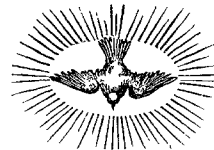


Advent Review



AND SABBATH HERALD.



"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

VOL. 63, No. 23.

BATTLE CREEK, MICH., TUESDAY, JUNE 8, 1886.

WHOLE NO. 1668.

The Review and Herald.

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

HOW HAVE WE BUILT?

BY M. B. DUFFIE.

Is our fortress strongly guarded?
Will it stand the coming shock?
Is it chained, my brother, sister,
To the firm, enduring Rock,
To the wondrous Rock of Ages?
Shall we breast its mighty wrath?
Shall we rise unhurt, rejoicing,
From its blighting, awful path?

Read the signals of Jehovah!
See, the "angry nations" form!
Flee for life, my brother, sister—
Hark! the rumble of the storm!
Are we built on sure foundation?
Can we to His promise cling?
Shall we rest in faith, believing,
'Neath the shadow of the wing?

When the angels loose the whirlwinds,
Shall we then securely stand?
When the earthquakes, brother, sister,
Rock the earth on every hand?
In that day when, at His bidding,
Yonder skies away shall flee,
And the hills are sent, destroying,
Shall His word our refuge be?

Battle Creek, Mich.

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.

FAITHFULNESS IN REPROVING SIN.

BY MRS. E. G. WHITE.

THE true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work, under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof."

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur

in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong?—No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care: those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by the man in linen, are those "that sigh and cry for all the abominations that are done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying.

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary."

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." He pronounced the punishment which should follow the transgression of his covenant.

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against his people. Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice should be vindicated before Israel: "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done. Hide it not from me."

"And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and

laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

God holds his people, as a body, responsible for sins existing in individuals among them. If there is a neglect with the leaders of the church to diligently search out the sins which bring the displeasure of God upon his people as a body, they become responsible for these sins. But this is the nicest work that men ever engaged in, to deal with minds. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They will not be inclined to see the necessity of mingling love and tender compassion with faithful reproof of wrongs. Some will ever be needlessly severe, and will not feel the necessity of the injunction of the apostle, "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them. Let them not stand in the way of those who have this duty to do. Some make it a point to question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof, and of correcting the sins that are prevailing, that his frown may be turned away from his people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a fault-finding, wicked spirit. God is not to be trifled with, and his warnings regarded with impunity by a perverse people.

The manner of Achan's confession is similar to the confessions that some have made, and will make, among us. They hide their wrongs, and refuse to make a voluntary confession, until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong, until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt; yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs. God's displeasure is upon his people, and he will not manifest his power in their midst while sins are existing among them, and fostered by those in responsible positions.

Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their

lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of waste-ness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

God will not be trifled with. It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm, and let their true position be known. It is then the skill of every true soldier for the right is tested. Shirks can never wear the laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God; and those who will encourage the sinner, saying, It is well with thee, God will curse.

THE FAITH CURE.

BY A. SMITH.

THERE is a system of healing the sick, called "Christian science," or "metaphysical healing," that is just now becoming quite popular; and, robed in a religious garb, as it is, many will doubtless be deceived by it unless they are able to meet it by an appeal to the only reliable detector of error—the Bible.

Rev. Mrs. M. B. G. Eddy, of Boston, Mass., claims to have originated the so called system of metaphysical healing, in 1866. Mrs. Eddy is president of the Massachusetts Metaphysical College, where, at an enormous tuition fee, instruction in the art is given to many pupils; and about sixty practitioners, in various parts of the United States, are reported in the April number, present year, of the *Christian Science*, the official organ of the body. If published testimonials and verbal reports of those who have been treated on this principle are to be relied upon, marvels of healing have been wrought that are sure to bring the system into general public favor, and with it a belief in the dangerous religious tenets of the author.

In "Science and Health" (19th edition), p. 470, a book published by Mrs. Eddy, in the chapter on Genesis, the author says: "The Scriptures are very sacred to me. I aim only to have them understood spiritually."

This professed love of the Scriptures is no proof in itself that the author's religious views are correct. No doubt even Satan himself would be pleased with the Bible if its plain denunciations of his wickedness could be so sweetened and doctored as to hide his true character.

On Gen. 1, Mrs. E. says, in elucidation of her spiritualization of the Bible, that the terms *earth* and *water* "represent spiritual ideas." On Gen. 2: 15, she says, "Eden is man's body." Under "Glossary," she thus defines, "*Angels*. God's thoughts; . . . spiritual institutions," etc.; "*Baptism*. Purification by spirit; being submerged in Truth," etc.; "*River*. Channel of thought."

Let us test her position: "There cometh a woman of Samaria to draw *spiritual ideas*." John 4: 7. "And John also was *submerging in Truth* in Enon near to Salim, because there was much *spiritual ideas* there." John 3: 23. "And the Lord God planted a garden eastward in *man's body*, and there he put the *Eden* whom he had formed." Gen. 2: 8. "And were all *submerged in Truth* of him in the *channel of thought* of Jordan, confessing their sins." Mark 1: 5.

Mrs. E. defines, "*Death*. An illusion; for there is no death. . . Man is incapable of sin, sickness, and death. Man cannot depart from holiness. . . . The mortality of man is a myth; for man is immortal."

Will the reader please examine Rom. 3: 23 and 5: 12; Job 4: 17 and 14: 10.

Mrs. E. defines, "*Devil*. A lie; error; neither a person nor a principle."

No doubt the Devil would dance with glee over the idea that he does not exist, could it come to be generally believed. "Then went the *lies* out of the *Garden of Eden*, and entered into the swine." Luke 8: 33.

The author defines "atonement" thus: "*Atonement*. The teachings, demonstrations, and sufferings of the man Jesus. . . There is a future state of probation and progress." A writer in the *Christian Science* says, "The glorious truth of the power of God, or Principle, as taught and demonstrated by that blessed teacher Mrs. Eddy, of Boston; and again we behold the power of Truth in casting out evil spirits, healing the sick, and reforming the sinner. May we not, then, believe this to be the second coming of Christ—Truth; and that Truth shall continue to advance, till all shall know him, from the least to the greatest?"

On Luke 23: 43, Mrs. Eddy says: "With death, a paradisaical rest from physical agony would come to the criminal, but the paradise of spirit would come to Jesus, in a higher sense of life and power. The thief died and disappeared, but Christ Jesus lived and reappeared. He was too good to die."—*Christian Science*, April number, p. 11.

For a refutation of the above, see Rev. 1: 18; Rom. 5: 6; 14: 9.

It will be noticed that Mrs. Eddy and her colleagues teach that Christ did not die for our sins, that there will be a future state of probation, and that Jesus has already come the second time. But what said Jesus himself on this question?—"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 24-27.

Concerning God the Father Mrs. E. says: "Mind, not matter, is the creator. The divine Principle, not person, is the father and mother of man and the universe."

That God the Father is a person, see Heb. 1: 1-3; John 16: 28, 29, etc.

On Gen. 2: 2, Mrs. Eddy waxes eloquently mystical, as follows: "Unfathomable mind has now expressed itself, in all hight, depth, breadth, might, majesty, and glory. . . The numerals of infinity, called *seven days*, can never be reached according to the calendar of time. We can understand these days, only as we lay aside finite calculations, accept the infinite calculus, and pause, in expressive silence, to muse on the divine wonders."

Unfortunately Mrs. E. has not elucidated the subject of the "infinite calculus" sufficiently for our obtuse minds to grasp the meaning of the term *days*, other than we have been taught from infancy to believe—periods of twenty-four hours each, divided into two grand divisions of darkness and light. No doubt the subject is elaborately treated upon in certain works to which Paul refers in 1 Tim. 6: 20. Concerning the "little book" of Rev. 10: 2, a writer in the *Christian Science* says: "'Science and Health' [the work published by Rev. Mrs. Eddy] is this book, sweet to the spiritual man, but bitter to the material man." On the term "little book," I transcribe the following from "Thoughts on the Revelation":—

"'He had in his hand a little book open.' There is a necessary inference to be drawn from this language, which is that this book was at some time closed up. We read in Daniel of a book which was closed up, and sealed to a certain time: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; for many shall run to and fro, and knowledge shall be increased.' Daniel 12: 4. Since this book was closed up only till the time of the end, it follows that at the time of the end the book would be opened; and as its closing was mentioned in prophecy, it would be but reasonable to expect that in the predictions of events to take place at the time of the end, the opening of this book would also be mentioned. There is no book spoken of as closed up and sealed except the book of Daniel's prophecy; and there

is no account of the opening of that book, unless it be here in the tenth of Revelation."

Using Mrs. Eddy's definitions of terms, the passage in Rev. 10: 2 would read: "And a *spiritual institution* had in his hand a little book open; and *God's thoughts* set his right foot upon the sea, and his left foot on the *spiritual idea*."

Reader, choose for yourself between "Science and Health" and the Bible—one, the text-book of the faith-cure system; the other, the word of God.

Speaking of one Carter, who came to embrace faith healing, the journal says: "Although he has a scientific turn of thought, his reverence for God's word, and his religious enthusiasm, have prevented his otherwise acute judgment from being on the alert to detect error."

So it appears that reverence for the Bible is detrimental to a perception of error, and yet that people profess to greatly love to read it, and to delight in prayer, but so spiritualize both that the Scriptures lose their force on important vital questions. That there were to be wonders and miracles wrought in the last days we believe the Bible plainly teaches; and of a character, too, so exactly like the genuine work of the Spirit of God, as to come near deceiving the very elect. See Rev. 13: 13, 14; Matt. 24: 24.

On "prayer," Mrs. Eddy says: "The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth."—*Science and Health*, p. 483. Mrs. E. clinches her system of faith in the following terms: "A simple statement of Christian science, if demonstrated by healing, contains the proof of all that I have said of it. If one of my statements is true, every one must be true; for I never depart from my principle and rule."—*Id.* p. 469.

By the same rule, if one of her statements is proved to be wrong, all are wrong, and the whole system is a counterfeit, and unworthy the confidence of Christian people.

"But do you not believe," says one, "that God can, and does now, in answer to prayer, heal the sick?"—Yes, certainly; and yet it is evident that ever since the fall of man the work of the Spirit of God has been counterfeited; and doubtless it is especially so in these last days. We have seen from their own writings that the people who advocate and practice metaphysical healing, deny the death of Christ; represent God as a principle; claim a future state of probation; declare that the second coming of Christ has taken place, and many other absurdities contrary to plain declarations of the Bible. Although there may be modifications of the general belief, yet the whole body must be leavened with error fatal to the vitality of true religion. Do the advocates of the "faith cure" follow the Bible rule for healing the sick? See James 5: 14, 15. Let the reader observe.

"But," says one, "could I not be healed by them and not indorse their religious views? We answer, Leave their method of curing disease entirely alone. If the Lord is willing to heal you of infirmity while you walk in obedience to his will, accept it gratefully; but if not, you would better suffer on a little longer here, and have immortality in the near future."

The prince of the power of the air can afflict the bodies of men and women as he did Job's and many others, and whom he afflicts he can heal. It is evident that this so-called faith cure is a modified or Christianized form of Spiritualism, all the more dangerous because of its hiding its real character. The Bible bears a plain testimony against going after such things; and if God's people will but "prove all things" by the Bible, there will be little danger of their going astray.

IDENTITY AND PERPETUITY OF THE MORAL LAW.

BY ELD. R. F. COTTRELL.

It would hardly be thought necessary to make an effort to prove that the ten commandments are the moral law of God, embodying in brief all righteous principles, since this is a truth recognized by almost every denomination of Christians. But in these last days there are those who deny this, and assert that the "ten commandments are nowhere in the Bible ever separately called the law of God."

Some of this class have spoken of "the ten commandments and the balance of the Levitical law," as if there were no distinction between them and the ceremonial law, called in Scripture, "The law of commandments contained in ordinances," and teaching that all pre-existing law was abolished by Christ, being "nailed to the cross." This is my apology for undertaking to prove, that which is so generally acknowledged, that the ten commandments are the law of God, and are perpetually binding on all the human race.

God said to Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12. "And he gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. Thus the promise of God was fulfilled. What was written on the tables?—"And he wrote on the tables . . . the ten commandments." Deut. 10:4. Did God speak from the mount and write on the tables of stone anything in addition to the ten commandments?—"These words the Lord spake unto all your assembly in the mount, . . . with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. More testimony from the Old Testament might be added to prove that God calls the ten commandments his law; and this is corroborated by Christ and his apostles, who not only recognized them as the law, but showed that they are to continue unchanged to the end.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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." Matt. 5:17-19. He speaks of the law and the commandments as the same. His hearers knew what he meant by these terms. There was no law in existence among them to which he referred but the ten commandments; for the ceremonial law—"the handwriting of ordinances"—he did take out of the way, "nailing it to his cross."

He speaks of the law and the prophets in connection. He did not come to destroy either. He came in fulfillment of the prophets, and affirms that one jot or tittle shall not pass from the law till heaven and earth pass; and further still, "till all be fulfilled." This includes all the prophets have said. Consequently, the present earth must give place to the new earth before a tittle of the law shall fail; and in that eternal state, the Sabbath of the law shall be observed by "all flesh." Isa. 66:22, 23. Now, this Sabbath is the bone of contention. But for it, no Christian would claim that the law with which God has connected it has been abolished or changed. Again, our Lord taught the keeping of these commandments as the way to eternal life. Said he, "If thou wilt enter into life, keep the commandments." He then tells what he means, by quoting in substance five of the ten. Matt. 19:17-19.

The apostles taught the same law. Says Paul, "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. The law which says this, is the ten-commandment law, and no other. Of it he further says, "The law is holy, and the commandment holy, and just, and good." Verse 12. James says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." See chap. 2:8-13. To an honest inquirer after the truth, this needs no comment. John also tells us that "sin is the transgression of the law." And again, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 3:4; 2:4.

All these testimonies refer to one and the same law, the ten commandments. There was no other law in existence to which they could possibly refer. Hence no further argument is necessary to convince

one who really desires to know the truth. Such will accept of that which the word of God so clearly declares. Here are no doubtful inferences. It is what the blessed Bible says positively and emphatically. A voice from heaven said of Jesus, "Hear him." His testimony in favor of the perpetuity and immutability of the law could not be more emphatic. Matt. 5:17-20. I close by repeating the divine mandate, "Hear him."

SONG OF THE NEGRO REFUGEES.

BY TORIA A. BUCK.

I SING a song of other days,
A song of long ago;
'Tis sweet as flowers of early spring,
When winds of April blow.
The morning breeze of other years,
Sweeps o'er my soul to-day,
And brings the rhythm of a song
That cannot pass away.

Beneath the burning Southern skies
The slaves were bought and sold,
Who toiled for many weary years
To heap the white man's gold;
Till, borne afar to Southern lands,
The bells of freedom rung,
And northward fled those refugees—
This was the song they sung:—

"My camp 's in the wilderness,
A few days, a few days,
My camp 's in the wilderness,
And then I'm going home."

The slave-mart 's passed away. The slave
No more is bought and sold;
No more he toils, through weary years,
To heap the white man's gold.
He hears the bugles of the North
Their notes of freedom ring,
And high above them all is heard
The song those minstrels sing,—

"My camp 's in the wilderness,
A few days, a few days,
My camp 's in the wilderness,
And then I'm going home."

Oh sons and daughters of our God,
Bid all thy bodings cease.
Be still, and learn a lesson
From those Southern refugees:
'Tis only just a little while
That we on earth shall roam,
Our camp is in the wilderness,
And then we're going home.

East Randolph, N. Y.

"DAILLE ON THE FATHERS."

BY S. CRAW.

IN the editor's preface of "Dailé on the Fathers," we find the following:—

"When the avarice and ambition of the Romish clergy had, by working with the superstition and ignorance of the people, erected what they call their hierarchy, and digested an ecclesiastical policy on the ruins of gospel liberty, for the administration of it they found nothing of such use for the support of this lordly system as the making the authority of the Fathers sacred and decisive. For having introduced numerous errors and superstitions, both in rites and doctrine, which the *silence* and *declaration* of the Scriptures equally condemned, they were obliged to seal up those living oracles, and open this new warehouse of the dead.

"And it was no wonder if in that shoal of writers (as a poet of our own calls it), which the great drag-net of time hath inclosed, and brought down to us, under the name of *Fathers*, there should be some amongst them of a character suited to countenance any kind of folly and extravagance. The decisions of the *Fathers*, therefore, they thought fit to treat as laws, and to collect them into a kind of code, under the title of the 'Sentence.'

"From this time, everything was tried at the bar of the Fathers; and so unquestioned was their jurisdiction, that when the great apostasy was made from the Church of Rome back again to the Church of Christ, the Reformed, though they shook off the tyranny of the pope, could not disengage themselves from the unbounded authority of the Fathers; but carried that prejudice with them, as they did some others of a worse complexion, into the Protestant religion."

Jean Dailé was one of the most learned divines

of the seventeenth century, and was considered one of the best read men of the age. This work treats of the difficulty of ascertaining the opinions of the Fathers in reference to the present controversies in religion, deduced from the fact that there was extant but very little of their writings of the first three centuries. Those which we have of the first centuries, treat of matters far different from the present controversies in religion; and those that bear the names of the ancient Fathers are not all really such, but a great portion of them were forged, either long since or at later periods. The writings of the Fathers, which are considered legitimate, have been, in many places, corrupted by time, ignorance, and fraud, pious and malicious, both in the early and later ages. Ought we not, then, to be careful how we take the Fathers as our guide, especially in matters of religion, when what is said of them regarding their observance of a first-day Sabbath so conflicts with the "more sure word" of God. In the language of Bishop Hurd, "May the eyes of the more candid and intelligent inquirers be opened, and the old principle be forever established, that the Bible, and that only (interpreted by our best reason), is the religion of Protestants."

Sadorus, III.

DO N'T EXCUSE IT.

BY ELD. G. D. BALLOU.

