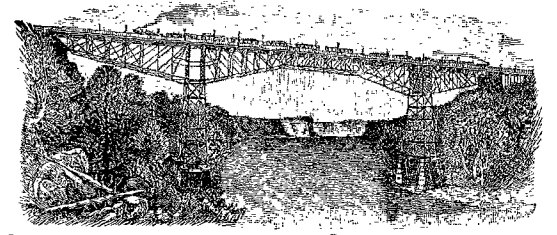
WELLS.—Fell asleep in Jesus at Denver, Mich., June 10, 1890, at the home of her parents, J. C. and L. A. Wells, Myrtle Wells, after an illness of nineteen weeks, following la grippe. Her funeral was held on her seventeenth birthday. She, with her dear parents and younger sister, embraced the S. D. Adventist faith six years ago. Four years ago she, with ten others of the Denver Sabbath-school, was baptized by Eld. E. H. Root, at this place. Since that time she has won the love and respect of all her associates, in both the Sabbath-school and district school. She has ever since been a faithful Christian, and a constant attendant at our meetings and Sabbath-school, of which she has been secretary some of the time, which office she filled with honor to the cause, and satisfaction to the school. Her class, and all the Sabbath-school, and her school-mates from the day school, followed her to the grave. I was present the last night of her life, and I can say, I never saw a person more reconciled to die than she was. Her repeated request was for all her Sabbath-school associates and day school-mates, to meet her beyond the river. We shall miss her, but her admonition and example I trust will long remain with us. Words of comfort were spoken from Rev. 14: 13, to a large and attentive audience. Her parents feel reconciled to their loss, and are looking forward with hope to the time when death will be swallowed up in victory, and their treasure shall come from the enemy's land, and be restored to their fond embrace. May we all be faithful, and join that redeemed company who shall come forth from their dusty beds when Jesus comes. J. D. GOWELL.

From the Idaho Springs News (Colo.) of July 11, we take the following obituary notice of Bro. Harold Stearns, whom most of our readers will remember as an occasional contributor to the REVIEW:—"Dr. Harold Stearns died at his home on Soda Hill, July 4th, 1890, of consumption. Funeral services were conducted in the Presbyterian church, on Sunday afternoon, by Eld. J. D. Pegg. A large number of the doctor's friends listened to the service, after which the body was tenderly laid in the Chicago Creek Cemetery. Dr. Harold Stearns was born in Bombay, India, in 1863. His parents moved to Paris, France, when he was three years of age, remaining there a year or more, then coming to the United States. Since that time his home has been in Amherst, Mass., where his grandfather, Pres. William Stearns, of Amherst College, resided. In 1882 he entered Amherst College, having previously graduated at Phillips Academy, An-

dover, but in his sophomore year was obliged to leave on account of ill health, and made an extended sea voyage of over a year, visiting Japan and the Philippines. On his return to this country he entered the Kansas City Medical College, but his health demanding a still more western climate, he completed his studies at the Denver Medical College, graduating there in 1886, since which time he has practiced medicine as his health would permit. He united with the Amherst College church when fifteen years of age; afterward, becoming a Seventh-day Adventist, he united with that church in Denver. His whole Christian experience has been one of perfect love and trust in the Saviour, his chief wish being to do His will; and it can truly be said of him, "Blessed are the dead which die in the Lord."

BEERS.—Sister Sarah M. Beers was born in Granville, Ohio, Oct. 7, 1843, and died at St. Johns, Ore., Aug. 4, 1890. At the age of eleven years, sister Beers gave her heart to her Saviour, and united with the Baptist Church, since which time she has lived a consistent Christian life. About seven years ago, she embraced the views of the Seventh-day Adventists. In her last, lingering illness she suffered much, but bore her affliction patiently. In her suffering she expressed the liveliest hope in God, and died the triumphant death of the Christian. Sister Beers leaves a husband, several sisters, and a large circle of friends to mourn, but not as those who have no hope of a glorious immortality through Christ. Funeral services were held at the house. Words of consolation and warning were spoken by the writer, from John 11: 25, 26. T. H. STARBUCK.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route." Corrected May 18, 1890

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Amer. Express, and Rates. Includes stations like Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

*Daily. †Daily except Sunday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes stations like Boston, New York, Buffalo, Niagara Falls, Boston, Montreal, Toronto, Detroit, Port Huron, Leander, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Wickburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

When 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.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., AUG. 19, 1890.

