

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.

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WHEN JESUS COMES.

BY MRS. M. L. MOON.

No heart shall ache when Jesus comes;
We'll all be gathered home:
No sad heart break when Jesus comes;
We'll all be gathered home!
No tear-drops dim our waking eyes,
No sound of grief or sorrow's sighs,
But rapturous songs shall fill the skies;
We'll all be gathered home!

No death's cold wave when Jesus comes;
We'll all be gathered home:
Nor lonely grave when Jesus comes;
We'll all be gathered home!
No long farewell, the fond heart must
No longer sigh, "Dust unto dust;"
But glorious meeting with the just;
We'll all be gathered home!

Oh, glorious time when Jesus comes,
We'll all be gathered home!
Oh, slight sublime when Jesus comes,
We'll all be gathered home!
Oh, hasten on, great day, so blest,
And bring the saints' eternal rest!
Oh! let me hide in Jesus' breast,
When we are gathered home.

Our Contributors.

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

THE SIN OF SELFISHNESS.

BY MRS. E. G. WHITE.

THE simplicity of the truth will ever lead us to feel a sympathy for others' woes. There are those who need our sympathy and our love. To exercise these traits of character, is a part of the life work which Christ has given us all to do.

There exists in the hearts of many an element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence, which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God. They need to exercise a more special interest for humanity; and in thus doing, they would bring their souls into closer connection with Christ, and would be imbued with his Spirit, so that they would cleave to him with so firm a tenacity that nothing could separate them from his love.

God will not excuse us for not taking up the

cross, and practicing self-denial, in doing good to others with unselfish motives. We may, if we will take the trouble to make the self-denial required of Christians, be qualified, by the grace of God, to win souls to Christ. God has claims upon many of us to which we have never responded. There are those all around us who hunger for sympathy and love. But many of us are nearly destitute of that humble love which naturally flows out in pity and sympathy for the destitute, the suffering, and the needy. The human countenance itself is a mirror of the soul, read by others, and leaving a telling influence upon them for good or evil. God does not call upon any of us to watch our brethren, and to repent of their sins. He has left us a work to do, and calls upon us to do it resolutely, in his fear, with an eye single to his glory.

Every one must give to God an account of himself, not of others, whether he is faithful or otherwise. Seeing faults in other professors, and condemning their course, will not excuse or offset one error of ours. We should not make others our criterion, nor excuse anything in our course because others have done wrong. God has given us consciences for ourselves. Great principles have been laid down in his word, which are sufficient to guide us in our Christian walk and general deportment. Those have not kept the principles of the law of God who have never felt the burden of the duty devolving upon man to his fellow-men.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are

not compassionate and pitiful to humanity, because they may not be kith or kin to us. All such are found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, he is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the claims of God stated in the first four precepts of the decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme.

Some are quite exact in some things, yet neglect the weightier matters—judgment, mercy, and the love of God. Although the customs of the world are no criterion for us, yet the pitying sympathy and the benevolence of the world for the unfortunate, in many cases, shame the professed followers of Jesus Christ. Many manifest indifference to the cases of those whom God has thrown in their midst for the purpose of testing and proving them, and developing what is in their hearts. God reads. He marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and he writes against their names, *Guilty, wanting, law-breakers*. We shall be rewarded as our works have been. Any neglect of duty to the needy and to the afflicted is a neglect of duty to Christ in the person of his saints.

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ has been grieved and wounded by our marked selfish love, and indifference to the woes and needs of others.

Many times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of his care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." How often is Christ disappointed in those who profess to be his children! He has given them unmistakable evidences of his love. He became poor, that through his poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because he was rejected by many, and so few appreciated his love and the infinite blessings he came to bring to them? We need to encourage patient, painstaking efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire?

Our work is to toil in the vineyard of the Lord, not merely for ourselves, but for the good of others. Our influence is a blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides reining and murmuring at God's providence, and writing bitter things against ourselves. Our adversary will not allow us to rest. If we are indeed God's children, we shall be harassed and sorely beset; and we need not expect that Satan or those under his influence will treat us well. But there are angels who excel in strength, who will be with us in all our conflicts, if we will only be faithful. Christ conquered Satan in our behalf in the wilderness of temptation. He is mightier than Satan, and he will shortly bruise him under our feet.

Our spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing.

All must be lost who will not arouse themselves and work with Christ. Many encase themselves in cold, unfeeling, unsympathizing armor. There is but little life and warmth in their associations with others. They live for themselves, not for Jesus Christ. They are careless and indifferent to the needs and conditions of others less fortunate than themselves. All around us there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to our souls blessings that we have never yet experienced, and would bring us into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy. What are we doing for Christ? "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

THE LITTLE FOXES.

BY G. G. RUPERT.

Yes, it is "the little foxes that spoil the vines." Our character is made up of little things, and he that is faithful in little things shall be ruler over many things. "Take care of the pennies," says an old proverb, "and the dollars will take care of themselves." Thieves tell us that a little theft is the meanest kind of stealing. A wise business man looks after the leaks; he says they are what do the harm. The Saviour once conversed with some parties that were very particular about small things, an account of which is recorded in Matt. 23:23. They tithed the small garden vegetables, for which he commended them; and, so far as this is concerned, his favor will rest on those that do so now. The point I wish to impress on the mind of my brethren is this: if little things are so important in other matters, do you not think we rob God out of much of the means that belong to him in tithes? As we examine the statistics of the United States, we find that butter, eggs, potatoes, apples, small fruits, vegetables, etc., go to make up an important part of the products of this country. Now, as I think of this, and then compare the actions of many, at least, as I go from place to place, I can realize why so little tithe in many cases comes into the treasury. I believe that many of our people do not realize the real robberies they commit in using the means that should be placed in the cause of God.

Would it be right for your neighbor to steal from you a pound of butter, a peck of potatoes, a basket of apples, a dozen eggs, a chicken, or vegetables from your garden? You answer, No, indeed. Now, in all candor, will you give me scripture that will justify you in using these things without paying a tithe of all their value? You will fail to do it. It is not to be found. Let us make some comparisons. Here is a man who

lives in a city, has to work hard for all he makes, has no time to raise a garden, have a cow, fruit, or anything else of the kind. Every week he pays a tithe of all he earns. This is his duty. He takes the remainder, buys his vegetables, fruit, butter, eggs, etc., while his brother on the farm has nearly all these, and more too, and pays no tithe on these small things, which are half or more of all his living. Now God says he does not want one burdened and another eased. The minister who tithes his wages, pays more than many that have a far better living. I have had my brethren say, Well, these things won't sell. I say, Sell something else, and pay out of the principal of that you do sell a tithe on that you use. I live in the same country in which my brethren reside. A living in this country is just as precious to them as it is to me. If a minister's or laborer's wages must be tithed before purchasing these things, then let the brethren pay a tithe on their living equal to that of the laborer's wages which he spends to get these things. We must see there is a terrible robbery somewhere.

If an honest tithe were paid by ten persons, an eleventh could be supported. Ten families would support one of equal size in the same manner in which the ten live. Where is this done? One hundred Sabbath-keepers will hardly keep one faithful laborer in the field. It is a shame to have it so with a people that profess to keep the commandments. Remember, brethren, One says, "Thou shalt not steal." Read Mal. 3:8-10. I don't believe we mean to be dishonest. Many are stupefied with the power of darkness till they do not sense the reality of the crime. Let us arouse, and cultivate that finer sense of feeling, and realize that God looks at our dealings in the little things as well as the larger ones.

Why not, sisters, keep a faithful record of every pound of butter, every dozen eggs, sold or used, and pay a tithe of their market value. Brethren, why not pay a tithe on the garden, the orchard, the honey you eat, in short, everything you make use of. Those that do this will be blessed. Would all do so, the cause would not be crippled, souls would be made to rejoice in the light of the truth, and peace of mind would be ours to enjoy. Let us commence now to do our duty.

PROPHECY WILL BE FULFILLED.

BY ELD. A. O. TAIT.

It has been a long time since S. D. Adventists took their stand on the prophecy of the 13th chapter of Revelation. Their interpretation of the prophecy from the first has been that the time would come when the United States would adopt stringent Sunday laws, and persecute those who would fail to comply with them, even though they were conscientious in observing some other day for the Sabbath. When we first took our position on this prophecy, there was no indication, aside from the prophecy itself, that it would ever be fulfilled. But it was not long, however, till the National Reform Association arose, with the avowed object in view of getting religion incorporated into our national Constitution, and especially of securing a civil law for Sunday. This Association has rapidly gathered strength, sweeping into its ranks many of the most talented men of the land. Its influence has taken hold of the pulpits, and many of them are now loudly speaking in its favor. The W. C. T. U. has joined its ranks by introducing a Sunday plank into their platform. The recent arrests of S. D. Adventists in Arkansas and Tennessee, for no other crime than that of keeping the seventh-day Sabbath, which God commands (Ex. 20:8-11), and working on Sunday, which he has not forbidden, are only a practical demonstration of the influence the Association is gaining. Almost every day brings some new evidence to show how rapidly the prophecy is fulfilling. Among the latest is the action of the prohibition party of Illinois, in convention at Springfield, June 24. The seventh plank in their platform is as follows:—

"We regard the Christian Sabbath as a boon so valuable to Christianity, that the State cannot be true to its trust which neglects to guard it from desecration."

Thus one by one the various organizations of the land are wheeling into line to fulfill the prophecy. Many of these persons, of course, do not realize what they are doing, and really think they

are doing God service by trying to get a law to compel men to keep Sunday. This class will be permitted to have the light of God's word shine upon them, to show them where they are standing. Others, again, have already come in contact with the invincible arguments in favor of the seventh-day Sabbath, and, being unable to meet them, their only recourse is to resort to civil law to try to establish Sunday, since they cannot establish it by Bible argument. He who cannot see that this prophecy is soon to be fulfilled, has surely neglected to open his eyes.

LOVE.

BY ELD. J. P. HENDERSON.

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

In reading the "Testimonies," we find that the principle of love, which is also the fundamental principle of the Bible, predominates. Sr. White's expressions are not lost in their effect, if they are oft-repeated; and if what she says on the above subject were made more practical by us as a people, we would have fewer church trials, less to say about our neighbors, and more true, genuine Christianity in our hearts.

She says, "True love is not a strong, fiery, impetuous passion; on the contrary, it is calm and deep in its nature. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding. Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The excellency and value of pure love consist in its efficiency to do good."

"Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful. Love works not for profit or reward, yet God has ordained that great gain shall be the certain result of every labor of love." "It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts, when every other means has failed."

"Charity," says Paul, "suffereth long, and is kind; charity envieth not; . . . is not puffed up; . . . seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things." Charity is defined as "supreme love," and without this love we become as sounding brass and a tinkling cymbal. We cannot bear the fruits that are produced by the true Spirit of God, except we have this abiding principle in our hearts. We must forget self in the desire to do good to others; for we are assured that in heaven none will think of self, nor seek his own pleasure; but all from pure, genuine love will seek to promote the happiness of others. "God positively enjoins upon all his followers a duty to bless others with their influence and means, and to do all in their power to elevate the thoughts and affections of those who come within their influence."

The denial of self for the good and happiness of those around us, will be found to constitute a large share of our life record in heaven; while even here we feel a degree of satisfaction obtained in no other way. Love is the ruling element in heaven. It was this that caused the sacrifice of the Son of God for us. "Greater love hath no man than this, that a man lay down his life for his friends," and "if God so loved us, we ought also to love one another."

God tests and proves our love by the little occurrences of life. It is these that make up the sum of life's happiness, and it is their neglect that adds to our wretchedness. The two great principles, "love to God" and "love to man," are the embodiment of all that constitutes man's happiness, either in this world or the one to come; and if we expect to enjoy heavenly society in the earth made new, we must be governed by heavenly principles here. Every act of our lives affects others for good or evil; hence the necessity of being actuated by the proper motives.

The influence of the "Testimonies," if read and studied as they should be, would cause us to seek to promote the welfare and happiness of those around us. Surely, this principle should be stimulated in our midst. "Let no man seek his own, but every man another's wealth."

MISTAKES.

BY A. W. HEALD.

EVER since the fatal error of our first parents, mankind have been more or less subject to mistakes. To us each, as to the mother of all living, the subtle tempter comes, and presents in varied forms the artful question, "Yea, hath God said?" Why do we so often fall into his snares? Why do we wander from the straight and narrow way into the broad road which leads to death?

The primary cause of our mistakes is unbelief. Had Eve believed the word of God,—"Thou shalt surely die,"—she would not have eaten of the forbidden fruit, and thus brought the curse upon all mankind. From this evil spirit of unbelief arise ignorance, pride, self-righteousness, and other sinful states of mind which render us unwilling, and hence, unable to discern God's guidance. Thus we fall into sin. How many of us have said, with Peter, "Though all men shall be offended because of Thee, yet will I never be offended," and then, turning away, have denied our Lord and Master, and gone out and "wept bitterly"! In our fancied strength, we have neglected to "put on the whole armor of God;" we have forgotten the words of Christ, "Without me ye can do nothing." John 15 : 5.

Who can estimate the evil results of our wanderings from God? They are not confined to ourselves, but extend to our associates, to all with whom we come in contact, even delaying the answer to the prayer of our hearts for their conversion. It is with grief and humility of heart that we review the past; yet we would not sorrow as those without hope. "If thou wilt return, O Israel, saith the Lord, return unto me." Jer. 4 : 1. "And I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever." Chap. 3 : 12.

A dear child was weaving the bright-colored mats in a kindergarten. The untrained fingers in their eagerness had torn the narrow slips, and with tears she exclaimed: "Dear teacher, my work is all spoiled!" But the kind teacher replied, "You shall commence again, and I will help you." Shall not we, as the little child, commit the mistakes of our poor broken lives unto the divine Teacher? He will help us do new work for him. He will cause our failures to serve as stepping-stones to a higher experience. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Isa. 30 : 21.

"The past is still in God's keeping,
The future, his mercy shall clear."

Let us say with Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Windham, N. H.

CRUMBS.

BY S. O. JAMES.

If you must complain, let it be to God, not of him.

What a depth of love and good will is expressed in his words found in Deut. 5 : 29 : "Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" Fond hopes, so long cherished, would soon be realized. Doubt and darkness which hang like a cloud of death over the anxious soul, would be dispersed by bright rays from the Sun of Righteousness, and soon he might read his title clear to mansions in the skies.

God's law is all righteousness. Let me live the life of the righteous, and let my last end be like his.

I cannot improve a talent which God never gave, but let me make the most of the one he has given.

—If you desire to taste of the purest joy that ever flowed from the fountains of paradise, drink of the unselfish bliss of saving a lost soul. It were worth worlds to have faith in God even if we lived here forever, if our sojourn could be filled up with doing good to the poor and needy, and rescuing the erring and fallen.—*Spurgeon.*

MY SOUL CRIES OUT FOR THEE.

BY J. M. HOPKINS.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42 : 1.

With hands upon thy word, O God,
And heart uplifted to thy throne,
My longing soul cries out for thee,
For thou canst save, and thou alone.

Weakened by oft-repeated sin,
Weary with wand'ring o'er the wild,
With sad unrest, unsatisfied,
I long to be thy faithful child.

All stained with sin, lord and unclean,
I have no merit, virtue, to claim,
I have no title to thy grace,
Naught but the Saviour's worthy name.

O Father, may thy heavenly love,
Told o'er and o'er on page divine,—
The ruling power of thy throne,—
Rule in this longing heart of mine.

O Lord, forgive, and let thy grace,
Like dew at eventide come down;
Once more reveal thy smiling face—
Oh, glad exchange for Heaven's frown!

Chatfield, Minn.

THE TESTIMONY OF THE FATHERS.

BY GEORGE THOMPSON.

FROM "Dowling's History of Romanism," p. 67,
I read :—

"Nor is it of any account in the estimation of the genuine Protestant, *how early* a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself, that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it spring from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed. More than this, we will add, that though Cyprian, or Jerome, or Augustine, or even the Fathers of an earlier age, Tertullian, Ignatius, or Irenaeus, could be plainly shown to teach the unscriptural doctrines and dogmas of popery, which, however, is by no means admitted, still the consistent Protestant would simply ask, Is the doctrine to be found in the Bible? Was it taught by Christ and his apostles? And if truth compelled an answer in the negative, he would esteem it of no greater authority as an article of faith than the vagaries of John of Munster, the dreams of Joanna Southcote, or the pretended revelations of Joe Smith, of Nauvoo. The Bible, and not as has recently been asserted, 'the Bible and tradition,' but 'the Bible only, is the religion of Protestants.'"

This extract has the true ring to it. Had the "testimony of the Fathers" been accepted, the reformers would never have emerged into the light of gospel liberty. Martin Luther, when summoned before the council at Worms, and asked to retract, said, "I cannot choose but to adhere to the word of God." But how is it at the present day? With sadness we see the "testimony of the Fathers" urged as proof for doctrines of faith and practice. It is especially urged in favor of one doctrine, and that is the practice of observing Sunday as the Sabbath. This child of the papacy must be sustained! though no scripture can be found authorizing any such thing. It is purely a relic of the Dark Ages. People search until they find the writing of some Catholic monk, and hold it up, and then seem astonished that any should refuse to accept it as authority. Could Martin Luther see his so-called representatives of the present, he would feel like falling prostrate on his face, and asking God to spare them.

Tradition says, "The first day is the Sabbath." God's holy book says, "The seventh day is the Sabbath." Now the only question for us to decide is, whether we will obey the tradition of men or the Bible. If we are *genuine* Protestants, the Bible will be our guide. Let us honor those who have sealed their testimony with their blood, and honor God by regarding as spurious any doctrine not found in his word.

THE RICH MAN AND THE BEGGAR.

BY E. HILLIARD.

IN the parable of the rich man and Lazarus, recorded in Luke 16, our Saviour sets forth a representative of the haughty, penurious rich class, and also one of the humble poor. In the personage chosen to represent the wealthy man, we find one selected from the highest walks in life. He lacked nothing that wealth could procure that would add to his happiness. He "was clothed in purple and fine linen, and fared sumptuously every day." He passed in and out of his gate, to and from his comfortable mansion, without a thought of the welfare of his fellow-men; without a single consideration as to how he could best employ his means in relieving the poor and needy. He seemed to be wholly given up to money-making, and planning how he could best advance his own interests.