If you have done some great wrong, or some little mean thing, such as casting slurs and criticisms at some fellow mortal, and you are called to an account for doing it, don't excuse yourself by coolly saying, "Well, you know we are all liable to say and do things that we would not if we should stop to think." Just make a good, square confession of your sin, and do n't act as if you were ashamed because you were caught in your wrong course, or ashamed to confess; far better to be ashamed of your sin. Don't let the one you have wronged be disappointed in you the second time. There is nothing of which a man ought to be more ashamed than sin, and nothing he ought to desire more earnestly than a chance to make matters right by a humble confession.

If you want to preserve the respect of your brethren, and secure full assurance of their pardon, and keep yourself from backsliding, just block the wheels behind you by a good, honest confession. It is humiliating to the carnal heart, and nothing so crucifies the "old man," as Paul expresses it.

This death to self is what we all need, and it is the only way to the possession of inward peace and rest. There is no way to save the life but to amputate the mortifying member; so, there is no way that we can be healed of spiritual maladies but to confess and forsake sin. Therefore, my dear brother, or sister, don't try to apologize for your sin, but make clean and sure work for the Judgment.

MIXED.

BY ELD. M. E. KELLOGG.

It has become quite a common practice among the ministers of the various denominations, when they are appealed to for help in settling the question, Which day is the Sabbath? to say, "I am sorry you have become mixed upon this subject;" and sometimes they will say, "I was mixed once myself, but I got straightened out, and I can help you." Then they proceed to assist the seeker after truth by telling him that the law for the Sabbath is abolished; that we keep the first day of the week in obedience to the fourth commandment; that all Christians should observe the first day in honor of the resurrection of Christ; that we cannot keep the seventh day because the world is round; that if we keep a seventh part of time, that is all that is required of us; that if we keep the seventh day, we fall from grace; that the *first* day has been kept from the days of the apostles until now; that time has been lost, so we cannot tell when the *seventh* day comes, etc., etc.; and all this mass of contradictory rubbish, and a good deal more equally absurd, is poured out in one talk, accompanied with a great deal of assurance, and all for the purpose of getting people "straight-

ened out" whom they are pleased to consider "mixed!" The fact is, the mix is on the other side.

The observer of the seventh day can always give a clear, straightforward, and consistent reason for his practice. The sanctification of the seventh day in Eden, its place of honor in the great moral code, the teaching and example of Christ and his apostles, all are evidences that "the Sabbath was made for man." The line of Sabbath truth has no break nor crook from Gen. 2:2 to Rev. 1:10; and the Sabbath-keeper, having a "thus saith the Lord" for his foundation, can always give the same reasons for his practice, and his reasons are not contradictory.

But how about the arguments for Sunday? Ah! there's the mix. What a babel of confusion everywhere! For instance, here is a church united in keeping Sunday. Are they united upon the reason for so doing?—By no means. The minister, perhaps, will claim that the Sabbath has been changed by Christ, from the seventh to the first day of the week. The deacon does not see it just in this way, but thinks that any seventh part of time will do. Another says there is no Sabbath for the *Gentiles*, and others, strange as it may seem, who have never heard of the change of the Sabbath, and who really believe that Sunday is the seventh day, the day Moses, Elijah, and Christ kept, innocently exclaim: "If Sunday is not the seventh day, why are we keeping it?" Was there ever a mixture so mixed as this? And this is the antidote they invariably give those who are in trouble in reference to the fourth commandment. Comparing an individual trembling beneath this law to a sick man, and adopting the formula of the chemist, the medical directions would read something like this:—

Prescription.—Take of no-law-doctrine, Sabbath-changed-to-Sunday, seventh-part-of-time-theory, and no-Sabbath-for-the-Gentiles, equal parts. *Mix.*

Directions.—Give small doses at first; for if the patient is truly rational, it is liable to act as an emetic. Continue until a cure is effected, or until the case is considered hopeless.

N. B.—Shake well before using.

THEIR HEARTS DO NOT CONDEMN THEM.

A VERY common excuse urged when the solemn obligation of the fourth commandment is made to appear, is, "My heart does not condemn me;" and this is most frequently urged by those who claim to have arrived at that spiritual condition which they style *sanctified*. Now that our sanctification is the will of God, nothing can be plainer (1 Thess. 4:3); and that such as are thus brought near to God may "assure their hearts before him" is also true (1 John 3:19); and they may know they are of the truth, and their hearts will not condemn them, and they will have confidence toward God. Such also will know that they dwell in him and he in them, because he has given them of his Spirit (1 John 4:13); and they will have boldness in the day of Judgment, not here, however, as some seem to understand boldness (verse 17), and their perfect love will cast out fear. Verse 18.

But hear! There is such a thing as a great assurance and security, which, though rocked to sleep in the cradle of carnal security, is a certain evidence of impending Judgment. "So then because thou art lukewarm, and neither cold nor hot, I will spue 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." Satan has no more direful snare than that by which he persuades a person to believe himself to be all right when he is all wrong. The prophet Hosea speaks of this class (Hosea 12:8), and says that they will declare boldly that in all they do no iniquity shall be found. God admonishes them by saying that there was a time when they spake tremblingly, assuring them that *then* they exalted themselves in Israel; but that since that time they have offended by losing this spirit of humility, and as a result have died to real spiritual relations with him. Hosea 13:1. He also shows that this state of carnal security leads to more and more sin and certain destruction. Verses 2, 3, 9. Such are simply nourishing themselves for slaughter. Zech. 11:7-11. The Lord is anx-

ious to help them, and hence his admonition in Rev. 3:19: "Be zealous therefore, and repent." "As many as I love, I rebuke and chasten."

It is true that "whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4:15. But what is it to confess this? Certainly it is not simply to acknowledge it; for we know that even the devils do this (Mark 1:24; Matt. 8:29), and they do even more than this, they believe in God the Father, and tremble in fear of his righteous judgments. James 2:18, 19. But such faith we are assured is dead, not having the works which should accompany it. These works are the works of God. John 6:28. The Jews had no lack of faith in God's commandments; they were their boast; but they had great lack of faith of a similar character in his Son, yet they had great confidence in boldly declaring that they were so related to God that this new faith was not needful. But a faith, both in the law of God, to show the nature of sin and its resultant death, and in the Son of God, as the only propitiation for the transgression of a broken law, was to them, as to us, the only hope of redemption. Acts 4:12. This is true of both Jews and Greeks. Acts 20:21: "Repentance toward God, and faith toward our Lord Jesus Christ," is the only offer the gospel has to make, to the Jew first, and also to the Greek.

Now this willing mind,—eyes open to the truth of God, a heart ready to receive it, feet chastened to walk in it, a mind humbled by a sense of unworthiness to accept it, through whatever avenue God may send it, a spirit meek and submissive to its sacred demands, a character so formed that it will bow in submission, while we each, like Job, can say, "I have uttered that I understood not; things too wonderful for me, which I knew not. . . I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes" (Job 42:1-6),—ah! how this willing mind takes hold of the arm of the Lord, and secures his approving smiles and favor. Verse 12: "So the Lord blessed the latter end of Job more than his beginning."

These works of God will always be in harmony with his holy, perfect, law of liberty, which converts the soul. Ps. 19:7; 1 John 5:1-5. The humble soul will ever be open to the reception of these sacred principles. All that do evil will hate this light, neither come to it, lest their deeds be reproved (John 3:20); but he that doeth truth instead of proclaiming his sanctification, will come to the light, "that his deeds may be made manifest, that they are wrought in God" (verse 21); in other words, that what he has heretofore done has been done out of a pure heart, supposing it to have been God's will; but that now he is willing to follow the light of truth. This is clearly shown in the parable of the Pharisee and the publican, recorded in Luke 18:9-14. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Verse 14. Such, and such only may say with God's approbation, that their hearts do not condemn them, and they may indeed have "confidence toward God." * *

BE NOT DECEIVED.

BY MRS. M. E. STEWARD.

THIS is a time of great and manifold deceptions. Perhaps none to which we are subject is more fatal than self-deception. If we are guided by feeling, we are quite likely to be mistaken. Impressions of duty come to us; fasting, for instance, which is needful in its place. A feeble person feels that he must very often entirely abstain from eating. Would not a careful consideration of his case convince him that he would have more physical and mental strength for the service of God if he would nourish his powers by a proper amount of food? While impressions are not to be ignored, they should be prayed over, and carefully studied. "Come now, and let us reason together, saith the Lord." We have need to pray constantly for a sanctified judgment. Under ordinary circumstances, which shall we follow, a feeling of duty, or a cool, candid judgment regarding it?

Again, we are liable to mistaken views of what we call the blessing of God. Is there no way of distinguishing the true from the false? no standard

by which to try ourselves and our feelings? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Here is a sure foundation, while with the poet we may truthfully say,—

"I dare not trust the sweetest frame."

Do our blessings bring us more complaisant views of self, less sense of the necessity of constant watchfulness and prayer, just as much irritation in our hearts toward one who has wronged us, no higher views of truth and duty, and no more desire for the salvation of souls? or do we think less of self, and exalt the Lord in our hearts, devoting ourselves more earnestly to his service? This is in harmony with the requirements of the Bible, while the former is not the fruit of the Spirit of God. We can easily determine the nature and source of "our blessings" by this careful examination at the time, of the state of mind which they give us.

Do not the children of God, as a general rule, lose his blessing too soon? The Lord certainly has some object in blessing us besides a transient happy feeling. Does he not design to encourage and strengthen us for further duties; to help us every time to take a step toward a higher plane of life? Would not careful watchfulness and prayer hold our blessings longer? Satan is always on hand to catch away all the good we receive; but Jesus said: "Watch and pray, that ye enter not into temptation." We should watch against a desire for a rest in our spiritual lives, against a self-satisfied spirit; get our hearts fixed a little firmer on our blessed Lord, and take hold of his work with renewed zeal.

Battle Creek, Mich.

TRUTH.

BY T. M. LANE.

TRUTH is defined by Webster to be "a verified fact; that which is certain; an established principle, fixed law, or the like." It must, then, be directly the opposite of deception and falsehood, when viewed from a scriptural stand-point; that which is not changed or blown about by every wind of doctrine. It needs no bolstering or propping up in order to stand; but, fixed like the North Star, it remains a testimony and witness forever against all systems of error. Priceless treasure it is! So David must have thought when he wrote the words, "Thy law is the truth;" and John, as he recorded the Saviour's testimony of himself: "I am the way, the truth, and the life."

Truth is never at variance with itself; hence, if the law of God is the truth, and Christ is the truth, Christ and the law must be in perfect harmony with each other; and instead of Christ's hating the commandments, or trying to abolish any one of them, he must love them or he would not have kept them (John 15:10); he must value them very highly, or he would not so strongly have taught their enduring nature. Matt. 5:17-19. How, then, could man set aside any of these precepts without doing injury to Christ and bringing into disrepute a portion of God's truth? Why not do away with a part of Christ or a part of his gospel just as well? No; they always belong together, as expressed in the words of the beloved disciple, "The commandments of God and the faith of Jesus." The book which is to be our guide, and which teaches us of these two great leading truths, Christ and the law, is also declared to be the truth; and it is those who love and keep the truth and not error to whom the pearly gates will open at last. Isa. 26:1, 2.

—Some pray for holiness as if it were something entirely apart from their every-day life, something that had nothing to do with their conduct in their domestic, social, and business relations. They sing, "Nearer my God to Thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a silver cloud, not a rapture nor an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, gentle, patient, kind, and unselfish.—S. S. Times.

The Home.

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

COME TO ME, YE HEAVY-LADEN.

BY MRS. M. L. BROCK.

COME, suffering ones, come, gentle, chastened spirit,
Are thy burdens heavy? is thy lone heart torn?
Think, then, that Jesus, thy dear, loving Saviour
Hath heavier burdens, deeper sorrows borne.

The blood-drops see, pressed out by bitter anguish
For your sins and mine, the sins of all our race.
Should we then grieve, and in our sorrow languish
While daily gazing on that blood-stained face?

I'll raise my cross again, with cheerful courage;
For always "by this sign" his saints are known.
I am so grateful that his chastening mercy
Has thus so marked me for his very own.

Had he the gift bestowed of mental power,
The spirit of a sweet and gentle heart,
And had he given me also health triumphant,
Perchance I might have spurned "the better part."

Oh how the cross to me sometimes seems heavy!
And how the thorns my saddened heart oft tear!
But 'tis his will, and I will bear it bravely,
That I a fadeless crown at last may wear.

I listen, "Come to me, ye heavy-laden."
I hear again, "Come, and I'll give you rest,
Not now, but when 'life's fitful dream' is over,
Then you shall find your home among the blest."

Grenola, Kan.

BEGIN WORK AT HOME.

It is alike the dictate of nature and of revelation that Christian influence and Christian effort should begin at home. Beams of spiritual light should radiate throughout all the circles of earthly relationship, but they should be warmest and brightest at those points which are nearest to the center of affection and personal influence. It is a mistaken charity which goes groping, torch in hand, through the dark places of the earth in order to dispel the gloom, while it neglects to kindle the fire or light the lamps in the dwelling. "Beginning at Jerusalem" was the Saviour's commission to his disciples, and the spirit of that command falls upon every Christian to-day. Begin in your own family to preach the gospel, and bring your brother or sister or child or intimate friend to Jesus. If you do your work faithfully in this sphere, the Lord will open new doors to usefulness, and widen the circle of your influence for good.

There is reason to doubt the practical piety of those who are indifferent to the state of religion in their own hearts, in their own families, in their own churches, in their own neighborhoods. We cannot do much for China,—let us do all that we can,—but we may do a great work for our own town, for our own church, for our own immediate relatives. Would any one prove his zeal for the Master, let him go to that young man, his townsman or neighbor, who is in trouble, perhaps out of employment, and encourage or help him. Then let him tell of the Friend who never forsakes those who trust in him, and lead the young man to Jesus as Andrew led Peter. . . .

Go to the sick room and comfort the distressed relatives, pray with your own afflicted and suffering friend, and soothe his pain by your words of sympathy and Christian love. Speak to that brother or companion, whom a false pride has kept you from addressing, about the way of salvation, and perhaps you will open a heart which is full to bursting and longs for an outlet.

These earthly relationships afford peculiar opportunities for the discharge of religious duties, and yet no opportunities are so much neglected. The Christian often speaks more freely in the general exhortation at a meeting for prayer than he does to the members of his own family circle. He is more ready with words of counsel and urgent remonstrance to the abandoned and degraded than to his own children, who are treading the first steps in the same downward track. There is need of change, of reform, in this matter. God has constituted the varied relationships of human life for the purpose of promoting the moral and religious good of man. All the ways in which men are necessarily thrown together in the pur-

suit of things of this life, may, without interfering with this design, be made opportunities to influence each other for eternal good. Every man is surrounded by an atmosphere of influence, in which whosoever breathes, inhales health or poison; so that we cannot, even if we would, cease from influencing for good or evil, those with whom we come in contact. Every opportunity and power should be consciously employed for good. But how many families, meeting daily, possessing common interests, extending mutual influence, have little thought of the opportunities thus given to lead each other to Jesus and salvation?

We cannot look to strangers and the sons of strangers to build up our spiritual Zion; we must begin our work where we have the greatest influence. Christian parents must bring their children to Jesus; brothers and sisters must lead one another to the Saviour; friends must labor and pray for the souls of those whom they most tenderly love. If every member of the church will do his duty faithfully by religious conversation and example in his own family; if he will impress the instructions and exhortations and warnings of the gospel upon those who are within the private circle of his influence; if he will feel his obligations in this matter, and faithfully discharge them, not leaving the work to others, not resting satisfied with anything short of the salvation of those who are near and dear to him, a work of revival and blessing will begin which will not stop within narrow limits, but spread in its beneficent and sanctifying effects through large and extended districts, even as the work begun at Jerusalem has so encircled the globe.—*Observer*.

HINTS FOR THE HOME.

"SHE has degenerated sadly," said a man, regretfully, of a married woman of five or six years' standing. "Before her marriage, she was fond of study and reading; but now she can think and talk of nothing else but housekeeping, babies, and servants!" . . .

It is a common fault with conscientious women to esteem too lightly the material part of their duties. While the truth is admitted that it is an exceptional man who will enjoy a discussion of poetry or philosophy with his wife while his buttons are neglected and his dinners ill-cooked, yet it is also true that the wise old words, "Man shall not live by bread alone," apply to things intellectual as well as to physical and spiritual nourishment. . . .

The antiquated idea that a man prefers a woman who is a pretty fool, a doll to amuse him in his leisure hours, is rapidly losing ground. Some men may be found among those whom the world esteems sensible, who do not hesitate to declare that it does not lie in a woman's power to be an intellectual companion for her husband; that it is useless for him to expect this impossibility, or for her to attempt it. The long list of those wives who, by their unbounded faith, their unvarying sympathy, and their *stimulus* to ambition and effort have made their husbands, gives the lie to this statement.

That it requires no more energy on a woman's part to hold her standard high than it does on a man's, may be questioned. Woman lacks not only the constant contact with the outer world, the friction of mind upon mind, that a man experiences in his daily life, but she is handicapped by physical ailments and infirmities from which a man is blessedly exempt. Small as the items of his labor may seem, they can hardly be as petty in their details as those that compose the round of her daily life. The devices of how to use up the scraps, the endeavor to recollect that soap and candles are needed, the struggles to reduce the expenditures of butter and sugar to reasonable limits, the settling of little jars between the children and servants, the planning to get silver polished, windows washed, and parlor swept, without letting any one of them become disreputably dirty, and yet to avoid crowding too much cleaning into one week,—all these and a thousand other tiny cares that will rush to any housekeeper's mind, must be better calculated to contract the mental horizon than is any branch of trade or professional occupation.

Then, too, the conversation of sensible men is generally wider and more varied in compass than that of sensible women. A man can hardly hold

his part in a political discussion in a village store without a smattering of information on the tariff, the monetary system of the country, unlimited immigration, the history and comparative merits of Democrats, Republicans, and mugwumps. One-sided as his opinions may be, he nevertheless possesses them.

With a woman the case is different. No one talks politics with her. She may think the silver dollars are a nuisance, but she has very misty notions as to why they happen to be so much more plentiful than the paper notes; nor is she much clearer upon free trade, the Chinese question, and the operations of Congress and the Cabinet. She is not altogether to blame in this. It is the man's duty to the wife who devotes herself to his comfort, to be no less diligent in his efforts to prepare mental nutriment for her. The fact remains that many women decline to receive it, and even the most patient of husbands wearies of the fruitless toil of striving to interest his wife in those questions, whether of politics, business, or literature, which attract him. He either seeks companionship elsewhere, or—perhaps a sadder alternative—resigns his early desires for higher things, and settles into a money-making machine.

