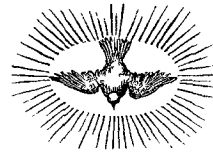


# Adventist Review



## AND SABBATH HERALD.



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

VOL. 63, No. 34.

BATTLE CREEK, MICH., TUESDAY, AUGUST 24, 1886.

WHOLE NO. 1679.

### The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money  
Orders payable to  
REVIEW AND HERALD, Battle Creek, Mich.

#### REST FOR THE WEARY.

Not long, not long! The spirit-wasting fever  
Of this strange life shall quit each throbbing vein,  
And this wild pulse flow placidly forever,  
And endless peace relieve the burning brain.

Earth's joys are but a dream; its destiny  
Is but decay and death; its fairest form  
Sunshine and shadow mixed; its brightest day  
A rainbow braided on the wreaths of storm.

Yet this is blessedness that changeth not—  
A rest with God; a life that cannot die;  
A better portion, and a brighter lot,  
A home with Christ; a heritage on high;—

Hope for the hopeless; for the weary, rest  
More gentle than the still repose of even;  
Joy for the joyless, bliss for the unblest,  
Homes for the desolate in yonder heaven.

The tempest makes returning calm more clear;  
The darkest midnight makes the brightest star;  
Even so to us, when all is ended here,  
Shall be the past, remembered from afar.

—Sel.

### Our Contributors.

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

#### LABORERS TOGETHER WITH GOD.

BY MRS. E. G. WHITE.

It is the purpose of God that the plan of salvation shall not be wrought out independent of human instrumentalities. He has not chosen angels, but men of like passions as ourselves, to proclaim the gospel to the human race. Paul says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It was that He might receive the honor that this work was committed to weak, erring mortals. Being the feeble instruments in his hands, all the glory of their success would naturally be reflected upon him, the great Master Workman. And after he has, in his wisdom, instituted this plan, we have no reason to expect that the work will be accomplished without the ordained means. Hence it is important that all who have been made partakers of this great salvation, communicate to others that which has been made known to them.

All who have received the light of truth are placed under solemn obligations to let that light shine forth to others. Each can, in his humble sphere, do something for the Master. He may not be able to make magnificent offerings to advance the cause of God, but he can give the willing, cheerful service of an obedient heart. All cannot be preachers; all cannot be generals in the army

of the Lord; but all can be faithful privates, following in humble obedience the commands of the Captain of their salvation. They can cheer their companions with words of hope and courage, and by so doing will show forth the praises of Him who hath called them out of darkness into his marvelous light. God demands of all the very best service that they can give. If they can only do the lowly errands for him, these should not be neglected.

Opportunities are placed in the way of many who might become workers together with God, but their hearts are not consecrated, and their eye is not single to his glory; they are not awake to seize these openings, and therefore permit them to pass unimproved. Thus a precious blessing is lost. Let each anxiously inquire, What have I done for Jesus? and what can I do for him? And then in humility let each surrender himself unreservedly to God, saying, Here am I; Lord, send me.

In that great day when every work shall be brought into judgment, the words will fall from the lips of the Master upon the astonished ears of the humble, patient worker, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me." The ones thus addressed have no knowledge that they have done anything worthy of this commendation, and they ask, When saw we thee thus, Lord? The answer comes, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." To the astonished multitude on his left the Master will say, "Depart from me, ye cursed." "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not." The response comes from hearts that have been so wrapt up in selfishness that they could not see the wants of others: Lord, when saw we thee thus and so, and ministered not unto thee? The answer is, "Inasmuch as ye did it not to the least of these, ye did it not to me."

By this we see that those who neglect the simple, daily courtesies of life which they might perform to one another as servants of God, are not the ones who will receive the commendation of faithful servants. The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. They are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor.

Wherever a church is raised up, the minister should not consider his duty done until it is thoroughly organized and placed in working order. Every member should become a missionary. All should be given something to do to help spread the light of truth; for this very activity will cause them to grow in spirituality. It is because so many who profess to be followers of Jesus are left without responsibilities, to center their thoughts upon their own interest, without being trained to become workers in the Master's vineyard, that there are so many idlers and so few workers. "No one," say they, "has hired us."

It is this kind of discipline that has been sadly neglected in many of our churches. The time and labor of our ministers have not been spent in the manner best calculated to keep the churches in a

healthy, growing condition. If less time had been spent in sermonizing, and far more in educating the people to work intelligently, there would now be many more to enter the broad field as missionaries, and much more talent to be put to use in the various branches of the work.

Never should the laborer who raises up little companies here and there give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means. Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light which they have received. They should not allow poverty to hinder them from laying up a treasure in heaven. The blessings within reach of the rich are also within their reach. If they are faithful in using what little they do possess, their treasure in heaven will increase according to their fidelity. It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of Heaven.

All should be taught to do what they can for the Master; to render to him according as he has prospered them. He claims as his just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward him, and cannot expect his prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained and the plan heartily adopted. God is able to fulfill his promises. His resources are infinite, and he employs them all in accomplishing his will. And when he sees a faithful performance of duty in the payment of the tithe, he often, in his wise providence, opens ways whereby it shall increase.

Those who have been made partakers of the grace of God should not be slow to show their appreciation of that gift. They should not look upon the tithe as the limit of their liberality. The Jews were required to bring to God numerous offerings besides the tithe; and shall not we who enjoy the blessings of the gospel, do as much to sustain God's cause as was done in the former, less-favored dispensation? None should forget to make thank-offerings and free-will offerings to God, that through their instrumentality the precious light that they have received may be borne to others just as worthy as themselves.

The Lord gives some an opportunity to honor him with the abundance of their substance; others, if they can do no more, can honor him just as much by watching for an opportunity to give a cup of cold water to the weary, thirsty disciple. It is the privilege and duty, not only of those who have large possessions, but of those who have but little, to be faithful, to grudge nothing from the Lord. The poor widow who gave two mites made as great a sacrifice as the rich man who gives his thousands; and her reward will be as great. He who follows God's arrangement in the little that has been given him will receive the same returns as he who bestows of his abundance. The same is true also of those who cheerfully employ their talents of ability in the cause of God, while those who fail to improve that which has been given them will incur the same loss as though that little had been much. It was the man who had only one talent, but who went and hid that talent in the earth, that received the condemnation of the Lord.

Oh that I could impress all with the importance of following God's order in all things, and of becoming workers for him! Let us humble our hearts before the Lord, and when we become indeed his true followers, we shall feel to confess that we have done very little for the dear Saviour who has done so much for us. Let us closely examine our own hearts, our motives, and our actions, realizing that these must each bear the close scrutiny of the Master, and that then we shall receive his impartial verdict.

To those engaged in the work of opening the Scriptures to those who are in the darkness of error I would say, Have faith in God. Let your consecration be entire. Never despond. Never shrink from apparent impossibilities. There is a crown to win. If God has made you the heralds of salvation, never allow one word of discouragement to escape your lips. Never deem any heart too hard to be reached. Never feel that poverty is binding you and the people about so that you cannot advance. "Go forward," is the word from the Captain of our salvation. Move steadily onward in obedience to this command. He who bids you move is ready to move with you. "Without me," says Christ, "ye can do nothing."

The Lord will work for his people when those who have newly come to the faith and those who are older in the truth say individually, I can and will do something for the Master. I will lay up something in the bank of heaven, even if it cost me present self-denial. And after his servants have come up to their privilege and done all that they possibly can do, even at a sacrifice to themselves, then the Lord will still advance his cause. He can subdue hearts the most obdurate. He can, by his Holy Spirit, bring the most selfish and grasping to appreciate truth above earthly treasure, and bring their talents of means and ability into his service. But unless those who have already received the truth go forward and learn how to work, the success of truth in their borders will be according to their limited faith.

The followers of Christ are a spectacle to the world, to angels, and to men. The eyes of many are turned upon his people. The world may scorn the truth and those who dare to believe it, and self-righteousness may treat it with disdain; yet the word from our Captain is, "Go forward to victory!" And he has said, "My word shall not return unto me void," "but it shall accomplish that which I please." If his people are faithful in performing their part of the work, certain victory will at last crown their labors.

And will it not pay to deny ourselves of many of the good things of this life if by so doing we can help to advance the cause of God? Let us consider what joy unspeakable will fill our hearts if, as we gather around the great white throne, we shall see souls saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel when we look upon that company, and see one soul saved through our agency, and understand that that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity!

*Orebro, Sweden, July 22, 1886.*

### PRAYER.

BY ELD. J. BYINGTON.

Not long since, I was requested to take charge of a social meeting. Our usual custom has been to have two seasons of prayer with singing to commence, and then to devote the remainder of the time to speaking, closing with singing. I proposed that after one season of prayer, in which all hearts should be united, we then freely express our experiences to each other, our wants and the burden we feel for ourselves or others, and close with a season of prayer suitable to the wants expressed. I referred to the fact that John Wesley, who all admit was a great reformer, when he saw that most of the religion of his day consisted in outward forms and professions, while a true, converted-heart religion, producing a godly life, was little known, with some half a dozen others agreed to meet once a week to read a portion of the word of God, unite in prayer, then freely speak their present state of

mind, and close with prayer suitable to their many wants. From this little beginning arose the societies that now well nigh cover the earth. Would that they were as humble and true now as then!