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CAMP-MEETING APPOINTMENTS.

DIST. No. 1.			
New York, Schroon Lake,	Aug.		21-31
*Vermont, Essex Junction,	"	26-Sept.	2
*Maine, Pittsfield,	Sept.		9-16
DIST. No. 2.			
*Tenn. River Conf., Guthrie, Ky.,	Sept.		16-23
DIST. No. 3.			
Michigan (Eastern), Saginaw,	Aug.	26-Sept.	2
Ohio, Marion,	"		5-19
*Indiana, Frankfort,	"		19-26
*Illinois, Bloomington,	Sept.		2-9
DIST. No. 4.			
*Nebraska (General), York,	Sept.		9-16
South Dakota, St. Lawrence	"		17-22
Iowa, Olin,	"		3-9
" Clarinda,	"		17-23
" Avoca,	"		24-30
DIST. No. 5.			
*Texas, Dallas,	Aug.		19-26
*Colorado, Denver,	Sept.		2-9
*Kansas (State Conference), Eureka,	Oct.		2-13
DIST. No. 6.			
Idaho, Boise City,	Sept.		2-9
California, (Northern),	Aug.	21-Sept.	1
* " (General), Oakland,	Sept.		17-30
" San Luis, Obispo Co.,	Oct.		14-21
" (Southern),	"		15-28

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

The paper being omitted last week, we give in this number two Sabbath-school lessons, to bring them up to date.

Our brethren will be glad to learn from Bro. Conrad's interesting report of the work in Europe, that Bro. Klein has been released from his Russian prison, though only on bail. That is better than confinement by the gloomy walls of a dungeon. Let us continue to pray that the Lord's hand may be interposed to shield him from further harm.

The missionary page, giving an account of the launching of our missionary ship, will be read with interest by all. It is a matter of congratulation that this enterprise has been successfully carried forward so far toward completion; and we trust the prospering hand of the Lord may be with it to the end.

The blasphemous pretensions of Schweinfurth, the noted false christ who has long resided at Rockford, Ill., have at last been exposed in a manner which will put a serious check to his work, if it does not consign him to the oblivion of his numerous predecessors. It has transpired that his claims to divinity amount to nothing more than a cloak for his predilections to polygamy, and the people of the place are taking measures to deal with him as the base and fraudulent character of his claims demands.

The New York *Independent*, in its issue of Aug. 7, gives utterance to the following remarks, which show how near to its final settlement the eastern question may be:—

"The Turkish sultan has, in the diplomacy of Europe, long been the 'sick man,' and if the diplomats could agree among themselves as to the disposal of his assets after death, there is no doubt that his dissolution would speedily become a forthcoming event. The difficulty is to determine who shall be the heir of his royal estate."

The Marion (Ohio) *Daily Star* publishes liberal reports of our camp-meeting which, at this writing, is in progress in that place. Five copies forwarded to us by Bro. Colcord, give interesting accounts of the opening days of the meeting.

According to recent reports from France, the friends of Sunday observance in that country are agitating the question of securing stricter Sunday laws, and it is proposed to form a national organization, similar to that which in this country is known as the American Sabbath Union.

The *Christian Leader* of Jan. 22, 1889, very truthfully said:—

Many of the modern churches are not churches of Christ; they have very little resemblance to the Church of Christ as founded by his apostles. Many of the churches are only societies—social gatherings—having no bond of union except social respectability, and having for their chief object social pastime and pleasure.