If a woman owes it to her husband to keep the weapons in her mental armory bright and keen, the obligation is no less binding on her for the sake of her children. A child's respect can be compelled up to a certain age; after that it must be earned. It is a terrible shock to juvenile faith when a child once realizes that his father and mother are not omniscient. The discovery must come sooner or later; but, if possible, it should be deferred until the reasoning powers are sufficiently well established for the little one to understand that dearth of information upon some one point does not entail ignorance upon all subjects. In the desire to avoid this difficulty, the other one of feigning knowledge is to be equally shunned. Children have astonishingly quick perceptions, and if they once ascertain that they have been deceived or intentionally misinformed, their faith is gone forever. Far preferable is it for a parent to say candidly: "I do not know, but I will try to find out for you." Where there is no pretention, there can be no lack of respect.

The idiotically self-conceited period comes to nearly every child, sooner or later, when he thinks he knows more than he can be taught by either father or mother, and regards their stories of facts and accomplishments with patronizing contempt. This stage is less likely to arrive, or more apt to be speedily and safely passed, if parents are known to be constantly increasing their own stock of learning.

The pursuance of a regular system of reading is more easily preached to, than practiced by, busy women. There is no small army of those who declare that they have not an hour in the day they can call their own; but with even ten minutes per day, something may be achieved. A book kept on hand for odd moments, may be finished in time; and the habit of reading, once rooted, is a strong point gained. As children grow older, a great deal may be accomplished by the practice of reading aloud. When this is begun by little children, the system is not apt to be dropped as they grow older. By judicious care, the mother may make herself the intellectual center of the family. . . .

In the case of boys, too, the mother who has kept pace with their reading may do much toward diverting them from the appetite for the "penny-dreadful" story paper and the Jesse James western tales to a taste far more healthful; from books of adventure, to the experiences and deeds of manly men and true heroes. Had this been the course of more mothers, our papers would not be filled with accounts of gangs of boy desperadoes, of youthful runaways and child criminals.

At first, care in these particulars may seem less essential than attention to bodily needs; although, while the one should be done, the other ought not to be left undone. The mother has her reward for her struggles not only in the improvement of her children and in their appreciation of her efforts, but in the benefit she herself derives from the mental and moral discipline. Her own taste is cultured, her own tone elevated, and she learns the truth in more ways than one of the quaint old saying: "Little things on little wings bear little souls to heaven."—*Christine Terhune Herrick*.

Special Attention.

PLANS FOR "SUNDAY REFORM."

THE agitation for "Sunday reform" increases, and plans are constantly being formulated to bring about the coveted *desideratum*. As containing very specific methods for work in behalf of the "wild solar holiday of all pagan times," we give below a paper read by Rev. W. C. Hopkins, of Toledo, Ohio, before the Toledo Ministers' Union and the N. W. Convocation of Ohio, a few months since:—

"I pass by all arguments in favor of Sunday observance, all discussion of the two names, 'Sunday' and 'Sabbath,' and confine myself to the single question, What can be done to improve the observance of the Lord's day?"

"We consider only points on which all here are agreed, and let these suggest the course for united action. For this reason I use the word *Sunday*, which is used by all instead of *Sabbath*, which is acceptable only to a part of Christendom.

"We are agreed—

"1. That we all need one day in seven for rest.

"2. That it should be a sacred rest.

"3. That as we are now, it should be the first day of the week.

"4. That the rights of those who thus believe must be protected by civil law.

"5. That the law on the subject should be enforced.

"6. That if the law is unfair or impracticable, it should be changed until it truly represents Christian public opinion.

"7. That all works should cease on Sunday, except those of necessity, charity, and religion.

"8. That all this is trebly enforced by the authority of God, the laws of nature and expediency.

"9. That notwithstanding all this, Sunday desecration has rapidly and alarmingly increased since the last war.

"I need not describe this increase; it is patent to all. And now, have we any plan of united, continuous, general effort for the return to the quiet, restful Sunday we all desire? I present one only, by way of modest suggestion, for the problem is puzzling so many abler minds, that he would be indeed presumptuous who imagined that he had found the true solution. Like all other public reforms, this is to be brought about by persistent agitation. Such agitation is absolutely necessary to influence public opinion. Public opinion is the great autocrat that rules Church and State.

"It is the average of private opinions,—agitation moves the individual, and the sum of individuals makes the public,—so we must deal with individuals. Sermons and newspaper articles are often like blank cartridges. We need the still hunt of the politician. We must deal with the persons who are most responsible. We can do this in several ways:—

"1. Organize a Sunday-school for our county, as an auxiliary to the International Sabbath Association, and any State society that may be formed for the same object.

"2. Invite to its organization privately, and only by personal interview, those of our acquaintance who are certainly in favor of the object, or else those who are balloted for by the communicants of our congregations, to represent them in the society.

"3. Take pains to so organize that every officer is thoroughly in earnest to work for the proposed reform.

"4. After the organization is complete, have it incorporated.

"5. Make particular effort to have all preachers in the county, including Roman Catholics, join the society.

"6. Make it their duty to endeavor to secure as members all their communicants first, and as many others as possible, including all above thirteen years of age.

"7. Have a pledge for each member to sign, or as head of a roll of members; a pledge to observe the Sunday for sacred rest, and to abstain from all needless work, trading, and amusements on the Lord's day, and to use all possible influence, as

voters and citizens, against Sunday desecration. Leave a blank opposite or under each name for particular renunciation of Sunday milk purchases, riding street cars, boating, fishing, secular reading, and Sunday papers, etc., for those who favor the strictest practice, and for the benefit of their example. Or, every possible form of desecration might stand in the pledge, and a bracketed note might instruct the signer to erase the practices he will not renounce. In this case, every signer would need a separate card for his membership pledge. Have these blanks presented by earnest advocates of the reform to every citizen of the county, after they have been first offered for signature to all church members.

"8. Have one Sunday each year on which all preachers will preach on this theme, and circulate anew pledges for membership.

"9. Have also one week-night annual mass-meeting on behalf of the reform, held in the largest accessible hall, with a brief report of the year's work, short addresses, one speech from some distinguished orator from abroad, and call in the aid of an orchestra and a large union choir.

"10. In addition to usual officers, have committees on—

"(a) *Legislation*, to study our Sunday law, to devise, and receive, and report for our approval, needed amendments. . . .

"(b) *The Press*, to offer suitable articles weekly on this reform, to all newspapers in the county.

"(c) *Interviews*, to converse with all Sunday desecrators. . . .

"(d) *Prosecution*, to prosecute promptly all who, after such interviews, refuse to obey the law. . . .

"The *half-Saturday holiday* ought to be agitated by a special committee earnestly in favor of it. . . .

"And what is the *alternative*?

"If we do no more than we have done to check the rising tide of Sunday desecration, we may look for the early and entire ruin of our Christian civilization."

With such a plan as outlined above, put into vigorous practice, it is easy to conceive the rapid development of public sentiment in favor of the Sunday-Sabbath. Thus do we observe that evidences multiply, indicating the fixed purpose of Sunday advocates to bring about universal recognition and observance of the day, and to have laws enacted that will require such observance. As a sign of the times, the foregoing is particularly noteworthy. If the adherents of a false doctrine can afford to be thus zealous and determined for their cause, it behooves believers in God's Sabbath to be at least equally as earnest. G. W. M.

WILL IT BE PEACE?

CONFLICTING TESTIMONY OF EMINENT MEN.

THE reader who has had opportunity, during the progress of the labor disturbances just closed, to peruse the utterances of the many prominent men who from pulpit, press, and lecture platform have taken occasion to express themselves upon this great question of the hour, and to state their convictions as to the outcome of the next few years, has probably noticed therein the existence of a marked "difference of opinion." Recent events have demanded some expression of opinion on the part of those to whom the people look as best qualified to read the signs of the times and divine the outcome, and have brought out the fact that such men are by no means agreed as to the verdict to be rendered. One thing is evident, that now, perhaps more than ever before, the minds of thinking men have been profoundly stirred, and have turned to scan the not very remote future with unconcealed anxiety; and not, we think, because of anticipation of some particular form of impending calamity,—some universal strike, or boycott, or outbreak of anarchy, predicted, alarmist-like, simply because we have lately experienced scenes of strikes, boycotts, and anarchy,—but because they recognized, in the trend of affairs, both here and elsewhere, the existence of a steadily increasing spirit of lawlessness and discontent, of

which the scenes just witnessed form but the latest factor. This recognition has before, from time to time, been manifested in the declarations of eminent men, such as the great English statesman, Rev. John Bright; and the past few months have greatly augmented the volume of such testimony, and at the same time furnished occasion for the prophets of the millennial era to make their voice heard in an effort to cry down the "alarmists," and convince people that what has occurred only indicates the speedy solution of the difficult problems which have so long occasioned distress and perplexity. Notice the following from the *Christian at Work*, a leading New York journal, in its issue of April 8:—

"We cannot forbear one utterance here,—that there is no occasion for a panic of feeling over this matter of the strikes. We are in the midst of no dangerous crisis—nothing of the kind; and we cannot but deprecate the sounding of such a war-cry. The temper of the public was never calmer—especially never was that part of the public who have been put to so great inconvenience by the strikes more patient than now. The churches in this land do not exist to no purpose, and the ministers have not preached Christ all these years to no purpose; and this is not a Christian nation to be upset in a moment by such phenomena as we have witnessed the past few weeks. The cry that goes up is one for more wages, but it is not the cry of starvation, much less of hunger, especially now when breadstuffs are cheaper than ever before. So let us all possess our souls in security, and not seek to get up a scare where no cause for it exists, save in the wild conceptions of some overstrung imagination."

The closing words of this utterance, particularly, have a very familiar sound; and if here is not to be seen the spirit of the "peace and safety" cry of 2 Thess. 5:3, then it is difficult to understand in what form, and on what kind of occasion, that cry is to be sounded. But compare this with the following extract from a sermon by the Rev. C. A. Blanchard, delivered May 23 in the Chicago Avenue church, Chicago:—

"Masked batteries are more dangerous than those which are in sight, and against which provision can be made. The most hopeless sign of the times to-day is that the real cause of the unrest which is everywhere evident, seems so unknown. There was never a time when the increase of wealth was so rapid as now. There was never a time when it was so widely diffused. There was never a time when the poor man could secure so comfortable a home and rise so soon to competence as to-day. Yet it is doubtful if there was ever an age when discontent, anger, envy, and hate were so universal. What is the reason for this singular phenomenon? Why do not men save more when they earn more? Why are they not better satisfied when they are better situated? Why does the age seem reeling and rocking like a ship in a storm, in the midst of the abundant gifts of nature?"

Again the same paper, in its issue of May 6 speaks as follows:—

"Not, as some foolish papers have insisted, are we hastening to crises and perturbation; but we are hastening to a solution of our labor difficulties; we are already pretty well down the rapids, and shall soon be in still water. Then labor will flourish, and employers will thrive; then the iron horse will snort along his road, and busy employes will find continual and profitable employment; then strikes and boycotts will have become things of the past—the Irons' will have stumbled into their own quagmires, and the Powderlys will find their occupation gone; they will not have to counsel moderation, because the days of violence and boycotting will be over."

These remarkable statements, given with such a tone of assurance, and at a time which looks back only upon a long period of troublous times, both in the labor world and elsewhere, would leave one to infer that the *Christian at Work* is possessed of something little short of the power of prophecy; it evidently has some new and superior method of determining coming events to those of the days of

Patrick Henry, who knew of "no way to judge the future but by the past," and who would not, therefore, have been able to predict this sudden and complete cessation of the political maelstrom. But few, however, of those who have made themselves heard on this subject, have ventured to take positions of such confidence as this, while not a few have given equally positive testimony of an opposite nature. Notice the following pointed words from Rev. W. N. Burr, in the *Illustrated Christian Weekly*, a paper which we have never observed to be particularly entitled to the designation of "foolish" :—

"If ever there has been a time in the history of the world when the condition of affairs called for serious thought, earnest work, and devout, prayerful living, that time is now. Not in this country only, but in lands across the sea; and not in foreign lands alone, but in our own midst as well, a restless, threatening spirit of dissension and destruction is at work; and to what greater demonstration of disaster it may be leading, the mind of man cannot foresee. It is a time for individuals, as well as for nations, to stop and think. As the editor of the *Christian Advocate* has recently put it: 'The citizen who can consider the relations of capital and labor as exhibited in the strikes which are now occurring all through the land, without seriousness approaching to awe, is himself a dangerous sign of the times.'"

The Rev. Joseph Cook, the great Boston lecturer, who may be supposed to possess some mature judgment and power of discernment, delivered a lecture in Chicago Sunday, May 16, an extract from which, as reported in the *Inter Ocean*, is as follows :—

"The Rev. Joseph Cook lectured last evening in the First Congregational church, to a large audience, his subject being 'Law and Labor.' He said the labor problem was a serious one, and would continue to grow rapidly in importance. Up to the present time an abundance of free land has given the surplus population room to spread, and has prevented the crowding of cities and the misery consequent thereto. As the public domain has nearly all been absorbed, this condition of things cannot last much longer. In a few years all the land will be gone, and then will be seen more misery among the laboring classes of the country than has ever been dreamed of. When the center of population has crossed the Mississippi, half of our people will be in the cities and large towns. Now but one fifth of the population reside in such cities and towns.

"The danger to the Republic lies chiefly in the centers of population. There is to be found the worst government. It is not a difficult task to govern farmers. Labor organizations and organizations of capitalists will continue. Politicians, poltroons, and anarchists will make use of those societies to wreck the public, if by so doing they can further their own ends. We should beware of the superficial judgment that thinks there is not going to be much of a shower. The labor troubles of 1877 and later years were but scattering rain drops from scudding clouds compared with the storm that is brewing."

Let the *Christian at Work* and other papers who have, no doubt, long looked upon S. D. Adventists as fanatics, seeking to get up a needless scare, now set down the Rev. Joseph Cook in their catalogue of "alarmists." It must be admitted that we are in good company, and a company which can boast of more than one distinguished name. A sermon, also delivered in Chicago the same day, by the noted lecturer Prof. David Swing, brings to view some facts of profound interest upon this question, an extract from which may serve as a fitting close to the testimony thus far given :—

"Many of the most recent data regarding labor, money, population, and religion, are astonishing: some astonishing in their fair promise, some astonishing in their mystery. When we read in a recent article by George Smith, of London, that the population of our globe has doubled in the last hundred years, we are led to face a great mystery of the morrow. That the human family should

have passed in one century from six hundred million to twelve hundred million is a statement which may make us wonder what will be the philosophy, the ways and means of life, in far-off years to come. The checking of the old epidemics, the displacing of famines by a more scientific agriculture, the better care of health, the increase of food, have abated the old ways of destruction, and made one century multiply by two its former sum total of human souls. Europe, including Russia, has passed from one hundred and forty-five million to four hundred and twenty million. India, under English wisdom and protection, has run forward with great rapidity, and thus there are visible upon earth five or six hundred million more human beings than were here when our nation began its existence. Although this army is comparatively well handled, yet the scene, all in all, is full of interest and solicitude. If Xerxes, when he saw his host, a million strong, moving onward like a living flood, shed tears, much more might we stand awe-stricken in presence of this almost numberless multitude which has swarmed up out of the last three generations. The questions, to what end they are marching; to what ideas of labor, of happiness, of morals, of religion, this phalanx moves along, are numerous enough to solemnize every heart."

Such are a few of the statements of a few of the prominent thinkers who have given their attention to these things, and which furnish ample evidence that we are not alone in looking for troublous times in the future. While there is doubtless in many places a great deal of what may justly be termed fanaticism upon this subject, the testimony given above is from men to whose opinions all are compelled to pay deference, and whose statements cannot be lightly set aside. And it would seem that any one who is not determined to believe otherwise, must acknowledge that the evidence of present facts points only in one direction. The strikes, boycotts, and outbreaks, generally speaking, have ended, and they have ended in failure for the working-men. Thus the causes of the agitation, whatever they may have been, are still unremoved. No one claims that they have been removed. And the person who from evidences of the present hour can deduce the near approach of an era of peace and prosperity, must draw his conclusions from some other source than his own reason or the testimony of history. L. A. S.

THE SUNDAY MOVEMENT.

ON Sunday, May 23, the ministers of this place (Mattoon, Ill.) held a mass-meeting in the park, the object of which was to secure a better observance of the Sabbath (Sunday). They eulogized largely on the fact that man needs a day of rest; also that all the great nations of earth have kept a Sabbath. The French Revolution was referred to as a consequence of violating the Sabbath. They then tried to convey the idea that the same would be true of our own Government unless a better observance of the Sabbath (Sunday) was secured. One speaker said that we had cholera, diphtheria, scarlet fever, etc., among us, as a result of Sabbath-breaking. They also showed pledges, ranging from one hundred and eighty-five to three hundred, obtained from members of their churches, pledging themselves to faithfully observe the Sabbath (Sunday).

One statement that I particularly noticed, was that made in reference to the number of ballots each said he could control. Two ministers stated that they could control *three hundred ballots each*; and one said that he could control *seven hundred*.

When we look at these statements, and see what they can do in a town of only about seven thousand inhabitants, shall we not conclude that we are near the time when the "image to the beast" will be made, that will deprive all of the right to either "buy or sell, save he that had the mark, or the name of the beast, or the number of his name"? Rev. 13:17. What is true here is

true elsewhere. The men who agitate it are determined men, certain of victory. That which in prophecy years ago had to be laid hold upon by faith, is now tangible, visible to all. How thankful we should be for the light of prophecy, that we may prepare for those things that are coming on the earth, and be able to stand before the Son of man. GEORGE THOMPSON.

Our Tract Societies.

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

EVERY-DAY WORK.

GREAT deeds are trumpeted; loud bells are rung,
And men turn round to see
The high peaks echo to the pæans sung
O'er some great victory.
And yet, great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "golden fleece"
Lures him to face the gale?
There's work enough; why idly, then, delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain's brow
With foam and flash and roar;
Anon, its strength is spent—where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

—Sel.