I would ask, When we meet for social worship, and have freely expressed our wants to each other, is there not a special object for prayer as we close our worship? By request, I send these few thoughts for the REVIEW.

*Battle Creek, Mich.*

### THE LAW OF GOD, OR THE TRADITIONS OF MEN: WHICH?

BY ETHAN LANPHEAR.

RELIGION is much talked of at the present day, and a large portion of the clergy of our country are clamoring long and loud for such a religious amendment to our national Constitution as will compel men to observe Sunday as the Sabbath. Is it not strange that men of intelligence, who profess to take the word of God and the gospel of his Son as the rule of their faith and practice, should be drawn into such a wild hallucination over a question that God or Christ has not mentioned or even hinted at in the Bible of revealed truth to man? Such an idea as they advocate is in direct opposition to the law of God and the practice and teachings of Christ. Thus there cannot be any Christianity in the movement. It must come of a false religion, not from God nor from his word.

The advocates of this movement seem to manifest a wonderful zeal; but can it be according to the true knowledge of God? If a man "lack wisdom, let him ask of God." But remember that when we ask God for wisdom, we must consent to conform to the light he has already given us. "If ye love me, ye will keep my commandments;" and "my commandments are not grievous." Are you teaching the commandments of God and the religion of Christ, while you would compel men to observe the heathen sun's day, the first day of the week? or are you "teaching for doctrine the commandments of men?" Such a spirit existed in the time of Christ and the apostles; but have not you of this enlightened age been in possession of the word of God and the gospel of Jesus Christ long enough to know that what is not of God and Christ is sin, and cometh of the evil one? "Ye cannot serve God and mammon;" neither can you teach for doctrines the commandments of men and be true followers of Christ. If not followers of Christ, you are not Christ's children, but are religionists after the tradition of men. Such religion will not stand the test in the great day of account. You may plead that you have been very zealous in your religion, and have done many wonderful works; that you have worked hard for law to compel men to keep Sunday in place of the Sabbath that God blessed and sanctified, believing that any seventh part of time would satisfy the law, and that God would not ask in the day of Judgment what day men have kept as a Sabbath; that you have always taught men that God was a God of love, etc. Do you think God is so fickle and trifling in reference to his word as to let himself down below the level of men, and allow them to make laws and compel men to obey them in strict contradiction to his own law? You would thus make God a nullity, and his word of none effect.

It is one thing to be religious, but a different thing to be obeying the true God, and living after the example of Christ, because of your love to the children of men, and zeal for the saving of souls. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Can men who thus teach and preach that Sunday is the Sabbath of the Lord, and who would compel others by statute to observe it religiously, while God has commanded men to keep the seventh day holy, and do all their work on the other six, including the first day, or Sunday, with the rest,—can such men stultify their consciences to such a degree as to believe that they are doing the will of God? They not only refuse to keep the commandments of God themselves, but would hinder, or prevent, others from obeying the law of God. Would it be strange in the day of Judgment if God should say, "Depart from me, ye workers of iniquity?" Christ says, "Think

not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Has it come to pass that men know more than Christ himself? that they, like the Roman Church, have a right to change the law of God? Such men are worse than the heathen ruler Constantine, who issued the first edict for Sunday observance. He only required those in the city to cease from labor on the "venerable day of the sun," but allowed the country people to continue their common business occupations. But here, with Bibles on every hand, we have professed Christians accepting the heathen Sunday as their Sabbath and day of worship, who, if possible, would compel every one to do the same. For shame, such professed Christianity, in a land of professed Christian liberty! Awake to righteousness, ye children of men! Deceive not, neither be deceived; for "God is not mocked." Christ came into the world to remove heathenish darkness, and to destroy the works of the Devil. Will you be on the Lord's side? if so, obey the commandments of God and the teachings of Jesus Christ.

"But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5:42, 43. Are you not doing this in thus teaching the Sunday-Sabbath and the doctrines of men? Judge ye.

### LOOKING UNTO JESUS.

BY L. G. CULVER.

THE great trouble with too many of us is, we look more to the creature than to the Creator; and in this we are not true Protestants. The Roman Catholics look, first of all, to the priest, then to the priest's direction, to the Virgin Mary and a host of dead saints. They are taught that the Virgin Mary is the great intercessor above. At a Roman Catholic service which I once attended, the only prayer offered by the priest and congregation was to the Virgin Mary or mother of God, as they called her, the priest kneeling before her image.

Now, while we as Protestants do not expect any intercession in heaven above by any other than the only Mediator between God and man,—Christ Jesus,—yet is it not true that we are depending more or less upon the arm of flesh? If we are not looking unto dead saints to save us, are we not looking unto living saints? Do we not put greater confidence in man as our intercessor, comforter, and helper here upon the earth than in the Holy Spirit of promise? Do we not seek among men and from them with more real faith and hope that they will help us, than that the Lord himself will help us? Do we not cast a great deal of care upon one another that should have gone to the Lord? "Casting all your care upon Him," is the teaching of the divinely inspired apostle, "for he careth for you." Is not our expectation both in spiritual and temporal things rather from man than God?

We are to become as little children. We are to sustain very much the same relationship now to our Heavenly Parent, that as children we did to our earthly parents. And how was it then? When we had a hurt or an ache, did we tell the neighbors about it before we received mother's comfort? If we were in any trouble and our parents were near, did we call on them for assistance or upon somebody else? Were not our parents dearer to us than any one else in the world? And did we not cast a large share of our childish care and trouble upon them?—Yes, we looked to them; for our expectation was from them.

Just in this way, dear Christian friends, must we look to Jesus; only far more so. Neither Daniel nor Noah could take us through the pearly gates if they were right in our company and society every day of our lives. The Spirit of God has told us that Jesus is indeed the same yesterday, to-day, and forever, and that we may cast all our care upon him, and tell him everything. Let us do it, come what may. We must believe that he is, and that he is just what he says he is. It is one thing to believe there is a God; and the next is to believe his precious words of promise. Paul

could say, "I believe God." Let us do the same, and we shall soon see that we can do great things in his precious name.

*Easton, Minn.*

### FINDING CHRIST.

BY E. HILLIARD.

THE Saviour of men is more willing to be found than we are to find him; more desirous to be sought than we are to seek him. This was fully demonstrated by the way in which he manifested himself to his disciples when he was here on earth. The morning of the third day after the crucifixion, the disciples visited the sepulcher. The women also visited the tomb, to pay a tribute of love to their beloved Master, in anointing his body; but, lo! on approaching the tomb, they found it empty. The disciples returned to their home. But Mary, who was first to visit the grave of her Lord, was the most reluctant of all to leave the place; so she stood without and wept. As she wept, she stooped down, and looked into the sepulcher. Heaven had witnessed her grief, and two heavenly messengers were sent to inquire, "Woman, why weepest thou?" After informing them that she was in search of her Lord, she turned away. Again she was accosted by the same question, "Woman, why weepest thou? whom seekest thou?" She looked up through the blinding mist of her tears, and supposed that the individual who had addressed her was the gardener; so she replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Little did she think that she was addressing the very one for whom she was in search. Jesus knew her aching, longing heart. He knew that she was seeking for that consolation that she could find only in him. To make himself known to her, he spoke in his familiar, gentle tone of voice, "Mary." Immediately she recognized her Lord. Then with joy she hastened to tell the disciples that she had found the Lord, and that he had risen from the dead. Always when we find Christ, there is created within us a desire to tell it to others.

Again, when the sorrowing disciples were wending their way to the city of Emmaus with disappointed hopes, Jesus, for the purpose of reviving their spirits and encouraging their despondent hearts, drew near. He is always near in the hour of greatest need. He walked and talked with them, but in disguise. It was not until their journey was finished, and they were about to partake of the evening meal, that he made himself known to them. As soon as they found that he was the risen Christ, they retraced their steps to Jerusalem, to relate to the other disciples their story. They knew that their companions would be equally as anxious to find him as they were. After they had reached the place where the disciples were assembled, and were telling their story, to their great surprise, Jesus himself was seen standing in their midst, and said, "Peace be unto you."

How encouraging these instances of our Saviour's willingness to be found of those who are searching for him! He is as easily found to-day as when on earth among men. Like his disciples, we do not always find him at the place, or in the manner, that we expect; but we often awake to find him close by our side, ready to impart his Spirit to comfort and cheer our hearts.

Blessed Jesus! how we love him when we find that all the while we were seeking him so earnestly, he stood near us, watching each falling tear, listening to every word of our prayer for his grace to assist us in overcoming the tempter! He knows that our feeble efforts to conquer the adversary of our souls will prove fruitless; and that Satan may not entirely overcome us, he stands ready at our bidding to drive him from us.

To test our perseverance, and our spirit of earnestness, as in the case of the Syro-Phenician woman, he often withholds his help until he sees that we are thoroughly in earnest, and desire his company and assistance above all else. He wants the whole heart. It must go out after him without a single reserve, if we expect to find him. "And ye shall seek me, and find me, when ye shall search for me with all your heart."

*St. Paul, Minn.*

### THE DAY THAT IS COMING.

BY TORIA A. BUCK.

"And they lived and reigned with Christ a thousand years."—Rev. 20:4.