One day as he was passing through his gateway, his attention was attracted to a poor beggar, lying beside the pathway. The helpless, hungry stranger desired only a few crumbs from the rich man's table, to satisfy his intense cravings for food. He only desired a few crumbs, and yet his cry was unheeded. Famishing for bread, the afflicted man sank down in the stupor of death, while the dogs slyly crept up and licked his sores. At last, buried answered the piteous call for relief. He was buried in the potter's field. No weeping wife, mother, sister, brother, or friend was there to pay the last tribute of respect to the departed dead. No priest poured forth words of eulogy over the lifeless form. Silently, unknown and unwept, he was laid away to rest.

Time passes on. The rich man dies. The funeral is held in the largest church in the city. A large concourse of people assemble to pay honor to the wealthy dead. The most influential speaker is secured. In strains of eloquence he magnifies the deeds of the deceased. He comforts the hearts of the aristocratic mourners by assuring them that he who lies before them was as highly esteemed by Heaven as by the people of earth.

The services close, and the long procession slowly wends its way to the silent village of the dead. The remains of the rich man, amid sobs and tears, are lowered to their dusty bed. The honored rich and despised poor are both sleeping in death. One is resting in the central part of a beautiful cemetery, with a costly monument of marble reared to his memory; the other, in a nameless grave in the potter's field. One was loved and honored by earth, and despised by Heaven; the other, loved by Heaven, but rejected and despised by earth.

After Christ had set forth these two characters until they were inactive in death, he seemed to pass over their unconscious state, and again presented them at the Judgment day.

The scene has changed. The hungry beggar has become rich. He sits down to the marriage supper of the Lamb, while the King of the universe comes forth to wait upon him. The rich man has become a beggar. He calls for the very man to whom he refused a few crumbs at the gate of his mansion: "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." But the answer with justice comes back to the petitioner, "Remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

How many in the great day of God's wrath will look back, and, like the rich man in the parable, be forced to remember that they chose their good things in this life. Then the haughty rich will all become beggars, while the humble, suffering poor, who have borne reproach for Christ's sake, will, like Lazarus, become eternally rich. What a lesson of sacrifice is here taught to the rich! They can make good use of their possessions if they will, in alleviating the distress of the poor and needy, and thereby secure a heavenly treasure that will forever be a barrier against the inroads of poverty. If some of the same love that was bestowed upon Lazarus by the Saviour of men dwelt in the hearts of the rich among us, there would not be so much suffering in the world, neither would the cause of truth lack so much for means to be used in the salvation of souls.

Minneapolis, Minn.

SEARCH THE SCRIPTURES.

BY W. S. MCFARLAND.

ONE of the arguments made use of by Thomas Paine to bring God's word into discredit by its want of harmony, is based on the language of Jesus spoken of John the Baptist—"This is Elias, which was for to come" (Matt. 11:14); and the language of John in reference to himself, when asked, "Art thou Elias? And he saith, I am not." John 1:21.

This is a seeming contradiction; but it is only seeming. The harmony may be found in the contexts and their references. John, in answer to a succeeding question, says: "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John 1:23), quoting from Isa. 40:3. In Mal. 3:1, we find that this message was to be given by a messenger *sent before*; to wit, a forerunner. In Mal. 4:5, 6, we read of a work to be done by Elijah, *sent before*, by means of a message; therefore a messenger *sent before*—a forerunner. We then have two forerunners—two messengers *sent before*; two Elijahs, if you please, of which John the Baptist was one, but was not the other, Jesus having one in mind, the messenger (Elijah) of Mal. 3:1 (see Matt. 11:10); the priests and Levites, with John the Baptist, the other, of John 1:21, John saying that he was the Elijah of Mal. 3:1, but not the Elijah of chap. 4:5. "Search the Scriptures; for . . . they are they which testify [give proof] of me."

Amity, Pa.

MEMORY.

BY HELEN L. MORSE.

THERE is a loud complaint that memory fails; people cannot remember names, cannot recall familiar hymns, cannot retain scripture. This is quite general, not being confined to those that are "without"; and the excuse, "I cannot remember" seems to be perfectly satisfactory to all, and there they rest, none considering that they are condemning themselves in that which they allow.

Memory is a God-given faculty, and its preservation may be, will be, one of the effectual ways of glorifying him. By forgetfulness, we are shorn of a necessary element of strength. We cannot repent of sins that are forgotten, and sins unrepented of stand recorded against us. We cannot perform all the duties that devolve upon us as faithful stewards if we have a habit of forgetting half of them. We cannot do acceptable work without that which God has especially designed to help us in performing it, and which only awaits our demand upon it.

Names occupy an important place in God's account with men, and the ability to use them at will is an acknowledged source of power. The apostle John makes the request, "greet the friends by name." 3 John 14. In harmony with this is Mr. Moody's testimony: "I can reach the people because I love their souls, and let them know it by taking them by the hand and calling them by name."

But the main reason why no one who has named the name of Christ need or should plead forgetfulness as a sufficient excuse for any omission, is the blessed promise of our Lord to his followers for all time, found in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

So we see that in the measure that we receive this Spirit, in that measure will this faculty be restored and preserved; and while the inner man is renewed day by day, we may expect this renewal to extend to the memory, and thus better qualify us for usefulness in the Master's service. Therefore, with all thy getting, get memory.

Battle Creek, Mich.

—In social meeting, should we have little to say, let us say it, and not wait until somebody else has said it; and if we have little to say, it is well to be brief. Should we find ourselves inclined to say much, while others who desire to speak have not spoken, would it not be better to give them an opportunity? In all things "wisdom is profitable to direct."—Sel.

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

THE SILENCE OF SCRIPTURE.

It may be said of the gospel penmen that they are agreed in their reserves, while otherwise there is a natural diversity and freedom in their narratives. It is obviously a reserve on purpose, and just where speech would ordinarily be abundant and of much human interest.

Note first the silence of the evangelists regarding our Lord. They tell us neither the day, the month, nor the year of his birth. We can fix the year within a range of five or six years: we cannot even roughly guess the day or the month. Four biographies of Jesus, and yet none tell us the date of his nativity. Why is this? The evangelists knew full well the supreme importance of the event. They knew also the importance of his life as a child, as a boy, as a young man. Yet we have no gospel of the infancy or youth of Jesus. All that the Gospels tell us of his life before he was thirty years old, can be read in two minutes. Our Saviour was thirty-three years on earth; yet his biographers almost confine their attention to the last three years. Was life ever thus written before or since? It is indeed without the faintest approach to a parallel in biographical literature.

Remarkable also is the silence of the Gospels regarding the stature, appearance, and complexion of our Saviour. We know absolutely nothing of his looks as a man. No "picture" of him is given, except in terms so general as to leave imagination its freest scope. All biographers seek to gratify the universal craving for a "pen-picture" or some other indications of the appearance of their hero: why should the biographers of Christ differ so widely from all others?

If the Gospels are genuine, the writers must have known the exact date of the birth of Christ. They must also have known all about his childhood and early years. His personal appearance must have been perfectly familiar to them. How, then, are we to account for their unique silence? John, who knew the Lord so intimately, tells us not one word of his first thirty years. Why is this?

But suppose the Gospels forgeries, written in the second or third century. How would you account for such silence? You could not do so at all. Forgers would have taken good care to give us ample details of the infancy, boyhood, and early maturity of Jesus. In fact, we have spurious "gospels" thus overlaid with "miracles" wrought by Jesus while still a child. The silence of the Gospels is explained by their divine inspiration. On the theory of forgery their silence is utterly inexplicable.

Wonderful also is the silence of the Gospels and epistles concerning the mother of Jesus. We are not told of her birth or her death. There must have been much delightful and precious intercourse between Mary and her divine Son; yet the Gospels tell us of only three occasions on which he spoke to her,—once in the temple when he was twelve years old, once at Cana, and once while on the cross. On two of the three occasions, gentle rebuke is implied. Mary, his mother, is mentioned once, and once only, after the resurrection of Jesus. Had it been otherwise, what a basis there would be for Mary-worship! As it is, the good and holy woman has been the object of idolatrous worship. How much worse would it be had not the Scriptures, by their silence, checked and restrained this tendency of our fallen nature!

Note the silence of Scripture respecting "days." We hear of "Holy Week," "Good Friday," "Easter Sunday," "Easter Monday," "Trinity," "All Saints," and a vast array of other days, of which there is not the slightest trace in the New Testament.

How wonderful (to many how vexing and disappointing) the absence of ritualism from the New Testament! No minute regulations as to church government; no formulated creeds; no Liturgy. Archbishop Whately makes the following remarkable declaration: "That a number of Jews, accustomed from their infancy to so strict a ritual, should, in introducing Christianity as the second part of the same dispensation, have abstained, not

only from accurately prescribing for the use of all Christian churches forever the mode of divine worship, but even from recording what was actually in use under their own direction, seems utterly incredible, unless we suppose them to have been restrained from doing this by a special admonition of the divine Spirit."

Let us thank God for the silence of Scripture. He knew best what would secure our highest good. He left our reason, our action, and our imagination free, where mere human teachers would have bound us down as with fetters of iron.—*The Standard*.

A CATHOLIC'S VIEW OF THE SABBATH.

THE following letter, addressed to the editor of the *Outlook*, will be read with interest. It contains nothing new; but its faith and undisguised reliance on Church authority is in strong contrast with the claims of many who disguise their reliance on the same authority, by attempting to bend the Scriptures to their theories.

"Dear Sir: Allow me to thank you for a copy of the *Outlook*. Allow me also to say that your Protestant friends are as wrong as possible in trying to turn the Lord's day into a Jewish Sabbath; but that your own undertaking is not less helpless if you fancy that you can persuade Christendom to substitute anything for the weekly festival of the Lord's resurrection. To all Catholic Christians (whether of the Greek, Roman, or English rite) you will appear to be trying to revive a condemned and exploded heresy. This point was ruled once and forever by the great Council of Chalcedon, A. D. 451, when 630 bishops decreed that if any man observed the Sabbath, he should be excommunicated. This is the law of the Church, and it can be neither argued about nor discussed. It is the definition of teachings which have been received from the apostles, and which are unalterable. There was no time in which Christ's Church did not keep the weekly feast of his resurrection, by worship and by rest.

"You will see, I hope, that while your lively and good-natured arguments may speedily demolish people who mix up Sabbaths and Lord's days and Sundays in the most incomprehensible manner, they will not even be listened to by Catholics; because they rest their religion upon authority and universal consent."—A. H. Lewis, in *Sabbath Recorder*.

WHAT CAN REPLACE THE GOSPEL?

THERE are a multitude of men bent on destroying Christianity. They wish to demolish the whole system, and everything connected with it.

Well, suppose they succeed? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches closed, the pulpits silenced, all Christian schools of instruction stopped, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life in public and private, in the Church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. What would we choose instead? What systems now prevailing anywhere in the wide world should we adopt in place of discarded Christianity? Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree; where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of Christianity renounced?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the Eastern world, and ask himself the question, Would I embrace any of these exploded absurdities? Let him look at atheism, a leafless, sapless tree, and inquire what a world would be without Creator, ruler, or law; and then let him hesitate before he seeks to undermine a faith which has brought more joy, peace, and brightness into this world than all the other religions that man has ever invented or embraced.—*The Armory*.

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.

THE BURDEN.

To every one on earth
God gives a burden, to be laid down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form, and weight, and size.
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says: "Cast it on me,
And it shall easy be."

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at his feet;
And, whether it be sorrow, or defeat,
Or pain, or sin, or care,
Lay it down calmly there.

It is the lonely load
That crushes out the life and light of Heaven;
But, borne with him, the soul, restored, forgiven,
Sings out through all the days
Her joy and God's high praise.

—Marianne Farvingham.

WHEN A GIRL'S SCHOOL-DAYS ARE OVER.

"WHAT am I to do after school?"

This is a question asked, I believe, by every school-girl, some time or other, as she gets older; and to answer it is by no means so easy as some people imagine.

The leaving of school is, I think, one of the great crises of a girl's life. The period ended has probably been all clearly mapped out, with guidance and direction given. The future is now full of vague and shadowy uncertainty, and the beauty and completeness of a woman's life will depend mainly on the girl's own exertions.

Every girl has three distinct lives to live, and on the observance, combination, and due proportion of these lives depends the good that she may leave behind her in the world. They are,—

1. Her life to herself.
2. Her life to her family.
3. Her life to the community.

It is certain, to begin with, that in each of these three there must be some settled plan of action.

That girl who lives on from day to day in an idle, desultory manner, with no aim in view but amusement, makes her life, instead of a great, harmonious whole, a miserable failure—that life which has been given to her as very precious, and as something to be rendered strict account of in a day to come.

The first kind of life is much too solemn a thing for any one to meddle with. It is that inner spiritual life which exists in every person, whether remembered or not. About this I would only ask that girls would keep in mind the great injunction, "*Quench not the Spirit.*"

Secondly, there is the life to the family. The guidance of this does not lie altogether in the power of a girl; she has probably a recognized position in the household from her age and capabilities; but whatever it may be, chief or least, one principle should guide all else—the spirit of self-sacrifice.

It is the third life, however, about which I want particularly to say a few words. What can a girl do to help the community in some way?

Teaching, at present, is the greatest and noblest profession open to women. If that is entered upon direct from school, there is little fear of life being wasted in an idle, desultory way. To many a girl, teaching, I know, seems dreadful drudgery; but then with it there comes, sooner or later, the satis-

faction of having been a laborer in the grandest work of all life—the spreading of knowledge.

Teaching, however, is not for every girl. With some, circumstances do not require it, and social position does not admit of it. To such I would say, Do not give it up altogether; if you cannot make a profession of it, you can, at least, teach the poor of your neighborhood in the Sabbath-schools, etc. Let not *this* branch of the work be despised; for it is one of the most difficult, and to do it properly requires much preparation. Then there is parish work of other kinds,—such as district visiting,—all of which, if engaged in, keeps a girl's life from being a failure.

But, supposing none of these works are possible to a girl, there is always, in these days when good classical literature is so cheap, the possibility of forming a regular plan of study at home—down-right earnest reading for a certain space of each day. However small this is, if it is done with a definite aim in view, and not merely for selfish enjoyment, great good will come into a girl's life from it. There is always a natural bent in every one's mind, a natural genius for one kind of work more than for others. Let a girl, then, not try to do a little of everything, but work steadily at that in which she has put her heart, so that when the time comes for her to render account of her talent, it may be said to her, as to each of those in the parable, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—*Cassell's Family Magazine.*

SUCCESS IN FAILURE.

THE man who has learned to make his failures the omens of success, has learned one of the most valuable secrets of life. Some men are discouraged by their failures; they accept the momentary defeat as a final decision against them, and retire from the struggle disheartened and vanquished. Life has gone against them, and they will strive no more. There are other men, however, to whom failure never suggests anything more disastrous than a wrong method, an imperfect plan, a faulty piece of work. The thought of defeat never comes to them; they will simply find the defect, remedy it, and strive again. Failure to such men is the discipline which prepares for success, the education which trains for victory. Such momentary defeats lie in the way of every noble conquest in science, literature, art, public life, or practical enterprise. Few great questions are settled at the start; few great reforms are effected in a day; few notable inventions work well on the first trial; few strong men disclose their full power, and take their true place, by a single brilliant achievement. Slow experimentation, frequent failure, delay, opposition, obstacles, lie along the road to success in every line of work, and remind us continually that God means that every man shall get character out of his work even more richly than he gets material reward.

Our thought and our talk about success are rarely spiritual, often purely material. The end of business is to make men; but to hear most business men talk, it would seem as if men were made for business only. Anything that interferes with the profits of the year is a calamity, although it may mean the return of moral health to the whole community. There are multitudes who would like to put principles, progress, sentiment, out of the world because these things are constantly disturbing the markets. They would rather the curse of slavery would be perpetuated than that the price of bonds should be disturbed by agitation; they would rather the Irish question would go unsettled than that the country should pass through the turmoil of a general election. Peace at any price, is the cry of these men. "Keep quiet, and give us a chance to make money," is their reply to every appeal for aid in the struggle against wrong. But God takes care that the peace that selfishness cries for shall never come. Movement, change, progress, are inevitable; and, so long as the world stands, these things and the results that flow from them will baffle and thwart the schemes and wishes of those who want the quiet road to a low and easy success. There is a divine scorn of our low ideals of success continually manifested in the almost contemptuous indifference with which our carefully elaborated plans are brushed aside and cast ruthlessly into chaos. God does not stop to explain this constant

interference; the rubbish of our mean materialism is not worthy of so much notice. The scheme that would bring us a fortune without work and with considerable loss of honor, is whirled out of sight in some sudden tempest of change, and we are left to take the long, arduous road which never brings us to the gold we once craved, but which teaches us to be honest, clean-hearted, humble, patient, and noble. In place of the poor, material success that would have made us vulgar and small, we attain a strong and permanent development of character, an understanding of life beside which Goldconda is a heap of rubbish, and a nobility of nature beyond price. This is the only real success, and in the winning of it one must look for failures of all kinds.

The chief value of a great and prolonged struggle is oftener in the effort than in the achievement. The great charm of scholarship is in the scholar and not in his acquirement; the latter serves noble purposes, but its finest result is the man himself. The noblest outcome of a great business career is not the fortune which rewards it, but the probity, sagacity, far-sightedness, and mastery of affairs which it develops in the merchant and financier. A great statesman . . . renders services to his nation and to civilization of quite incalculable value; but to . . . himself the greatest success he attains, lies in the achievement of his character. The other successes he leaves after a little, and as other work supersedes upon other men, the splendor of his performance fades into past history; but the work he has wrought in himself abides as his permanent possession. It can never be taken from him; it is his training and equipment for the eternal hereafter.

There are thousands of men to whom immediate success rarely comes; they are met by constant failure and disappointment. They struggle with scant reward and scantier recognition from the world. The sweets of success are never theirs; the struggle, the labor, and the long-deferred hope are their daily experience. Such men need not miss the crowning success of life; it may be theirs to pluck from failure the immortal flower of noble character.—*Christian Union.*

THE BIBLE ON BUSINESS.

Buy the truth, and sell it not.

He that is surety for a stranger shall smart for it.

A good name is rather to be chosen than great riches.

But where shall wisdom be found? It cannot be gotten for gold.

The rich and poor meet together; the Lord is the maker of them all.

In all labor there is profit; but the talk of the lips tendeth only to penury.

He that loveth wine shall not be rich. Who hath woe?—They that go to seek mixed wine.

The prosperity of fools shall destroy them, but whoso hearkeneth unto me shall dwell safely.

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

Happy is the man that findeth wisdom; for the merchandise of it is better than the merchandise of silver.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

A perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee.

Though he [the unjust man] heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.

Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah [a dry measure], and a just hin [a liquid measure] shall ye have.—*Sol.*

—Everything great in this world has had a small beginning. The man who is not willing to begin low, will never rise high. Trees of slowest growth are of the finest and most enduring grain; so men of the noblest parts take time to strengthen and develop their powers. A mushroom comes up in a night, but—it is a mushroom still.—*Methodist Recorder.*

Special Mention.

THE SUNDAY QUESTION.

FROM the *St. Louis Republican* of July 4, 1886, we learn that the columns of that paper had been opened for a limited discussion of the Sunday question, which had called out some interesting correspondence. Among the entertaining points made in the number before us, a Catholic priest, D. S. Phelan, tells Protestants some pretty plain truth about the Sunday institution, and gives them a lively rally because they do not observe the Friday fast, which vests on the same authority. He opens by saying that Sunday is—

"A MATTER OF POSITIVE LAW.

"I have been asked my views on the question of Sunday observance. I have no views; it is a matter of positive law. Dogmas of faith and canons of discipline are grave and stubborn things; views are trifles, light as air. The Sunday is an institution of the Church. The attempt to identify it with the Jewish Sabbath, or to make it heir to its rites and ceremonies, is futile and absurd. The ceremonial law of Moses is abrogated—buried in the same grave with the synagogue. The Lord's day, in its specific form, is the creation of the Church, although the obligation to sanctify one day in the week would seem to be of divine origin. When the Church set apart the first day of the week for public worship, she enacted that all her children who reached the years of discretion should first hear mass, and secondly abstain from servile work on that day. This is positive law, and any man's views contrary to this enactment are treasonable. The mass is the one great sacrifice of the new law, and all the faithful are obliged to assist at it on the Lord's day. Sunday is likewise a day of rest—made so by the Church's enactment. She says we may not do any work on that day which is of a servile or ordinary wage-earning character.

"But how about games or amusements on the Lord's day? 'What saith the law?' The Church does not condemn them, although she encourages the faithful to works of piety and prayer. She knows the world too well to impose a burden on men they cannot bear. She is satisfied with what is essential, while counseling what is of supererogation. It would be well for all Christians to spend the whole of Sunday in church; but the Church obliges them to be there only about one hour.

"Why do our separated brethren lay so much stress in observing this Sunday ordinance of the Catholic Church? They are more Catholic than the Catholic Church. But they are Catholic only on Sunday. On Friday they are pagans. Why do they eat meat on the latter day? The Church, who presented the method of Sunday observance, forbids the use of flesh meat on Friday. Why, too, do they not observe the laws of the Lenten season? They emanate from the same authority which fixed the time and method of the weekly public worship. The Pharisees were in the habit of higgling about trifles, while they neglected the weightier things of the Mosaic law. Our separated brethren are in the same predicament. They take the Sunday from the Church, and make it the scarecrow of Christendom, while they throw away the Friday abstinence and the Lenten fast, not to speak of the annual confession and communion."

A PLEA FOR LIBERTY.

THE same number of the *St. Louis Republican* from which we give this week an article on "The Sunday Question," contains the following able discussion of the question of enforcing the Sunday law. Under the heading above given, James E. McGinnis says:—

"Permit me at the outset to disavow any hostility to the religious observance of Sunday as the Christian Sabbath, and to declare my reverence for it as an institution of the Church, and my enjoyment of it always as a day of rest and respite from labor. But I oppose attempts to enforce its observance by law, as being contrary to the true spirit

of our free institutions, and beyond the legitimate field of legislation.

"The real functions of government are few and simple, and are well defined in our bill of rights, which declares 'that all persons have a natural right to life, liberty, and the enjoyment of the gains of their own industry; that to give security to these is the principal office of government;' and whenever it exceeds these duties, it becomes intermeddling, if not tyrannical, with expedients, experiments, and plans 'for the welfare of the people.' Thus we are governed too much. We have too many laws, most of them upon subjects which do not pertain to the true domain of law. Of these are all such as assume to direct what the citizen shall not himself do on Sunday above any other day.

"It is the duty of the State to protect all persons within its jurisdiction in the exercise of their religious rights; and persons who believe it is morally wrong to labor on Sunday, should be protected against being compelled by their employers to labor on that day in violation of such religious belief. But I fail to recognize any constitutional power or authority in the State to say that the employer shall not himself labor on Sunday, and that he shall not permit his servant to labor on that day. . . . Such enactments are usurpations of authority, and violative of natural right. The supporters of such laws seek to justify them upon either moral or hygienic grounds; but upon neither can they be supported, although rational, voluntary observance of Sunday may rest upon both. To place such laws upon moral grounds, is to amalgamate the functions of Church and State in a manner not permissible under our system of government; and to refer them to hygienic requirement, is to open the field to sumptuary legislation without end. It may be admitted that health is promoted by Sunday rest; so it certainly is by cleanly habits, and by temperance in eating and drinking. But no one will seriously claim that the State could rightfully compel everybody to take a bath on Sunday, or that it could establish regulations governing the times and methods of taking food and drink; and yet such regulations, upon such grounds, are no farther from the legitimate scope of legislation, than are Sunday laws upon hygienic grounds. I am aware that the constitutionality of Sunday laws has been upheld upon moral grounds by a most remarkable opinion of the supreme court of this State, delivered by the late Judge Scott (20 Mo. R. 214), which is strictly in harmony with the spirit of such laws, and is quite as unrepugnant and narrow as the theory which underlies them. It plainly states that this is a Christian State, with a Christian constitution, made by and for Christians, and not for 'strangers collected from all quarters of the globe, each with a religion of his own.' This un-American, anti-republican decision is not a true exposition of the law. This is not a Christian State, nor is it under a Christian constitution, but one made for Jews, Mohammedans, pagans, infidels, and Christians alike; and that this may long remain the land of perfect religious liberty is the fervent aspiration of every patriot and real lover of his kind.

"The true criterion of Sunday laws is the great rule that 'the citizen must so exercise his rights as not to invade the rights of others;' or, differently stated, 'every one has a right to do as he pleases so long as he does not interfere with any one else.' He may labor on Sunday if he chooses to do so, but he must not compel his servant to do so, nor must he labor in such a way as to interfere with the rights of others. For instance, he has no right to carry on a very noisy business close to others who may desire rest in quiet on that day, and who have a right to such quiet, subject only to the necessary noises of an urban population. And certainly he must not carry on his business, nor pursue his pleasures, in such a way as to disturb the solemn quiet of religious worship. Thus people have no right to parade the streets with brassbands on Sunday, and especially during the hours usually devoted to congregational worship, any more than the congregations have the right to make the air of the whole city vibrant with the clangor of church bells on that day. Both are offensive to many people, and in fact the bells, separated from the traditions, romance, and sentiment which surround them, are much the greater nuisance. Subject to the limitations suggested, every man has a perfect natural right to spend

Sunday just as he pleases; and any law which assumes to abridge, or in any manner interfere with, the exercise of those natural rights which one does not necessarily surrender in becoming a member of the State, is in the very nature of things unconstitutional and void, and practically declared a nullity by the customs and habits of mankind.

"Once admit the right of the State to legislate upon the subject of Sunday observance, further than for the protection of the citizen, and logically there can be no limit to the exercise of that right. Let legislation begin by providing that the citizen shall cease from labor, traffic, and travel on Sunday, and it can logically proceed to the enactment of a law that he shall go to church on Sunday, then to one that he shall aid in building the church, and so on, by easy gradation of usurpation, until it reaches the climax of pointing out by law the particular faith to which he shall subscribe, and of enforcing the mandate by imprisonment and the stake. That we have not retrograded to such a culmination is due to the free spirit of the age as opposed to the intolerance of religious bigotry.

"It is generally conceded that regular stated periods of rest are necessary, both to the mental and physical health. The recurrence of day and night presents the natural allotment of time to labor and rest; and by the customs of civilized nations, as well as by the ordinances of Christian churches, one day out of seven is set apart for rest. This is believed to be natural, and therefore right."

"Rest can only be found in change; and to the toiling millions, that rest obtained in these stated periods of repose, is the most perfect where it is sought amid conditions farthest removed from the surroundings of their daily lives. They naturally rush for, and are delighted with, a touch of that variety which is said to be the spice of life. Our Sunday laws, if enforced, would seriously interfere with this choice of change. Their procrustean requirements seek to make all men rest in the same way, which totally negatives the idea of rest to the majority of persons; for that which is rest to one is unrest to another. And the municipality should increase the facilities for the recreation and amusement of the people, so that the clerks, artisans, mechanics, and laborers of the city may find cheap, accessible, and restful occupation for their Sundays, that their enjoyment of life may be thereby greatly enhanced, and their contentment and love of country correspondingly increased."

LIBERTY OR TYRANNY? WHICH?

WE can hardly refrain from giving to our readers another quotation from the *St. Louis Republican* of July 4, 1886. J. D. Stillman, M. D., under the heading,—

"OLD QUESTIONS INVOLVED,"

shows that the Sunday agitation is bringing to the front the old question of a free Church or religious oppression, which had to be settled when Christendom emerged from the Dark Ages. Addressing the editor, he says:—

The opportunity you have so cordially given for all to express their views upon the Sabbath question, is not only generous, but it meets with general approval among your many intelligent readers. The manner of this discussion is not less interesting than the subject itself, as it shows the liberal tendencies of education, and a very great progress, which is due to a candid investigation and liberal conservatism. The historian, the legislator, the religionist, and the humanitarian in this discussion meet upon a common ground to suggest the greatest good to the greatest number, or the greatest good to all. The latter consideration takes precedence with those who have aspirations to formulate plans and measures that will attain the greatest results. Between freedom and restraint there is a sea of emotions that is scarcely ever becalmed; furies gather their opposing hosts, and storms arise that lash each shore and scatter the wrecks of ardent adventurers who have seldom found a harbor of unalloyed bliss. In that far-away era of self-government, the possibilities of settling this question may be realized; but in this conflicting age of superstition and realism, it is vain to expect any satisfaction by means of legislation on the subject. It involves the old questions of civil and

religious rights, which, above all things, must be respected in order to perpetuate a free, progressive government, such as the fathers of this Republic evidently designed it to be."

KISSING GAMES.

HERE is a short article from the *Christian Million*, London. It speaks for itself, in tones too plain to be misunderstood, of the state of that religion that must resort to such measures to make the Bible and its study attractive:—

"Side by side with the astonishing development of prurient literature, there has grown up in Sunday-schools and temperance societies with a close membership, an equally astonishing development of kissing games. In these kissing games, teachers and senior scholars indulge for hours together; and they form the great attraction of many gatherings. . . . It was our painful duty to visit a London S. S. entertainment where these things were being carried on from six in the evening till midnight. We protested verbally, and also by leaving an entertainment where we felt the presence of God was not recognized. It began with a can-can in which, to an idiotic song and tune, first the upper, then the lower, members of the body were raised and swung about. After this, an hour was spent in kissing and kissing. Then came the grand treat called 'the army.' Marching around in pairs, these Sunday-school teachers went through a drill in which 'present arms' and 'fire a volley' meant embracing and kissing between the sexes. When we state that the male 'teachers' knelt down before their partners to embrace them, and that six 'volleys' were ordered at once, or that kissing in that posture was ordered to continue until the word 'halt' from the bugleman, the reason of our departure and strong, indignant protest will be evident."

It is a little cheering that some one is yet to be found who will "protest." Put by the side of this the fact that the Rev. Mr. ———, of the First Baptist church of ——— (I will neither give name nor address, lest I advertise his nefarious business), has just written a novel, which is said to be a very popular work, and having a large sale, and we ask, Where is religion? Where is the spirit of our Puritan fathers? Echo answers, Where?

Royalton, Minn.

H. F. PHELPS.

AN APPROPRIATE CELEBRATION.

JUNE 8 of the present year marked the seventy-seventh anniversary of the death of Thomas Paine, the great apostle of "reason" and "advanced thought" as opposed to Christianity; and from the large number of his followers in this country, something of a stir in the way of celebration might reasonably have been expected. But notwithstanding this, and the existence of numerous "Thomas Paine Societies" throughout the land, the event appears to have been passed by in ignominious silence. The *Christian at Work*, a New York journal, says the anniversary passed almost unnoticed in that vicinity; and as to how it was observed elsewhere, it quotes the following:—

"It was announced that the Thomas Paine Society of Frederick county, Md., would celebrate the seventy-seventh anniversary of Tom Paine's death, at the house of Aaron Davis, near Frederick; but not a celebrator appeared. Mr. Davis himself observed the day by not working. He said that, while there were only about a dozen members of the society, there were three or four hundred believers of the Paine doctrines in the county; but fear of social ostracism or injury to their business caused them to make a secret of their views."

Such is the hold which Thomas Paine has upon the affections of his followers in this country,—a hold not strong enough to surmount the fear of social ostracism and business injury. And so the day was celebrated by an appropriate silence. It is not that there is anything progressive or patriotic about the followers of Thomas Paine; but his teachings accord with the sentiments of the carnal heart.

L. A. S.

Our Tract Societies.

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

THE SHEPHERD'S APPEAL.

HAVE ye seen my lamb that has gone astray,
Afar from the Shepherd's fold,
Away in the deserts "wild and bare,"
Or on the mountain cold?
Have ye ever sought to bring it back
By a word, or a look, or a prayer?
Or followed it on where it wandered lone,
And tried to reclaim it there?

Ye gather each week in the place of prayer,
And ye speak of your love for me,
And pray that your daily life may bear
Some fruit that the world may see.
Ye mean it well, but when once away,
Do ye live that life of prayer?
Is the soul of the lamb that's gone astray
Your chief and greatest care?

Ye speak of the good that ye mean to do
Among your fellow-men;
Yet ye tarry oft 'mid the joys of earth—
They are watching your footsteps then.
And while ye have stopped for pleasure or ease,
The lamb that has gone astray
Has wandered farther, 'mid darkness and sin,
Along the forbidden way.

Ye meet in your counting-house rooms for gain,
And count the cost each day;
Do ye ever count what the cost may be
Of the lamb that has gone astray?
The cost of that soul will far outweigh
Your stocks and your piles of gold.
Can ye leave your gains and your wealth untold
To gather it in the fold?

It is perishing now in the bleak and cold,
While ye might have saved its life.
Are ye thinking too much of your ease and your gains,
To enter the Christian strife?
When the reck'ning is called, and the balance made,
Will the wealth of a single day
Atono for the loss of the dying soul,
For the lamb that has gone astray?

—F. Marsh.

SWISS TRACT SOCIETY.

WHILE looking over the quarterly reports from the various societies, have any missed that from Switzerland, and queried why it did not appear? If so, we wish to say that the reason is this: having prepared it for the missionary journals recently established in the French and the German, sending it for the REVIEW was overlooked. A summary of the reports for the two quarters ending Dec. 31, 1885 and March 31, 1886, is now given as follows:—

No. of members.....	118
" reports returned.....	154
" members added.....	17
" " dismissed.....	10
" families visited.....	6,217
" letters written.....	494
" new subscriptions obtained.....	88
" copies <i>Les Signes</i> and <i>Herald</i> in clubs,	1,000
" pp. reading matter distributed.....	171,988
" periodicals distributed.....	5,770

Cash received on Tract Society fund, \$59.22; on periodical fund, \$217.84; on poor fund, \$24.42; on tent fund, \$186.62; on Basel church meeting-hall fund, \$12.52; on publishing house, \$205.10.

Only a few months have passed since a thorough and systematic effort to do missionary work through the mails was undertaken, but already some valuable lessons have been learned, and some encouragement has been received. Thinking that the workers in other places might be interested to see something more from our little Society than a list of figures representing its labor performed and money paid, I will this time add the translation of a few extracts from letters received by the workers. A man who desires to subscribe for the French paper, writes:—

"I should have replied to your letter sooner, but as I was about to do so, I was taken ill and could not write. I like *Les Signes des Temps* very much. It is a good paper, but I must let you know that I cannot continue to receive it because it will be impossible, in view of my position, to be able to pay for it. With only a little work, and after a rigorous winter, it is difficult to gain a living for my family; and it is only with the help of God that I can do it. It is with regret that I renounce the paper; for it contains nothing but the truth, the same that I have found in the Bible."

Other papers have been sent, and correspondence continued in this case. The next is from a teacher,

who had received one or two copies of the German paper:—

"Please be so kind as to excuse me for not sooner fulfilling my duty in thanking you for the copy of *Herold der Wahrheit* that you sent me. The contents of the paper are very instructive, and are wholly based upon Bible facts; for nearly every article is an exact explanation of the word of God. The Old Testament contains so many passages almost incomprehensible, that it comes as a messenger of mercy to explain these texts which are so mysterious. If you will allow me to keep this copy of the paper, I will gladly recommend it to my acquaintances and relatives. Please accept again my thanks and friendly greetings."

Another, from the French, reads thus:—

"I thank you for your liberality in sending me *Les Signes*. It interests me very much, and therefore I have subscribed for it myself, and you can send to others the papers which you would have sent to me. That which pleases me in this paper, is the care of the editor to keep the tone of its articles on an elevated plane, and to do the work of a watchman in urging the Christian to vigilance. The importance given to the subject of the coming of the Lord can but be a blessing to many souls. The promise of the return of Jesus Christ was the joy and strength of the first Christians; why, then, should any in our day, when we are nearer that grand event, renounce it? To announce Christ, and direct the eye of the multitude to him, is to proclaim the truth; therefore whenever we see this work being done, we should rejoice, and wish the worker success."

He then speaks at some length of the immortality question, apparently desiring light upon the subject.

The following illustrates the fact that if the worker receives no reply to the first letter, he probably will to the second:—

"On receipt of your first letter, I ought to have given you a reply. Please pardon this negligence. I have, however, read with pleasure the copies of your paper, *Les Signes*, and the impression I have received has been good. One can draw from it only that which is good and at the same time instructive. I regret that for the present I am not able to subscribe for your paper, being a subscriber already of several other journals. I thank you for the copies you have sent me."

Our members find plenty to do, and manifest a good degree of energy and courage in the work. With more experience, and a better sense of the vastness of the field before our Society here, some are developing the qualities which are required to make efficient laborers in the various branches of the missionary work; and still the earnest prayer ascends from many hearts as they gather in the missionary meetings and prayer-meetings, "Send forth more laborers into the harvest."

ADDIE S. BOWEN, Sec.

WICHITA, KANS., MISSION.