ILLINOIS TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	392
" reports returned.....	156
" members added.....	16
" " dismissed.....	1
" letters written.....	509
" missionary visits.....	665
" Signs taken in clubs.....	136
" subscriptions obtained.....	297
" pp. tracts and pamphlets distributed...	100,326
" periodicals distributed.....	4,577

Received on membership and donations, \$68.54; on sales, \$1,119.32; on periodicals, \$328.81; on missions and other funds, \$415.47. L. S. CAMPBELL, Sec.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	210
" reports returned.....	130
" members added.....	38
" " dismissed.....	3
" missionary visits.....	586
" letters written.....	208
" Bible readings held.....	4
" Signs taken in clubs.....	22
" subscriptions obtained.....	79
" pp. of tracts and pamphlets distributed,	120,133
" periodicals distributed.....	2,211

Received on membership and donations, \$54.67; on book sales, \$382.37; on periodicals, \$160.31; on other funds, \$452.25. CLARA E. LOW, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	464
" reports returned.....	164
" missionary visits.....	2,089
" letters written.....	366
" Bible readings held.....	194
" yearly subscriptions obtained.....	84
" short-term subscriptions obtained....	237
" pp. tracts and pamphlets distributed..	180,568
" periodicals distributed.....	5,262

Received on membership and donations, \$86.74; on sales, \$454.62; on periodicals, \$508.05; on Australian mission, \$33; on European mission, \$53.94; on English mission, \$59; on Scandinavian mission, \$28; on twenty-thousand-dollar fund, \$376. M. MAY TAYLOR, Sec.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 8, 1886.

URIAH SMITH, - - - - - EDITOR.
J. H. WAGGONER, } - - - - - CORRESPONDING EDITORS.
GEO. I. BUTLER, }

DENVER, COLORADO.

We reached this place on the morning of May 27, and found the workers' meeting in full progress. The mission in this city is for the time being moved to the location which will be occupied by the camp-meeting, beginning on Wednesday next, at the corner of Champa and Thirty-first Sts. The large pavilion, 50x110 feet, and thirteen small tents are already erected. The meeting will not be a large one as compared with some, as the entire number of S. D. Adventists in the State does not yet reach three hundred. But the laborers are none the less earnest to press the work forward, and none the less confident that the Lord has many jewels in this State who are to be searched out and made ready for the heavenly basket.

Bro. Ostrander, who has had the oversight of the work here for some two years, reports favorable openings, an ear to hear, and a good prospect for the future, in many places. Quite a number of precious souls have already been reached in this city by the workers in the mission here. There is a steady growth in the cause throughout the State. The tithe in the Conference will reach, the present year, some \$2,200. Neither the Conference nor the Tract Society is owing anything; and there will be funds enough to settle in full for all ministerial labor. This is a good showing, and one of the best evidences that could be given that the work is in a healthy condition.

Meetings have been held every evening in the large tent, since Wednesday last, with quite fair audiences. Much larger congregations are expected during the camp-meeting, as the city is said to have nearly sixty thousand inhabitants, and many have become interested by the work already bestowed here. Two services were held on the Sabbath. Eld. J. D. Pegg, of Iowa, who has been laboring in this State since February last, has spoken three times. Eld. D. M. Canright and the writer have also spoken three times each. Sabbath a slight shower passed over the camp, the first rain that has been seen here in thirty-two days; but more rain may be expected soon, as it is said that the principal rain-fall, which averages some fifteen inches, occurs between the first of June and the middle of July. Vegetation during the dry season is dependent on the water-courses and irrigation. In this city, streams of water are kept running on each side of the principal streets, and along these channels trees are planted, kept ever green and fresh by this artificial moisture. The water is brought from the Platte River at a point where it issues from a canon in the mountains fifty miles distant. By this means beautiful shade trees line the streets, and the gardens, lawns, and flowers of the more pretentious mansions are as beautiful as can be found upon the continent.

A large congregation was present at the meeting Sunday evening. Good order is observed, and good attention is given to the word spoken. There is a friendly feeling on the part of the people, which is evinced by many favors which our brethren have received. The papers grant liberal space for reports of the meeting. And so we trust the occasion will be one of profit and success.

THE NORTH PACIFIC CAMP-MEETING.

This meeting is now past, and is considered by all a real success. The camp was pitched in East Portland, a city of some five thousand inhabitants, on the east side of the Willamette River, while the main city, on the other side of the river, numbers perhaps five times as many. The camp was located on open ground, in a quiet but central part of the city; so it was easily accessible from all directions. It was laid out in good shape, the main pavilion fronting the street, consisting of an oblong tent, fifty by seventy feet, with a sixty-foot tent joined at the rear, which made it capable of accommodating a large number of people. This was adorned with ever-

greens, banners, etc., and presented a neat appearance. The seats were comfortable. They had also a forty-foot tent for special meetings, early morning meetings, etc. In all, there were forty-three tents. The Sabbath-school, Sabbath morning, numbered two hundred and sixty members. We had a good attendance of the citizens of the place every evening of the meeting, much better than is usually secured on this coast. Many of these seemed deeply interested. The meetings throughout were good, and the preaching, which was close and practical, was well received, and seemed to deeply affect the minds of many.

Our revival services on Sabbath and Monday were profitable occasions. Some seventy-five came forward for prayers on Sabbath afternoon, and nearly as many on Monday. Twenty-one were baptized in the Willamette River. The Conference seemed to us to be in a healthy and growing condition. The number of members when Bro. Boyd entered upon his labors there, about four years ago, was one hundred and twenty-three. During the trials of the past few years, perhaps twenty-five of these have dropped out; the number of members is now two hundred and eighty-five. The tithing this year is some five or six hundred dollars higher than ever before, reaching over two thousand dollars, though the times have been hard, and money very scarce. The people seemed to feel very poor.

Pledges were taken at the meeting, to the amount of about two thousand dollars for the Tract Society and Conference work, and some five or six hundred for the general interests of the cause, though we did not make any public appeal in behalf of the latter. The Conference and Tract Society are not badly in debt, and everything seems to be favorable for a large addition of members in the future. They expect to have three tent companies this season. There were five who received ministerial license, and eight, colporter's license, while quite a number go out as canvassers.

We were glad to form many new and agreeable acquaintances; and there seemed to be a good spirit of union throughout the Conference. We heard no criticising or complaining while we were there. Eld. E. R. Jones and Prof. Brownsberger were with us to assist in the labors of the meeting. Their efforts were well received. We labored here especially to strengthen a feeling of love and union between this Conference and its sister, the California Conference, feeling that their interests were identical, and that they should patronize the Healdsburg college and the Signs office, and help carry the burdens of the Pacific Coast. We shall ever look upon this meeting with feelings of interest and pleasure, and we expect an encouraging growth from this time onward in this field.

We are now just about to begin the camp-meeting at Walla Walla, W. T. A goodly number are already on the ground, and preparations for a successful meeting are being made. We shall soon return to our eastern field of labor.

G. I. B.

A LITTLE COMMON SENSE IN COMMON THINGS.

If there is anybody who needs to be well balanced with common sense, it is those who act the part of reformers. They present doctrines which are strange to many, things which are not thought to be consistent by the masses of the people. These create prejudice, provoke many invidious remarks, and inevitably bring unpopularity upon themselves. If, in addition to this, their sentiments are extreme on any point, and their course is not sanctioned by good judgment, it adds still more to the difficulty. We, as a people, claim to be health reformers; and we cannot doubt but that God has given us special light on this subject, which has been of great benefit to us. We personally believe, as firmly as any one, that this light should be regarded, and that we should conscientiously endeavor to preserve our health and strength to the very best of our ability, so that we may labor more effectually than we could if our health was broken down by wrong habits of living. But if there is any subject that requires common sense, it is this one.

Health reform is all right; but health deform is as great an injury as are those practices which we condemn in the masses of the people. We verily believe that not a few of those who have called themselves "health reformers" have injured themselves, and some have gone to their graves, because of extreme views on this subject. We thank God from

the very depth of our heart for the light he has given to us as a people through the "Testimonies" of Sr. White; and we believe it has been a great benefit, and that when we take a consistent view of their teachings, we shall find them to be in perfect harmony with right reason and our best interests physically, mentally, morally, and spiritually. But we need good sense and judgment to understand them as well as to understand the Bible. As valuable as we consider the Bible, and as necessary as we view its teachings to our salvation, yet it is evident that many fanatics, by taking distorted views of its teachings, have injured themselves, and disgraced the cause of Christ. Judgment and common sense were given to man before the Bible was given, and are as much required in understanding it as they are in understanding any other book or subject. There are many passages where, if we did not possess intelligent judgment and common sense, we might fall into various errors. The Scripture says: "Take no thought for the morrow." If men should undertake to practice this as some simple-minded persons might understand it, it would probably lead them into many difficulties in their business relations, and in providing for their wants. The same principle holds good in regard to the "Testimonies." When persons take a testimony which was given to shed light on some special case, where the person had a peculiar disease or vicious habits, where special instruction was given to change his course, and try to apply it to anything and everything, they will have an illustration of the same difficulty in principle. If people will take the general teachings of the whole, properly and sensibly, compare them with the instruction and example of the one through whom the Lord has spoken to us to guide us in matters of diet, they will not get far from a reasonable and sensible position. The God of nature has made provision in abundance for all the reasonable requirements of man physically.

There are many varieties of food provided by God, and sanctioned by the Scriptures and the "Testimonies," which are conducive to health, and ample to sustain all of nature's requirements. God made these to be used; and when we undertake to narrow down our dietary to a very few things, and insist that everybody must live on these circumscribed rations, we are not doing justice to ourselves, nor following the dictates of good sense.

If we had not seen evidences sufficient to show that many people have been injured, and some valuable persons lost to the cause of God by death, because of a lack of proper nutriment, something that they could relish, we would not say a word on this subject; but we think we know what we are talking about. We are coming to a point in our work where we need good judgment in this matter. We are establishing our city missions, here and there, having camp-meetings in every part of the world, holding tent meetings in every Conference, etc. People go out from their homes to places where they cannot secure the things that they would have if living with their families; and as funds are close, sometimes we go to excess in economy, and think we are glorifying God by putting his workers upon a very spare diet. This, of course, to a reasonable extent, is proper; yet there are evils that are liable to grow out of this idea. In our city missions, for instance, we have persons that are taken from their homes, where they formed their habits of living, who have been accustomed to have a good variety of food, prepared by those with whose cooking they are familiar. These are placed under other circumstances, where the forms of cooking vary, where special economy is used, and a somewhat poverty-stricken diet is provided for their sustenance. For a time they go on, and seem to get along quite well; but after awhile they become weak and languid, have but little appetite, and lose a relish for their food; or their appetite becomes abnormal, and they take large quantities of the diet provided, which in either case results in dyspepsia, often of the worst form. They work on until perhaps their health becomes permanently impaired. They look thin and pale, and have but little vigor. Such are doing injustice to themselves, and we know of some instances where great injury has been the result of such a course. Persons become invalids, and perhaps never recover, and in some instances they go into the grave prematurely, some doubtless supposing that the providence of God has interfered, and removed them; but we believe such are martyrs to a poverty-stricken diet. We fail to see economy or good sense in any such a course, and we believe

that the managers of our missions should guard against this fault, and see that their workers, who are laboring in a capacity which requires energy and strength, physically and mentally, live in such a way as to have those things which are really needed.

We see something of the same practice at our camp-meetings. The brethren who keep the boarding tents are anxious to have the expenses of the camp-meeting as light as possible. They charge what they consider to be a small price, and present a bill of fare which is somewhat pinching and niggardly. They reason that the people have come to serve the Lord, and should be careful not to overeat, lest their faculties become stupified, and they thereby not receive the spiritual benefits that they should; and they also especially desire to make a good showing in the cash results of the management of the stand. This works comparatively well, perhaps, for those who thus spend only a few days once a year. If they should fast some, and eat sparingly, it might not injure them for the limited time they are there, as they come fresh from their farms and workshops, where they have been toiling hard, have a good appetite, which leads them to eat heartily, while they have comparatively little exercise on the camp ground; but even then, we believe that our brethren who receive money for their meals, should provide a reasonable and fair compensation in the way of food, and that they have no business to cheat those who pay a fair price for a meal, by giving them a poor, meager bill of fare in return.

But there is another class of persons with whom we can personally sympathize, and these are the laborers who are required to go from camp-meeting to camp-meeting, throughout the whole tent season. Camp-meeting labor, we personally know, is the most exhausting kind of work that falls to the lot of a minister. Let a person spend from four to five months every year in this way, year after year, and he will know that we speak the truth. They are broken up in their habits, often having poor accommodations, and are expected to attend meetings almost constantly, from half past five in the morning until half past nine at night; to grapple with every perplexity that comes up during the experience of the year in each State Conference; to meet all the hard and knotty questions that any one may see fit to bring in, and to give advice; to preach earnest and stirring discourses, besides having much writing and other perplexing work to attend to, which draws heavily upon the nervous energies at every meeting. Then packing the tent in hot haste, rushing off on the cars, riding day and night, oftentimes being broken of sleep, and coming to another meeting to encounter the same program that was left a day or two before; and it is expected, of course, that these persons will be always cheerful, pleasant, and agreeable; always fresh to enter every call of duty, showing much of the spirit of self-sacrifice and affectionate tenderness that a representative of Jesus Christ should. All this is right enough; but we respectfully suggest that to put a person for four or five months at a stretch on a very stinted diet of extreme health reform, is not conducive to the most favorable results, when we consider the constant nervous drain upon one's health and vigor. Those who attend a camp-meeting may stand this for five or six days comparatively well; but four or five months of such experience is rather tough. Nervous exhaustion and broken rest sometimes leave one with a rather poor appetite; and to sit down to a table with pale, half-cooked beans, a few mashed potatoes, gotten up without much taste, some bread, and a little dried-apple sauce or dried peaches, sometimes does not attract one's appetite very vigorously under such circumstances. There may be a fair variety of food, but poor cooks do not always make it the most palatable.

Our excellent Conference presidents send in the most urgent appeals for this and that laborer to come and help them lift their load, and give them a good start for the coming year. We are all exceedingly glad to receive such invitations, and prize them very highly; but we would respectfully suggest, in return, that these good brethren provide the laborers that come with something they can relish, to give them some physical power for the heavy burdens which they expect them to bear. We would not be understood by this to be asking for holocausts of meat, or rich cakes, or pies that are unhealthful, but a reasonable variety of palatable food, and the fruits and vegetables of the season in fair abundance, will be gratefully appreciated by the corps of labor-

ers who are overworked, and pressed with many cares and perplexities. Some little painstaking to make their life somewhere near as comfortable as it would be if they could be at their homes, would also be greatly prized. We have known some of our laborers to faint away in the desk or tent, being so ill that they were unfitted for the duties of the occasion; and many times experiences occur where persons hardly feel strength to stand up in the desk to speak as they are expected to do. We know what we are talking about. Many good souls do not realize the experiences of this kind of labor. We ask them to put on their thinking-caps, and see how they would like the same kind of work in return. Many of our brethren think they can hardly stand it to go through one camp-meeting, while they simply have to go and sit on the benches, and listen to others. Possibly if they had to do some of the talking, and meet some of the perplexities which come, for eight or ten years at a stretch, they might be able to see the other side of the question. We speak to wise men. Consider what we say.

We have made it a principle, personally, never to complain or find fault, and to try always to feel pleasant and good-natured; but we realize that the class of talents that our brethren wish at our meetings, have bodily wants which need consideration. The Scripture says: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The apostle that quotes it, implies that God's ministers should have as much regard as the oxen. We speak in behalf of our laborers who will not speak in behalf of themselves.

G. I. B.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 6.

WHERE THE SAINTS SHALL REIGN DURING THAT PERIOD.

In order to get correct views of the millennial reign, it is necessary to understand *where* the saints shall reign. It will not do to found a doctrine of so great importance merely on supposition. In this, as in all other points of faith, we must have a plain "thus saith the Lord." But Rev. 20, where the reign of the saints is especially spoken of, does not intimate in the least that the saints are on the earth during the thousand years. It is not till the thousand years are expired that the camp of the saints and the beloved city, the New Jerusalem, are found upon the earth. Rev. 20:7-9. The Scriptures testify plainly that the saints at the coming of Christ are taken away from the earth, and go home with the Lord to the heavenly city, to enjoy the inheritance reserved in heaven for them. 1 Pet. 1:4. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. It is not the good pleasure of the Lord that his children, when their loved ones are fallen asleep, should sorrow as others who have no hope. The blessed hope wherewith he comforts them is the appearing of the Lord. And he gives unto them the gracious promise that they shall be caught up together in the clouds, to meet the Lord in the air when he comes.

On the earth will be trouble and distress, desolation and darkness. Zeph. 1:15. The vials of the wrath of God are poured out upon the earth, and men blaspheme God. Rev. 16:1, 21. The tribes of the earth mourn in distress and pain when they see the Son of man coming in the clouds of heaven with power and great glory. Matt. 24:30. The day of the Lord will come as a snare on all them that dwell on the face of the whole earth. Luke 21:35. Then there will be a time of trouble such as the earth has never before seen (Dan. 12:1); and sinners in Zion will cry with terror: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:14.

Then shall the people of God see the King in his beauty. Isa. 33:17. Those who are written in the book of life shall be delivered. Dan. 12:1. They watch and pray always; therefore they shall be accounted worthy to escape all these things, and to stand before the Son of man. Luke 21:36. They shall only behold with their eyes, and see the reward of the wicked; but no plague shall come nigh unto

them. Ps. 91:8, 10. The curse shall devour the earth so that the earth will be utterly broken down. Isa. 24:6, 19. The sea will be turned into blood, and the myriads of living beings that people the sea will die, thus causing the air to be filled with pestilence. Rev. 16:3. In that day the slain of the Lord shall lie from one end of the earth to the other, and there will be none left to lament or to bury them. Jer. 25:33.