THERE shines a light upon the sky,  
The night is past, the day is breaking,  
The morning sun will rise on high,  
And life that sleeps will soon be waking.  
No more shall wrong beat down the right,  
And past is error's day forever,  
And all the world shall shine in light,  
Whose rays give place to darkness never,—  
'Tis coming, oh, 'tis coming!

'Tis coming soon, when through the tomb,  
Shall sound a voice of living thunder,  
And God's own lightnings through the gloom  
Bid wrong and error stand from under;  
From inland shore to ocean's main  
The shadows flee, the hills grow lighter,  
We see His steps upon the plain,  
And all the world shines fairer, brighter,—  
'Tis coming, oh, 'tis coming!

Back to thy haunts, dark ages, back!  
Ye cannot check the day that's coming,  
Along the bright and shining track  
The years roll on through centuries blooming.  
The time will come when hand in hand  
And side by side each man and brother,  
With one united heart, shall stand,  
And truth and peace embrace each other;—  
'Tis coming, oh, 'tis coming!

They're coming soon, that radiant band  
(Hear the sweet song of those evangelists!)  
Who long have watched from glory-land  
To bear us home, those herald angels!  
And bright the hope, and sure the joy,  
And strong the faith that bears us onward,  
And pure the love without alloy  
That leads our erring footsteps homeward;—  
They're coming, oh, they're coming!

And He who far beyond the sky,  
On his bright throne still sits in splendor,  
With strong right hand upraised on high,  
He shields his own with love that's tender.  
His light is shining on the hills,  
His feet are bright upon the mountains,  
To those whose soul his coming thrills,  
Whose lips shall drink from living fountains:—  
He's coming, oh, he's coming!

*East Randolph, N. Y.*

### MESSIAH THE PRINCE. DAN. 9:25.

BY GEO. W. BLISS.

MESSIAH signifies "anointed." Kings and priests were anointed before they could authoritatively execute their official duties. Though born to their office, yet at a proper age there was performed upon them the ceremonial anointing.

The prophets taught that our Saviour, when he should come on the earth, would be called a prince. Isaiah said he should be called Prince of Peace. Daniel called him Prince of princes. In the Revelation the Saviour called himself the Prince of the kings of the earth, which means the same as the Prince of princes. We learn also from the prophets that he would be called the anointed. David said, "The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed." This passage is quoted in the Acts, but instead of "his anointed" is used "his Christ;" whence we conclude that Christ means "anointed." Isaiah said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek." The prophet spoke this of our Saviour, who declared the same of himself at the beginning of his public ministry, saying, "This day is this scripture fulfilled in your ears," and that the Lord had anointed him to preach the gospel and proclaim liberty to the captives. It is only a prince who can proclaim liberty to captives; and our Lord was at that time an anointed prince.

The expected Saviour of Israel was designated by them as the anointed, the one who should be anointed. It was revealed to Simeon by the Holy Spirit that he should not die before he had seen the Lord's Christ, which means "the Lord's anointed." Herod demanded of the chief priests and scribes where Christ should be born. Andrew said to his brother Simon, "We have found the Messiah, which is, being interpreted, the Christ." The Samaritan woman said, "I know that Messiah cometh, which is called Christ."

There was a decided change in the life and du-

ties of a king or priest at the time of his anointing. So there was a remarkable change in the life and works of Christ after his baptism. Then began his public ministry, works which he did not do before. Even his enemies witnessed that he taught and performed his works with authority. And they thus testified of him: "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Galilee was the place of his baptism. Peter said that the Lord Jesus went in and out among them, beginning from the baptism of John. The baptism of John ended when Christ was baptized, after which the people were baptized under the Saviour's ministry. These testimonies show a change in the life of Christ as great as occurs in kings or priests at their anointing.

The anointing of the Prince must have been an open, visible act, and must have been performed on earth before men, thus becoming an item of history. The going forth of the commandment to restore and build Jerusalem, which marked the beginning of a prophetic period, was open and visible, and became an item of history; therefore the Messiah, the prince, whose coming was to mark the end of that prophetic period, ought to have been equally open and visible, and become an item of history. The prophecy was written for the benefit of God's people all through the gospel age; therefore the fulfillment of that prophecy should be witnessed by men, and recorded by reliable historians; for it could be of no benefit if the end of the prophetic time could not be known.

In the ordinance of baptism the Saviour was made manifest to Israel; for the Lord had so appointed. The very object of John's baptizing with water was that the Christ might be made manifest to Israel. The Lord had told the sign by which he was to be made known. It was to be the Holy Spirit descending in the form of a dove and remaining on him. By this he was to be made known as the anointed One. The ordinance and the descent of the Holy Spirit were open and visible, and were witnessed by men, and the event has become a fact of history. Afterward, Christ in his first preaching said, "The time is fulfilled," thus referring to the prophetic time of Dan. 9:25. The baptismal scene was witnessed and then published in all parts of Judea, beginning at Galilee after the baptism which John preached. Acts 10:37, 38. It was published how God anointed Jesus of Nazareth with the Holy Ghost. Those who proclaimed that scene must have witnessed it. At his baptism, therefore, Jesus became the Messiah the Prince, and there ended the prophetic time found in Daniel 9:25.

*Frankfort, N. Y.*

### ORDER.

BY A. P. LAWTON.

I HAVE been thinking of the order and harmony that prevail in heaven. Each one there knows his proper place, and is pleased with it. In order for us to be prepared to enjoy this state of things in heaven, we must acquire a relish for it here; and especially should we observe order in our secret devotions. By this we do not mean a dead, tedious round of ceremony; but we should have stated seasons for prayer in the closet, there to draw spiritual consolation and heavenly food from the great Source of all good. We should observe these hours as regularly as we do our daily meals; for we can no more preserve a healthy state of mind without the former than physical strength without the latter.

If we let the proper time for prayer pass unimproved, other duties, each having its own time and place, will cause us either to neglect them altogether, or to perform them so hurriedly that we derive but little benefit from them.

For myself, I have ever found it best to obtain food from the heavenly store-house before partaking of earthly bounties. At this time the mind is more clear and susceptible, especially if we are not temperate in eating. By a little effort, almost any one can rise early enough in the morning to secure a few moments for uninterrupted communion with God. If we are fitful and irregular in our devotions, and do not pray unless we feel like it, we will be fitful and spasmodic in our experience. We have a vigilant foe to contend with, and we



must be sober, and watch unto prayer, that we may have strength beyond our own to enable us to resist his temptations.

That our prayers may not be set and formal, we must believe, when we enter our closets, that we are visiting with God. We must heartily repent of every wrong, accepting with full confidence his promise to forgive us, and to cleanse us from all unrighteousness. No one can maintain a steady, close walk with God without often drawing near to him by humble, fervent prayer. May God pour upon his people a spirit of prayer and supplication.

## The Sermon.

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

### WHAT MUST I DO TO BE SAVED?

BY ELD. G. D. BALLOU.

THIS question, which even the most hardened are driven to ask when brought face to face with the realities of the future, is specifically answered in the Scriptures in three distinct ways, on three separate occasions, by three different personages.

We notice, first, the answer given by Paul and Silas to the trembling jailor, whose consciousness of his own weakness and inability to save himself had been suddenly quickened by the earthquake shock. To his question, "Sirs, what must I do to be saved?" the reply is made, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31. The second answer is found in Acts 2:37, 38. Several thousand people had been deeply convicted that Jesus of Nazareth was the true Messiah; and many of them, feeling deeply condemned for consenting to his death, cry out in the anguish of true contrition: "Men and brethren, what shall we do?" Peter answers, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The third answer is that given by Jesus himself. Luke 10:25-28. A lawyer came inquiring, "Master, what shall I do to inherit eternal life?" Jesus replied first by inquiring, "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." (See Deut. 6:5; Lev. 19:18.) Jesus approved his answer by saying, "Thou hast answered right: this do and thou shalt live." In harmony with this, on another occasion, as recorded in Matt. 19:16-22, in reply to the same question, Jesus says: "If thou wilt enter into life, keep the commandments." The young man inquires, "Which?" Jesus makes the matter plain by quoting five of the ten commandments, thus showing the young man which code of laws it is necessary for man to observe in order to obtain the life to come.

Another quotation from Christ's words will show beyond a question that if we love God with all our heart, and our neighbor as ourselves, we shall keep the law of God. It is found in Matt. 22:35-40, where in answer to the question, "Which is the great commandment in the law?" he states the two great principles of supreme love to God and equal love to the fellow-creature, and closes by saying, "On these two commandments hang all the law and the prophets." In these principles we have not only the sum of the ten commandments, but also the sum of the teachings of the prophets; and they taught the gospel. Thus these two principles underlie all human obligation, on account of both the law and the gospel. But how are the ten commandments met in fulfilling these two principles?—He who loves God with all his heart will keep the first four, which define our moral duties to God; and he who loves his neighbor as himself will observe the last six, which cover the ground of all moral obligation to our fellow-men. This is still further evident from 1 John 5:3: "For this is the love of God, that we keep his commandments;" and from Eccl. 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." No one ques-

tions but that the law of God is here involved, but I think the gospel also is included, for it covers the whole duty of man. And I read many injunctions in the Old Testament which involved faith in a coming Saviour; also I read in 1 John 3:23: "And this is the commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

The sum of these answers is very brief: 1. Believe on the Lord Jesus Christ; 2. Repent, and be baptized; 3. Obey the commandments of God. We have often heard popular ministers enlarge upon the first answer, and sometimes, to a degree, upon the second; but seldom do we hear any degree of importance attached to the third. But these are the only plain, positive answers given directly to this question, to be found in all the Bible. And these answers sustain a very close relationship to each other, as we shall see.