With this agree the words of the apostle, that in the last days men should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

The *Illustrated Christian Weekly* of Aug. 2, 1890, in an article on "Dives and Lazarus," gives the following valuable suggestions upon the proper method to be used in parabolic interpretation:—

We must not strain every detail into teaching a lesson. This will give artificial, arbitrary, and even contradictory results, and lead to error and confusion. The true plan is to study the context in order to discover to whom the parable is addressed, in what connection, on what subject, with what purpose; and thus find the central thought. Then examine the details in relation to that thought or lesson as necessary to bring it out clearly, graphically, allegorically. Consider as the mere machinery of the parable, of no special, independent, didactic importance all elements that are thus discovered to form, so to speak, the frame-work on which the allegorical picture is stretched.

STILL FOILED.

THE restless scheming of Pope Leo for the restoration of the temporal power does not seem to be meeting with very flattering success, but, on the other hand, about such success as we might expect from the prophecies, that it would meet with. The pope has been solicitously courting the friendship of England, and now it seems that England has turned to him a shoulder that must seem peculiarly cold. The following we clip from *America* of Aug. 14, 1890:—

"Pope Leo has been foiled again in his schemes to secure recognition for the papal authority as a temporal power. The English Government has informed Cardinal Rampolla, papal secretary of state, that it is impossible for England to receive a papal envoy, or to send a minister to the Vatican. But the pope does not despair. He has suggested that a secretary be attached to the British legation at Vienna whose duty it should be to conduct negotiations with the Vatican and to sometimes visit Rome. This is a roundabout method of avoiding any deal-

ings with the British legation at Rome, and of securing back-door recognition of the pope as a temporal sovereign; but it is not likely to meet with favor either from England or any other Protestant power in Europe."

SOUTH LANCASTER ACADEMY.

This school, located in South Lancaster, Worcester Co., Mass., is about thirty-five miles from Boston, on the Worcester, Nashua, and Portland Division of the Boston and Maine Railroad.

Thorough instruction is given in all the common branches, and those of the usual high-school and academic courses, and the school has Biblical and Normal departments.

The expenses are very low, being but fifteen dollars per school month for all expense of tuition, board, lodging, washing, lights, fuel, etc. Send stamp for catalogue or further particulars. Address,
G. W. CAVINESS, Principal,
South Lancaster, Mass.

UNION COLLEGE.

Work at College View has progressed favorably from the commencement last April up to the present time. As no preliminary work had been done at that time, it took some weeks to do this, and for a time the work seemed to go rather tardily. At first we were hindered in getting a supply of water to meet our requirements, but now we have plenty and of the first quality. The college building proper is up to the fourth story, and we are putting on the rafters. The dormitory basement is now in, and we are at work on the first story.

If we succeed as well as we hope, we shall excavate for another dormitory this fall, and put in the stone work ready to continue the work in the early spring. Fifty carpenters are now employed besides those of other trades. We hope our friends will not forget that to keep so many men at work, and pay them, and pay for material also, takes considerable means. As winter comes on, the sale of our real estate will fall off, and we shall have to depend alone upon what they furnish us. It would be unfortunate, indeed, if we should have to stop our workmen; and we hope we shall not have to do so. If we can keep the work going as it is now, we shall have the two buildings enclosed before cold weather, so that we can work on the inside finishing during the winter.

We have sold, up to date, about one-fourth of our real estate, and shall be glad to correspond with any who desire to invest with us.

A. R. HENRY.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,600.)

Georgia M. Paton	- - - - -	\$50 00
E. D. Hurlburt and wife	- - - - -	50 00
A. C. Rankin	- - - - -	50 00

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

FOR the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$928.00.)

Wm. Potter and wife	- - - - -	\$20 00
N. S. Raymond	- - - - -	20 00
Bertha Olsen	- - - - -	10 00
I. E. Rankin	- - - - -	10 00

(The \$10.00 credited under this head in last issue to Wm. Potter and wife should have been credited to William Sauber.)

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.