But from all this distress the people of God will be caught away to meet the Lord in the air when he comes, and then shall they ever be with the Lord. The ungodly cannot get away from the earth. They have despised the warning message of the Lord, and must perish in their unbelief. But the Lord will gather his saints unto himself, that they may behold his face in righteousness. Ps. 50:5; 17:15. The Saviour testifies, also, that he will gather his elect: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. They shall not be scattered all over the earth to preach the gospel, but they shall be gathered to the Lord.

It has now become an interesting question *where* the saints go after they have been gathered to the Lord. Concerning this question, the word of God does not leave us in ignorance. The disciples desired to follow Jesus when he was going away, and to be with him where he was; but Jesus told them plainly that they could not follow him then, even if they would lay down their lives for his sake. John 13:33, 37. This brought sadness upon the disciples, but the Lord comforted them with these precious words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. These words cannot be misunderstood. Jesus will take his people home with him to the Father's house, the New Jerusalem. Heb. 11:10. His Father dwells in heaven. John 17:1. There the pure in heart shall see God. Matt. 5:8. And they shall be with Christ, and see the glory which he had with the Father before the world was. John 17:5, 24. They have a strong city, and the Lord will open the gates to them, that the righteous nation which keepeth the truth may enter in. Isa. 26:1, 2. Then the angels will sing: "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in." Ps. 24:7. And Jesus will present himself before the Father with all the redeemed, and say: "Behold I and the children which God hath given me." Heb. 2:13.

Then all the saints shall stand before the throne of God with the hundred and forty-four thousand, and sing joyful songs to the glory of God. Rev. 7:15; 14:1, 3. Should any one ask how we may know for certain that they are in heaven, we would answer that the throne of God is in heaven, and it is stated plainly that they are before his throne. But if more proof should be wanted, we may read Rev. 14:2, where the hundred and forty-four thousand are spoken of: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." The heaven here spoken of is the heaven where the throne of God is. (Compare verse 2 with verse 5.) The same happy company is presented in Rev. 15:2: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." The sea of glass here spoken of is in heaven. "And, behold, a throne was set in heaven, and one sat on the throne." "And before the throne there was a sea of glass like unto crystal." Rev. 4:2, 6. These saints are again spoken of in Rev. 19: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments." Verses 1, 2. "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice

of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth." Verses 4-6.

Those who deny that the saints at the time here spoken of are in heaven, throw away one of the plainest statements of the word of God. In verse 5 it is stated expressly that this company embraces all the servants of God, both great and small. In verse 2 it is seen that the time here spoken of is the time immediately succeeding the judgments of the great harlot; for the saints state that these now are brought upon her; but the judgments of the great city of Babylon are poured out under the seventh plague (Rev. 16:19), and while this plague is at work, causing every island to flee away and the mountains to fall, Christ is revealed. Rev. 16:20; 6:14. Then the ungodly try in vain to hide from the face of him that sitteth upon the throne.

When this song is heard in heaven before the throne of God, the Lord reigns, the kingdom of Satan is overthrown, the eternal kingdom has begun, and the saints of God reign with Christ. Hence this is the same as the millennial reign, which also may be seen by comparing Rev. 19:1-6 with Rev. 20:4. It is easily seen that the same persons are spoken of in both places; for they are the saints that have been slain for the witness of Jesus, and for the word of God, and they who would not worship the beast nor his image. These souls are the same as the dead in Christ and the living saints, who, all together, have part in the first resurrection. They reign and sit in judgment with Christ a thousand years. Then they begin to enjoy the inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. 1 Pet. 1:4. They obtain a better and an enduring substance in heaven (Heb. 10:34); they find those treasures which they have laid up for themselves in heaven (Matt. 6:20); and they can realize the full meaning of our Lord's promise to those who have suffered persecution for his sake—"Rejoice, and be exceeding glad: for great is your reward in heaven." Matt. 5:12. Thus Christ also promised the young man who came to him and asked what he should do to obtain eternal life, that if he would follow him, he should have treasure in heaven. Matt. 19:21.

These texts prove beyond all successful controversy, the great fact that for the saints there is reserved in heaven fullness of joy in the presence of God, and eternal pleasure at the right hand of Christ; and that they shall enjoy these during the millennial reign, or the first part of the eternal reign of glory.

Elijah was taken into heaven by a whirlwind. 2 Kings 2:11. Jesus was taken into heaven. Acts 1:11. And as surely as Jesus said to Simon Peter, "Whither I go, thou canst not follow me now," he also said, "but thou shalt follow me afterwards." John 13:36. And it is not only Peter who shall follow Jesus to the Father, whither he went (John 14:12), but all who have loved his glorious appearing. 2 Tim. 4:8. Then all the saints shall rejoice at the marriage supper of the Lamb. Rev. 19:9. They shall sit at table with Abraham, Isaac, and Jacob, as well as with Moses and Elias and all the prophets and apostles of the Lord, in the kingdom of God; and Jesus himself shall come forth and serve them. Matt. 8:11; Luke 12:37. J. G. MATTESON.

A WORD TO STATE HEALTH AND TEMPERANCE OFFICERS.

THE camp-meeting season is already well begun, and within the next four months nearly every State Conference will hold from one to four meetings, at which, taken all together, there will be a gathering of a very large proportion of the representative men and women of the denomination. It is important, in the interest of the health and temperance work, that there should be at each of these gatherings at least one or two spirited meetings devoted to this subject. Arrangements should be made in advance for some good speaker to deliver an address upon the subject. This may be usefully supplemented by a spirited experience meeting. These arrangements should be made by the president or secretary of the State Health and Temperance Association, who should also see that a regular annual meeting of the Association is held and the usual officers elected. In the different State treasuries there is quite an amount of money unexpended. This may be properly used in the purchase of health and temperance tracts, a supply of which may be on the ground at each camp-meeting, if ordered at once

by those who have in charge the sale of books and publications at the several meetings.

In some cases the Health and Temperance organization has been allowed to lapse, so that there is no active organization, and no persons who consider themselves responsible as officers. We appeal to the presidents of such Conferences to take an interest in this matter, and see that arrangements are made for meetings and addresses in the interest of this branch of the work. The usual plan is to attend to all other business first, and if there is any time left, to fill it by a meeting of this sort, if convenient. This is manifestly unfair, and would not be so, if there was a proper interest in the subject on the part of those who have the planning of the program of exercises at our camp-meetings. We do not mean to say that there is no interest in the subject; but if its real importance were properly appreciated, the subject would receive its due share of attention.

Let the State officers of every State in which a Health and Temperance organization exists, see that an appointment for the annual meeting is properly made in connection with the camp-meeting at which the other State meetings are to be held, and then see that proper arrangements are made for an interesting meeting; see the committee on program, and get an hour assigned for the health and temperance meeting. Have a number of good singers in readiness with stirring music, and one or more earnest and enthusiastic speakers.

The complaint has more than once been made that some of our leading brethren do not encourage this branch of the work. This fact has been noticeable almost from the first; but no attention should be paid to this. It is not to be supposed that all will carry just the same burden. Some are most interested in one branch of the work, and others in another branch. There are very few men who have sufficient breadth of character or of education to be equally competent and equally interested in all branches of so great a work as that in which we are engaged. We must not feel any hardness toward those who do not give us a cordial support, and must not regard them as enemies of the health and temperance work, simply because they are so overtaxed with perplexing cares in other departments that they are almost of necessity lukewarm in regard to this. The proper course to pursue is just to go right ahead, get ready to do something, and then kindly but earnestly and persistently urge the matter upon the proper persons until a time is assigned for doing it. Then be sure to make it a success.

If our Health and Temperance Societies accomplish nothing more than to secure at each camp-meeting due attention to this subject, including proper instruction and the circulation of health and temperance literature, this alone will amply repay the little labor required to keep the organization alive.

We would call attention to the new series of health and temperance tracts which have been prepared with great pains and at large expense. They are put up in neat packages of twenty-five each. They are all brief, pointed, and attractive. Each treats a single subject, which is illustrated by a new, original, and finely engraved cut upon the first page of the tract. Nearly a million and a half of these tracts were ordered in advance of publication. They are now ready, and will be supplied at very nearly the actual cost of paper and printing. A large number of these tracts can be used to excellent advantage at every camp-meeting, as well as at tent meetings, and all general gatherings. A list of the tracts with prices will be found elsewhere, or will be sent on application.

At every camp-meeting an excellent opportunity is afforded for canvassing for *Good Health*, and, by increasing its circulation, insuring the education of the people in matters pertaining to health. The general ignorance upon this subject is really startling, and is responsible for a good many scores of deaths among us every year, to say nothing of the loss of time and means, as well as the inconvenience and suffering resulting from unnecessary sickness. From fifty to one hundred subscriptions to *Good Health* ought to be obtained at every camp-meeting, and may be, if those who have charge of the canvassing work will take the trouble to secure a thorough canvass of the ground by one or two persons at the proper time.

In conclusion, I would earnestly appeal to all who are interested in this work, to take a more active and practical interest in the health and temperance branch of it. J. H. KELLOGG, Pres. A. H. & T. Ass'n.

Ministers' Department.

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

SUGGESTIONS TO MINISTERS.

HOW TO BEGIN PREACHING.

It is a matter of much solicitude to a young man who is thinking of entering the ministry, to know just how to begin. He has impressions of duty in that way; has a great desire to be a minister, but he does not know whether or not he can succeed. He has had no experience; it is all new business to him. He is fearful of making mistakes, or fears that he may fail, break down, or make some blunder. How, then, shall he begin, get a start, commence in his life work? Well, there are various ways, but the best way to begin is to go at it the first opportunity that offers; or if one does not offer, make one. Doubtless it is a good plan, where convenient, to go awhile with some good preacher, notice how he does, observe the order of his subjects, his manner of presenting them, etc., etc. Going as tent-master for one season is one way to begin. But none of these offer the real opportunity that he needs. The very best way to do is for two young men, alike inexperienced, to start out together. One can encourage the other, and where one is deficient, the other is strong. What one misses, the other sees. Then it is very hard work for one to go alone, any way; two should always go together where it is possible. Christ taught us this lesson in sending out his disciples two and two, and it has been found a wise plan by all laborers ever since.

There can be no patent plan suggested by which any one can become a minister, and by which success will be assured. No, the matter must be in the man himself, and experience alone can supply the wisdom he will need. The man must have a message from God, must be filled with it, and then have the ability to tell that message simply, plainly, and earnestly; that is about the whole of it.

SELECTING A PLACE.

About the first thing to be decided is, Where shall I go? There is a difference in places, of course; every one finds this. There are some general rules that may be useful in selecting a place. It would not be well to go where the people are all Catholics; or for an American to labor where people are mostly foreigners; or for a young man to go into a town where there is a theological seminary, or to a place where a course of lectures has recently been given. But, after all, not much can be told about this matter. It is much like fishing,—drop in your hook, and you will catch fish where you least expect it. My observation has been that it is just about so in selecting a place in which to labor. You can tell very little about it. I have seen a large interest unexpectedly raised up where we had not thought of making an effort, nor of holding a course of lectures; and what we considered the most desirable fields have often turned out to be the poorest. So do not spend much time nor means in searching to find a place in which to labor. Go into the first reasonable opening you can find.

But it is important, having selected a location, to obtain a central and respectable place in which to hold your meetings. If you have some out-of-the-way place, everything will be against you. It will be hard to advertise, and the best people will not come. When a tent is pitched away on the outskirts of a large town, the effort is nearly always a failure. So, to obtain some old, rickety building, away on some by-street, in a poor locality, would be to kill your meeting before it begins. If you cannot obtain a good, respectable, central place for your meeting, you had better consider that as an indication of Providence to stay away.

Having selected your place of meeting, whether a hall, church, or tent, spare no pains to make it just as clean, light, neat, and attractive as you reasonably can. I have often gone into a hall where meetings were being held, and found it dark, and dirty, and every way unattractive. The floor was not clean, there was dust on the seats, the stove was unpolished, the lamps were few and smoky, and everything was cheap and poor and uninviting. Respectable, first-class people will not long go to such a place; the very appearance of things is against the speaker. A little sand and soap and water, and scrubbing and cleaning

and arranging, will put a different aspect upon things. This must not be neglected. I believe it grieves the Spirit of God and the holy angels to be invited into such a looking place. If you have a tent, it should be kept trim, and taut, and orderly; everything should be arranged neatly. There should be plenty of lamps, and they should be kept scrupulously clean; every stick, and stoue, and all rubbish should be cleared away.

ADVERTISING.

The next thing is to advertise your meeting, and this is a very important point. Certainly people will not come unless they know about it, and they will not know about it unless you make a reasonable effort to let them know. This is a pushing, business, crowding age, everything is vying for attention; and the man who expects his meetings to advertise themselves, is not fit to hold meetings. He should energetically avail himself of every lawful means of advertising, that he may secure a good attendance.

Notice the several channels through which good advertising may be done: First, the school. If there is a school in session, go there, and personally ask the privilege of announcing your meeting. Do not leave it for the teacher to do; you can do it yourself ten times as well. The very fact of your being in the school, and being seen by the scholars, will impress it on their minds as an announcement from the teacher would not do. If there is a public meeting of any kind being held, go and announce it there. Your next way will be by means of bills. These are very cheap, and they should be freely used. They need not be large and expensive, but just little cheap dodgers will serve your purpose. They should be put into every house, every store and shop, and all public places. Do not trust this work to boys, but have reliable men do it. Get a notice into the paper, and after you have done all this, there will be scores of people who will not know a word about it. Remember that people do not stop to think of everything they hear, nor read everything they see; they are not dying for some place to go, nor eager to listen to every new-comer. If they hear about it, they will probably think it is some humbug that does not amount to much; therefore you must push this matter of advertising,—not be contented with doing it once, or twice, or thrice. My experience has been that nothing pays so well, nothing insures an audience so certainly, as a large amount of advertising. I would say that it would pay well to put a small bill into every house in the place three times a week, for the first two weeks at any rate. Name your subject on your bill,—what would not attract one would attract another,—and this, together with the fact of your going to the same house a half dozen times, may succeed in getting the people to attend when the first or second time would not.

Remember that it is an important point to secure an audience, and you can preach just as well to three hundred as you can to ten, and probably a great deal better. Besides, there is a mighty power in influence. If a family sees all their neighbors attending, a large crowd going, it will do about as much to convince them as your arguments will; but if scarcely any one goes, if everybody stays away but a little handful, those who do come will be very suspicious, afraid to acknowledge what seems plain to them; therefore, secure a large audience if you can. It is your duty to your God and the truth to do it. Many an effort has failed, not because the people might not have been reached, not because the preacher could not preach well enough, but because of a lack of energy to push things, and to get the people to attend. So, we say, advertise often, advertise widely, advertise in every possible channel, and keep on advertising. That is the way business men do, and they find that it pays; and you will find the same.

THE INFIDEL'S SERMON TO A PREACHER.

NEVER shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me: "Did I believe, as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the pathos I could summon. I would warn, and expostulate, and entreat my fellow men to turn unto Christ, and receive salvation at his hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*Peter Stryker.*

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. 126:3.

"AND AS YE GO, PREACH."

HAST thou no place to work within
The vineyard of the Lord?
Is there no spot in all the field
Where thou canst drop the word?

It may not be what thou wouldst choose;
Let God's choice rule thine own,
Its wisdom thou wilt own with joy
When life's short work is done.

Thy hand is weak, the soil is hard,
And Satan bars the way;
Ay, but One mightier far than he
Walks with thee day by day.

Ah! 'tis but little we can do.
God asks no mighty thing;
The strength to work, the grand results,
Are all his minist'ring.

—*Christian at Work.*

NORWAY.

LAURVIG.—Since reporting last, I have continued my labors at this place, with a steady interest. Some things of special interest have transpired during the lectures here, one of which I will mention: While preaching on the sanctuary and the first angel's message, stating that when the proper time should come the message would be sounded in spite of what the enemy would do to hinder, and relating that in Sweden, between the years 1840 and 1844, there were small children who proclaimed the coming of the Lord and the Judgment, a stranger in the congregation arose, and stated that he was a witness to just such things. He saw and heard small girls preach about the Judgment and the coming of the Lord. This had a telling effect upon my audience. We have met some opposition, yet it has only resulted in making the truth more plain and clear for those who are anxious to know the will of God.

Bro Oyen was with me a week while there was the most opposition, and Bro. Matteson came a week later. Their labors were greatly appreciated by the people. My wife has been with me a part of the time, assisting in singing and visiting. We have tried to labor to the best of our ability, both in public and private. Have held many Bible readings. The Lord has come very near to us. I think there are some over thirty who are keeping the Sabbath, and some new ones are beginning each week. We contemplate organizing a church here in the near future. The interest and attendance are such that it is thought best to remain here awhile, and we contemplate giving a new course of lectures. The hall used this winter we have now rented for a year. Since coming here in December, we have sold over one hundred dollars' worth of books and tracts, obtained fifty-five yearly subscriptions for the *Tidernes Tegn*, and seven for the *Sundhedsbladet*. Donations have amounted to \$38.30. I am of good courage in the Lord.

May 12.

E. G. OLSEN.

MISSOURI.

ROCKVILLE, BATES CO.—I came to this place May 13, and began meetings the night of the 15th, in a vacant store-room, which will seat over two hundred persons. The interest has steadily increased from the first, the average attendance through the past week being about one hundred, and last night the house was nearly full of interested listeners. I am receiving calls to visit from house to house, and quite a number seem anxious to hear upon the Sabbath and law questions, which I am now beginning to present.

J. W. WATT.

TEXAS.

CADDO MILLS, HUNT CO.—We are still at this place, and the interest remains good. We have spoken eighteen times, and are now in the midst of the Sabbath question. Three opposition sermons have been preached against us, but the interest, to all appearance, remains uninjured. Our congregations range from two hundred to six hundred. The people are very kind, and furnish us with more provisions than have been donated at any other place; also one dollar has been donated toward our expenses. Have sold reading matter to the amount of \$10.70, not including four Bibles, amounting to \$10.50. Only the Lord knows how many will be gathered from this place; but we have good grounds to hope for some. A few seem to be deeply interested. We desire the prayers of God's people that the work may go forward in spite of every opposition.

May 26.

J. M. HUGULEY.
W. T. DRUMMOND.

ILLINOIS.