He who understandingly believes on the Lord Jesus, that is, has a living faith in him, must have a knowledge of his mission,—that he came to open a way of redemption from sin, which is transgression of God's law. 1 John 3:4. He must understand how the death of Christ shows the immutability and unchangeableness of his Father's law. He must also believe in, and earnestly endeavor to follow, his life of perfect obedience to that law. Such a faith would lead to repentance and confession of sin, and awaken a desire to show a death to sin by being buried with Christ in baptism. Rom. 6:1-11; Col. 2:12.

The second answer also includes the other two; for no man can truly repent without first feeling to some extent the binding obligation of God's law; and he could not desire baptism in the name of Christ unless he first had faith in his mission.

The third answer sustains a most intimate relation to the first two; for it brings to view duties which, if left unperformed, would completely nullify the work of grace, no matter how much one might pretend to follow Christ. And if we extend the scope of the two great principles enunciated by Moses and approved by Christ, to include gospel as well as moral obligations, as we have shown that they do, then the third answer includes the other two.

But we wish to speak particularly of the ten commandments in contrast with the provisions of the gospel. This law was not instituted primarily with any reference to the work of Christ. It was given as a rule of conduct, through perfect obedience to which man might have developed righteousness of character, and as a consequence, received immortality. But when the progenitors of our race violated God's holy law, and ruin and death followed, then Jesus offered to open a way by which man could be forgiven his sin, and receive aid to keep the broken law. Obedience to the commands of God was a condition of eternal life from the foundation of the world. Jesus came to earth as a second Adam (1 Cor. 15:45-49; Heb. 2:16, 17), and, by his life of perfect obedience to the law of the Father, showed that the first Adam and his posterity could have kept the law. Thus he justified God in giving the law, and condemned man for violating it. Then, by his death and resurrection, he opened the way of life to all, so that all will live again, irrespective of character. 1 Tim. 4:10; 1 Cor. 15:22. He saves all from the death we die in Adam. But the special salvation to eternal life in the first resurrection depends on certain conditions: Christ must be accepted as the one to secure our pardon for sins, and to assist us, through a life of penitence and obedience to divine law, to gain that condition of character that God can accept when the secrets of men shall be judged by the law. Rom. 2:12, 16. Christ's example of obedience to the law, and his death to meet its claims, show most emphatically the nature of that holy law. Christ's mission was solely to bring man back to that condition where he could render acceptable obedience to the law. Rom. 8:3, 4. The primal condition of life eternal, namely, obedience to moral law, must be fulfilled by all who would develop that character which will be admitted into the kingdom of God.

By referring for a moment to the use of the term *saved*, we shall see more clearly what the death of Christ has wrought for men. First, we are saved from the condemnation of sin; in other words, pardoned, justified through *faith* in Christ. Secondly, we are saved from the consequences of

sin. This is accomplished when Christ raises us immortal in the first resurrection. 1 Cor. 15:51-54; Rev. 20:6. This is the final, everlasting salvation. When a man has believed in Jesus, and repented of his sins, and been baptized in His name, his final salvation is by no means secured, even though the work thus far has been deep and genuine. God's mercy in the gift of his dear Son to redeem us from our sins, brings us under greater obligation to fulfill the primal conditions of eternal life. The moral law was given to develop and perfect man's moral character through obedience. Christ has not developed moral characters for us; he has only opened the way for forgiveness of sin, and made it possible for us to do this for ourselves, through the aid which he vouchsafes in obedience to moral law. Phil. 2:12, 13. God will not always continue to remit sins of men who continue to trample on his holy law after once having been forgiven. The crime of such lawlessness is tenfold greater than in the case of those who do not understand the gospel. Men must manifest a high sense of regard for God's authority, as well as glory in the offers of his mercy, if they expect a place in the kingdom.

God regards loyalty; and he will render the same reward to his loyal subjects under the gospel that he would have given if sin had never entered the world, and no gospel had been necessary. Righteousness consists in cheerful obedience to all God's requirements. This proves the man loyal to God. He who through faith in Jesus becomes imbued with his spirit, will manifest the same disposition to obey that Christ manifested. He came not to do his own will, but the will of Him that sent him. John 6:38. This righteousness is the seed of immortality, and only he who sows this seed will reap the harvest of eternal life in the first resurrection. Rom. 2:7.

Let those who think it a light thing to trample under foot that law, or any portion of it, which God spake by his own mouth in the audience of assembled millions, and then wrote with his own finger on the imperishable stone,—let such carefully consider the answer which Jesus gave to this question, and while professing to believe in and follow Him who made this answer, if they shall find themselves outwardly honoring the remainder of the ten precepts while they trample under foot the fourth, let them inquire how God can forgive their sins unless they follow in the foot-steps of our Exemplar; for he surely kept all the commands. John 15:10; Luke 4:16. Let those who cry, "Only believe in Jesus," remember that Jesus said he had not come to change the great primal condition of obedience to God's law as a means of salvation. Matt. 5:17-19. Our obligations have not been lessened by the bringing in of the gospel. We are still His by creation, and he would also have us be his by redemption.

Some day all will be made to see the blessedness, though not all will participate in the joy of those who have faithfully sought pardon through the blood of Christ, and then with all the heart endeavored to follow his divine example of obedience. May the candid reader be led to appreciate this blessedness before it shall be too late, and be saved with an everlasting salvation.

—Cloudless skies drop no rain. We may bathe ourselves in the unclouded sunshine for days and for weeks, thinking that, if the blue of the heavens were never more veiled by the blackness of storm, we, at least, would be perfectly satisfied. But as the unclouded days pass on, the parched earth begins to gape to heaven for water, the flowers fade, the grass is burned up, and men and beasts droop in the merciless heat, which now seems no longer the messenger of life, but the angel of death. For need like that, there is no help in cloudless skies; the sign of deliverance rather comes in the livid thunder-cloud, the flashing lightning, and the pouring rain. There is a like need of the rain cloud in the inner life. There is a parching and deadening influence even here in too much sunshine; and the storm cloud of pain or of sorrow, which drenches our heart-soil with the rain of tears, alone makes possible the continued growth of that which is best in our heart culture. We do right to thank God for cloudless days; but we do wrong if we do not thank him also for days not cloudless. If the one gives the sunshine, the other gives the rain; and without either there would be no increase.—S. S. Times.

## The Home.

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

### A SONG FOR THE VANQUISHED.

BY ELD. L. D. SANTEE.

A TEAR for the vanquished soldier,  
For the wounded hearts that beat,  
That the crimson surge of the battle  
Threw back in sad defeat.  
Their flags in the dust are trailing,  
Their hearts are breaking slow;  
While others sing of the victor,  
I sing of the conquered foe.

I'd sing of the brave in the conflict,  
That battled so hard, but lost;  
Of the pain of a vain endeavor  
By an adverse fortune crossed;—  
The jubilant bells of heaven  
His praises have never rung;—  
Of the singer that died so early  
With his beautiful songs unsung.

I would sing of the downcast faces  
That are furrowed in life's great fray,  
That ever have caught the shadow,  
But never the light of day;  
Of faces wan with their trouble,  
Of eyes that are blurred with tears,  
Of hearts that carry a burden  
Heavier far than years.

I sing of the sad one treading  
The desert of life alone,  
Of the tired and weary pilgrim  
That failed of reaching home,  
Of the helpless waifs on the ocean  
That the waves of life have tossed,—  
I sing with a cadence tender  
Of those who have failed and lost.

My song with its notes of sadness,  
Its interlude of tears,  
Is for him whose blade is broken—  
To the victor belongeth cheers.  
Cheers for the sturdy warrior  
Who the battles of life doth gain,  
But pity for those whose failures  
Have shadowed their hearts with pain.

Chetopa, Kansas.

### THE IDEAL HOUSEHOLD.

IN Scripture, the unit is not the individual, but the household. Adam stood for the race in Eden; Noah's family went into the ark for his sake; Lot's household was warned of the coming ruin; Abraham was called as the head of an elect family; children were recognized and sealed as in covenant, before they could understand any moral duties or relations. God has always loved the children for the fathers' sakes, and visited the iniquities of the fathers upon the children. The family is organically a unit.

The word of God emphasizes the household. It is the basis of church and of State, and the foretaste of heaven. It behooves us to ask carefully, What are the conditions of an ideal family relation, toward which we should direct our aims and our efforts? We answer,—

#### AUTHORITY.

First of all, in every true household there must be authority. Gen. 18:19: "I know him, that he will command his children and his household after him," etc. Let us not be afraid of that strong word "command." There is no basis of family life where there is not authority on the one hand and obedience on the other. Children need law, not simply advice or counsel or even example. It may be well often to show them the reason that underlies a command, and the reasonableness of authority; but it is sometimes quite as well not to assign a reason, in order that the habit of implicit, immediate, and unquestioning submission may be formed.