THIS mission is just starting. We have long felt that such a work should be started in this young, growing city; but until the present, the way was never favorably opened. Now that this mission is being started, we hope the brethren in this part of the country will feel liberal toward a work that comes so near their homes. Our mission work in the past has been very expensive, but we hope that hereafter it can be so carried on as not to make much of a draft upon the Conference treasury. One brother has donated one hundred dollars, and we hope others will feel like doing what they can. Some can make donations of cash, which will be satisfactory at all times, and others can send such things as are required to supply the table, beds, etc.

I hope you will not forget the mission at Wichita. If it can be liberally sustained, it will probably be much enlarged in the near future. I wish to make the impression as strong as possible that we desire to push the work much faster than we are now doing. We would do much more than we can at present if we only had the means. We expect to have the city thoroughly canvassed for "Thoughts," aside from the special work of the mission.

The time to work is short, and money will soon be worthless. You that have a surplus should not be afraid to venture something in the cause of God.

J. H. COOK.

—Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great. —Charles Reade.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 13, 1886.

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

THE REASON WHY.

UNDER the heading "The Seventh Day," the *Christian Oracle* (Disciple), in its issue of June 17, 1886, published the following:—

"The commandment of God directs the keeping of the seventh-day Sabbath. Some Christians regard themselves 'at liberty to not keep it.' The word of God likewise directs the keeping of the commandment which says, 'Thou shalt not commit adultery;' the Mormons regard themselves at liberty not to keep it. The word of God directs the keeping of the second commandment; the Catholics regard themselves at liberty not to keep it. The word of God directs the keeping of the third commandment; Colonel Ingersoll and his kind regard themselves at liberty not to keep it. Now upon what principle can these 'Christians' convince those 'saints,' and Catholics, and atheists of sin? We should like to see some one frame an argument that would show that they are wrong, that would not equally condemn himself, and all those who, with him, 'regard themselves at liberty not to keep the seventh-day Sabbath.'—*Advent Times*."

"This challenge has been thrown out several times in the camp-meeting, and is regarded as a strong point. It is very easily met. Jesus gave a commission to his apostles to teach all things he had commanded to his disciples. Those apostles carried out that commission, and taught Christians all things they were to observe. A Christian does not commit adultery, because the apostles expressly condemned it twelve times in the New Testament.

"Christians do not commit idolatry, because the apostles expressly commanded them not to do so. See 1 John 5:21, and four other places.

"Christians do not take the name of the Lord in vain, because the apostles expressly commanded them not to do so. See James 5:12, and different places four times.

"Christians do not keep the seventh day as a Sabbath, because the apostles never commanded them to do it, nor condemned them for not doing it. If an apostle of Jesus ever taught, or it can be shown that they ever required, Christians to keep the seventh day as a Sabbath, or condemned them for not doing it, we will keep it.

"When the apostles of Jesus condemned adultery twelve times, profanity six times, and idolatry five times, and Sabbath-breaking not once, it seems to us marvelous that such a proposition as that above should be made."

The effort which some make to limit everything to the teaching of the apostles, claiming that we should believe and practice only what they have expressly re-enacted, reminds one of the anecdote of the young skeptic and the Quaker. The young man declared that nothing could be known that was not recognized by the senses; that he would not believe that anything existed that he could not see. The Quaker contemplated him awhile with mingled curiosity and amusement, and then said: "Young man, did thee ever see thy brains?"—"No." "Does thee believe thee has any?"

"The apostles," says our contemporary, "taught Christians all things they were to observe." Do you observe Sunday?—Yes. Did the apostles teach you to do so?—Oh—well—er—. The editor should have extended his list of practices and reasons therefor considerably further. Thus—

"We Christians do not make unto ourselves any graven images, because the apostles have—well—because—they have said nothing about graven images."

"We Christians hold nothing to be idolatry but covetousness, because the apostles have given us no other definition of what idolatry is."

"We Christians keep the first day of the week because the apostles have expressly—well—oh—have n't said anything about it, 'never commanded us to keep it, nor condemned us for not keeping it.'"

"We Christians do not believe the Romans sinned by violating any and all of the ten commandments from the crucifixion of Christ till A. D. 60; for we have no evidence that the apostle got around before that time to write to them and let them know what their obligations were."

"We do not keep the seventh day, because Christ spoke of some law, already in existence when he came into the world, not a jot or tittle of which was to pass away so long as the heavens and the earth should endure (Matt. 5:17-20); and the seventh-day

Sabbath was a part of that law; but nevertheless we believe that that law all passed away, and Christ gave a new law privately to his disciples, to be made known by them as best they could as the requirements of God upon men."

"Christians believe they are to worship God and serve him alone, because Christ told the Devil so off in the wilderness privately, three years and a half before the same law in existence on that subject was abolished." Matt. 4:10.

And so the list of absurdities might be extended to almost any length. But it is said that the apostles have given us an example of keeping the first day of the week. A greater hallucination never existed. But granting all that is claimed for Sunday in the New Testament, even then, as compared with the seventh day, the evidence in favor of the latter, both in the recognition and practice of the apostles, is more than ten to one.

It is indeed marvelous that any one should fall a victim to the idea that God commissioned the apostles to be his law-givers to the world. There is *one* law-giver says the apostle James (4:12), and one mediator, Paul adds, between God and men, the man Christ Jesus. 1 Tim. 2:5. The apostles, to be sure, went forth teaching as Christ had instructed them; but they based their teaching on obligations already existing, which Christ recognized, and the perpetuity of which he plainly taught.

We worship God as supreme, refrain from making and worshipping images, hallow God's name, keep his Sabbath, and maintain the relations with our fellow-men enjoined in the decalogue, because these obligations have existed from the beginning in the very nature of things; because they have never changed nor ceased to exist; because Christ taught them; and because God will not judge the world at last by a fluctuating and contradictory standard. These reasons cannot be shaken; and no better for any moral duty could be found. Nor would there be any difficulty in persuading all men to the same view; indeed, no other would probably ever have been held, were it not for the wrong position on the Sabbath question into which they have been seduced by the great apostasy.

CONFERENCE TREASURERS' ANNUAL REPORTS.

THE annual report of the Conference treasurer is always a subject of interest in every yearly meeting. The financial standing of the Conference is a most important matter. In most cases the report only consists of a brief statement of the total amount received, and what is paid out, and the means on hand. In some cases of late, in the report read in the open session, the treasurer has given the amount received from every church in the Conference. This is much better than the other plan, as it gives the delegates of each church present an opportunity to know whether the means paid into the church treasury has ever reached the Conference treasury.

But we will here state what we believe is the best plan of all for a Conference treasurer's report. Let him prepare a tabular statement of the amount received from each church, as well as the total amount paid in from all sources, the number of members of each church, and the average amount per head paid by each member. This, of course, he obtains by dividing the total amount paid in tithes to the church treasurer by the number of church members in said church. This table will be very interesting reading to the delegates from every church, and to all attending the Conference. The members will not be sleepy during the time of its reading. This kind of a report shows what churches are doing their duty fairly, and what ones are delinquent. It is surprising what a difference there is in the amount per member which different churches pay. This average of membership ranges from nothing up to over twenty dollars *per capita*. This is information which is of great value. The Conference officers thus have a full opportunity to know which churches have a special need of labor to bring their tithing up to what it should be. Such a report quickens the interest of each church. Its reputation is affected somewhat, and we have known great changes to occur in some churches after such facts became apparent. It also tends to correct another evil—the paying out of Conference money for other objects or to ministers. Each church will desire to have its money go into the Conference treasury, where every dollar ought to go, that it may get the proper credit, and stand right in the report.

We hope our Conference treasurers will all adopt this plan of reporting. This, with the amount paid in, the amount paid out, and the money on hand, will make a very interesting report. It will require some effort on the part of secretaries and treasurers to get their statistics correct, and thus avoid complaint of unfairness; but such labor will only tend to greater carefulness in all these matters, and we ought to be far more particular in making out our reports than we are in many cases. This will also be a great help in making out the table for the annual statement in the Year Book, which has cost a great amount of labor in connection with the General Conference sessions. If the officers of each Conference will carefully attend to their own report, it will expedite this matter, and help obtain correct results.

G. I. B.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 11.

EVENTS AT THE END OF THE THOUSAND YEARS.

HAVING considered the events which, according to the word of God, take place at the beginning of the thousand years, how the saints go home with Christ to sit in judgment while all the wicked perish and the earth becomes empty and void, we are better prepared to understand the events that take place at the end of the thousand years. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

During the thousand years, Satan is hindered from tempting and harassing the people of God. They dwell far from his reach, while the desolate earth is his prison. Previous to this, he passes through the air like a prince, and performs many wonders in the elements. Eph. 2:2. When the children of God present themselves before the Lord, Satan can also present himself in their midst. Job 1:6. He can talk with the Lord, and go forth from his presence. Verses 7, 9, 12. He can go forth from the Lord as a lying spirit, and put lying words in the mouths of all the prophets of Ahab. 1 Kings 22:21-23. But during the thousand years, he is confined to the earth, and wanders about upon it in its torn and desolate condition, as if in a dark and dreary prison.

During the thousand years, Satan has an opportunity to look upon the terrible consequences of his rebellion and all his sins. The populous cities where he has so diligently worked with strong delusions, and with all deceptableness of unrighteousness, are at this time all in ruins. Zeph. 1:16; 3:6. The flame has burned all the trees of the forest: the fruitful fields lie desolate, and the rich pastures, where numerous flocks once fed, are devoured (Joel 1:15-20); the rivers and fountains are dried up, and the friendly rays of the sun are not able to break through the thick darkness which broods over the earth. The earth at this time is indeed a prison; and although it is large, yet it is on that account no less severe. It has become not only a half dark, but a perfectly dark, lonely prison. And as Satan is deprived of every opportunity to persecute the saints, just so is he also deprived of every opportunity to deceive and lead astray the ungodly; for they all perish at the second coming of Christ, and do not live again until the thousand years are finished. Rev. 20:5.

The great throng of people called "Gog and Magog," whose number is as the sand of the sea, whom Satan goes out to deceive, must therefore be all the wicked who have been resurrected at the close of the thousand years. Magog was one of Japheth's sons. Gen. 10:2; 1 Chron. 1:5. His descendants lived in Scythia, on the great prairies north of the Caspian Sea. The warlike tribes who live there, have more than once deluged the surrounding countries, and destroyed them by rapine and plunder. Gog was a prince who ruled over these barbarous tribes, and over Meshech and Tubal. Eze. 38:2.

In Rev. 20:8, these words are used to denote the countless multitudes of the ungodly, and all the generations and tribes of the earth, from the time of Adam until the end of the last generation. They are awakened from their long slumber, and arise with the same bitter and warlike mind with which they died. Here are kings and generals, the mighty warriors of the earth, from Nimrod, who was a mighty hunter (or rather, warrior) before the Lord, down to the re-

nowned generals of our own day. Here are Greeks and barbarians, free and bond; all are of one mind, all are rebels against the government of God, and despise his holy law.

Some have thought that it would not be proper to say that Satan deceived them when they were already deceived by him while they lived on earth; but this is not well founded. If a person could be deceived but once in his life, but few sins, comparatively, would be committed; but, alas! "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. The oftener Satan deceives the people, the easier he can deceive them again. But if this is the proper way to understand this point, how can all the statements of the text be brought into harmony? Is the thought of an earthly, mixed, millennial reign more easily harmonized with this verse? Let us see. According to this doctrine, the thousand years will be the most happy time this world has ever seen. The earth will be full of happy men, women, and children, who are no more tempted or troubled by Satan. The gospel will be preached more powerfully than ever before. Most people will be pious and good, neither shall they learn war any more. The knowledge of the Lord will cover the earth as the waters cover the sea.

If all these things take place during the thousand years, whence, then, comes the vast throng, the number of which is as the sand of the sea, marching forward under the leadership of Satan, to destroy the saints? And who can find any place in Rev. 20, stating that any one will be converted and saved during the thousand years?

Rev. 7 describes a great multitude clothed in white robes. These are saved at the second coming of Christ, when the heavens are rolled together as a scroll, and every mountain and every island moves out of its place. Rev. 6:14. In Rev. 14:1-5, we find a company of saints who would not worship the beast nor his image. In Rev. 15:2-4, we find the same happy company who are saved from the great tribulation represented by the wine-press of the wrath of God, which caused blood to flow unto the horses' bridles. Rev. 14:18-20.

Rev. 19:1-9 again presents the saints saved from the terrible plagues of Babylon, recorded in Rev. 18:4, 21, 23; and in Rev. 20:4-6 we read of those who at the coming of Christ are saved from the fearful fate of the beast and the false prophet, and from being slain with the sword of Him that sat upon the horse. Rev. 19:20, 21.

But where are the happy ones who are saved after this point of time? The saints who have part in the first resurrection, and reign with Christ during the thousand years, dwell in the beloved city when it is besieged by the ungodly. And there are the people of God when there shall be new heavens and a new earth, and the tabernacle of God is with men; but no one can show that a single soul has been added to their number during the whole thousand years. The theory of a mixed millennium is so entangled with errors that it can never be harmonized with the word of God.

But nothing is more reasonable and plain than that the countless host which is called Gog and Magog, is all the wicked dead who are made alive and resurrected at the end of the thousand years. This is also plainly stated in these words: "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. Then they are made alive, and Satan is loosed out of his prison. A large field of action is suddenly opened before him, and he gathers a greater host about him than he ever before has been able to do since the beginning of the world. Every one of them has served him during probationary life, and is now less willing now to follow the powerful prince who has power in the air, and is active in controlling the children of disobedience.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:9. This is the last effort of the ungodly to destroy the saints and the government of God, and it turns out to be a perfect failure. God is no longer long-suffering with them. He causes fire to come down from heaven to devour them. This expresses the same as verses 14 and 15, where it is said that they are cast into the lake of fire. It is stated specially of the Devil who deceived them, that he "was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever

and ever." This shows that Satan will be punished more terribly than any other being.

After this, the prophet says: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Rev. 20:11. This, without doubt, is a description of the passing away of the old world preparatory to the new heaven and the new earth which shall come forth, described so beautifully by the prophet in the next chapter.

In harmony with this theory, the New Jerusalem, the camp of the saints, comes down upon the earth before the old earth has vanished. The Lord prepares a place upon the earth for the heavenly city. This is the first starting-point toward renewing the earth, after which the fire comes down from heaven, and the lake of fire melts the earth, and the works that are therein are burned up. 2 Pet. 3:10. Then the people of God are in the city, preserved from the raging elements as Noah and his family were saved in the ark when the earth was overflowed with water, and perished. 2 Pet. 3:6.

When Satan and all the ungodly surround the city, before the fire devours them, the scriptures which testify that the people of God shall be in the kingdom of glory while the ungodly are cast out, and that they shall see each other, will be fulfilled: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

This shows plainly that there will be a time when the saints are in the beloved city and all the wicked are outside, and that the ungodly receive their part in the lake of fire, which is the second death. Rev. 21:8. After this the Lord will make all things new (Rev. 21:5), and the saints shall reign with Christ forever and ever.

MINNESOTA CAMP-MEETING.

THIS meeting was held June 22-29, at Minneapolis. It was located on Lake Harriet, about four miles from the center of the city, on a short railroad line, where the trains run every twenty minutes. It is a fine pleasure resort, and hence large numbers of people were coming and going all the time. The camp was located in a grove. We have not seen a more suitable place for a camp-meeting than this one, with every convenience, except that it was too far out to reach the people generally. There were one hundred and seventy-five family tents pitched, besides the usual public tents. It was thought that there was the largest attendance of our people that there has ever been in the State, the number being estimated at about a thousand. There were about two hundred and fifty Scandinavians, who had a separate tent for their meetings, which were conducted by Eld. Lewis Johnson. There were quite a number of Germans present, who also had separate meetings. The brethren had made commendable efforts to have everything in readiness by the appointed time for the meeting; in fact, we had a good day's meeting on important subjects before the time appointed. The laborers from a distance were Elds. Butler and Haskell, L. McCoy, from Iowa, and the writer. Quite a number, also, from adjoining States were present to enjoy the meetings. All were in good spirits, and there was a free atmosphere to begin with. The meetings took much more of an instructive and educational turn than heretofore, the whole forenoon of each day being devoted to this object in connection with some branch of the work. Our leading brethren feel that our camp-meetings should be given this turn more than heretofore,—that we should have less preaching and more instruction. There were several doctrinal discourses, but the preaching was largely of a practical nature. The attendance from without was not great, except on Sunday, when there was a very large crowd, all that could possibly be entertained.

All the business of the Conference passed off very harmoniously, showing a good, steady growth and union among all. Eld. G. C. Tenny was again elected president of the Conference and also of the Missionary Society. Eld. H. P. Holser was elected

president of the Sabbath-school Association. The examination of ministers was carried out, and a sermon for their benefit was preached before the Conference by Eld. Butler, followed by a lively discussion of the same by several others. It is felt by all that this move is none too soon. Our ministers are far behind what they might be and should be intellectually. It is noticed that the young men who have attended our College, and have imbibed a spirit of improvement, are rapidly coming to the front, and taking the responsible positions, while those who have failed to study are dropping behind.

One meeting was devoted to the interests of our College and the education of our young people, as should be done at every camp-meeting. Twice a day the little children were gathered together and taught for an hour by two of the sisters. Special meetings were also held for the young people. Eld. Haskell labored zealously in the missionary work, and his efforts were well received and appreciated. Much more time than usual was granted to the Sabbath-school work, and we believe that a new impetus will be given to that branch of the cause in this State. Eld. Butler labored earnestly in all branches of the work, especially for the spiritual interests of the meeting. On the Sabbath, after his sermon, about one hundred and fifty came forward for prayers and to seek the Lord. Many excellent testimonies were borne, and deep feeling was manifested. Monday forenoon the same work was taken up and carried still farther. At the close of the sermon, the Spirit of God came down in a powerful manner, and a very melting season followed. About ninety candidates presented themselves for baptism. After a sermon on baptism, and other appropriate remarks, the entire camp, with a large number of visitors, gathered upon the banks of Lake Harriet, one of the most lovely lakes I have ever seen. The day was beautiful, not a ripple was upon the waters. Elds. Johnson, Hill, and Schram did the baptizing. Some thirty boats gathered around the place to witness the scene. The most perfect order throughout was maintained. Each elder led two candidates out into the water at a time, often a husband and wife, a brother and sister, two sisters, or a mother and her daughter. The blessing of God seemed especially near as these were buried in baptism. It seemed the nearest like Pentecost of anything I have witnessed in a long time. Some who came upon the grounds, embraced the truth, and were baptized at this time. A Baptist minister who had strongly opposed the truth, lately saw his mistake, and has most heartily and humbly embraced the message. All were glad to hear his testimony, and to welcome him among us.