CENTRALIA.—We pitched our tent in this place May 27, and commenced meetings the next evening. Although the first meetings were not very well attended, yet the last two evenings the tent has been full; and we hope, after having gained the ears of the people, to be able to awaken an interest. We have advertised very freely, having already had three bills printed, aggregating sixteen hundred copies. The privilege of reporting our meetings through the *Centralia Daily Sentinel* has also been granted us. For about a month, four of our Bible workers, two of whom have had some experience at the Chicago mission, have been laboring here to prepare the way. But at the same time, a tent meeting in the interest of the so-called "holiness" movement has been in progress, and we find that a prejudice has been created in the minds of the people against tent meetings. We hope to conduct our meetings in such a manner as to remove this prejudice. We look for success through God's blessing.

June 1.

A. O. TAIT.
F. D. STARR.

OHIO.

WALNUT GROVE.—Since the meeting at Marion, I have spent a few days with the church at this place. This company is very dear to me, as it was among them that Bro. W. H. Saxby and myself gained our first experience in tent labor. They have a membership of forty-five, and there is good reason to hope for a continued increase. In the providence of God, I was permitted to help them build a meeting-house; but the failure of several outside parties to pay their subscriptions, left us two hundred dollars in debt. At our last meeting the debt was provided for, and the house is now ready for dedication. They have the neatest S. D. A. meeting-house in Ohio. It is 28x40 ft., with 16 ft. posts. I pray for the success of this company, and for their ultimate triumph in Christ.

I now go to West Virginia to join Bro. Chaffee in tent labor.

May 31.

D. E. LINDSEY.

TOLEDO, BOWLING GREEN, AND PORTAGE RIVER.—After our State meeting at La Grange, I moved to Toledo, and fitted up our mission rooms. Held several Bible readings, which developed some interest. Found a few Sabbath-keepers in the city, and organized a Sabbath-school of seventeen members. We have already three sisters in the city who will give their time to Bible readings and canvassing, and we expect others to come soon and help them.

May 14-28 I labored with the Bowling Green and Portage River churches. At the latter place three more began to keep the Sabbath, and six were baptized. Special efforts were made to help the young Sabbath-keepers, and to encourage them to devote their talents to the Lord's work. In these two churches, precious talents are rusting from inaction. The meetings were a source of encouragement to all. I now go to Lockington, Shelby Co., to pitch my tent.

May 29.

E. H. GATES.

AMONG THE CHURCHES.—Since the State meeting, I have visited and held meetings at several points; namely, Greensburgh, Bloomfield, Cleveland, Camden, Marion, and Lima. Eld. Stone was with me at Greensburgh on the Sabbath. Our meetings were good. A business meeting was held, and proper steps were taken for the holding of church property. Trustees were elected. Their church is nearly finished. At Bloomfield I received donations of bedding, etc., for the Cleveland mission, and was reminded by the many articles bestowed, that some of the children of a Dorcas or a Cornelius lived somewhere in that section.

At Cleveland I spent several days. The workers at the mission were greatly cheered by the offerings, which were much needed. We were favored in securing at wholesale prices the needed articles to furnish the rooms. Some of the workers gave articles of jewelry, which were exchanged to good advantage for useful articles for the mission. We now have six workers there, with a good prospect before them.

I spent nearly one week visiting and holding meetings at Camden. There are some there almost persuaded to follow the Saviour in all things. We hope that they may soon move in the path of duty and obedience. At Lima there is a good interest to hear, through Bible readings. Some have been called away from the work here, but it will go forward with those that remain.

R. A. UNDERWOOD.

WEST MANSFIELD AND Mc DONALD.—April 27 to May 17 we labored at West Mansfield. Prejudice was very bitter, and the attendance was small; but the Lord blessed the word spoken to the encouragement of those who were trying to be faithful, and three new ones signed the covenant, two of whom became interested at the meetings held here last summer, but did not take a firm stand until recently. There are now, in all, eleven Sabbath-keepers here. We had intended to organize them into a church, but some were not ready. We hope, however, that an organization can be effected before our camp-meet-

ing this summer. Took one subscription for the REVIEW. All accept the "Testimonies," and intend to pay tithes. May the Lord bless them, and add to their number such as shall be saved.

Owing to the small outside attendance at West Mansfield, it was thought best that one of us should go before and commence a series of meetings at McDonald, for the strengthening of the church there. Consequently, meetings were begun May 6, and continued until May 30. We had the use of a school-house, which every evening was well filled by eager listeners. Three decided in favor of the truth, and united with the church, two of whom were baptized. Several others promised to keep all the commandments, and will doubtless soon unite with the church. Took one subscription for the REVIEW and two for the *S. S. Worker*. We leave for our respective fields of tent labor, with good courage in the Lord and a greater burden for the work.

May 31.

G. W. ANGLEBARGER.
O. J. MASON.

IOWA.

CROTON AND BRIGHTON.—May 15, 16, we held meetings at Croton, Lee Co., Iowa, which were well attended by the friends of the cause, and also by those not of our faith. There are nearly twenty Sabbath-keepers residing in and near this place. We could not organize a church here at this time, as we had hoped to do. It is desired that a Scandinavian minister should be present when this company are organized, as there are some who do not understand English very well. Two persons, heads of a family, manifested a desire to serve God and henceforth keep all his commandments. One yearly subscription was obtained for the REVIEW. J. S. Washburn was with me in these meetings, and assisted in the speaking.

May 22, 23, I held meetings with the church in Brighton, Washington Co. The effort made by the Conference the past winter, to revive the cause in this place, has brought a few honest ones to obey the truth, and we trust a few accessions will be made to the church as the result. There should be more meetings held, and more personal efforts made, in this place; and the ordinance of baptism should be administered in the near future. A few of the brethren and sisters were present from Mt. Pleasant and Salina. Their attendance added to the interest of the meeting.

C. A. WASHBURN.

HAMPTON, MONA, AND ALEXANDER.—We began holding Bible readings at Hampton last fall. A part of the time there have been four workers, but the greater part of the time only two. There had been two courses of lectures given here, and we had a great deal of prejudice to work against. Our workers have called at almost every house in town, and at about one fifth of them have succeeded in securing appointments for Bible readings. With some of them they only held one or two readings, but at other places they have kept them up for weeks, until they reached the law, Sabbath, mark of the beast, etc.

We have gained many friends, and nine have commenced to keep the Sabbath; others believe we have the truth, and are much interested. Up to date we have held about six hundred and fifty readings, and have sold and distributed considerable reading matter. We have had Sabbath meetings all winter. I have been laboring in other places a greater part of the time, so that I have spent but little time here. Since last fall I have sold over one hundred copies of the "Life of Christ" (Danish), fifteen copies of the "Great Controversy," sixteen of the "Marvel of Nations," and other books and tracts, amounting to about \$100; also obtained between twenty and thirty subscriptions for our periodicals. I spoke thirty-seven times, gave forty-five Bible readings, and held twenty-six other meetings. A brother who lives here has been of great help to us, using his influence in our favor, and furnishing us with a house free of charge.

At Mona, where I have worked some, there are a number of Scandinavians who have recently commenced the observance of the Sabbath, and not a few houses are open to us where souls wish to hear the truth. Last Sabbath my wife and I were at Alexander, where a brother lives who has been holding readings during the winter. As a result of his labor, about twelve or fifteen are now keeping the commandments of God, one of the number being the school-teacher. They meet every Sabbath for worship. The most of them expect to attend our camp-meeting. We are of good courage in the Lord.

May 27.

P. L. HOEN.

INDIANA.

HOMER.—I am now pitching the tent at Homer, Rush Co. We have a nice location, and the people are very friendly, and seem anxious to hear what we have to say. I look for Bro. Godsmark, in a few days, who is to labor with me this summer. My address for the next few weeks will be the above-named place.

M. G. HUFFMAN.

PATRICKSBURG, NORTHFIELD, AND JONESBORO.—Meetings were held three days with the Patrickburg church, which seemed to be blessed of the Lord. Four were baptized, and five united with the church. But, above all, a tender, forgiving, and loving spirit came in at the close of our meetings, which gave promise of a firmer bond of union among all the members. The outside attendance was encouraging. From Patrickburg I came to Northfield, where efforts were to be put forth for securing money or subscriptions for the erection of a church building, this company having lost their house of worship by fire. In company with Bro. Murphy I visited many homes and individuals. We were cordially received, and an encouraging amount of money was subscribed. The house of worship will be built next fall. Held several meetings, and baptized two who joined the church. I next visited Jonesboro, where meetings were held for nine days. The interest and attendance were good. One was baptized, who will join the Marion church; another, having been baptized, joined the Jonesboro church. Eld. Wm. Covert joined me here, and assisted in the meetings. The Walnut Creek church was merged into the Jonesboro church, and the prospects for a strong church at Jonesboro are good. We hope soon to see a new house of worship at this place.

A. W. BARTLETT.

AKRON, GILEAD, WOLF LAKE, AND LIGONIER.—I left home for Akron May 4. Bro. Marvin had preceded me, and held meetings over Sabbath and Sunday. I was glad, in company with Bro. M., again to be with those who had accepted the truth from our preaching. Here, where we were strangers a year ago, and our faith was unknown, we now have a neat, well-finished house of worship. From this place Bro. M. went to Sand Hill, while I went to Gilead. I spoke six times, to small congregations, except on Sunday night, when the attendance was good. The best of attention was paid to the word spoken. There is no church organization here, but a Sabbath-school of some thirty members is in a prosperous condition.

We went together to Wolf Lake, and held five evening meetings, besides Sabbath and Sunday. Here we found several much interested, and some keeping the Sabbath who have not yet united with the church. This church has a good field of labor right at home. If all the members would be faithful in what the Lord requires of them, several would soon be added to their numbers. We next went to Ligonier. Several members of this church are obeying the gospel commission by leaving their homes to teach the truth to others; some are in the ministry, others are in the Bible work, and several are canvassing. We remained here one week. On Friday Bro. M. went to Corunna. We celebrated the ordinances on Sabbath afternoon, as they were not celebrated at the time of the April quarterly meeting. It has not been my privilege for some time to be where more of a tender, melting spirit was manifested than on this occasion.

May 28.

JOHN W. COVERT.

NOBLESVILLE, RUSHVILLE, MUD LICK, NEW MARION.—Since our good State meeting I have labored at the above-named places. May 1, 2, I met with the brethren at Noblesville, and six meetings in all were held. The good Spirit of the Lord was with us, and we feel that some good was accomplished. Some attended the meetings who had become deeply interested through missionary efforts put forth by the brethren and sisters during the winter. I left them of good courage.

May 7-9, for the first time I visited the friends near Rushville. Here I found some who had been brought to see and accept the light of present truth through the efforts of Brn. Lane and Bartlett and others. The Lord wonderfully blessed here by his Holy Spirit, and through its influence prejudice gave way, and many were made friends to the truth. A Sabbath-school was organized, and the proper officers were elected. The school ordered a club of ten *Instructors*, with other necessary helps. Sunday, the 9th, a man and his wife were buried with their Lord by baptism, and arose, I trust, to walk in newness of life. Many were present to witness the solemn ordinance. It was remarked by one of influence, who had been very much prejudiced, that he felt to rejoice because of the meeting, as he knew it was leaving good impressions on the minds of the community. I left all of good courage, and they seemed to have a mind to do something to get the light before others. May God's blessing be with them. May 12-16, I held meetings at Mud Lick and Faulkner. I found the brethren and sisters at both these places still growing in grace, and willing and anxious to help do anything they could for the advancement of the truth. This is as it should be. Prejudice is giving way here also, and some are becoming favorable to the truth. Sunday, the 16th, hundreds gathered on the banks of Big Creek, to witness the burial of eight souls by baptism. I could but exclaim that truly this is a fit likeness of that which it is designed to commemorate; namely, the burial and resurrection of our blessed Lord. As the people separated, I felt under renewed obligations to praise God for what the truth has done here. Sunday night I preached to a crowded house.

May 21-23, I held meetings with the church at New

Marion. A little less than one year ago the people of this place did not know there was such a denomination as Seventh-day Adventists; but now, through the blessing of God, there is a company of Sabbath-keepers here who are rejoicing in the truth. They have a church house 26x38 ft., inclosed, covering a portion of the same ground over which our tent was pitched last summer. Sunday, May 23, two willing souls were baptized. May the Lord bless them. Thus my labors close in this part of the State for the present, and I now go to my new field of labor in Rush county, for the summer. As I look back upon the past year, I can but praise God for the many favors bestowed upon me, and the wonderful work he has wrought in this part of his vineyard. The way is now open by which a great work can be done in this part of the State, and I hope that ere long Eld. Covert can look after the wants of the cause here. The friends are anxious that he should visit them.

May 24.

M. G. HUFFMAN.

MARYLAND.

ARRIVED at Baltimore with my family April 13, since when most of my time has been spent in visiting scattered friends of the cause, and in selecting a place for our tent. Have been hindered considerably because of disappointment in the arrival of our goods. There are but few Sabbath-keepers in the State, and they can all be counted as belonging to the company of "lonely ones," there not being a sufficient number in any one place to organize a church. I think there are in Maryland not more than sixteen or eighteen in all (counting the children), who are keeping the Sabbath. I found three sisters in Woodsboro, Frederick Co., and a family living two miles from this point, who had been brought out through the efforts of Bro. Guilford. The sisters had become discouraged, and were not keeping the Sabbath, but were revived by our visit. They will now meet together on the Sabbath to hold religious services. Here we found the first opening for holding meetings, but, owing to circumstances, could stay but a short time.

I had visited Greensboro, Caroline Co., and decided to pitch the tent there before going to Woodsboro, and tent season was near at hand. Our meetings are now in progress, having commenced services in the tent Friday evening, May 21, with an audience of one hundred and twenty-five or more. The people seem to be a little shy of the "foreigners," as they call those from the North and West, but yet carry with them a welcome expression. We have been careful to advertise our meetings well by bills and notices in the paper. I was glad to get a notice in the paper of last week, of the rise and progress of the cause, in which the editor referred to our publishing houses, not only those in the United States, but those in foreign lands; also the Sanitarium, our present number of State Conferences, and the tons of reading matter sent from the offices, stating that we had made "fair progress in strength and influence." We hope this may yet have a good effect. He has agreed to give a synopsis of our sermons every week. I have rented a dwelling in Greensboro, with a large, beautiful lawn, which was the most convenient place for our tent, and so have pitched it there. We now have the only S. D. A. meeting house, and the first one ever put up, in Maryland. We have tried to make our grounds and tent as inviting as possible, and we can readily see that this has a good impression as the people enter the tent. We have held but three services, and cannot tell what will be the result, but hope for the best. Remember the cause in Maryland in prayer. Bro. D. C. Babcock, of Ohio, has come to assist in the work.

VICTOR THOMPSON.

KANSAS CAMP-MEETING.

OUR good camp-meeting is in the past. It was truly refreshing again to meet with our many friends, and enjoy the few days allotted to the special worship of God; and it is encouraging to know that God came very near, so near that all were refreshed with the dews of heaven. Heaven seemed nearer, if possible, than ever before. How it cheered our hearts to see manifested such a strong desire to speak for the Saviour that several were on the floor at once, waiting an opportunity to tell of their hopes and fears, and of the matchless charms of a Saviour's love!

We wish to speak a word about the servants of God sent by the General Conference to help us, Brn. Smith and Canright. The former, the most of our people had never had the pleasure of seeing. They had read the REVIEW, week after week, had become well acquainted with him by reading his articles, but it was a great pleasure to see him, and listen to his voice, having before studied the productions of his pen; and we hope we may have the privilege of seeing him again in Kansas. He has strengthened the cord of friendship that before bound him to our people.

Bro. Canright was with us years ago. Many of our people had seen him, but they were very anxious again to see him, and to listen to his words of instruction. All feel themselves better acquainted than be-

fore, and I am sure that articles from the pens of both these brethren will be read with a great deal more interest because of their presence at our late camp-meeting.

We were glad to see the pleasant face of Bro. Shultz, but cannot say much about his preaching, as it was all in the German language. But, judging from the eager attention, and the hearty responses that came from the German brethren, he gave them meat in due season. All together, we feel to praise God for our good camp-meeting. * *

KANSAS TENT COMPANIES.

TENT companies will start out in Kansas next week, nothing preventing, as follows: No. 1, laborers, Elds. John Gibbs and G. H. Rogers, will be pitched first at Chase, Rice Co.; No. 2, laborers, Elds. J. Lamont and L. D. Santee, at Chetopa, Labette Co.; No. 3, laborers, Elds. James Morrow, L. J. Rousseau, and C. B. Hughes, in the new part of the State. We hope the blessing of the Lord may attend these young men as they enter this new field. No. 4, laborers, Elds. Brock and Buxton, at Tecumseh, about fifteen miles from Topeka; No. 5, laborers, Eld. Will D. Curtis, with other helpers, at Topeka; No. 6, laborers, Elds. Barton and Page, at Altoona, Wilson Co.; No. 7, laborers, Eld. Hill and wife, with other helpers, at Hutchinson, Reno Co.; No. 8, laborers, Eld. Riley and wife, with other helpers. We never have sustained such a force as we are now starting out. Aside from these, we have quite a force to work among the churches, and at the additional camp-meetings, which we expect to hold this season. We wish to say to these tent companies, that we hope to hear from each company once a week. It will not take long to write a short letter. Give all the items of interest, and, in turn, we will try to give you all the good suggestions that we can. But it is very important that we hear from you often. May the Lord bless the laborers as they go out into the great harvest field. J. H. Cook.

TO S. D. ADVENTISTS IN OHIO AND WEST VIRGINIA.

DEAR BRETHREN AND SISTERS: We take this means of talking to you upon a subject which we trust is dearer, and of more interest, to you than all the charms and fascinating pleasures of a sinking world. To us is committed a message which is to test the loyalty, and settle the eternal destiny, of the present generation. At our late meeting at La Grange, instructions were given to workers, connected with precious seasons of consultation and a seeking for the heavenly anointing which we must all have to fit us to engage in the solemn and sacred trust of bearing the precious light to those in darkness. There never has been a time when the work seemed to enlarge as it has in the past few months. The present season we have about fifty who are devoting their entire time to the work. This is nearly double the number we have ever had in the past. But lest we become satisfied with this, let us look at a few facts, and then we will be better prepared to judge whether we are moving too hastily, or whether we are far behind the providence of God in our efforts to warn our neighbors and fellow citizens:—

1. Our Conference will have been organized in Ohio twenty-three years the 30th of this coming June.

2. We have thirty-four churches in Ohio, and two in West Virginia, with a membership, all told, of less than ten hundred and fifty.