The importance of such authority appears mainly in the fact that it is the natural condition of a supernatural work in the hearts of our children. The habit of implicit obedience prepares the child to submit to God. If he has been wont to yield a prompt and unquestioning submission to the earthly father, when he becomes conscious of a Heavenly Father who demands his obedience, it becomes easy and natural to transfer his habitual submission to him. What assurance have we that

our children will obey God, if they have not been taught and, if necessary, compelled to obey us?

#### UNITY.

We should cultivate family unity. There is a unity in evil that comes without culture. (See Jer. 7:18.) When idolatry found its way into the families of Judah, the Ishtar or "Easter" cakes were made for Astarte, and all helped in their way. The children gathered wood, the fathers kindled the fire, and the women kneaded the dough. If we are to have unity in good things, however, it must be cultivated.

There ought to be a distinct and definite plan in our household life—a noble standard set up, around which all our family forces should be rallied. From the beginning, common principles should be cherished, and common habits formed; and it should be a grave matter which is allowed to invade our unity. He who introduces the first dividing element, the first centripetal force, into the household, takes a grave responsibility, and risks not only damage to the family life, but divine correction to himself. To separate one's self from the church to which the family go; to marry into a family with whom there can be no sympathy and fellowship; to deliberately seek amusements known to be obnoxious to the family tastes and principles, is an unenviable responsibility, and may be the entering wedge that splits the household in twain.

#### SYMPATHY.

There should be an intimate family sympathy. It is a great mistake for parents and children to hold each other at arm's length—to associate only formally and occasionally. An occasional unbending on the part of the parent, becoming a child among children, indulging in childish sports and even romps, getting down to their level, if rightly controlled, will draw children toward the parents in tenderest love and sympathy. I know a noble man, who, as a father, goes off with his boys camping out on the mountains. There is between father and sons the fullest freedom, the most sympathetic relations; yet every look and word and act on their part exhibits the deepest filial reverence. So among the members of the family: there may and should be such sympathy that no word will be more suggestive of intimate and loving fellowship than "brother" and "sister." How much can be done in these directions by the simple habit of consulting each other's temperament, taste, and preference in all matters of family life!

#### PRIVACY.

There is an important condition of true household life that we may call privacy. Every family has a right to a certain reticacy, which strangers, and even friends, should not disregard. There is a freedom of intercourse between members of one household which may be prevented, if not destroyed, by the frequent presence of outsiders. There ought to be hours and times when visits are an intrusion. Yet there are some families that are never alone; and some visitors are so constant that family life loses all its freedom and privacy.

One of the worst results of such invasion of family life is, that misunderstandings and misrepresentations often are promoted. A husband and wife learn to understand each other; so do parents and children. A stranger may easily misconceive the spirit in which something is said or done, and carry the misconception to others, construing authority into severity, rebuke into petulance, pleasantry into discourtesy, or firmness into harshness.

Again, this intrusion of strangers brings notions into the family which are out of harmony with the teachings and laws of the parent; notions of fashion and dress, of amusement and society, and even of religion. I know a prudent and far-seeing mother who would never allow her daughters to sleep under any roof but that of home, because of the fact that she could not be responsible for what they would learn in other homes. And yet, consider how some families, especially ministers' families, are invaded and intruded upon at all hours and seasons by outsiders, till in some cases all privacy is at an end. (See Nehemiah 13:24.)

#### COURTESY.

An ideal household will be marked by family courtesy, or politeness in little things. Family freedom may become license. An inconsiderate

selfishness sometimes displaces all practical regard for others' enjoyment or even improvement. Nothing promotes household harmony more than a delicate consideration for other members, their physical weaknesses, intellectual tastes, infirmities of disposition, moral preferences and principles. Children should be taught not to beat their drums or blow their whistles in sensitive ears; not to romp on the stairs and bang the doors, to the distraction of a mother whose nerves are already overstrung and overtaxed. There is no reason why any child should be allowed to pursue his pleasures to the discomfort of everybody else. I have known a young man to sit and smoke in the common sitting-room, and compel everybody else to "smoke" involuntarily or leave the room; or practice on a fiddle till he drove sensitive ears nearly distracted.

#### PIETY.

Last of all, yet first of all, we need family piety, i. e., a household recognition of God,—not simply children taught to pray, but habitual gatherings of "the church that is in the house," in recognition of God, and for his worship. The simple "grace" at meals, is the family thanking God for providential mercies. The family Bible, the family praise and prayer, the family conversations about God and the soul, the family recitations of Scripture, . . . cannot be displaced properly by any personal, individual spiritual culture. Here is the covenant bond acknowledged and daily ratified.

Wonderful indeed is its power! Children grow up accustomed to associate every meal with devout acknowledgments of God's goodness; they see every day begin and end with the Bible and prayer; they unconsciously breathe an atmosphere of family religion, and are often influenced by it before they are aware. Nothing is more molding, said Arnold, in a school, than the *esprit du corps*, or, more properly, the prevailing tone and sentiment which may have no formal expression. And so in the household, it is the waters of Shiloah that go softly which carry healing; not so much any one thing said, taught, or done, as the invisible, inaudible, insensible something, which is like the manhood of Chatham, finer than anything he ever said. We need God in the family, worshiped, recognized, loved, served; and more will come out of our families to love and serve him.—Rev. Arthur T. Pierson, D. D.

### OUR LIFE-HOUSES.

OUR lives are like houses with many apartments. Some doors open into dark closets or dim cellar ways; some upon back yards and the gathered rubbish of years.

Some hinges, flying back, reveal mirrored walls that reflect only the objects passing before them; others have clear windows with wide reaches of sea and land. Still others have panes of magnifying glass that bring far things near, and make small things large.

There are stories to these life-houses of ours, too,—the basement, or underground, the first story, or above-ground, and the upper rooms and observatories. A large part of womankind live in the basement, or at best on the first floor. They have a circumscribed outlook, because they stay in the same rooms too much. We can turn a latch here and there, lift a curtain, climb the stairs, and have our houses as roomy and sunshiny as we wish. The human soul is the one thing that has no limitation to its possession and enjoyment, except such limitation as it sets for itself. No power of anybody can keep us in the basement of our lives when we resolutely determine to occupy the upper chamber, or look out from the observatory.

Nothing can hinder us from placing prisms in our windows, to catch and reflect the varied hues of the sun. Every life-house can have its conservatory, its blooming plants, if it will. And we can also resolutely shut every door to growth and beauty, and be mopes and nonentities.—Sel.

—“Not what we wish, but what we want,  
Oh let Thy grace supply;  
The good unasked, in mercy grant,  
The ill, though asked, deny.”

—A handful of common sense is worth a bushel of learning.

## Our Tract Societies.

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

### WHOM SHALL I SEND?

"WHOM shall I send, and who will go?  
Whose lips are touched, whose feelings flow?  
Who long to tell how much they owe?"  
"I'll go, my Lord, for thee."

Though oft this heart asks, Who am I?  
Yet whilst I can on thee rely,  
And "Abba, Father," I can cry,  
I'll go, my Lord, for thee.

And should the seed be sown with tears,  
My faith oft struggling hard 'gainst fears,  
Yet whilst thy smile my spirit cheers,  
I'll go, my Lord, for thee.

Then, when I from my labor rest,  
Grant, if my efforts have been blest,  
This thought may calm my peaceful breast,  
I've been, my Lord, for thee.

—Sel.

### ILLINOIS TRACT SOCIETY.

#### Report for Quarter Ending June 30, 1886.

No. of members.....	375
" reports returned.....	140
" members added.....	9
" " dismissed.....	4
" missionary visits.....	201
" letters written.....	123
" subscriptions for periodicals.....	157
" pp. tracts, etc., distributed.....	36,709
" periodicals distributed.....	3,303

Received on periodical fund, \$330.34; on tract fund, \$605.64; on mission fund and other funds, \$185.53.  
L. S. CAMPBELL, Sec.

### DAKOTA TRACT SOCIETY PROCEEDINGS.

THE eighth annual session of the Dakota Tract Society was held during the camp meeting at Huron, June 30 to July 6.

FIRST MEETING, JUNE 29, AT 9 P. M.—President in the chair. On motion, the reading of the minutes of the last annual meeting were waived for the present. The President was empowered to appoint the usual committees, which were duly announced as follows: On Nominations, J. J. Devereaux, H. P. Johnson, and Conrad Reiswig; on Resolutions, L. H. Ellis, S. B. Whitney, and S. N. Haskell.

Adjourned to call of Chair.