About six thousand dollars were pledged for the various branches of the work. Minneapolis is to be the head-quarters of the cause in Minnesota. Means were raised to build a church here. The reports showed sixty-eight churches, with a membership of seventeen hundred, and twenty-five ministers. The tithes of the Conference for the last year were about ten thousand dollars. They have sixty local tract societies, with seven hundred and forty-seven members. Several new churches were admitted into the Conference, and the work generally seemed to be thriving. At the closing meeting, E. A. Curtis and M. H. Gregory were ordained. Two of the large daily papers gave us excellent reports, and a column and a half summary was put in the large weeklies. The other papers also gave us more or less space, so that our views will be thoroughly advertised all over the State. On the whole, we regard this camp-meeting as not only a success, but as one of the pleasantest of the season. We are now located on the Huron, Dakota, camp-ground, with every prospect of a good meeting.

D. M. CANRIGHT.

PRAYER. DOES GOD ANSWER?

In the true and scriptural sense, prayer is communion with God. His word abounds with instructions, admonitions, and promises with reference to this solemn act of devotion. To one class he says: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Isa. 1:15. And again: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. "Sin is the transgression of the law;" "By the law is the knowledge of sin." Now if one will not listen to the teachings of God's law, but will pass on, turning his ear from

it, refusing to learn wherein he is sinning against the Majesty of heaven, how can he expect his prayers to be heard?

But the language of the obedient heart of humble faith is, "Verily God hath heard me; he hath attended to the voice of my prayer." "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear." Mark the goodness of God. He *prepares* the heart. He *inclines* the humble to prayer. He *hears* and *answers* their petitions.

This preparation of heart to seek divine blessings from the throne of grace by self-examination, self-abasement, and the confession of sin, is what we all need. It is much to be feared that as a people we have many in our churches who neither practically nor theoretically know much of the power of "all-prevailing prayer." They are "unskillful in the word of righteousness." They are babes.

Dear brethren and sisters, the pioneers of the message we hear were men and women of fervent prayer, —persons whose hearts were consecrated to God and his work; and the message cannot finish its work in glorious triumph except as it is borne on by the prayer of faith, sacrifice and self-denial. May the Lord help us to realize this, to gird on the armor anew. An unwitnessed conflict between the truth and the powers of darkness is just before us. Now is the time for us to learn the parable of Luke 18:1-8. Who will be of the elect? Who will "cry day and night" unto God? Who will be of the number that will have faith when the Son of man cometh? Please notice the following:—

"Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidences of the divine love and care for him. But why is it that so many prayers are never answered? Says David, 'I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me.' By another prophet, the Lord gives us the promise, 'Ye shall seek me, and find me, when ye search for me with all your heart.' Again, he speaks of some who 'have not cried unto me with their heart.' Such petitions are prayers of form, lip service only, which the Lord does not accept. . . . Communion with God imparts to the soul an intimate knowledge of his will. But many who profess the faith know not what true conversion is." —*Testimonies*, vol. 4, pp. 533-4.

A. S. HUTCHINS.

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.

VISITING.

"AND how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house."

It will be seen by this that the great apostle divided his labor into two branches: public teaching, and labor from house to house. And this is what every minister must do to be successful in his work. The preaching is only one part of it; and though it is a very important part, it will amount to but little unless it is supplemented by the other equally important part—the visiting. In visiting, the influence of the preacher is felt in direct personal contact, and no influence is greater than that of one person over another in direct, close, and familiar relations. An acquaintance, a friend, one whom we personally know and love and respect, can influence us ten times as much as a person we simply hear as a speaker. A few words dropped from a dear friend will often have more weight than the most powerful arguments of a speaker. I have seen an old pastor, who had long been with his people, and whom all loved and respected,—I have seen him hold his entire audience with a few simple words, without argument, without proofs, simply by his own personal influence.

This power can be used on either side, for good or for evil, to draw men to Christ or to draw them to perdition; hence every minister should seek to turn this to advantage in his work. He should try in every lawful way to gain an influence over each person, as far as possible, and then to use that influence on the right side. In order to do this, he must

minge with the people, talk with them, eat with them, associate with them at their homes, in their shops, in their employments, and in their recreations. This is the way Jesus did. In all his labors he was constantly mingling with the people; at marriage feasts, at suppers, in the synagogues, on the streets, at their homes, in their employments, at funerals; indeed, we see him going everywhere, and seeking every occasion to become acquainted with the people. This example his disciples should follow. Though Christ could command an immense multitude to hear him at any time, yet he often labored with one soul alone. We read how he spent an evening with Nicodemus, and delivered to that one man one of the most important lessons recorded in the Bible. John 3.

The influence of personal labor is beautifully brought out in that first chapter of St. John. John the Baptist, calling the attention of two of his disciples to Jesus, exclaimed, "Behold the Lamb of God!" Verse 36. That was a very short sermon, and to a very small audience, but it converted those two disciples to Christ, and they immediately followed him. Andrew was one of these, and he immediately made a personal visit to his brother Peter, to whom he announced: "We have found the Messiah" (verse 41); and "he brought him to Jesus." Verse 42. Here was an example of personal labor, you see. Then, again, as soon as Philip was converted, he went and found Nathaniel, and told him that they had found the Messiah. Verse 45. Nathaniel was brought to Christ and converted. Here we have examples of the success of personal, individual labor in visiting. The Bible abounds with it.

So it is a duty of every minister to learn this part of his calling; viz., to visit with people. One of the most important studies that he can pursue is the study of men themselves. He may study his books, to be sure; but, after all, this is only part of his lesson. The most important study he has is that of human nature. To pursue it successfully, he must go to men, be with them in all the associations of life, come close to them, observe what moves them and what influences them. By doing this, he will become acquainted with their wants; he will learn to have an interest in them and to love them. A man can labor much more effectually for a person whom he loves than he can for one whom he only knows as a fellow-man. By taking this course, he gains their love, their confidence, and a great influence over them.

Men of studious habits are apt to feel that time spent in visiting is lost, or nearly so. But this is wrong; it is not lost time. It may be the most valuable part of the day's work. The minister himself can be learning new lessons each day, and thereby accomplish what otherwise would be impossible for him. The "Testimonies" have spoken very decidedly upon this point, from which I quote as follows:—

"Some ministers fail of success because they do not give their undivided interest to the work when very much depends upon persistent and well-directed labor. Many are not laborers; they do not pursue their business outside of the pulpit. They shirk the duty of going from house to house and laboring wisely in the home circle. They need to cultivate that rare Christian courtesy which would render them kind and considerate toward the souls under their care, working for them with true earnestness and faith, teaching them the way of life."

"When the temptation comes to seclude themselves, and indulge in reading and writing at a time when other duties claim their immediate attention, they should be strong enough to deny self, and devote themselves to the work that lies directly before them. This is undoubtedly one of the most trying tests that a studious mind is called to undergo. The duties of a pastor are often shamefully neglected because the minister lacks strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith, should not be neglected, but thoroughly instructed in the truth. No opportunity to do good should be lost by the watchful and zealous minister of God."

"Certain ministers who have been invited to homes by the heads of families, have spent the few hours of their visit in secluding themselves in an unoccupied room, to indulge their inclination for reading and writing. The family that entertained them derived no benefit from the visit. The ministers accepted the hospitality extended them without giving an equivalent in the labor that was so much needed. People are easily reached through the avenues of the social circle. But many ministers dread

the task of visiting; they have not cultivated social qualities, have not acquired that genial spirit that wins its way to the hearts of the people. It is highly important that a pastor should mingle much with his people, that he may become acquainted with the different phases of human nature, readily understand the workings of the mind, adapt his teachings to the intellect of his people, and learn that grand charity possessed only by those who closely study the nature and needs of men. Those who seclude themselves from the people, are in no condition to help them." "While in the midst of a religious interest, some neglect the most important part of the work. They fail to visit and become acquainted with those who have shown an interest to present themselves night after night to listen to the explanation of the Scriptures. Conversation upon religious subjects, and earnest prayer with such at the right time, might balance many souls in the right direction. Ministers who neglect their duty in this respect, are not true shepherds of the flock. At the very time when they should be most active in visiting, conversing, and praying with these interested ones, some will be employed in writing unnecessarily long letters to persons at a distance."

These admonitions should be heeded. Every one who enters the ministry must make up his mind upon the start to engage daily in this work of visiting, and to do it earnestly and well, or he must make up his mind to fail in his work. The experience of forty years among us, as well as the experience of all other churches, has shown that this is so. We have had men who were fluent in the desk, profound in argument, interesting as speakers, and yet lacking this element in their work. Such have raised up only small companies. But it is universally remarked among us, that the best visitors are generally the most successful laborers; and this will be found to be true almost without an exception.

D. M. CANRIGHT.

DON'T FORGET THE CHILDREN.

In preaching, the children must not be forgotten. A Western minister, staying at a house over Sunday, won the heart of a child, and promised that she should hear him preach next day. Sunday morning came, and, when the hour for service arrived, the little one was not yet awake. Leaving her asleep, the whole family repaired to the church. In the middle of the sermon, they were greatly surprised to see her toddle down the aisle, in her white night-dress. Stopping before the pulpit, and looking up into the face of the minister, she said, in a griefed voice, "I guess you forgot me." Are not many preachers forgetting the lambs of their flocks? One third or one half the average audience is composed of children. How much thought in the study or pulpit does that ordinarily get? It is the part most impressive, and with the longest time to live and work; and yet it is frequently as much ignored in the sermon as the lifeless cushions and seats.—*Baptist Teacher*.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—The secret of success is constancy of purpose.—*Disraeli*.

—"I know my hand may never reap its sowing,
And yet some other may;
And I may never even see it growing—
So short my little day!"

"Still must I sow—though I go forth with weeping;
I cannot, dare not, stay.
God grant a harvest! though I may be sleeping
Under the shadows gray."

—Peace, love, gentleness, kindness, strength, hope, gratitude, faith, heaven—through Christ have we all.

—Nothing is duty which it is impossible to accomplish.

—There is a white flower—Truth: there is no gem
So priceless in the monarch's diadem
As this white flower, whose seeds have fallen here
From some white flower in some diviner sphere.
There is no crown so beautiful as Truth,
To wear upon the brows of age or youth;
No queen in power is mightier than thou
Who wearest Truth's white flower on thy brow.
Death's scythe is pitiless; but never yet
Was this white flower culled for his coronet!

—*Golden Days*.

—Delight and true religion are as allied as root and flower; as indivisible as truth and certainty; they are, in fact, two precious jewels glittering side by side in a setting of gold.—*C. H. Spurgeon*.

Progress of the Cause.

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

"SO SHINE."

BY FANNIE BOLTON.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Not as a lamp with a cruel flame,
Merely shining to singe the wings
Of the tempted moths; for oh! what shame
To laugh at their poor, pained flutterings;
And while they bleed in the flame, behold!
We dread and despise the light you hold.

Not as a "will-o'-the-wisp" untrue,
Leading the wanderer far away
Into the drear morass, where few
Ever return to the light of day.
At last in the desert, the light you shed
Will flutter out 'mid the bones of the dead.

Not as a torch with its sheaf of stars,
Flooding the skies like a radiant car
Fading out in the midnight's bars,
But leaving the darkness, darker far.
Oh, do not shine like a rocket, and then
Leave all paths dark for the feet of men.

How shall you shine?—Like the light-house pane,
With a steady beauty that gilds the foam,
That the laboring ship 'mid the storm and rain,
May follow the path to its haven home.
Shine with a light divine and true,
That the souls of the world may follow you.

How shall we shine?—Like the Light, the Truth;
Glow with the glory of God's dear Son;
Soothe men's sorrows with tender ruth;
Shine till all men may read as they run.
There is a light that's like one divine,
And beams for the glory of God." So shine.

Not for self; let self go out,
Let self consume in the light of love.
Let faith, like a coal, pierce the mists of doubt,
And glow like the Light that came down from above.

Shine! knowing still that your light is given
By the mercy of God and the kindness of Heaven.

Shine through the mists and the storms of evil,
That the laboring soul may not be lost.
No man can bind, no imp or devil
Put out, the light that your soul may boast;
But stronger and gladder, amid the night,
Shine! and the angels will guard your light.

Nor power nor prince can quench the light
Of the faithful soul that shines for Jesus;
High o'er all power, beyond all might,
The eye of Jehovah looks down and sees us.
Shine! as you walk where the Saviour has trod,
And men, seeing your work, shall glorify God.

Chicago, Ill.

ITALY.

WALDENSIAN VALLEYS.—While good success has attended the labors of those who continued the work which we commenced at Lausanne, since I returned from Switzerland last March, the way has seemed to open favorably to commence a good work here in these valleys. On reaching here, I arranged a hall for meetings in Villar Pellice, where I have spoken four times per week nearly all the time thus far, to a very attentive and interested concourse of people.

At the outset, four pastors from other parts came on the ground to hold series of meetings at different points; yet the people felt such an interest in our lectures that for several weeks our hall could not at any time contain all that came. Often more than one hundred persons had to leave for want of room. The interest continued thus until about the middle of May. At that time of the year, the larger portion of the people who live in villages and on the sides of the mountains go with their cattle, sheep, and goats up on the very heights of the mountains, to occupy public ground, where they spend their summers. I have lately arranged to hold meetings there on Sundays, at 3 P. M. Many, walking through ravines and narrow pathways for hours, come down from the mountains to attend the meetings.

We have also held interesting meetings in Angrogne, in a stable, with about fifty in attendance. The people there and on the mountains in those parts, express the desire that we should continue to meet with them every Sunday. Bro. Geymet last winter started the interest there, in the stable. During a few weeks lately, I have given lectures and Bible readings in a hall at St. Jean; and besides our regular Sabbath meetings and our weekly prayer-meeting, I have always given Bible readings on Sunday, at 8 P. M., in our hall in Torre Pellice. A few interested ones from without attend, and the prospect is very promising that many more will do so, especially next fall and

winter. New ones come in, and they seem much pleased with the readings.

In the latter part of April, Sr. E. G. White and her son, Eld. W. C. White, and wife, made us a timely and profitable visit. A good interest had already been raised, and Sr. White had a good opportunity to speak to crowded audiences in Villar Pellice, and to goodly numbers of interested hearers in St. Jean, on her usual close, searching, practical themes; and she spoke words of instruction and encouragement to the company of believers here, which were appreciated by all. Valuable assistance and words of counsel were given us by Bro. White in regard to our Sabbath-school, Bible readings, the manner of laboring in these valleys, and the organization of an efficient tract and missionary society at this place.

It is evident that the work in this country will move slowly in some respects. Those belonging to the Vaudois church think they are in advance of all other Christian churches in the world, while it is hardly noticeable that their moral and practical standing is any higher than that of their Catholic neighbors. They freely adhere to many of the feasts, rites, and ceremonies ordained by the Church of Rome. They allow business to be transacted, open their stores, work, and have their markets on Sunday, as they see fit.

Those who hear us on the different points of present truth, seem to be pleased, and to have a deep interest in all we say. They raise their hands and voices in favor of the truth; but owing to their not having had any practical experience in adhering to the requirements of God, they are slow to see the importance of obeying. We see the necessity of teaching them the first principles of true religion—in what real conversion and true practical religion consist. Our colporters are actively engaged in distributing tracts and periodicals, and visiting from house to house; and our T. and M. Society, which we have lately organized, has already commenced to send out reading matter, and to correspond with those who have heard on the truth. Our hearts have lately been made glad in seeing a Bible colporteur who has been in the employ of a society in Geneva for thirteen years, fully decide to embrace the present truth, and to keep the Sabbath of the fourth commandment. He repudiates the idea of keeping the truth with the expectation of receiving financial aid from us for so doing, as some have done here, and have, as might be expected, afterward fallen away. This brother has joined our church, and we have reason to hope that he will sometime be of service to the cause in these valleys. We have also received three other new ones into the church, and lately four were baptized.

We are expecting soon to have a new tent, and to commence operations in another valley. It will be a new experiment in this country. I know that bitter opposition and trials await us. Some have already threatened us hard; but we have fully resolved to go ahead, trusting in God. A. C. BOURDEAU.

PENNSYLVANIA.

SHUNK, SULLIVAN Co.—We pitched our tent here June 24, and have now held three meetings. As this is a country place and rather sparsely settled, the attendance has been quite good, there being ninety at the first, and about one hundred and fifty at the last service. Good attention has been given to the word spoken, and the people seem to be really interested. We hope to be so thorough and faithful in our work that souls here shall be reached by the truth.

J. W. RAYMOND.
D. A. BALL.

COLORADO.

DENVER AND FORT COLLINS.—After the camp-meeting at Denver, we continued the meeting for two weeks; and as a result some eight or ten commenced to keep the Sabbath, some of whom we hope to see find a place in the work of the message. Last Sabbath we had a solemn baptism, when six souls followed their Lord in that ordinance.

We have pitched the tent at Fort Collins, and will commence meetings Sunday evening, July 4. We have a very choice place for the tent, and the people seem friendly. The papers give us friendly notices, and we hope for the blessing of God to rest upon us that success may crown our efforts here. Time seems so short, and there is so much to be done, and the laborers are so few! How earnestly we ought to labor in this closing work of God in the earth! July 2. J. D. PEGG.

KENTUCKY.

RUSSELLVILLE.—We have just closed our meetings at this place, which lasted nearly six weeks. The points of present truth were quite thoroughly presented, and the meeting was very pleasant in many respects. Owing to rain and college commencement exercises, the attendance was not so large as we had expected. There are two colleges here: one conducted by the Baptists, the other by the Methodists. The town is old, and a great deal of pride and formality exist, which make it a hard field for reforma-

tion. We sold nearly forty dollars' worth of publications. We are favorably impressed with those who have taken hold of the truth, and are hopeful that they will prove to be true Christians. We believe a good influence was left; others are interested, for whom we have hope. Eld. Garret will now use the tent for awhile. G. G. RUPERT.

WISCONSIN.

BOYDTOWN AND RICHLAND CITY.—I spent June 26, '87 at Boydtown. During the spring I held meetings at this place. Found the company in good spirits, since another family has recently been added to their number as the result of missionary labor put forth by those who have lately embraced the truth. Our meetings were good, especially on the Sabbath, when the Lord came very near. Sunday it was my privilege to baptize seven in the Wisconsin River.