3. In Ohio we have eighty-eight counties, with thirty-four churches. Quite a number of these churches are so small and scattered that it is almost impossible for them to have regular meetings; and in some cases their existence is but little more than a name. West Virginia has forty-four counties, with two churches and a few scattered Sabbath-keepers. In these two States we have some sixty or seventy cities, with a population of from ten thousand to sixty thousand each, besides four cities which have a population of from eighty thousand to three hundred and fifty thousand souls.

Think of the three and one half millions in Ohio alone (saying nothing of West Virginia), to whom God holds us responsible for the light of the last message. In half of the counties in Ohio, we have not one church, and only two in West Virginia; and scarcely anything has been done in our cities. Then look at the fast-fulfilling signs which signal the approaching storm. Its warning mutterings should arouse God's sentinels, and cause them to awake from their sleep. With a corps of forty or fifty workers, it gives us only about one person to every three counties in our Conference who is engaged either in canvassing, Bible work, or preaching. All can see that the number of laborers should be increased at once. But where are the laborers? and where is the means to support them? God is calling upon many of our young men and women to prepare themselves to work in his cause. All can and should lift unitedly in moving the car of truth. Just how far we should go in urging our brethren to leave their homes, families, and business occupations, to devote their entire energies to the work, when the means will not

support those now in the field, is a question of no little perplexity to the Conference committee. God has said that we *must* advance, and utilize all available talent. Trained workers must be developed in all branches of the cause. Something must be ventured in doing this. When we urge our brethren to leave their employment, and young sisters to leave the occupation of teaching schools, to engage in teaching the truth, we must look to our dear brethren and sisters to share in the sacrifice by standing by the work.

The present income from the tithes will come far short of meeting the expenses of those now in the field. Last year our tithe was a little over six thousand dollars. After paying a tithe of this to the General Conference, we have but little over five thousand dollars to divide among some forty or fifty laborers the present season. Unless our tithe is *greatly* increased this season, the work must be very much crippled, and the laborers kept from the field. Some of our noble brethren and sisters are doing their whole duty, but many are not. Our God has laid to our charge the sin of open "robbery"! Lev. 27: 30-32; Mal. 3: 6-10. Facts and figures show that many are guilty before God. Look at the following facts: Government officials estimate the general income of the entire population at over *seven billions of dollars*. This gives to every man, woman, and child in the United States, an annual income of a little more than \$140, or forty-four cents per day. We are a hard-working and industrious people, largely farmers, mechanics, and teachers; and although not many among us are wealthy, yet our people will certainly average with an intemperate, profligate nation when compared in this manner. But let us leave out all the children of Sabbath-keepers, except those who are actually members of churches among us, then place the income of the ten hundred and forty church members in the Conference at fifty cents per day, or three dollars per week, which we believe is lower than the actual average of their income. One tithe of this would annually bring *sixteen thousand two hundred and seventy-eight dollars* into the Lord's treasury in Ohio! which would be fifteen dollars and sixty-five cents for the average. Should we each work for the small sum of one dollar and fifty cents per week, or twenty-five cents per day, on the average, our tithe in this Conference would be *eight thousand one hundred and thirty-nine dollars*, which would be far above what it is now.

What shall we do, brethren? Shall we call in a part of the laborers already in the field, when the cause is in crying need of many more? Care has been taken, in the fear of God, in selecting those who have the cause at heart, and who will labor unselfishly. At our State meeting, instructions were given to the workers upon the subject of economy. We would have all feel that the means paid into the cause are sacred, and should be carefully handled. God says that the "seventh day is the Sabbath of the Lord." That time is sacred. It is not ours to use as we please. We must give an account to God for its use. So, "the tithe . . . is the Lord's: it is *holy unto the Lord*." Lev. 27: 30. The seventh day is sacred time, and belongs to God. The tenth of our income is sacred means, and *belongs to God*.

Hear the Lord's appeal to us: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?—In *tithes and offerings*." Mal. 3: 7, 8. We profess to keep the commandments of God. Why cleave to the fourth while we disregard the eighth? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. How can we hope for eternal life while we are guilty of robbery against God? Because of this sin, souls are being lost; and will not their blood be required at our hand? According to the above figures, *not less than ten thousand dollars* are kept back by "robbery" in our Conference. Think, brethren, of the number of laborers this means would send into the field. Then think of the souls who are perishing for the truth, and of the answer we must give at the bar of God for the means which have been kept back by fraud, which should have been used in sending laborers into the vast field before us. Will not these means "eat our flesh as it were fire" (James 5: 3) in the near future? All such gold and silver will be cankered witnesses against us in the day of God. Can the Saviour say to such, "I was an hungered and ye gave me meat"? Many of God's dear people are hungering and thirsting for the "meat in due season,"—the meat of present truth. Matt. 24: 45.

Now mark the language of a long-suffering God, who is being *robbed* by his people: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and *prove me* now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and *pour you out a blessing*, that there shall not be room enough to receive it." Mal. 3: 10. Have you ever tested that promise, brethren, by bringing *all* the tithes into God's store-house? Shall the subjects of Christ's kingdom be less devoted to their King than are sinful men to their earthly rulers? King Cyrus once said: "The chests I keep my riches in are the hearts and affections of my subjects." No call for men or means he ever made, but there

came an immediate response in abundance. Shall our hearts and affections be less moved by the call of a gracious God?

"Well," says one, "the calls keep coming to give to the cause. I am weary of giving." Are you? Then let us ask, Are you weary of receiving from God's beneficent hand? Not until he ceases to bless you will you cease to be under bonds to return to him the portion he claims. He blesses you that it may be in your power to bless others. When you are weary of receiving, then you may say, I am weary of so many calls to give. God reserves to himself a portion of all that we receive. When this is returned to him, the remaining portion is blessed: but when it is withheld, the whole is sooner or later cursed. God's claim is first; every other, secondary."—*Testimony*, No. 31, p. 146. "Behold, I set before you this day a blessing and a curse. A *blessing*, if ye obey the commandments of the Lord your God, . . . and a *curse*, if ye will not obey the commandments of the Lord your God." Deut. 11: 26-28.

Tithing all our income is a tangible recognition of God's real ownership of our substance, and his blessing follows such a recognition. It is the Almighty who says: "Them that honor me I will honor." "Honor the Lord with thy substance, and *with the first-fruits of all thine increase*: so shall thy barns be filled with plenty." Just as certain as God lives, and as his throne exists, his promise is pledged that he who recognizes God's ownership by paying the honest tithe, shall be more prosperous in temporal blessings than if he robbed God. Thousands have proved God's promise in this by actual experience. "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 24, 25. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the *same measure* that ye mete withal it shall be measured to you again." Luke 6: 38. "For God loveth a cheerful giver. And God is able to make all grace [the word "grace" here refers to temporal blessings] abound toward you: that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9: 7, 8. If we bring all the tithes into the store-house, God has said: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, *saith the Lord of hosts*." Mal. 3: 10, 11.

These promises of God will not fail. They are immutable. The credit and righteousness of the throne of Him that rules the universe is at stake. What would the credit of the United States Government be worth if it failed to keep its promises? Where is there one that will charge God with such folly? Why not act as though we had faith in God? It is this lack in us which shuts out the light of heaven, and brings leanness and barrenness of soul to so many. We are but babes spiritually when God would have us be men. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noonday." Isa. 58: 10. Why not, dear brethren, step out into the ocean of God's light and love? Is it not a better place to stand than under the sentence, "Ye are cursed with a curse; for ye have robbed me, even this whole nation"? Mal. 3: 9. "Ye looked for much, and, lo, it came to little: and when ye brought it home, I did blow upon it." Hag. 1: 9. How often our brethren have said, when called upon to help in the cause, "If I had the means which I lost in this or that enterprise, I would be glad to put it into the cause." The very means, in many cases, which was lost, you could have put into the cause: but because you had not faith enough in the work of God to do this, God scattered it to the four winds, and the precious privilege of transferring the treasure was lost, lost forever. This is no fancifully drawn picture, but one which many with sorrow must confess is true. Will we continue to repeat the same till we are spewed out of the mouth of God? Rev. 3: 16. Many have vowed, but have not kept their solemn vows to God. "When the divine light is shining into the heart with unusual clearness and power, habitual selfishness relaxes its grasp, and there is a disposition to give to the cause of God. None need expect that they will be allowed to fulfill the promises then made, without a protest on the part of Satan."—*Testimony*, No. 31, p. 145. Acts 5 shows one of many such examples.

Shall our city missions close for lack of support? May God move our hearts to duty. A little longer is ours to pray, to work, to give, to *sacrifice* for the truth. Then, oh then, if faithful, we shall plant our feet upon the streets of gold in the eternal city of God. Now, we must fight the fight of faith; but then, the victory will be ours. Such riches, such glory, such everlasting joy, no mortal tongue or pen can describe, as will be the reward of the redeemed, *self-denying* followers of the precious Saviour.

OHIO CONF. COM.

—Truth cannot long be concealed; she will burst the doors of her imprisonment and flash her splendor on the world.—*Bulwer*.

Special Meeting Department.

THE MINNESOTA CAMP-MEETING.

As I go from place to place, it gives me pain to hear people say that they are not coming to the camp-meeting. This is generally because of home cares or lack of funds. But in some cases, excuses arise from a lack of interest. It is doubtless true that it is necessary that some should remain at home for these reasons; but "let us reason together." The meeting is provided at large expense of care and means. The most experienced servants of God come to meet with us, which requires great pains. Many prayers are sent up for God's blessing, and shall we defeat all these efforts made in our own behalf by staying away? If we desire the help of God and a home in his kingdom, we must strive to place ourselves where his blessing can be obtained.

Brethren, if you have not the means to come on the cars, come with your teams. We will make the expense as light as possible. The ground is out of the city, and we can make ample provision for teams as well as for people. Tents will be rented as cheaply as possible, and those not able to rent will be provided for. The ordinary cares of life should not be permitted to deprive us of the worship of God and the hearing of his word. Those coming by the cars will probably be met at the depots by our agents, to whom they should deliver their baggage checks. But if not, go to the Motor track on First Avenue South, where trains leave for the camp-ground every twenty minutes, and bring your checks to the ground. All are earnestly urged to come to the meeting. Those who have decided otherwise, please reconsider, and decide in view of the claims of your eternal interests.

G. C. TENNEY.

WISCONSIN CAMP-MEETING.

Those attending the Wisconsin camp-meeting, to be held at Madison, June 16-22, who come over the C. & N. W. and C. M. & St. P. Railroads, will pay full fare to Madison, and be returned for one fifth that amount. The Wisconsin Central has not been heard from, but it is expected it will grant the same reduction. Those living on other roads should buy return tickets to the nearest junction on these lines.

On reaching Madison, passengers should take the Jefferson Bus Line, which will convey them to the camp-ground and return for thirty cents, baggage free. Fare will be collected on taking the bus, and a ticket be received from the driver which will return the holder to the depot. Some one will meet passengers at the trains; but if you should miss him, inquire for the Jefferson Bus.

A. J. BREED.

HOULTON CAMP-MEETING.

The New Brunswick Railway Company will sell excursion tickets to those who attend the Houlton camp-meeting, at one regular fare the round trip from the following stations: Presque Isle, Caribou, Fort Fairfield, Woodstock Junc., Newburgh, Riverside, Northampton, Woodstock, Richmond, Vanceboro, and Debec Junc. Tickets can be purchased at the above-named stations only on Monday, Tuesday, and Wednesday, June 21, 22, and 23, good to return till July 1. Call for "excursion tickets to the Seventh-day Adventist camp-meeting" to be held at Houlton, Me., June 22-29.

We can procure favors on the Maine Central R. R. to this meeting, providing the parties attending will immediately notify me at 113 Pearl St., Portland, Me.

A. O. BURRILL.

News of the Week.

FOR WEEK ENDING JUNE 5.

DOMESTIC.

—A movement is on foot in Louisiana to remove the capital from Baton Rouge to New Orleans.

—Live stock in Texas is suffering from a great drought. There has been scarcely any rain-fall on the plains.

—Sam Jones, the evangelist, lives on oatmeal, milk, fruits, and occasionally meats. He seldom drinks coffee.

—It is estimated that the debt statement will show a decrease in May of \$9,000,000. The receipts during the month were unusually heavy, and the disbursements light.

—Thirty structures were burned at Pensacola, Fla., Tuesday morning, and buildings were blown up to stop the flames. Scores of families were rendered homeless.

—Hon. James G. Blaine delivered a speech in favor of home rule before an enthusiastic audience in Portland, Me., Tuesday evening.

—The fire losses during May in the United States and Canada aggregated \$7,000,000—\$1,000,000 below the May average for years.

—Buddensieck, the builder of unsafe houses, convicted some time ago at New York, was Thursday morning taken to Sing Sing prison.

—Gold has been discovered in the neighborhood of Louisiana, Mo., the assay showing \$7 gold and \$1 silver per ton.

—Business failures for the week in the United States and Canada number 187, against 101 last week. More than one-half of the casualties are reported by the Western and Pacific States.

—Forty-five thousand dollars' worth of lots were sold in one day, and forty-eight business buildings were contracted for, to be finished in thirty days, at a new town in Western Kansas.

—Reports from the Northwest state that there has been very little rain during the past week, and that the crops are suffering from drought. Chinch-bugs have appeared in several States, but have done little damage yet.

—At the National Capital Friday the House Committee on War Claims listened to an argument by Judge Fullerton, of New York, representing the Confederate bondholders, who urged the redemption of those bonds by the Government.

—At the meeting of the Amalgamated Association, Friday, at Pittsburg, General Master Workman Powderly addressed the convention, and requested them, in the name of the Knights of Labor, to join that order in a body. His remarks evoked the wildest enthusiasm, and it is believed that the invitation will be accepted.

—Johann Most and his associates, Braunschweig and Schenck, were sentenced at New York Wednesday, Most for a year and \$500 fine, Braunschweig for nine months and \$250 fine, and Schenck for nine months. Recorder Smyth informed Most that he was the greatest scoundrel he had ever seen at the bar, and really deserved capital punishment.

—The Boston *Commercial Bulletin* has been making inquiries among the architects of that city, and finds that the May strikes have had the effect of suspending investments aggregating \$4,000,000. It is believed that the present would have been the greatest building year since 1874, or the year following the great fire, but the uncertainty caused by the labor agitation has caused capitalists to postpone action.

—Reports of the Agricultural Department to the lower House of Congress say the wheat crops of India, Australia, and South America, already harvested, are 32,000,000 bushels less than last year, while the product of the United States promises to exceed last year's yield by fully 100,000,000 bushels. The wheat in the United States May 1 last was 104,000,000 bushels, against 152,000,000 bushels in 1885.

—It is rumored that the North Atlantic Squadron will be ordered to the Canadian coast on account of the fishery troubles. A Canadian police boat is cruising in the neighborhood of Canso, and the cruiser *Lansdowne* left St. John, N. B., Monday morning for an unknown destination. It is reported that these cruisers will attempt to capture certain American vessels that have purchased bait within the Canadian limit.

—The Knights of Labor Convention at Cleveland passed a resolution Monday requesting Congress to declare the National election day a legal holiday. Propositions were submitted that patents for public lands be given only to actual settlers; that grants forfeited be immediately taken up by the Government; that after 1886 aliens be prohibited from acquiring title to lands, and that fences be removed from the public domain. Congress is asked to pass a law prohibiting minors from working in shops, factories, or mines, more than eight hours per day.

FOREIGN.

—The Australian steamship *Lyceum*, from Melbourne for Sydney, was lost off Green Cape, with seventy lives.

—The allied powers have ordered their fleets to raise the blockade against Greece, at the instance of France.

—The eruption of Mount Etna has ceased, and the town of Nicolosi is considered safe.

—Twenty-one deaths from cholera were reported at Venice Friday, and two at Florence.

—Lord Salisbury, in the House of Lords, Friday afternoon, criticised James G. Blaine for the Portland speech.

—General Caceres took the oath of office as President of the Peruvian Republic Thursday.

—Gladstone in the House of Commons, Thursday, fixed next Monday as the date for a division on the Irish home rule bill.

—The police, Thursday, surprised two parties of Orangemen who were drilling near Armagh and Porterdown, and took the names of all who were engaged in the maneuvers.

—Bismarck, with his eye fixed on prospective German colonies in the East, is about to found in Berlin a school for the teaching of living Oriental languages.

—A syndicate is having constructed on the Clyde a new

war ship, which it is expected will revolutionize warfare on the sea. Secretary of the Navy Whitney is reported to be taking great interest in the new venture, and at present hesitates about carrying out designs for the war ships authorized by Congress.

RELIGIOUS.

—The Salvation Army congress has opened in London. Two thousand officers and many thousand soldiers from all parts of the world are in attendance.

—Over 100 works written within the past century have placed the time for the beginning of the millennium between 1866 and 1890—and still no signs of it.

—The British and Foreign Bible Society was organized in March, 1804. From that time to March 31, 1885, it has issued 32,779,623 Bibles, 49,306,165 New Testaments, and of portions of the Scriptures 22,111,118, making nearly 105,000,000 copies of the word of God.

—A "School of Religious Science" established some time since in Paris under government patronage, seems not to be a success. Lectures according to the plan were to be delivered by prominent men connected with both Roman Catholic and Protestant theological academies. The object was to liberalize the minds of the rising generation of teachers, and it was hoped and believed that it would be a great success. But it appears that only some sixty students have inscribed their names.

—A Methodist paper gives the following, which is not without several grains of suggestion: "Our church festival is over. The treasury has \$53.19 net gain—that is credit side. The debit side shows an appalling list of misunderstandings; several cases of dyspepsia, aggravated by late suppers, on the supposition that church suppers are not injurious; a thin attendance at prayer-meeting the evening following; a spirit of exultation because we cleared \$1.79 more than our Baptist neighbors; a spirit of bitterness because some one said their singing was better than ours."