SECOND MEETING, JULY 1, AT 9 A. M.—Prayer by Eld. Haskell. Minutes of the last annual meeting were read and approved. The report of labor for the past year was then called for and read, as follows:—

No. of members.....	369
" reports returned.....	1,048
" members added.....	62
" " dismissed.....	36
" missionary visits.....	5,304
" letters written.....	2,294
" new subscriptions obtained.....	737
" Bible readings.....	897
" pp. tracts and pamphlets distributed.....	991,232
" periodicals distributed.....	18,463

### TREASURER'S REPORT.

#### CASH RECEIVED.

On membership and donations,	\$ 385 22
" book sales,	1,384 70
" T. & M. pledge,	9 65
" periodicals,	836 69
" general sales,	447 95
" ten-thousand-dollar fund,	2,266 00
" depository fund,	119 00
" reserve " "	539 06
" tent " "	1,195 00
" Inter. T. & M. Soc. fund,	55 71
" Scandinavian mission,	12 03
" English " "	167 00
" European " "	12 00
" Australian " "	423 88
" South Lancaster school,	213 30
" European and Scand. mission fund,	405 27
" city mission fund,	320 70
" Conference " "	1,019 50
" other funds,	20 00
Cash to balance from last year,	411 67

Total, \$10,244 33

#### CASH PAID OUT.

To S. D. A. Pub. Ass'n,	\$ 2,391 19
" Pacific Press,	608 55

To Good Health Pub. Ass'n,	\$ 60 00
" J. E. White Pub. Co.,	48 00
" Iowa T. & M. Society,	3 38
" Canada Bible House,	61 06
" other publishers,	139 18
" G. B. Starr for Bibles and helps,	25 13
" Vesta J. Olsen for Huron mission,	320 70
" Wisconsin Conf. for tents,	15 10
" Wm. Armstrong " "	743 00
" Scandinavian mission,	423 11
" English " "	157 00
" European " "	421 12
" Australian " "	423 88
" European and Scand. missions,	405 27
" Inter. T. & M. Society,	97 31
" College,	417 10
" South Lancaster school,	203 30
" tent fund,	207 85
" reserve fund,	470 06
" A. D. Olsen for barn,	123 00
For stamps, postage, freight, and expr.,	148 88
" drafts, postal cards, and traveling expenses,	27 90
" coal and cartage, racks and table,	56 00
" office chair and duty on Bibles,	16 25
" secretary and trucks,	28 00
" furnishing depository,	305 89
" insurance,	50 00
" camp-meeting expenses,	573 35
To Conference Treasurer,	432 29
Amount of orders cashed,	586 61
Paid for drafts,	60
Cash on hand to balance,	249 27

Total, \$10,244 33

### FINANCIAL STANDING.

#### ASSETS.

Value of publications,	\$1,170 43
" real estate,	2,925 26
" furniture,	62 50
Due from ministers and agents,	989 52
" districts,	1,122 05

Total, \$6,269 76

#### LIABILITIES.

Due S. D. A. Pub. Ass'n,	\$611 91
" Pacific Press,	347 53
" Good Health,	110 49
" Vilas Soc. on book account,	26 84
" Mich. T. & M. Soc.,	6 40
" Inter. " "	7 25

Total, \$1,110 42

Balance in favor of Society, 5,159 34

Eld. Haskell spoke of some of the encouraging features of the report of labor, and made interesting remarks on the importance of missionary work and the true missionary spirit. He also spoke at some length on the work which has been done in India and New Zealand by means of our periodicals being sent there, stating that in New Zealand there is a call for lectures as the result of sending the *Signs of the Times* to that place.

After some further remarks, meeting adjourned to call of Chair.

THIRD MEETING, JULY 5, AT 5 P. M.—Prayer by Eld. Olsen. The report of the Nominating Committee being called for, the following was presented: For President, A. D. Olsen; Vice-President, Jacob Reiswig; Secretary and Treasurer, Alice H. Beaumont; Assistant Secretary, Lillie E. Ham; Directors: Dist. No. 1, H. P. Johnson; No. 2, E. O. Burgess; No. 3, C. N. Ransom; No. 4, A. N. Starr; No. 5, L. C. Nelson.

These names were considered separately, and the nominees elected to their respective offices. The matter of re-districting the Territory being introduced, it was—

*Voted*, That the Chair appoint a committee of three, of which he shall be chairman, to lay before the next annual meeting a plan for re-districting the Territory.

The Committee on Resolutions then presented the following partial report:—

*Resolved*, That we consider the monthly missionary meetings a success in this Conference, as far as they have been adopted; and that we will, as far as consistent, do what we can to sustain them by our presence, prayers, and means.

*Resolved*, That the use of our periodicals in clubs tends to increase spiritual vitality, and that we will encourage the same in our churches and by isolated individuals.

*Resolved*, That we encourage the canvass for "Marvel of Nations" with the *American Sentinel*, and for "Vol. IV." with the *Signs of the Times*; also of "Thoughts on Daniel and the Revelation."

Elds. Haskell and Butler made interesting remarks on the first and second resolutions, strongly recommending the monthly missionary meetings and the use of our periodicals in clubs, after which they were unanimously adopted.

The Committee reported further as follows:—

*Resolved*, That the *Gospel Sickle* has a place in the work, and that we will use it in fields adapted to such a paper.

*Resolved*, That we believe it to be the duty of our directors to give their time to the work in their respective districts as far as it is necessary to bring them into a proper position, and that their accounts be audited at the annual meetings.

*Whereas*, There are some who might be efficient laborers in the cause if properly qualified; therefore—

*Resolved*, That it is the sense of this meeting that such persons be advised to engage in the canvassing work for a time, and that they labor by reading and study to prepare themselves to engage in any branch of the work that in the providence of God may open before them.

These resolutions were spoken to by Elds. Haskell, Johnson, and Butler, and others, and were heartily adopted.

The following resolutions were then read by Eld. Haskell:—

*Resolved*, That it is the sense of this Society that the Scandinavians should sell their own works, and also that the Germans sell their works to their people.

*Resolved*, That we encourage our Scandinavian and German brethren to secure the addresses of their friends in any or all parts of the world where there are no laborers, and if they cannot supply them with reading, to forward them to the State Secretary, who will see that papers in their native languages are sent to them, and proper correspondence held with them.

These resolutions were adopted by a unanimous vote.

Adjourned *sine die*. A. D. OLSEN, Pres.  
ALICE H. BEAUMONT, Sec.

### THE BOSTON MISSION.

At the general meeting held at South Lancaster last winter, it was decided to abandon the Boston mission, and send the workers to re-enforce other missions. From Feb. 1 to June 1 there was but one worker left in this place, who remained to attend to the ship work. Feb. 1, three canvassers were sent to Lynn, a city of about fifty thousand inhabitants, ten miles from here. They remained there until about the middle of April. Good success attended their efforts to sell our publications. They paid the tract society \$346 for publications; and as the result of Bible readings and the reading of our literature, eight or ten are keeping the Sabbath, while many others are interested, and some are already convinced of the truth.

Through the kindness and liberality of the brethren and sisters of Danvers, the Conference was relieved of the expenses of the workers in Lynn. At the general meeting held at the close of the school term in May, it was decided to separate the canvassing work from the colportage and Bible reading work; and two of those who were employed by the Conference, were permitted to work on commission and select their own territory. Inasmuch as the mission rooms at Boston were unoccupied, they decided to make this their headquarters. They were joined about June 1 by Bro. C. W. Priest, who has been engaged with them in the canvassing work since that time.

Owing to the warm weather, and the fact that many of the people were away from home, they extended their work into neighboring towns, where they have introduced our publications. The blessing of the Lord has seemed to attend their efforts in a remarkable manner. They have taken orders for our publications to the amount of about \$800, most of which have already been delivered. This, with the amount taken in Lynn, together with Bro. P.'s sales while engaged in ship work, would make a total of about \$1,200 worth of orders taken since Feb. 1.

It is a little over two years since the mission was established in Boston, during which time several changes have been made in the management of the mission; and while we have not seen that measure of success that is desirable, we have been permitted to see some good results from the efforts put forth. Quite a number have embraced the truth, and are faithfully living it out, while many others are investigating.

One of the most important results of the establishment of this mission has been the encouragement and building up of the church. An important item of improvement is seen in the increase of the amount of tithes paid. The last quarter the treasurer received more for tithes than had been received for the whole year previous to the establishment of the mission. We are of good courage, and hope the time will soon come when this mis-



sion will be re-enforced with a strong corps of workers. We are rejoiced to learn that Bro. A. L. Wright, of this place, has disposed of his business, and will soon join us in the work.

S. L. EDWARDS.  
E. W. SNYDER.  
C. W. PRIEST.

21 Boylston Pl., Boston, Mass.

#### A FORCIBLE ILLUSTRATION.

"COLONEL PATTON, a leader of the Covenanters, was taken prisoner by the troops of Charles II., and doomed to execution at Edinburg. He was met by a royal officer, Dabsell, who had fought side by side with him in Germany. 'I'm sorry to see you here, Patton,' said his old friend, 'I'll go to the king for a pardon.' 'It's of no use; you'll not get it.' 'If he does not grant it, I'll never lift up my sword for him again.' He applied for it, got it, hastened to Edinburg with it; and the pitiless lords of the council held it back, and let the brave soldier go to the block."

The above I clip from an old paper. How our better nature recoils at such merciless conduct; but does it not forcibly illustrate our relation as workers in the world? Upon every hand where we may turn, we see men and women with the sentence of death resting upon them. God's messengers have a pardon for them—the truth of God. How untrue we are to our fellow-creatures to withhold the light in any way!

New Orleans, La.