June 29, Bro. Peter Christianson and myself came to Richland City and began the work of pitching our tent for summer labor. The Lord seemed to bless in every move. Friday before the Sabbath began, we went to the river to bathe; Bro. Christianson stepped into a deep hole, and not being able to swim, called for help. I responded, and had a very narrow escape; but he went down and was drowned. This was a sad experience at the beginning of a series of meetings. Have held but three services. People come from five to eight miles to attend. Everything thus far bids fair for a good interest, for which we hope and pray. W. S. HYATT.

NORTH CAROLINA.

LENOIR.—My first tent meeting in this State is now in the past. As a result of the meetings held, fifteen adults are rejoicing in the present truth, and others are deeply interested, for whom I have some hope. I succeeded in organizing a Sabbath-school of about twenty-five members, who ordered ten copies of the *Instructor*. I met with much opposition from those who felt their craft in danger, and who did all they could against me. They tried to prejudice the minds of the people against me by hiring the colored people to occupy the front seats, which is not allowed in the Southern States. When they saw that they could effect nothing in this way, they killed a large hog, and dragged it near my tent, and then raised the report that I was killing the people's stock. But through all these difficulties I cried to God, and he heard me. I left many warm friends not of our faith. Since coming to the State, twenty-one have embraced the truth, three have been baptized, and others will go forward soon. I now have my tent pitched at McBride's Mills. Have held four meetings, with increasing interest.

My address for a few weeks will be McBride's Mills, Watauga Co., N. C. J. M. REES.

INDIANA.

HOMER.—Still the good work moves forward here. The interest to hear has been good from the first; and although for the last week or two we have been in the midst of harvest, yet the interest has not abated in the least, and we have fair congregations every night. Last Sunday, the 4th, we held a basket meeting at the tent, which gave us the privilege of presenting our views before many who otherwise could not have been reached; or, at least, would not have been present. We trust the truth was received into good and honest hearts.

We held our first Sabbath meeting last Sabbath, with about forty present. The good Spirit of God was present, and through its influence souls were made to rejoice. Some nine or ten have begun the observance of the Sabbath of the Lord, besides those who were keeping it when we came here; and many others are almost persuaded, for whom we shall pray that God will help them to be true to their convictions. We have sold \$16.85 worth of books, and have received \$10.12 in donations. We are of good courage, and are enjoying much of the Spirit of God in presenting the truth. M. G. HUFFMAN.
July 5. O. C. GODSMARK.

KANSAS.

CHETOPA.—Our tent meetings in this place still continue. We have obtained a club of twelve for the *Sickle*. The interest is not large, but some are taking hold. We desire the success of the work here. JOSEPH LAMONT.
L. D. SANTER.

GREENLEAF.—I have just closed a ten days' meeting with this church, which formerly had a large membership; but apostasy has thinned its ranks. As the duties for this present time were pointed out, the sweet, melting Spirit of God came into our midst, and all felt greatly refreshed. Four were disfellowshipped, and one was united to the church by baptism. We gave special attention to the interests of the Sabbath-school, and are pleased to note great improvement. Sold \$10.50 worth of books, and took three subscriptions for the *Sabbath School Worker* and one for the

REVIEW. Two decided to dedicate themselves to the Lord's work. From here I go to Palermo. I am of good courage. C. W. FLAIZ.

June 28.

SEVERY AND OTTER CREEK.—June 18-24, I was at Severy, where I preached nine times, and baptized two, a mother and her son, who were added to the church. June 24-29, I was at Otter Creek, where was once a small church. I spoke nine times to good audiences, baptized twelve persons, and organized a church of sixteen members, nine of whom were starting in the service of Christ for the first time. Organized a T. and M. society of nine members, six of whom lately joined.

At the above churches, sold \$35.70 worth of our publications, took two subscriptions for the REVIEW, two for the *Good Health*, and two for the *S. S. Worker*. At both these places there is a good outside interest. Bro. Morris has been holding some meetings at Otter Creek. J. W. BAGBY.

July 1.

ILLINOIS.

CHICAGO.—Our tent meetings have continued with a good degree of interest from the first, the congregations averaging about two hundred. We have had services every night, except Monday, July 5, when the service was omitted on account of the celebration. The order has been perfect. The police volunteered their services, but they have not been needed. Some of the most interesting features of our work have been the children's meetings, held in the morning at nine o'clock, and the prayer-meetings at half past six. The children are our friends. We have given illustrated sermons, and the boys and girls are full of eager interest. One week has passed, and the prophecies and the Sabbath have been introduced and discussed. Voluntary contributions have amounted to over \$15; book sales, \$12. The *Inter Ocean* of last Sunday published a report of the Wisconsin camp-meeting, giving a brief history of our people and work; and its columns are kindly opened for occasional reports of our sermons. The quarterly business meeting was held at the tent on Sunday afternoon. Four united with the church. Over two hundred and fifty dollars in tithes have been paid. The ordinances were celebrated at the mission rooms Sabbath afternoon.

July 5.

R. M. KILGORE.
GEO. B. STARR.

NEBRASKA.

Greeley, Twing, and Ewing.—June 18-21 I visited the brethren at Greeley, who accepted of the present truth early this spring, through the labors of Bro. G. W. Lessenger. I presented the subjects of the spirit of prophecy, temperance, health and dress reforms, and tithing. I found the brethren ready to receive these things just as soon as they were convinced that they were the truth of God. On Monday I baptized ten. It was solemn and impressive to see husbands and wives united in going forward in this ordinance. A brother and sister also were baptized. May these dear souls who thus start out together in the Christian life, walk faithfully before God, that they may live together in the long hereafter. This company bids fair to become a good church, if they continue to walk humbly before God. June 17, 22, I met with the brethren at Twing. I trust the meetings were a help to them.

June 23, I came to Ewing. The tent not having arrived, we could not pitch it until later; hence Sabbath and Sunday we spent with the few brethren living near Ewing. On Monday, June 28, we pitched our tent, and on Tuesday evening we held our first service. Thus far we have held three meetings, with an attendance of from one hundred to one hundred and twenty-five. The people treat us kindly, and with respect, but as yet there appears to be little real interest in the true religion of Christ. Bro. Wm. Hennig assists me in the tent. Bro. Lessenger will come to help in the work next week. May God help us to live so that we can have his Spirit and power with us. O. A. JOHNSON.

July 2.

NEW YORK.

WATERTOWN.—We began meetings in the eastern part of this city June 26. Our congregations thus far have been fair, and on the part of some a deep interest is manifested. Our temperance meetings, held each Monday evening, give us influence with the people, and our work thus far is well accepted. Some are showing their appreciation in a substantial manner. We trust that God has a people in this city who will accept and obey all his truth. We are circulating a small paper, entitled *Words for the Wise*, which contains synopses of the principal points of our faith. By the circulation of this paper we hope to reach those who do not come to the tent. Several efficient helpers are assisting in the work.

July 6.

M. H. BROWN.
J. E. SWIFT.

BUFFALO.—From the camp-meeting at Batavia,

our 40x70-ft. tent was sent to this city, and pitched amid the quiet and pleasant surroundings of one of its suburbs. The design has not been to work up the whole city in this effort, but in a quiet and thorough manner to do missionary and canvassing work within a radius easily reached from the tent as a center. The *Tent Meeting Herald*, a small four-page paper, was left at each house, inviting all to attend, etc. Other papers of the same size, but called *Words for the Wise*, containing the principal points of present truth, will be distributed weekly. In this way we hope to get the truth before many who will not come to the tent. Meetings commenced June 26. The attendance is not large, but regular; and many who are interested obtain books to read. The city police force gives us ample protection, and thus far the best of order has prevailed. Out tent company and family includes ten persons. We hope to make this season's work thorough and successful.

We would remind our people in Western New York that we need not only your prayers, but a portion of your surplus worldly substance. Our expenses are necessarily quite large. Do not forget about this, brethren, but send in your donations of money or farm produce to Alex. Gleason, 548 Fargo Ave., Buffalo, N. Y. When possible, collect a quantity of different articles to send at the same time, as this saves expense in carting.

July 2.

H. E. ROBINSON.
A. E. PLACE.

IOWA.

INDEPENDENCE.—We pitched our tent, and commenced meetings here June 26. The attendance has been only about from fifty to one hundred until last night, when about two hundred were present. The interest seems to be increasing. The people are kind, and the business men of the city have shown us favors. We hope to so labor that good may be accomplished.

July 5.

R. C. PORTER.
W. H. WAREHAM.

AMONG THE CHURCHES:—During the month of May, I labored some at Council Bluffs, Marshalltown, Quasqueton, and Parkersburg. At Council Bluffs, seven were added to the church by letter and baptism, and at Parkersburg, one by baptism. From Parkersburg I came to our camp-meeting at Des Moines. At this good meeting many of our Scandinavian brethren and sisters were present, while others we had hoped to see did not come. About one hundred of them were there, many of whom attended the workers' meeting. God blessed us very much. Bro. L. Johnson, of Minnesota, was present, and labored with earnestness. All considered it as one of the best meetings held among the Scandinavians for some time; and when eighteen Scandinavian brethren and sisters followed their Saviour in baptism, we felt to rejoice that, while so small a people among earth's mighty nations, we have such a large share in the last message of mercy. We praise God for it.

After leaving Des Moines, I visited Forest City for a few days. Three among the Swedes there have lately commenced to obey God, and a good interest was manifested to hear the word spoken. The Lord willing, I expect to bestow some labor there in the near future. I had to return to Council Bluffs to pitch a tent for a course of lectures in that part of the city where our Bible readings have been held. Our tent is pitched in a good locality; and while the enemy is at work, God is blessing, and we have a good attendance. Bro. L. Henrickson is with me.

JOHN WILSON.

MICHIGAN.

STEPHENSON.—The interest is still growing here. It is only six months since a little church of nine members was organized, and last week more were added to the number. As Bro. Hanson, of Chicago, could not remain with us over Sabbath, we had our quarterly meeting during the week. Seventeen were buried in baptism by Eld. Hanson, and were added to the church. We also celebrated the ordinances of the Lord's house, in which twenty-nine took part. All felt much blessed as the Lord came very near by his Holy Spirit. This little church is now composed of four different nationalities,—Canadian French, Belgian, Swedish, and American. We have arranged to build a small meeting-house, and pledges have been taken for the same. We hope that in a little while we shall have the privilege of worshipping in our own meeting-house.

July 2.

NAPOLÉON PAQUETTE.

PARKVILLE.—I have now labored here seven weeks. This church was raised up twenty-seven years ago, by Elds. Andrews and Loughborough; but owing to deaths and other causes, their numbers were so reduced that for years meetings were not sustained. Two or three efforts have been put forth here, with little apparent success. But during the seven weeks of our meetings, the house has been well filled with the most candid and intelligent people of the village and country. The church building, which seemed doomed to become a ruin through neglect, has been well repaired and painted. As the result of our

meetings, the church has been revived. Nine additions have been made by baptism; some fifteen have embraced the truth and signed the covenant. A Sabbath-school of about fifty members is making progress, and regular Sabbath meetings and weekly prayer-meetings have been established. I am sure that if all are faithful here, this church will increase in strength and numbers, and many others who now tremble before the cross, will accept what they admit to be the truth. I have never found a better class of people than those I met in this section, and I believe that God has many jewels among them.

I sold \$25.10 worth of books, and obtained seven new subscriptions for the REVIEW. The Methodist minister preached twice against the Bible Sabbath, which I reviewed before large audiences. His efforts were a help rather than a hindrance to the truth. May God bless his dear children here, and may we all meet in the everlasting kingdom.

July 5.

W. C. WALES.

IDAHO.

THINKING that the readers of the REVIEW would be interested to know about the work in Idaho, I give a brief statement. We arrived at Boise City Dec. 25, 1885, and up to the late Walla Walla camp-meeting, spent the time in the city and in Boise Valley. After our arrival, we spent some time in learning the situation and getting acquainted with the brethren. There were a number of Sabbath-keepers at Boise, but there was no church organization. Two Sabbath-schools were being held, and a tract society had been organized, but had become inactive. There was another small company of believers in a place called "High Valley," in the mountains, about twelve miles from Boise. Here a Sabbath-school was sustained. We found the brethren warm-hearted and earnest, and willing to be instructed. They labored under some disadvantage in not having a place for worship. This want has been supplied. One of the sisters, who owned a carpenter-shop, donated the use of it, and the brethren donated money and labor to fit it for use.

As we have labored to build up the work here, we have had the hearty co-operation of the brethren; and by the blessing of God a church has been organized, the Sabbath-schools united, the tract society reorganized and its membership increased, and some have accepted the truth. The brethren in High Valley have united with this church. A number of these brethren were brought into the truth through the labors of Bro. S. Pope, who has given valuable assistance.

After arranging for my family for the winter, I went to Franklin, twenty miles below Boise, where some interest had been awakened to hear the truth, by Bro. Smith, deceased. A number of weeks have been spent in this place and vicinity. Several families have accepted the truth, a flourishing Sabbath-school of about fifty members is being sustained, a church of nineteen members and a tract society of six members have been organized.

Besides the above, meetings have been held in other localities. The visible progress of the cause since we came may be briefly given as follows: Number who have commenced Sabbath observance, 28; baptized, 23; added to Tract Society, 16; subscriptions to different periodicals, 18. In looking over the time devoted to this work, we feel to regret that more has not been accomplished; yet we are thankful for a measure of the blessing of God. Personally, I can say, My courage is better than in the past, and I long for such a union with Christ that my labor may be more effective through him.

June 25.

D. T. FERO.

MEETING AT COLUMBUS, OHIO.

JULY 3 was a good day for this church. At 10 A. M., about fifty-six were present to engage in the study of Sabbath-school lessons. At the close of the school we all felt to praise the Lord for his willingness to plead his own blood and merits for us, that we might have his favor, and not be under the condemnation of the law, but by his help be able to keep the law which he came not to destroy, but to show man that it could be kept, the holy Sabbath command included.

The writer gave a short exhortation from John 15: 1-5, showing that if any hold a grudge toward a brother or sister, they are not connected with the Vine, and consequently cannot bear fruit to the honor and glory of God; but they are deceiving themselves, and if they so continue, they will hear from the dear Saviour the words, "I never knew you: depart from me."

At the close of these remarks, the officers of the church met with those who had been doing unchristian work, when confessions were made, and a forgiving spirit was manifested, which it is hoped will prove to be genuine by their heeding the words of Paul to the Philippians (Phil. 4: 8), thinking of the good qualities of their brethren and sisters, and saying no evil. At 4 P. M. the church assembled to commemorate the Saviour's death. We had a precious season, and six dear souls united with the church. We hope this company will walk in the light of the

Third Angel's Message until the day dawn and the day-star arise in their hearts.

July 3.

E. J. VAN HORN.

MAINE CAMP-MEETING.

THIS gathering for Eastern Maine was held at Houlton, June 23-29, and was well attended by our people, who were prompt to be present at the beginning of the meeting. The outside attendance was not large. On Sunday, it rained all day, so but few came out; but those who came, gave the best of attention to the word spoken. The preaching, which was done by Brn. Underwood, Goodrich, Osborn, Barnes, and the writer, was directed to review the past, take in the present circumstances which surround us, and bring before the hearers the importance of walking in the light. On Sabbath, fully one sixth of the congregation came forward to the anxious seat, the most of whom were seeking God for the first time. This was a precious season.

Considerable time was devoted to the missionary work and the subject of education. Last year, about twelve hundred dollars were raised in that portion of the State for educational purposes. A number who have attended the South Lancaster Academy were present, and some went from this meeting to begin the canvassing work; others are engaged in it, and are having good success. All who had attended the S. L. Academy, spoke in very complimentary terms of it. About one dozen from that portion of Maine wish to attend next year. An amount sufficient to purchase a number of shares was pledged. About seven hundred dollars were pledged for the various branches of the work. Brn. Osborn and Barnes will remain in that portion of the State, and hold a tent meeting.

Fully one hundred dollars' worth of books were sold. What detracted from the interest of the meeting more than anything else, was to have so many leave for their homes on Monday; but the Lord came near and blessed those who did remain. This is an evil in Maine on which our people need to radically reform. When so much expense is incurred, and such favorable results can be obtained by remaining till the close of the meeting, I am sure that our people will not be slow to take advantage of such occasions. We need every help to gain the kingdom. It is only a few months till our fall meeting. Let all come to that expecting to remain until its close. We all missed the counsel of Bro. Haskell, but were glad to have Bro. Underwood with us.

Thus closes another meeting. Oh that there may be some souls saved by its influence! We are sure that all returned to their homes with renewed strength to fight the good fight of faith.

A. O. BURRILL.

IOWA CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the Iowa Conference of S. D. Adventists was held in connection with the camp-meeting at Des Moines, June 3-15, 1886. The President, Eld. G. I. Butler, called the first session, June 8, at 5 p. m. Prayer by Eld. H. Nicola. The Conference was organized with fifty delegates, which number was subsequently increased to eighty-one, representing fifty-one churches. The churches of Council Bluffs, Exira, Montezuma, and Kellerton were admitted to the Conference.

The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, J. T. Mitchell, Noah Hodges, and C. W. Neal; on resolutions, C. F. Stevens, L. McCoy, A. G. Daniels; on credentials and licenses, H. Nicola, J. H. Morrison, and C. A. Washburn; on auditing, Jacob Shively, S. M. Jacobs, Benj. Berry, A. J. Stiffler, Peter Johnson, and George Marshall.

The Committee on Resolutions reported the following:—

Resolved, That in harmony with the recommendation of the last General Conference, we will carry out the plan suggested for the improvement of the ministry.

Resolved, That we recommend each of our ministers and licentiates to obtain and carry with him the program of study suggested by the Committee, and to carry it out in his daily practice as far as is practicable.

Resolved, That in the location of this camp-meeting, with the many conveniences thereto belonging, and also in the unprecedented good weather had during the entire meeting, we would recognize the providence of God, and hereby give expression of our gratitude and thankfulness.

The resolutions were adopted.

The Committee on Credentials and Licenses made the following report: For credentials, J. H. Morrison, H. Nicola, L. McCoy, E. W. Farnsworth, C. A. Washburn, J. T. Mitchell, A. G. Daniels, J. D. Pegg, I. J. Hankins, J. S. Hart, and John Wilson; for ordination and credentials, R. C. Porter, L. T. Nicola, and Amos Heacock; for ministerial license, James Willoughby, Judson Washburn, J. O. Beard, Matthew Larson, W. H. Wakeham, J. J. Ellison, W. A. Colcord, and S. W. Bird; for missionary license, P. L. Hoen, L. Hendrickson, B. C. Chandler, L. G. Smith, S. B. McLaughlin, E. B. Young, James Leason, A. E. Rea, S. M. Holly, Andrew Peterson, Stena

Peterson, Peter Johnson, Jacob Johnson, L. P. Anderson, N. B. Smith, J. W. Shaver, David Hanson, S. M. Jacobs, C. W. Neal, T. G. Scott, and each of the T. and M. directors.