Obituary Notices.

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

HULL.—Died, at Watrousville, Mich., May 23, 1886, Estella Hull, aged 19 years, 2 months, and 20 days. For about two years she had been a great sufferer. One year ago she sought the Lord, after which time she tried to keep the commandments of God. She died rejoicing in hope of eternal life, soliciting friends to meet her in the kingdom of God. Sermon from James 4: 14. ALBERT WHEELS.

HASTINGS.—Died, of a complication of diseases, at Wright, Ottawa Co., Mich., Bro. Walter Hastings, aged 76 years, 6 months, and 15 days. He did not seem to suffer much until a short time before his death. He embraced the third angel's message and kindred truths, twenty-seven years ago, under the labors of Eld. J. B. Frisbie, and loved them to the end of his life. E. H. ROOR.

BURWELL.—Achsah Burwell, of Battle Creek, Mich., died of paralysis, at Parma, Mich., May 12, 1886, aged 76 years, 1 month, and 10 days. Sr. Burwell may be counted one of the pioneers in the cause of present truth. During the great Advent movement of 1840 to 1844, she, with her husband, embraced the Advent faith. As early as 1850 they commenced the observance of the Sabbath of the fourth commandment. This was in the State of Vermont. In 1856 they moved to Michigan. Death claimed Bro. Burwell thirteen years ago, and now we have laid Sr. Burwell by his side, to await the resurrection morning. Sr. Burwell cherished her faith and hope till the last, and at the time of her death was a member of the church at Battle Creek. An address was given at the funeral from Rev. 14: 13. M. B. MILLER.

Appointments.

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

No preventing providence, we will meet with the brethren in Rawlins Co., Kan., at or near Cella, June 25-27, where John Berry may appoint. A tent will be sent in time to be pitched for the meeting. We earnestly invite all the Sabbath-keepers in that section of the country, within reasonable distance, to come to this meeting. Come prepared to care for yourselves as nearly as possible. The tent can be occupied for sleeping purposes at night.

In this new country they are not prepared to entertain many, as they are in older-settled parts; but we hope none will stay away. Come, and bring your friends. Elds. James Morrow and J. Rousseau will be with me, and will remain to labor with the tent in this part of the field, if it is thought desirable. We hope to see at this meeting representatives from all sections of the northwestern part of the State.

J. H. COOK.

Publishers' Department.

"Not slothful in business."—Rom. 12: 11.

If there is a Seventh-day Adventist in Missouri or eastern Kansas that would like a small Sabbath-keeping family as tenants, where there is an organization, let him please address E. T. Jackson, Marionville, Lawrence Co., Mo.

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Cash Rec'd on Account.—Dak T & M Soc pr A H B \$43.05, Vermont T & M Soc pr LA \$250., Kansas T & M Soc pr L D C 650., Missouri T & M Soc pr C E L 508.94, Wis T & M Soc pr M V T 300.01, Mich. T & M Soc pr II H 50., B C V M Soc pr M A E 138.39, Ky T & M Soc pr G G R 220.

General Conference.—Rouben Wright \$86., N E Conf 121.22.

Australian Mission.—N S Raymond and wife \$250., M. M. 2., Friend 10cts, Vt T & M Soc 44.50, Mo T & M Soc 47., Wis T & M Soc 11., P Vickery 50., A J Richmond 1.

European Mission.—N S Raymond and wife 250., Vermont T & M Soc 6.50, Mo T & M Soc 10., Wis T & M Soc 1., N E T & M Soc 25.

English Mission.—Emily Shirley \$1., Vermont T & M Soc 29.50, Mo T & M Soc 15., Wis T & M Soc 1., R Vickery 80., Mich T & M Soc 25., N E T & M Soc 91.50.

Scandinavian Mission.—A lover of truth \$4., Vermont T & M Soc 5.50, Mo T & M Soc 10., Wis T & M Soc 5.80.

International T. & M. Soc.—Vermont T & M Soc \$10.50, Mo T & M Soc 4., Wis T & M Soc 2.85.

S. L. Academy.—Mo T & M Soc \$40., Wis T & M Soc 5., R Vickery 50.

CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.

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NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

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ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect March 21, 1886.

GOING WEST.				STATIONS.		GOING EAST.			
Chgo. Pass.	Mall.	Day Exp.	Exo. Pass.	Dep.	Arr.	Mall.	Day Exp.	Exo. Pass.	Chgo. Pass.
6.25	8.05	8.05	1.10	Port Huron	10.20	1.20	7.45	10.40	8.57
8.12	9.28	9.34	5.40	Lapeer	8.42	12.07	6.28	8.57	8.57
8.58	10.05	10.10	6.20	Flint	7.55	11.37	5.55	8.17	8.17
9.30	10.39	10.45	7.00	Durand	6.45	11.09	5.16	7.20	7.20
10.47	11.37	11.50	8.26	LaSalle	6.38	10.14	4.10	6.09	6.09
11.31	12.11	12.25	9.07	Charlotte	6.02	9.43	3.35	5.32	5.32
12.30	1.00	1.20	10.10	A. BATTLE CREEK	4.08	9.00	2.45	4.35	4.35
6.15	8.05	8.10	1.20	D. BATTLE CREEK	4.03	8.55	2.40	4.35	4.35
7.05	8.15	8.20	2.00	Vicksburg	3.16	8.15	1.48	4.00	4.00
7.15	8.25	8.30	2.33	Schoolcraft	3.04	8.04	1.37	3.50	3.50
8.03	9.13	9.18	3.15	Chassopolis	2.15	7.20	12.52	3.00	3.00
8.46	9.56	10.01	4.07	South Bend	1.29	6.52	12.10	2.15	2.15
10.08	11.18	11.23	5.00	Haskell's	12.07	6.40	11.50	1.00	1.00
10.24	11.35	11.40	5.52	Valparaiso	11.30	6.32	10.41	3.40	3.40
12.55	10.00	10.05	8.10	Chicago	9.10	3.25	8.30	1.15	1.15
pm	am	pm	am	Arr.	Dep.	pm	am	pm	pm

*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

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GOING WEST.		STATIONS.		GOING EAST.	
No. 31.	No. 32.			No. 31.	No. 32.
p.m.	a.m.			a.m.	p.m.
5.45	10.10	Lv.	Toledo	11.10	5.10
6.40	11.02		Dundee	10.10	4.15
7.16	11.39		Tecumseh	9.32	3.37
8.25	12.48		Jerome	8.26	2.28
8.42	1.06		Hanover	8.09	2.10
9.16	1.38		Homer	7.33	1.38
9.44	2.05		Marshall	7.06	1.12
9.57	2.17		Ceresco	6.40	1.04
10.15	2.36		Battle Creek	6.30	12.44
p.m.	2.56		Angusta	a.m.	12.27
10.30	3.04		Yorkville		12.20
10.45	3.45		Monteth		11.43
11.00	4.10		Allegan		11.20
p.m.			Lv.		a.m.

All trains run daily except Sunday.

S. W. VINCENT, Train Master.

JUNE 21, 1885.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Jan., 1886.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
* 8.45 a.m.	Galesburg, Ottawa and Streator Express.	* 7.10 p.m.
* 11.00 a.m.	St. Paul, Dubuque and Sioux City Express.	* 2.50 p.m.
* 1.45 p.m.	Amboy, Rock Falls, Sterling Express.	* 10.50 a.m.
* 4.30 p.m.	Kansas City & South Pacific Express.	* 2.00 p.m.
* 12.30 p.m.	Omaha Express.	* 2.00 p.m.
* 12.30 p.m.	St. Joseph, Atchison & Topeka Express.	* 2.00 p.m.
* 12.30 p.m.	Denver Fast Express.	* 2.00 p.m.
* 3.30 p.m.	Aurora Passenger.	* 7.45 p.m.
* 4.45 p.m.	Mendota & Ottawa Express.	* 10.30 a.m.
* 4.45 p.m.	Rockford & Forrester Express.	* 10.50 a.m.
* 6.30 p.m.	Aurora Passenger.	* 8.40 a.m.
* 10.00 p.m.	Freeport & Dubuque Express.	* 6.35 a.m.
* 10.30 p.m.	Des Moines, Omaha, Lincoln, Denver & Cal.	
* 10.30 p.m.	Hornia Express.	* 6.55 a.m.
* 10.30 p.m.	Texas Express.	* 5.45 a.m.
* 10.30 p.m.	Kansas City and St. Joseph Night Express.	* 5.45 a.m.
9.45 p.m.	Aurora Sunday Passenger.	2.30 a.m.

*Daily. *Daily except Sunday. †Daily except Saturday. ‡Daily except Monday.

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TRAINS.	LEAVE.	ARRIVE.
Davenport Express.	† 9:10 a.m.	† 5:45 p.m.
Council Bluffs and Peoria Fast Express.	† 12:10 p.m.	† 2:30 p.m.
Kansas City, Leavenworth, and Atchison Express.	† 12:10 p.m.	† 2:30 p.m.
Minneapolis and St. Paul Express.	* 11:20 a.m.	* 3:00 p.m.
Kansas City, Atchison, and Leavenworth Express.	† 11:20 a.m.	† 3:00 p.m.
Peru Accommodation.	† 11:20 a.m.	† 3:00 p.m.
Council Bluffs Night Express.	† 10:00 p.m.	† 6:50 a.m.
Kansas City, Leavenworth, and Atchison Night Express.	† 10:30 p.m.	† 6:25 a.m.
Peoria Night Express.	† 10:30 p.m.	† 6:25 a.m.
Minneapolis and St. Paul Fast Express.	† 10:00 p.m.	† 6:50 a.m.

*Daily. †Daily except Sundays. ‡Daily except Mondays. ‡Daily except Saturdays. ‡Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 8, 1886.

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CAMP-MEETINGS FOR 1886.

IOWA, DES MOINES,	June 9-15
New York, Batavia,	" 9-15
Wisconsin, Madison,	" 16-22
Minnesota, Minneapolis,	" 23-29
Maine, Houlton,	" 22-29
Dakota, Huron,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas, Cedar Hill,	Aug. 10-17
	GEN. CONF. COM.

In REVIEW No. 21, article "The Wesleyan Boycott," occurred a mistake in the use of the word "friend" for "fiend;" so that the sentence "God . . . is not such a friend" (fourth line from bottom, first column), should read, "God . . . is not such a fiend." The quotation from the Encyclopedia of Religious Knowledge, article "A Greek Falsehood" (middle of first column, p. 329), should be read with a semicolon after the word "shabat," thus connecting this word with the Egyptian, and not with the Syriac, tongue.

KANSAS—ADDITIONAL.

OUR report of the Kansas camp-meeting given last week, had been forwarded to the Office before one of the most interesting occasions of the whole meeting had transpired; namely, the solemn ordination of J. W. Bagby and C. Flaiz to the work of the gospel ministry.

This took place at 9 A. M., May 26, Elds. Cook, Canright, and the writer officiating. Many of the campers had left the ground, but the few who remained, came together at the appointed hour, and the event showed that the blessing of God is not confined to numbers. During all the exercises, as Bro. Canright offered prayer, and as these brethren received the charge to faithfully perform the work of an evangelist, and the hand of fellowship was given them, welcoming them to the toils, the blessings, and the reward of the minister of Christ in this important closing work of the gospel, the presence of the Lord

was graciously manifested. It was good to be there.

Thus two more who we trust will prove, in the hands of God, efficient workmen, are added to the list of ministers in the Kansas Conference. May abundant success attend their labors.

We should have stated in our former report that Bro. Bagby gave an earnest and stirring discourse from the words of Christ in Luke 13:24.

HOLLAND TRACTS.

AGAIN would we remind the brethren and sisters that the Office now has over two hundred pages of tracts in the Holland tongue, ready for circulation. There are large settlements of Hollanders in various localities, who should have the benefit of these publications. These tracts bear the seal of the Holy Spirit, and they will tell their own story if they only have the chance. Let them be judiciously scattered.

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THE following list of new health and temperance tracts are beautifully printed on fine paper, are each handsomely illustrated, and are put up in a neat package. They are just the thing for health and temperance workers and missionary societies.

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| 1. The Code of Health. | 12. Tea Tasters. |
| 2. How to Live a Century. | 13. Tea Drinking and Nervousness. |
| 3. Pure Air. | 14. Tea Toppers. |
| 4. How to Ventilate a House. | 15. Tea and Tippling. |
| 5. A Back Yard Examined. | 16. Tobacco Poisoning. |
| 6. Inventory of a Cellar. | 17. A Relic of Barbarism. |
| 7. What's in the Well? | 18. Tobacco Blindness. |
| 8. Cayenne and Its Congeners. | 19. Science vs. Tobacco-Using. |
| 9. A Live Hog Examined. | 20. The Smoke Nuisance. |
| 10. A Peep into a Packing House. | 21. The Rum Family. |
| 11. The Contents of a Teapot. | 22. A Drunkard's Stomach. |
| | 23. Gin Livers. |
| | 24. A Rum Blossom. |
| | 25. Alcoholism. |

Retail price of the above tracts, in packages of twenty-five each, 10 cts. per package. Price to missionary societies, in large lots, per hundred packages, \$4. Address, HEALTH PUBLISHING CO., Battle Creek, Mich.

MAINE TITHE TREASURERS, ATTENTION!

SEND all tithe money to me in the future, at 135 Cedar St., Bangor, Me., as I have moved from Portland to this place. S. H. LINSCOTT, *Conf. Treas.*

REDUCTION OF FARE TO THE MINNESOTA CAMP-MEETING.

AT present it seems that we shall not be able to secure any favors to those coming to this meeting by railroad. There has been an association formed by the passenger agents, and as the northern roads are opposed to granting any favors, they have carried the day. The difference between one fare and a fifth and a round-trip ticket is not great, however, and many of our people can better come by teams. Do not be discouraged about coming, but ascertain the price of round-trip tickets, and make a little stronger effort. It is possible we may obtain some favors from some of the roads. If so, we will give notice.

MINN. CONF. COM.

IS IT RIGHT?

JUDGING from present appearances, it seems that many of our brethren and sisters in western New York are not coming to the camp-meeting. I do not learn that sickness is the cause of their decision in most of these cases, but it is the "farm," or the "oxen," or the "wife," or other matters that are offered as an excuse. Now, I feel sorry for those who have so much of this world that they cannot leave it for a few days, and so will write a few words for them to read next Sabbath, if they have time then to look at the REVIEW for a few minutes.

Is it right, brethren, for you to stay away from the camp-meeting when it has been appointed at such a time and place for your especial accommodation? When we saw you last, you felt that you did not have preaching enough; now there is a chance for you to hear from the tried servants of the Lord, and will you not be there? Is it right to prize such privileges less

as time is closing and the importance of the message increases? Is it right for so much labor in preparing for the meeting to be partially lost because only part of our people come? Brethren, unless we make haste to "lay aside every weight" that impedes our progress, I greatly fear that we shall fail of the incorruptible crown at the end of the race. H. E. ROBINSON.

INTERESTING MISSIONARY NOTES.

It may be of interest to the readers of the REVIEW to know something of the work being done by the Battle Creek V. M. society. This society is endeavoring to keep awake to the wants of the times, and do its share in the common cause. Since January 1st the distribution of tracts aggregates over twenty-five thousand pages. The distribution of periodicals includes the *Signs*, REVIEW, *Gospel Sickle*, *Good Health*, *Stimme*, *Harold*, and *Tidende*. The total number of copies of the several periodicals that have been distributed since January 1st, aggregates upwards of twenty-one thousand. Considerable has also been done by way of making sales of bound books and pamphlets. Several hundred letters have been written, and many interesting answers have been received, the most of which indicate that the writers are desirous of further investigation. Many anxious questions are asked with regard to different points of our faith.

In addition to the work outlined in the previous paragraph, this society does all the mailing—including the addressing, folding, and wrapping—of the *Temperance Outlook and Sabbath Vindicator*. This is a bi-monthly, four-page journal, devoted to the themes indicated by its title, and is published under the auspices of the Michigan T. and M. Society. This paper is sent to members of the W. C. T. U. societies and other similar organizations throughout the country, and its circulation is thirty thousand copies of each issue. Three issues have been published. Orders for this paper, from Y. M. C. A. and W. C. T. U. organizations, and also from Ministerial Associations and private individuals, in different parts of the country, are still coming in, and already a second edition of the first numbers issued has been ordered printed, in order to meet demands. As the pages are all electrotyped, back numbers can be supplied in any quantity desired.

The society has adopted the plan of having "workers' meetings" to do the mailing of this paper. At such a meeting held a few evenings since, the north vestry of the tabernacle was furnished with tables and chairs, and about one hundred and seventy-five persons, old and young, engaged in the work for the space of two hours. It was a busy and very interesting occasion. At that meeting, some twenty-three thousand copies were thus prepared for the mails. The free-will offerings of the society reach about \$100 per month. J. B. S.

WHERE THOMAS MISSED IT.

NOT long since I was forcibly impressed by the remark of a brother, concerning the importance of attending the prayer-meetings. He referred to the case of Thomas the apostle, and remarked that "Thomas missed it very much in being absent from that first meeting of Christ with his disciples." John 20:19-25. Evidently, Thomas was very much discouraged after the death of his Lord. His hope in Christ was blighted, and he became very despondent. He thought it was of no use to go any farther; he lost his interest in the gatherings of the disciples. So it came to pass that when the rest were all together, and Jesus met with them, and they had a joyful season in communion with their risen Lord, Thomas was not there. He was off somewhere, having a hard time brooding over his trials and disappointment. And when the brethren met Thomas the next day, and told him what a good time they had had, and that they had seen the Lord alive, he would not believe it, and so he lost a great blessing.

That is the way it is often with those who stay away from the prayer-meeting; they do not expect to get a spiritual blessing by going. Perhaps they have gone a few times, and have not had very refreshing seasons; then they stay away. On just that particular occasion the Lord comes especially near, all are refreshed and blessed and strengthened, and go home rejoicing. These poor souls, by staying away, have missed the blessing just as Thomas did. Think of this, brethren and sisters, when you are tempted to absent yourselves from the house of God.

D. M. CANRIGHT.