T. H. GIBBS.

#### THE SPIRIT OF USEFULNESS.

No life has attained anything like completeness unless it issues constantly in that kind of helpfulness which was one of the divinest characteristics of the greatest of teachers. Every human life is a failure, no matter what its achievements, unless it is a constant force working for the well-being of other men and women. There never was and there never can be such a thing as a great life isolated from society and lived alone; for the end of all true living involves this kind of fruitfulness, as truly as the end of the seed which makes the harvest involves the grain which sustains and nourishes the world. To have this spirit of helpfulness, and to manifest it, lies, undoubtedly, within the purpose of most men and women; he only realizes it on a large scale in whom it becomes the most prominent characteristic of his life. They make a great mistake who suppose that this helpfulness requires large means, or high position, or unusual opportunities. These things are all valuable and invaluable to those who know how to use them, but they are never essential to a really helpful character and career; that which is essential, and that which lies within the eye and reach of every human being, is the spirit of helpfulness, the controlling desire so to live as to make other lives easier, happier, and more useful. He who should set out to show his helpfulness only by a series of definite acts might do some good; but this good would be small compared with that which would be accomplished by one whose whole life lent itself, through the unconscious action of its own spirit, to ministration to other lives. Most people feel that they must live their own lives first, and whatever margin of time, strength, influence, or money they may possess may then be given to others. This puts self first, and makes helpfulness secondary, and this is not the true attitude. Life must begin with the idea that it is to be lived for others, and that not its margin, but its best strength and its best energy, must be put into that kind of service. He who feels this will not need to seek for opportunities of making his feeling known; they will come to him unsought, and, for the most part, unconsciously. The moment one assumes this attitude toward his fellow-men, he begins to minister to them by thought, by word, and by action. The spirit that rules him will reveal itself to others, and will touch them in ten thousand unseen ways. Such a man or woman imparts a tonic quality to the atmosphere in which they live; they are, unconsciously to themselves, health, strength, and hope to those who are about them, and so, awake or asleep, silent or speaking, acting or at rest, they become fellow-helpers with Him who came not to be ministered unto, but to minister.—*Christian Union*.

## Bible Readings.

"Search the Scriptures."—John 5: 39.

### "HOW READEST THOU?" LUKE 10: 26.

'Tis one thing now to read the Bible through,  
Another thing to read to learn and do;  
'Tis one thing now to read it with delight,  
And quite another thing to read it right.  
Some read it with design to learn to read,  
But to the subject pay but little heed.  
Some read it as their duty once a week,  
But no instruction from the Bible seek;  
While others read it with but little care,  
With no regard to how they read, nor where!  
Some read it as a history, to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
While others read because their neighbors do,  
To see how long 't will take to read it through.  
Some read it for the wonders that are there,—  
How David killed a lion and a bear;  
While others read, or rather in it look,  
Because, perhaps, they have no other book.  
Some read the blessed book, they do not know why,  
It somehow happens in the way to lie;  
While others read it with uncommon care,  
But all to find some contradiction there!  
Some read as though it did not speak to them,  
But to the people at Jerusalem.  
One reads it as a book of mysteries,  
And won't believe the very thing he sees;  
One won't believe the very thing he sees;  
One reads with father's specks upon his head,  
And sees the thing just as his father said.  
Another reads through Campbell or through Scott,  
And thinks it means exactly what they thought.  
While others read the book through H. Ballou,  
And if it cross his track, it can't be true!  
Some read to prove a pre-adapted creed—  
Thus understand but little what they read;  
For every passage in the book they bend  
To make it suit that all-important end!  
Some people read, as I have often thought,  
To teach the book, instead of being taught;  
And some there are who read it out of spite,—  
I fear there are but few who read it right.  
So many people in these latter days  
Have read the Bible in so many ways  
That few can tell which system is the best,  
For every party contradicts the rest!!

—Sel.

### THE REIGN OF CHRIST, WHERE WILL IT BE?

BY ELD. R. F. COTTRELL.

1. Did Jesus promise his disciples a reward in heaven?  
"Great is your reward in heaven." Matt. 5: 12.
2. To whom did Jesus go when he left the earth?  
"Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me." John 7: 33.  
"I go unto my Father." Chap. 14: 12.
3. Could the Jews go where he was going?  
"Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." Chap. 7: 34.
4. Could his own disciples go thither?  
"Little children, . . . as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Chap. 13: 33.
5. Did he promise Peter that at some future time he should follow him thither?  
"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards." Verse 36.
6. Are there places of abode in heaven?  
"In my Father's house are many mansions." Chap. 14: 2.
7. Did Jesus go there to prepare a place for his disciples?  
"I go to prepare a place for you." *Id.*
8. Did he promise to come again and take them to be with him there.  
"I will come again, and receive you unto myself; that where I am, there ye may be also." Verse 3.
9. Will the saints be caught up from the earth when they go to meet the Lord?  
"For the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.
10. On what mount will they stand who are delivered from the last persecution, that of Rev. 13: 15-17?  
"And I looked, and, lo, a Lamb stood on the Mount Sion,

and with him a hundred forty and four thousand." Chap. 14: 1.

11. Is Mt. Sion a part of the heavenly Jerusalem?  
"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12: 22.

12. Is this Jerusalem above?

"Jerusalem which is above is free." Gal. 4: 26.

13. Where are the victors when they sing the final triumph?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15: 2.

14. Is the sea of glass in heaven?

"A throne was set in heaven." "And before the throne there was a sea of glass." Chap. 4: 2, 6.

15. Will the earth ever be without an inhabitant?

"I beheld the earth, and, lo, it was without form and void." "I beheld, and, lo, there was no man." Jer. 4: 23, 25. "I have cut off the nations; their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant." Zeph. 3: 6. "For all the earth shall be devoured with the fire of my jealousy." Verse 8. "He shall make even a speedy riddance of all them that dwell in the land." Chap. 1: 18.

16. Where will the people of God be when the earth is desolate?

17. In what day shall the earth be desolated?

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 9.

18. Who shall be destroyed out of it?

19. Was the day of the Lord still in the future in the time of the apostles?

"The day of the Lord so cometh as a thief in the night." 1 Thess. 5: 2.

20. Does the apostle also teach that the wicked will then be destroyed?

"Sudden destruction cometh upon them, . . . and they shall not escape." Verse 3.

21. What signs shall precede that day? See Rev. 6: 12-17.

22. Will the coming of Christ also follow these signs? See Matt. 24: 29-31.

23. Who are raised from the dead at his coming?

"For the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise." 1 Thess. 4: 16.

24. When the saints and martyrs live again, with whom do they reign?

"And they lived and reigned with Christ a thousand years." Rev. 20: 4.

25. How long is it before the rest of the dead, the wicked, live again?

"But the rest of the dead lived not again until the thousand years were finished." Verse 5.

26. Are there any of the wicked living during the thousand years? or have the remnant of them been slain?

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19: 21; see also Jer. 25: 30-33.

27. The wicked being dead during the thousand years, if the righteous are reigning with Christ in heaven during the same time, will the earth be without an inhabitant, as foretold by the prophets?

28. But if the saints reign on the earth during the thousand years, and then upon the renewed earth "reign forever and ever," as declared in Rev. 22: 5, when will the earth be "utterly emptied," so that there will be "none inhabitant," as the prophets have declared?

29. When the saints are redeemed, and reign as kings and priests unto God, do they look forward to the time when they shall reign on the earth?

"And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 10.

30. When they reign on the earth renewed, how long will they reign?

"And they shall reign forever and ever." Chap. 22: 5.

—The higher the bird flies, the more out of danger he is; and the higher a Christian soars above the world, the safer are his comforts.

## The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 24, 1886.

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

### THE VERMONT CAMP-MEETING.

ELD. HASKELL reports this meeting more fully in another column. We will add a few words to what was said last week. The meeting continued to grow in interest to the close. All were benefited, and some especially blessed, though the feeling did not seem to be so general as would have been desirable. Sabbath was a good day. Some fifty came forward for prayers. Eight were baptized on Monday.

The brethren were much pleased to meet again with Eld. Haskell. He used some time, but not so much as they would have been pleased to have him, showing how the Lord had worked in the planting of the truth in Australia and New Zealand. His words were listened to with great interest, and inspired in the hearts of not a few a portion of his own faith and courage in the work. Eld. Farnsworth enjoyed great freedom in preaching the word.

The outside attendance through the week was better than it has been at any meeting we have attended this season; and what was encouraging about it was that the same faces appeared again and again, and the audiences seemed to be exceptionally intelligent and candid. Some expressed themselves as satisfied of the truthfulness of our position as far as they had heard; and if the work can be followed up, we believe that numbers will be brought to accept the truth in full.

On Monday, while much business connected with some of the organizations of the Conference remained to be done, quite a heavy rain came up, which made it somewhat difficult to carry on meetings in the tent. Under these circumstances the brethren and sisters were gathered up as close as possible to the stand, and the business was dispatched with the most gratifying celerity. The business of the Conference was closed, and a session each of the Sabbath-school and Health and Temperance organizations was held and completed in the time often taken to "deliberate" upon a single proposition under ordinary circumstances. Votes were taken promptly. What was said upon motions and resolutions was short and to the point. The sometimes almost interminable "consideration" and "discussion" of propositions, were beaten down into appropriate dimensions by the "rain on the roof." Thanks to that Vermont shower, which showed how business can be dispatched when it is taken hold of and put through as it can and should be.

Three thousand dollars were pledged on the one-hundred-thousand-dollar fund, and nearly five hundred dollars were raised to meet the expenses of the missions and other work in the State the past year. The same officers were elected for the year to come as have served the year past. Bro. T. H. Purdon was ordained to the work of the gospel ministry. One hundred and twenty-seven testimonies were borne at the closing meeting Tuesday morning in less than an hour, and the meeting closed in a very encouraging manner.