The Treasurer's report was as follows:—

Indebtedness on tent and C. M. fund at last report,	\$240 00
Indebtedness on tithe fund at last report,	182 94
Total,	\$422 94
Rec'd during Conference year ending June 14, 1886, as follows:—	
On tent and camp-meeting fund,	\$ 352 16
On tithe fund from churches,	9,048 20
Total,	\$9,400 36
Cash paid out during Conference year ending June 14, 1886, as follows:—	
To A. R. Henry on tent and C. M. fund,	\$ 240 00
“ tithe fund,	182 94
Tithes to General Conference,	940 00
For books, printing, and incidentals,	16 60
On orders from President for labor,	7,462 22
Cash on hand to balance,	558 60
Total,	\$9,400 36

The Treasurer then read the amount of tithes received from each church during the past Conference year. His report was accepted. Earnest and feeling remarks were made by Elds. Haskell, Canright, Butler, and others, on the subject of education, and the necessity for our Conference to come up upon higher ground.

The Committee on Nominations presented the following report, which was unanimously adopted by voting on each name separately: For President, J. H. Morrison, Milo, Iowa; Secretary, S. M. Jacobs, Fontanelle; Treasurer, C. F. Stevens, Knoxville; Executive Committee, J. H. Morrison, H. Nicola, and L. McCoy; Camp-meeting Committee, C. W. Neal, S. M. Holly, James Bowls, D. H. Tanner, J. C. Powel; Grocer, A. J. Stiffler.

Voted, That our Conference raise \$10,000 for the purpose of building a church and mission rooms in Des Moines.

The following committee was appointed to procure grounds, etc., and locate the building: H. Nicola, A. G. Daniels, L. McCoy, J. H. Morrison, C. F. Stevens, Noah Hodges, Jacob Wire.

Voted, That the Executive Committee be authorized to appoint delegates to the General Conference.

Voted, That the time and place of holding the camp-meeting for 1887 be left with the Executive Committee.

Voted, That the Chair be authorized to appoint a committee of five to act as a Building Committee.

This Committee was appointed as follows: A. G. Daniels, C. F. Stevens, Noah Hodges, J. H. Morrison, and A. C. Powel.

The following resolutions were voted upon and carried.

Resolved, That the Iowa Conference of S. D. Adventists tender their sincere and hearty thanks to Hon. Frank D. Jackson, *Sec. of State*, and to Gen Wright, *State Custodian*, for the special favor conferred in the free use of Governor's Square for this annual meeting and Conference.

Resolved, That we tender to the different railroads centering in Des Moines, our thanks for the reduction of fare granted us.

On Monday, June 14, seventy-three persons were baptized in Spring Lake near the camp.

Adjourned *sine die*.

The foregoing proceedings occupied the time of six meetings. GEO. I. BUTLER, *Pres.*
S. M. JACOBS, *Sec.*

FOUND HIM RIGHT.

FOR about eight months I have been a Sabbath-keeper. I became one in this manner: Being requested to go and talk to a man, and try to persuade him not to keep the Sabbath any longer, I thought I would post myself on the Scriptures, as I knew that nothing else would do so well as Scripture argument; and so I began to read and search for my proof. But before I had opportunity to see him, I was convinced that he was right and I was wrong. I found that to be a Christian, I must keep the commandments, and I at once began to keep the Sabbath of the Lord; and I find my faith and hope in God has been strengthened, and the little light I had has become a great light. To be sure, it caused a great deal of talk, and I have been questioned, and a great many have thought it necessary to give me a thrashing from the pulpit; but as soon as they find that I have all the testimony on my side, they let me alone. I have had several say to me, "I am afraid of you." I have long been a reader of the *Bible Banner*, a first-day Adventist paper. But the arguments therein presented against the Sabbath are so weak and indefinite, that it makes my faith much stronger. When I find the proof is all on one side of a case, it is no trouble to decide in that case. So when I read 1 Cor. 15, I am compelled to believe that man is mortal, and if he is ever immortal, he must obey God and keep his commandments; and after the Judgment, if he is found worthy, he will put on immortality. I do not believe

that any man can claim the victory over death and the grave before the resurrection from the dead.

I would be glad if some of the Seventh-day Adventists would come and preach for us awhile, as I have never heard one preach. We have denominational churches and preaching all around us; but as to Christians, we have but few, from the fact that they do not keep the Sabbath, but follow all the traditions of the papal Church; such as, keeping the first day of the week and polluting the Sabbath of the Lord, teaching that man is immortal and cannot die; and setting up the kingdom on the day of Pentecost, and many other things in contradiction to the word of God, but in harmony with the world. We have a few people here who I think, if they could hear the word as it is, and have it explained to them, would be ready to accept the truth. I think a church could be organized here this fall.

I desire to be among those who will help build the waste places, and repair the breach, and restore the paths to dwell in, that I may ride upon the high places of the earth, as we read in Isaiah 58. I find it to be a trying task where all is opposition. But according to the prophecies, we are evidently living in the last days; and the more scoffers I find, the stronger I grow in the faith that my Redeemer will soon come; for I read in Heb. 10:37: "For yet a little while, and he that shall come will come, and will not tarry;" and in 1 Tim. 4:13: "Till I come, give attendance to reading, to exhortation, to doctrine;" and in verse 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." For this I ask the prayers of God's people everywhere, that I may be steadfast in the faith, and that I may continue to receive more light on the word of God, and so live that I may enter into that beautiful city described in Rev. 21.

Your brother in Christ,

Carbondale, Ill.

A. D. HINDMAN.

Special Meeting Department.

VIRGINIA CAMP-MEETING.

THE time for our camp-meeting is nearly here. This will be the first meeting of the kind we have ever held here in a town, and we want it to be the best we have held. In order to have a good meeting, we want a full attendance of the brethren and sisters. Do not lay plans to stay at home; plan to go, if possible. Be at the commencement of the meeting, and stay till its close. We are nearer that great event, the coming of the Lord, than ever before; and let us make greater efforts to be benefited by attending this meeting than we have ever made in the past. I know the Lord has blessed those who have attended the past meetings; and if it requires more sacrifice on account of hard times, we will receive a greater blessing if we go in the way the Lord directs.

There will be tents on the ground to rent or buy at reasonable rates. All who desire to rent tents, please inform me of it at once. Bring such provisions as you can, and also bring bedding; straw may be obtained on the ground. We shall have a provision stand, where provisions will be sold at reasonable rates. We expect the B. & O. Railroad to give reduced rates from Washington to Staunton. Eld. Underwood and other able help will be at the meeting. We want this gathering to be an interesting and profitable occasion. May the Lord so direct that all in Virginia shall see the necessity of being present.

A. C. NEFF, *Pres.*

THE TEXAS CAMP-MEETING.

THE time for this meeting is very near, and there is much to be done to make this very important occasion all that it should be. All the brethren and sisters in the State of Texas should feel a deep personal interest in its success, and so arrange their affairs, and set their houses in order, that they may be early on the ground, with their hearts full of the love of God, ready to engage earnestly in working for the success of the meeting. The workers' meeting, which will commence one week before the camp-meeting, will be of as great value to all who will attend it as the camp-meeting will be. It is to be hoped that while the present arrangement has shortened the time for the camp-meeting proper, in order to give place for your workers' meeting, all will make the same effort to attend it. Every minister and all the officers of the Conference and T. and M. Society, the church officers, librarians, colporters, and canvassers, should attend, and will be expected to attend, the workers' meeting.

Brethren, that which we are professing calls for workers; it means work, and we all need a more thorough consecration to God, that we may do his work acceptably. We must have a preparation of heart and mind; therefore let all make every effort possible to obtain it. The change of the time from Aug. 10-17 to that of Aug. 17-24 will give all one more week to get ready, and will bring the com-

mentement of the workers' meeting at the same time that the camp-meeting proper was to begin—Aug. 10. If all the brethren and sisters in the State are present during the workers' meeting, it will be profitable, and the time will be well spent, if all will take hold with a hearty good will, and co-operate with those who are expected to bear the heavier burdens of the meetings throughout. The labor on the camp-ground will be both pleasant and profitable. The various meetings for instruction in canvassing and Bible work, and for spiritual development and growth in grace, preparatory to the camp-meeting proper, will give to the camp-meeting a mold, and will fit us all for better work, so that we may be able to labor for others, and rightly represent the truth which we profess.

All the tents should be on the ground before the workers' meeting begins. The Camp-meeting Committee and the Executive Committee of the Conference will be on the ground ready to receive the brethren and sisters that come to work; then they, in turn, will be ready to receive those who come to attend the camp-meeting proper.

We shall expect a good representation of our Scandinavian brethren and sisters at this meeting, the location of which this year is favorable for you; and the General Conference so freely provides a laborer for you, that we have reason to expect a large number of you to attend. You will all be glad to greet Bro. John Wilson.

The delegates should all be appointed, and furnished with credentials and the proper reports, in ample time for them to be on the ground for the workers' meeting, so that much of the business of the Conference can be accomplished during that time. Good reports are received of the tent meeting now at Midlothian, where the camp-meeting is to be held; and let us all pray, and come to the meeting to work, that there may be a triumph for the truth.

R. M. KILGORE.

OHIO AND WEST VIRGINIA CAMP-MEETING.

THE time of this important meeting draws near. We have learned that some of our churches are planning to have nearly all go. This is right. Those who do not go will suffer a great loss. Aug. 17-24 has been selected as the most favorable time for the meeting for our brethren at large. Harvest will be past, and a few days can be spent before seeding time with comparatively no loss to farming interests. Some of our brethren always go to camp-meeting, let it be far or near; and they get along temporally even better than some who think they cannot afford the time and means to go. Those who are using the muck-rake to gather the things of this world, and have no time or means to spare to attend these meetings, are making a sad mistake. They are no better off in this world than their brethren, and I fear they will lose all in the end.

Come, and bring your children and neighbors to the meeting. If you have not been planning to attend, begin now to bend every energy in this direction. But a few more such privileges will be offered us. It may be the last meeting of the kind that some of us will ever have the privilege of attending. Some of our brethren in Tennessee and Arkansas may have the iron doors of the prison cell turned upon them in a few weeks. The cloud of persecution is rising, the message is going, and our time to work for souls is fast closing. Is it not time that we should begin to loose our hold upon the world? A little way in the future, some will feel as though they would give a thousand worlds, if they were theirs, could they only recall the opportunity to attend this camp-meeting with their children. Be wise, and seek first the kingdom of God.

Mt. Vernon has been selected as the place for the meeting. This will accommodate our brethren in West Virginia as well as any point we could select, and at the same time accommodate our people in Ohio. The managers of the county fair grounds give us the free use of their grounds, and the people of that place are anxious for the meeting. The camp will be located within a few rods of the "magnetic springs," and will be supplied with these soft, pure waters, which are said to be the purest in the State. The surroundings in other respects are very pleasant.

REDUCTION OF RAILROAD FARE

can be had over the B. & O. in West Virginia, and all the roads in Ohio over which our brethren will pass. Ask the agent from whom you buy your ticket for Mt. Vernon, to give you a certificate showing that you have paid full fare in going to the meeting. This certificate must be signed on the camp-ground by the secretary of the Conference, to show that you have attended the meeting. By this means you can secure a return ticket at Mt. Vernon for one cent per mile. If you fail to get the above certificate of the agent where you start, or lose it, you will get no reduction. Remember to preserve this.

BOARD.

G. C. Iles will have charge of the dining hall. No pains will be spared to have plenty of good, wholesome food, at very reasonable prices.

TENTS.

Those who desire the Conference to furnish tents for sale or rent, should address us at once. Prices will be about the same as heretofore.

WORKERS' MEETING.

We expect to have a workers' meeting, to begin Aug. 4. Each church should send one or more to help the camp-meeting committee get the grounds in readiness. The delegates should be present at the meeting; also our ministers, Bible workers, and canvassers, unless their interests will suffer much by leaving. All who have been in the employ of the Conference should be present, or send their annual reports, giving itemized account of time, expense, receipts, and amount of labor performed during the year. We want all these reports by Aug. 4. Notice concerning transfer of baggage, etc., will be given hereafter. We expect excellent help, and trust that God will make this the best meeting ever held in Ohio. To this end may we all pray and labor.

R. A. UNDERWOOD.

THE SPRINGDALE, ARK., CAMP-MEETING.

THIS meeting has been appointed especially for the benefit of the cause in Arkansas. Dear brethren and sisters, let me appeal to you through the columns of the Review to attend it. Let not a Sabbath-keeper in the State, especially those who can possibly attend the meeting, stay away. You cannot afford it; therefore let nothing short of sickness excuse you. Make your calculations at once to be there. Begin now to get ready, and have the success of the meeting in view. Do not think only of self. Have you an interested neighbor? ask him or her to come, and insist upon their doing so. Have you a neighbor or a friend that you desire should become interested? kindly invite him to the meeting; in short, make the invitation general. But especially let all of God's people be there—they who "have wrought his judgment." Come, seeking the Lord. The prophet Zephaniah exhorts: "Gather yourselves together, yea, gather together, O nation not desired." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Chap. 2:1, 3. Come with the object in view of getting nearer to God. Have you in the past wrought his judgment (kept his commandments), and have not yet found the Lord precious to your soul?—come with the determination that by his help you will find him at this meeting, and taste of his love. The interests and wants of the cause in your State will be canvassed at this meeting. You are interested in the success of the work in your midst; then come and imbibe the missionary spirit, that you may go out with the burden of souls resting upon you.

Brethren of Southwestern Missouri, this meeting has been appointed in Northwestern Arkansas that it may be within your reach; and let me say, You need its benefits. Then come and join with your brethren in Arkansas in seeking the Lord. Let there be a general attendance of our people from Southwestern Missouri. The time, Aug. 4-10, is favorable to all. The busy season of the year will be over. Your minds need not be burdened by a press of business, and nothing but sickness ought to keep you away. It will strengthen your faith in the message to visit your brethren who, on account of the strictness of the Sunday law in their State, are already witnessing a foretaste of the enforcement of the Sunday laws. Besides, your presence at the meeting will be a source of great encouragement to them. These two Conferences are one; the cause is one. The meeting has for its object the benefit of all. Then again let me say to all, Come. Be there in time to pitch your tents and have everything in readiness for the first meeting, and stay until the close.

July 6.

R. S. DONNELL.

News of the Week.

FOR WEEK ENDING JULY 10.

DOMESTIC.

- General Grant's book has been translated into Japanese.
- Forest fires are raging between Marquette and St. Ignace, Mich.
- A cyclone swept over McLean county, Illinois, Friday evening, wrecking trees and buildings at Bloomington.
- Seventy persons were poisoned Monday at Coulterville, Ill., by eating picnic ice-cream, four of the victims dying a few hours later.
- A forest fire in New Zealand Valley, in New Hampshire, has already destroyed property worth \$60,000, and the fire is still burning fiercely.
- A heavy rain at New Orleans, Sunday, damaged the streets and flooded ground floors. Two colored children were drowned by falling into gutters.
- On the cattle ranges of Lonake and Prairie counties,

Arkansas, a deadly disease has developed among the cattle, carrying them off by scores.

—On the 30th of June, at Apalachicola, Fla., a fierce gale wrecked houses and leveled trees, causing a loss of \$40,000. Six persons were drowned in the bay.

—Mrs. Arnold, who lives near New Holland, Ohio, celebrated her 109th birthday Tuesday. She has two sisters living, aged respectively 106 and 112.

—During June, the fire losses in the United States and Canada aggregated \$9,750,000, being 50 per cent greater than the average loss for June in several years.

—The North Side Lumber Co.'s mill, with 1,000,000 feet of lumber, and the Jackson House and one dwelling at Stevens' Point, Wis., were burned Monday morning, causing a loss of \$21,000.

—The fourteen months' drought in Western Texas remains unbroken, and cattle are starving. Settlers are selling their farms for mere trifles, and leaving for the East in dire poverty.

—A fierce rain, hail, and thunder-storm swept over the Scranton (Pa.) section Wednesday evening, wrecking windows, leveling trees and fences, unroofing houses, and destroying crops.

—A sudden explosion of fire-works at Decatur, Ill., Monday night, stampeded the crowd, a number of persons being painfully injured in the crush. Others were badly burned by the flying rockets.

—At Milwaukee, Sunday night, after being out twenty-four hours, the jury in the trial of the anarchist leaders, Frank Hirth, Carl Simon, and Anton Palm, found them guilty of conspiracy.

—Wind and hail storms at Benson and Sleepy Eye, Minnesota, Thursday night, wrecked buildings and destroyed crops. Freight cars were blown from the tracks, and thousands of acres of grain ruined.

—An accidental explosion set off the fire-works in a store at Harlem, N. Y., Monday evening, and fire breaking out, the building with three others was speedily destroyed. The total loss is estimated at \$215,000; heavily insured.

—A forest fire reached and destroyed Romeo, Wis., Wednesday afternoon, reducing to ashes saw and planing mills, 5,000,000 feet of lumber, a boarding-house, and dwellings. The loss is \$150,000, with \$50,000 insurance.

—At Peabody, Kan., Monday evening, an awning, or platform, upon which a number of persons were standing, collapsed, the victims falling upon spectators beneath. Twenty persons were injured, and it is feared that some will not recover.

—The Academy of Music building and the Goode and McClintock blocks at Denver, Col., were destroyed by fire Tuesday morning. The losses aggregate \$180,000, with about \$64,000 insurance. Thomas Enright, an aged man, perished in the flames.

—Forest fires are reported in the vicinity of Fond du Lac and Monroe, Wis., and East Tawas, Haring, Cadillac, and Ashton, Mich. Hundreds of persons are fighting the flames; and unless rain speedily falls, heavy damage will result.

—J. M. Thomas's livery-stable and dwelling, the National Hotel, and other structures at Muncie, Ind., were destroyed by fire Wednesday night, entailing losses estimated at \$75,000. A fireman who was overcome by the heat lies in a critical condition, and several persons were painfully burned.

—Detailed reports from the spring wheat States, together with the actual results from the winter wheat harvesting, indicate that the official estimates as to the probable crop yield will not be realized. Intense heat and heavy hot winds have done considerable damage in Dakota the past few days, and rain is anxiously looked for.

—Six buildings at Tonawanda, N. Y., were destroyed Friday night by a fire which started in a confectionery and fire-works shop. The loss is \$50,000. A half dozen stores at Haverhill, Mass., were burned Friday afternoon, the loss reaching \$60,000. An incendiary fire, started at the same time, swept away property valued at \$10,000.

—Citizens of Ashton and Pierre, Dak., were victims Monday of burning and suffocating blasts of wind which swept over the country with great force, at the latter place blowing down several houses. At Ashton the phenomenon lasted half an hour, during which time the thermometer registered 120°, and rendered life intolerable outside of cellars and basements. At Pierre the effects were similar, the wind lasting nearly seven hours.

FOREIGN.

- Bersig's railway works in Berlin will shortly be closed, owing to continued loss arising from low prices.
- Cholera has appeared at Fiume, Austria, and the people of Croatia are panic-stricken.
- Fighting is reported between Montenegrins and Turkish irregulars on the frontier. Several have been killed or wounded.
- The great hall and the entire right wing of the University of Brussels was burned Wednesday. A portion of the library was saved. Loss, \$200,000.
- Le Paris, a Paris journal, confirms the announcement of the loss of eight French Torpedo boats in a storm on the Atlantic. Fifty persons were drowned.
- Two express trains, one from Edinburg and the other from Glasgow, came in collision July 5, at Fullwood junction. Thirty-five persons were injured.

—Russia has informed the powers that Batoum is no longer a free port. The German press asserts that the announcement is the first step in the Czar's denunciation of the Treaty of Berlin.

—Up to midnight Friday the total number of Tories and Unionists returned to Parliament was 319, and of Gladstonians, 210. It is generally conceded that home rule has been defeated.

—The massing of Russian troops in Bessarabia causes great anxiety in military circles on the continent. The Constantinople correspondent of the London *Telegraph* states that there is a general belief in Turkey that war between Russia and Austria will not long be delayed.

—The cholera returns for Friday, July 9, are: Brindisi, 127 new cases and 78 deaths; Lataira, 52 new cases and 22 deaths; Fontana, 47 new cases and 41 deaths. Full quarantine has been ordered at Alexandria against all arrivals from Austria and Italy, because of the increase of the cholera.

Obituary Notices.

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

In the obituary notice of Mrs. Huldah J. Butterfield, in the REVIEW of June 1, 1886, it is stated that her maiden name was Stewart. J. K. Clements informs us that it should have been Bowen instead of Stewart.

MARTIN.—Died at Alma, Neb., May 5, 1886, of whooping-cough and lung fever, our infant daughter Nettie, aged 1 year, 2 months, and 8 days. We miss little Nettie very much, but we have one hope left us, that if faithful on this earth, we shall meet her again in a better world than this, where parting will be no more. Funeral discourse from Luke 18:16: "Suffer little children to come unto me." MARGIA AND JERRY MARTIN.

LOOMIS.—Died of paralysis, at Levering, Emmet Co., Mich., May 15, 1886, Albert E. Loomis, aged 61 years, 9 months, and 27 days. In three short years, we laid a lovely daughter away until the Life-giver shall come; and in this, another sudden bereavement, may the Lord bless the wife, son, and daughter who survive. Sermon by Eld. Eagle, M. E. minister, from 2 Tim. 4:6-8.

MANSSELL.—Died of membranous croup, June 21, 1886, at Brownville, Me., our darling little Alice, our only daughter. Little Alice was very affectionate, and was beloved by all who knew her. It seems at times as though we could not endure such grief, and it is hard to become reconciled; but when we look forward to the resurrection morn, our hearts are made to rejoice that if we are faithful we shall soon meet our darling. A large circle of friends sympathize with us. Words of comfort were spoken by a Methodist minister. E. P. AND E. F. MANSSELL.

WILLIAMSON.—Died at Elivan, McPherson Co., Kans., June 20, 1886, May, wife of Andrew Williamson, aged 61 years and four months. Sr. Williamson was born in Scotland, at College Vale, June 18, 1847; was sprinkled in infancy, and at marriage united with the Presbyterian church with her husband. In January, 1879, she listened to a course of lectures by Eld. D. T. Bourdeau, given at Elivan, Kans., where they both accepted the faith. Her devoted life, consistent walk, and kindly ways won for her a large circle of friends, who mourn her loss, though not as others who have no hope. Remarks from Num. 23:10. G. H. R.

RUSSELL.—Bro. Lucius P. Russell died at Allegan, Mich., June 21, 1886. He was born in Livingston county, N. Y., in 1834; came to Michigan when ten years of age, and has since resided in this State. At the age of twenty-two he joined the Baptist church, but some two years later he heard and accepted the present truth, under the labors of Eld. Bates, since which he has been a faithful member of the S. D. Adventist church. He was a great sufferer the last years of his life. An injury of his foot finally caused that member to be amputated; but the seeds of disease had spread to other parts, and so broke out anew. Other surgical operations were performed, but to no avail. During the last weeks of life, his sufferings were extremely painful; but he bore them with Christian fortitude, and felt ready and willing for death. Three weeks before his death, there was a family reunion at his home, at which time he made a present of a copy of the "Marvel of Nations" to each of the heads of families, twelve in number, with the earnest request that they would read them carefully, and seriously interest themselves in the truths so dear to him. While on his bed of affliction, he sold books and publications to those who came to see him, and tried to interest them in the truth. The funeral was held at Otsego, where he had lived until recently, and where he held his church membership at the time of his death. A large company of relatives and friends followed him to his last resting place, and laid him peacefully away, in full assurance of a blessed immortality when the Life-giver comes. Discourse from Rev. 21:4. G. W. CAVINESS.

CHRISTIANSON.—Drowned July 2, in Pine River, at Richland City, Richland Co., Wis. Peter Christianson, in the 23rd year of his age. He was in company with Eld. W. S. Hyatt in tent labor. Everything was in readiness for the meetings, which were to begin evening after the Sabbath, July 3. July 2 they went to the river, a small stream near the tent, to bathe. Bro. Christianson could not swim, and wading near the shore stepped into a hole, which proved to be deep. He called to Bro. Hyatt for help, who in an instant was at his side, and in the struggle to save him, came near being drowned himself. Peter having hold of Bro. Hyatt around the neck, they both sunk. Bro. Hyatt soon freed himself, and pushed Peter toward the shore; but before he could reach him again, he had sunk for the last time, within eight feet of the shore, in about fifteen feet of water. An hour elapsed before the body could be recovered, when everything was done to restore consciousness, but to no purpose. This accident will bring sadness to many hearts, as Bro. Christianson had a large circle of friends where he had canvassed and held Bible readings. He had been very successful in canvassing for the *Signs of the Times* and "Sunshine at Home." After the camp-meeting held at Lamah last year, he went to Sparta to canvass for "Great Controversy, Vol. IV." Success attended his efforts, and by holding Bible readings, an interest was created which called for labor. A tent was pitched, and several embraced the truth as a result of the effort put forth. Seeing the necessity of a better education, he went to the Battle Creek College in October, and stayed till just before the camp-meeting at Madison. While at school, he applied himself diligently, and won the love and esteem of all who knew him. Our brethren will remember him as the one who met them at trains at camp-meeting. I was summoned to the place of the accident, and took the remains to Lodi, where he had made his home with Bro. Andrew Lindsay since his parents moved to Nebraska. Two of his brothers and a large circle of acquaintances were at the funeral. We mourn and feel sad, yet not without hope; for we believe that when the Life-giver comes, our brother will arise from the grave, clothed with immortality, which is the gift of God through Jesus Christ our Lord. Words were spoken at the funeral from Rev. 14:13. A. J. BREED.

Appointments.

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

A LOAD of brethren from Battle Creek expect to be at Ceresco Sabbath, July 17.

THE third session of the Virginia Tract and Missionary Society will be held in connection with the camp-meeting at Harrisonburg, Aug. 3-10. We would like to see the meeting well represented by the officers and members and all who are interested in the work. A. C. NEFF, Pres.

THE third session of the Virginia Conference will be held in connection with the camp-meeting at Harrisonburg, Aug. 3-10. Hope to see a full attendance. A. C. NEFF, Pres.

THE next annual meeting of the Texas Sabbath-school Association will be held in connection with the camp-meeting at Midlothian, Aug. 10-17. We hope for a large representation of officers and members of all our schools. Lesson papers will be provided on the ground. W. S. CRUZAN, Pres.

QUARTERLY meeting for Dist. No. 8, Mich., will be held at Vassar, July 17, 18, in connection with the Sabbath-school convention. We especially request a full report from each librarian in the district in season for the meeting. E. S. GRIGGS, Director.

PROVIDENCE permitting, I will meet with the church at Grand Rapids, Wis., July 10, 11. The brethren from Pitts-ville will unite with this church at this time, thus strengthening it, and helping the work which so long has struggled to maintain an existence. We hope all will attend. A. J. BREED.

QUARTERLY meeting at Mankato, Minn., July 17, 18. Sabbath-school at 10 A. M.; preaching at 11. Social meeting will be held and the ordinances will be celebrated Sabbath P. M. We invite all to come who can. G. C. TENNEY.

THE new S. D. A. meeting-house at Royalton, Wis., will be dedicated Sunday, July 18. A two-days' meeting will be held, beginning Sabbath evening, July 17. We expect Elds. Breed and Sanborn to be with us to assist in the meetings. S. S. SMITH. P. H. CADY.

QUARTERLY meeting for Dist. No. 4, Pa., will be held at Raymond's, Potter Co., Pa., July 24, 25. We are especially anxious to have a full attendance from all the churches in this district, and also of the brethren at Genesee Forks. Make your arrangements early, and go Friday evening or early Sabbath morning; go prepared to stay through the meeting, and let us seek the Lord together. Librarians, be sure to have your books with you, to compare them with the district books. We shall try to consider the interests of all the branches of our work, especially of the T. and M. and the Sabbath-school work. L. C. CHADWICK, Director.

Publishers' Department.

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

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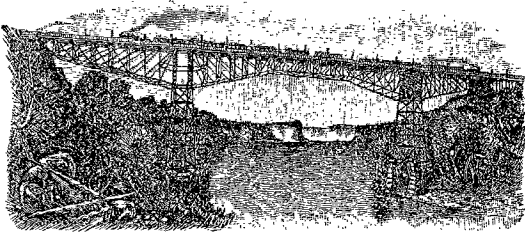
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May 30, 1886.

O. W. RUGGLES, Gen. Pass. Agt., Chicago.

The Review and Herald.

BATTLE CREEK, MICH., JULY 13, 1886.

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Editorial Notes.

CAMP-MEETINGS FOR 1886.

TEXAS, Midlothian,	Aug. 17-24
Indiana, Worthington,	" 3-10
Vermont, Vergennes,	" 10-17
Virginia, Harrisonburg,	" 3-10
Arkansas, Springdale,	" 4-10
California, Eureka, Humboldt Co.,	" 4-12
Kansas, Osborne,	" 19-30
Ohio, Mt. Vernon,	" 17-24
Nevada,	Aug. 31 to Sept. 8
Maine,	Sept. 1-7
Illinois,	" 8-14
New York,	" 15-21
Nebraska,	" 15-21
California, Woodland, State Meeting,	Sept. 22 to Oct. 5
California, Los Angeles Co.,	Oct. 14-25
California, Santa Barbara Co.,	Nov. 4-11
GEN. CONF. COM.	

We have received from the press of the S. D. A. Publishing House in Basel, Switzerland, a copy of the Key to the Way of Life and the Life of Christ, in French, which is a beautiful specimen of the typographic art; also a well printed pamphlet in French on the Nature and Destiny of Man.

Bro. and sister Wm. Ings reached Battle Creek on Thursday last, and made a short stop till Sunday evening, when they continued their journey east. They are on their way to England, where they expect to meet sister White. Sister Ings will assist the latter in her work, and Eld. Ings will enter the field as the way may open before him. The sympathy and prayers of this people accompany them on their way.

The History of the Sabbath, by J. N. Andrews,

is being issued in Parts, in the German language, from the press of the Publishing House in Basel, Switzerland. Part I., size 6 by 9 inches, 176 pages, has just come to our table. It is in a style and quality of workmanship to command attention. We trust that millions of the German-speaking people, both in Europe and America, may receive light from it on the down-trodden Sabbath of the Bible.

We call attention to the article found in the Special Mention department this week, entitled "A Plea for Liberty." The time is coming when all observers of the seventh day will be required to give the reasons why they object to Sunday legislation; and no one should lose any time before thoroughly studying the question that he may be able to defend intelligently the position he occupies. The REVIEW will aim to give from time to time the best arguments on this subject that can be found, for the benefit of those interested. In the article under consideration, points are well made, and we recommend all to give it a careful reading.

MEETINGS IN BATTLE CREEK.

SABBATH, July 10, was a good day for the church in Battle Creek. We were favored with the presence of Bro. Butler, just returned from the western camp-meetings, full of courage and hope in the work, and having words of good cheer for the people. Bro. Haskell was also present, and spoke in the forenoon, occupying a portion of the time also in the afternoon, giving a thrilling account of the work of the Lord in the islands of the Pacific. It would have rejoiced the hearts of all believers in the truth, especially of those who have long been looking for the fulfillment of the prophecies, could they have heard the presentation of the evidences, particularly as it regards the progress of the cause itself, that we are drawing rapidly near to the very culminating and decisive part of the work of the third message. The Lord is working as never before in this cause. It is no time now to sleep. Those who can be unfeeling, and indifferent in such a time as this, have reason to be much alarmed about themselves lest they lose the opportunities now within their reach, and fail of the overcomer's reward. For when the time comes for the work to be done, God will accomplish it if he has to make witnesses out of the stones of the streets. But those who would not do their part of the work, will be the unfaithful servants who will receive no reward. Doors are opening everywhere before the work and the workers. "I have set before thee," says Christ, "an open door." The winds of political strife and trouble are being held back, and the message is being pushed forward. Who will be found at last having acted well his part and done all his duty? It is to be feared that many will be so drowsy and stupid as not to know and realize what the Lord is doing in the earth, till the loud cry has been given, and the work is all over.

Bro. Haskell left evening after the Sabbath for his home in Massachusetts. Bro. Butler will now take some time to accomplish necessary writing, look after matters pertaining to the general interests of the cause, and prepare for future meetings. His address will be Battle Creek, Mich.

THE NEXT GENERAL CONFERENCE.

It seems but a short time since the last annual meeting of the General Conference, and early to speak of another such meeting. How rapidly the time flies, and how soon our work will close! It seems necessary to give some intimation of the probable time of this important meeting, because many in various parts of the world will wish to plan with reference to it. The outposts of our work are now so extended that it takes much time to communicate and get returns. We now have laborers who will report to the Conference in nearly all the different countries of Europe, as far east as Russia, and all over America, and quite a number in the Polynesian Archipelago. These will be anxious to know when this important meeting will be held.

After consultation with members of the Committee, we conclude that the next General Conference will be early in November. We cannot now give the exact date. We wish to have it as early as consistent, so that the winter's work may be entered upon in season. All reports from foreign countries should reach here not later than November 1.

G. I. B.

LATER CAMP-MEETINGS.

OHIO,	Aug. 17-24
Maine,	Sept. 1-7
Illinois,	" 8-14
New York,	" 15-21
Nebraska,	" 15-21

We make the appointment of the time for the above camp-meetings in this paper, knowing the anxiety of each field to understand in regard to the time of their meeting as soon as possible, in order to plan their work in season. We should be glad to complete the list, but must wait a little later before appointing the other meetings, till some correspondence is had with several parties. Elds. Haskell, Farnsworth, and Smith will attend meetings in Vermont and Maine. Eld. Canright and the writer will attend the meeting in Ohio. We expect Elds. Canright, Haskell, and the writer will attend the Illinois meeting. Elds. Haskell and Canright will also attend the Nebraska meeting, and Eld. Farnsworth and the writer, with other help perhaps, the New York camp-meeting.

We cannot give the places where these meetings will be held. We were notified of some of them, but the paper is mislaid, and we dare not trust our memory. Let the place be sent to the Review Office at once, by the parties interested.

G. I. B.

MINNESOTA, NOTICE!

On account of other labors, Bro. Allen Moon, who has served long and faithfully as Conference treasurer, is released from that duty, and H. P. Holser now occupies that position. All tithes should now be sent to H. P. Holser, Box 1058, Minneapolis, Minn. Changes in the post-office necessitate a change in our box number, from 1076 to 1058. All T. and M. mail and communications formerly addressed to box 1076, should now be sent to box 1058.

G. C. TENNEY.

THE TEXAS CAMP-MEETING.

In last week's REVIEW the attention of the brethren and sisters in Texas was called to the fact that a change is made in the time of your camp-meeting, from Aug. 10-17 to Aug. 17-24. This arrangement will bring your workers' meeting at the same time the camp-meeting was to be held, commencing Aug. 10. See another column in this paper.

R. M. KILGORE.

S. S. CONVENTION AT ITHACA, MICH.

A SABBATH-SCHOOL convention will be held at Ithaca, July 24, 25. All who are studying "Bible Lessons" numbers one and two, will please learn lesson twenty-one, Book 1; those studying other lesson books will take lessons nineteen and twenty, Book 3; and all others may prepare the regular lesson in the Instructor. Meetings will begin Friday evening and hold until Sunday evening.

M. B. MILLER, Pres.

TENTS FOR INDIANA CAMP-MEETING.

We shall have on the ground at the Worthington camp-meeting, a sufficient number of family tents to accommodate all who choose to rent. Prices: \$2.00, \$2.50, and \$3.00.

Let all who desire to rent tents for the Wabash camp-meeting, to be held at the close of the tent season, address me with reference to the same, at the following places:—

Pleasant Lake, Ind.,	July 18-22
New London, "	" 23-25
32 Cherry St., Indianapolis, Ind.,	" 26-27
Worthington, "	Aug. 1-8
WM. COVERT.	

VERMONT CAMP-MEETING.

As the time of this meeting is so near, I feel impressed to say, for the encouragement of the brethren and sisters throughout the State, that the General Conference Committee have arranged for Eld. S. N. Haskell to attend this annual gathering of our people. It has been a long time since Bro. Haskell has attended one of the camp-meetings in Vermont. You will hear much of deep interest from him about the rapid progress of the work in Australia, New Zealand, and other points in the South Pacific Ocean. At this point, we learn that arrangements are also completed for Eld. U. Smith to be present at this meeting. We hope that there may be a general gathering of the brethren and sisters. God has a blessing for you. It is also expected that Eld. Farnsworth or Eld. Robinson, or both, will be at the meeting.

A. S. HUTCHINS.