### TWO DIFFICULTIES IN MISSIONARY WORK REMOVED.

SINCE the organization of the first Conference Tract and Missionary Society, new methods of labor have been developed until there is now a place for every person, old or young, who wishes to take part in the spread of the Third Angel's Message. There are no set rules for any to follow, nor is there any particular method to which all must conform in order to participate in the missionary work. One of the most prominent methods of labor, and the one that in the Judgment will be revealed as having enlightened more individuals than any other in present truth, is the distribution of publications, accompanied by correspondence with those to whom they have been sent. It is in this way that the truth has been planted in every nation of the earth, in the islands of the sea, and even upon vessels that traverse the mighty deep. If there is any exception to this statement, it is Switzerland; but the first person who carried the truth to that country, received it from reading matter.

In British Guiana there are forty-five now keeping the Sabbath who never saw a Sabbath-keeper outside of their own number. In Central America we also have a company who desire church organization; and in South Africa there are at least twenty keeping the Sabbath. We might mention place after place in different portions of the world, unvisited by the living preacher, where our publications have found their way and awakened an interest in the stirring truths which we believe, and where some have embraced the Sabbath and are looking for the second coming of Christ. This has been done chiefly by re-mailing our publications and through correspondence. But in this particular feature of the work there has been a falling off in interest. The time has been when there were twice as many papers taken in clubs and re-mailed as at the present time. We are aware that this is largely owing to two difficulties connected with the work; first, that of obtaining the addresses of persons to whom to send papers, and secondly, that of not receiving responses to letters which are sent with the papers. It can be shown by many instances that the efforts that elicited no response, in many cases have been as successful as those where encouraging replies were received; and yet, because no response was received, discouragement has rested upon many of our missionary workers.

The following plan which has been adopted in New York City, obviates these difficulties, and is proving to be productive of good results. The Sanitarium missionary society in Battle Creek proposed to send the *Signs* four weeks to forty addresses, if the friends in the New York mission would furnish to them the names of this number of persons who would be willing to read. Then instead of the members of the society writing to these persons, those at the mission were to visit them to learn if they became interested, and how they liked the paper. Accordingly the friends at the mission chose a street and gave a regular canvass for the *Signs*, the same as if they wished to obtain subscriptions; but instead of asking them to subscribe, they inquired if they would not like to read the paper four weeks on trial, telling them that if they desired it, they would see that the paper was sent to them. In this way, names were secured and forwarded to the Sanitarium society. During the second week after the papers were sent, the mission workers again called upon those receiving them to inquire if the papers had come. They also called attention to some particular articles in the paper, especially the articles on the first page by Sr. White, or some point in them. This would arouse the reader's interest, so that if he had not read the papers, he would do so. They also called a second time, their object being to learn who was interested; but the reader was not asked to subscribe for the paper. On making the third visit, they canvassed for "Spirit of Prophecy, Vol. IV." together with the *Signs*. Almost invariably, those reading the papers had become deeply interested in the articles on the first page, and they were a sufficient recommendation for the book. Some took the book without the *Signs*, and some subscribed for the *Signs* with the book, and some for the *Signs* alone for a year or six months. After the society had received the first forty names and the four weeks had expired, the friends at the mission sent them another forty. Out of these eighty persons, fifty subscribed for the book, or paper, or both. At the present time, the workers are holding Bible readings with a large number of these same persons.

What the final result will be, we cannot tell; but we feel to recommend the plan to our friends who find difficulty in obtaining addresses and in correspondence with persons. There is not a Conference that cannot furnish all the names that will be desired for this purpose. If you want a part in this work, we invite you to take a club of papers and re-mail them. If you can do no more, this alone will aid in our city missions. We recommend the *Signs* for this purpose as being best adapted to interest those who are unacquainted with our views and people. The above plan is not designed in any case to take the place of any other method adopted in which persons are successful; it is to help those who wish to aid in the work, but who are not successful in securing names and in correspondence. In using this method, you can rest assured that you are also directly aiding our city missions, which are not second in importance to any other enterprise in our work.

S. N. HASKELL.

—It is better to wear out than rust out.—Franklin.

### THE AUSTRALIAN FIELD.

THE work in this field still makes progress, and new ones are being enrolled among the commandment-keepers from week to week. Since our last report, several have been added to the Melbourne church, and we are sorry to record that a few have been disfellowshipped for apostasy. Yet the church has more than held its own, and now numbers nearly a hundred members. There are also those who worship regularly with the church, who will in due time become members. At the last quarterly meeting, held the first Sabbath and Sunday in July, the large hall occupied by our church was well filled on Sunday evening, it being the first anniversary and reunion of the Melbourne Sabbath-school. The exercises consisted of sacred songs, repeating of verses by the little ones, remarks by some of the older members, and a Bible reading on the saints' inheritance, the questions of which were asked by different members of the school, and the texts of scripture repeated by others in various parts of the house. It was really gratifying to look over our large school on that occasion and think of what the Lord had wrought in one short year.

We are now holding meetings in a hall in Ballarat, a city of nearly 40,000 inhabitants, and about one hundred miles by rail from Melbourne. The demand for meetings here came about in this way: Ten months ago Eld. Haskell came to this place to see about agents for our books and paper, and while here became acquainted with a book and music dealer, who afterward introduced Eld. H. into another family, with whom he talked upon the truth. After Eld. H. returned to America, Eld. Israel came here, and held Bible readings with the same family and a few others of their friends. This entire family, ten in number, embraced the truth. Being in business on the principal street of the city, the closing of their shop on the Sabbath was noticed in the daily papers, and many comments were made upon the "new religion" that had wrought such changes in the affairs of this business firm. It was then thought best to hold public meetings. A hall was accordingly procured, which seats some over three hundred, and meetings commenced on Sunday, June 20, with a moderate audience.

One thing was somewhat against us,—we could only get the hall when it was not otherwise engaged. In this country, halls are rented for religious purposes at a discount; but when they are wanted for other purposes, religious meetings give way for those things that pay a larger profit. As it is, we have the hall about four evenings each week, besides Sundays. For this we pay \$2.50 each night, which is considered extremely cheap. The interest in the meetings has increased until the room is well filled each time. We have now given two Sabbath discourses to good audiences, and yesterday held our first public Sabbath meeting, with sixty in attendance. After a discourse on the love of God, twenty-two signed the covenant to keep all of God's commandments. To-day seven more have given in their names, making twenty-nine in all. So far only seventeen meetings have been held, and in only a part of these could books be offered for sale. But the sales amount to over \$14, and the donations toward the expenses of the meetings have reached about \$90. Present indications, we think, justify the hope that, as the meetings progress, many in this place will unite in trying to live the truths of the Third Angel's Message.

Bro. Arnold, assisted by Bro. Wainman, is canvassing the city for "Thoughts on Daniel and the Revelation." Good success attends these efforts, considering that the mining interest, by which the city subsists, is somewhat quiet. Results of his canvassing work elsewhere are beginning to be seen. In some families where the book has been delivered, they are calling for more reading matter, and seem anxious to know more of the truth. One man and his family in Geelong, a city of about 25,000 inhabitants, is thoroughly convinced of the truth, through reading our books that were placed in the library there. He is now anxious to have meetings in that city.

And thus the openings are presenting themselves, and we know not how to fill them in our present situation. Were there a few earnest laborers who could now be sent to these fields that seem already ripe to harvest, doubtless a great many might soon be brought to the truth. I think I never before saw a field where so many were anxious to hear the message. It seems to me that the present opportunity is almost



too favorable to last long. Those who would have the privilege of helping spread the light of God's truth for this time, must do what they will ere long.

Some of the religious journals begin to mutter against our work, calling us "cranks," and advising the people to shut us up where we will cease doing mischief. This is not in Melbourne alone; a paper published in Adelaide, nearly 500 miles away, was put in my hands a few days since, warning the people against us, and denouncing us in severe terms. This is an indication to us that the Lord has much people in this country, and Satan desires to hinder them from hearing the message of truth for this generation. But the truth is taking hold of many hearts, and we expect to see the work move forward here with mighty power. We thank our brethren in America for the interest they have thus far manifested in this field in giving their means to start the truth here. They may rest assured that this is appreciated by our Australian brethren. And from the consciousness of the Lord's help received in the work here, it seems certain that many of our brethren there remember this field at the throne of grace. It is impossible for us to express our feelings at the thought, but we are moved to ask that these petitions may continue to ascend in behalf of the work in far-away Australia.

July 14.

J. O. CORLISS.

#### VERMONT CAMP-MEETING.

The Vermont camp-meeting was held at Vergennes, a city of about two thousand inhabitants, and one of the oldest in the State. The meeting was held about one mile from the city, in a grove. The outside interest from the commencement was as good as we have seen at any camp-meeting this year. There were about three hundred of our brethren present, and nearly as many of the people from the outside attended the meetings morning, afternoon, and evening. In the evening, the congregations were so large that frequently the tent, sixty by ninety feet, was well filled and many were standing on the outside. The preaching was largely theoretical, and the very best attention was given. Those in attendance appeared to be of the best class of citizens. The seed sown at this time we think must bear fruit that will be seen in the kingdom of God. Many Friends were present, and manifested interest in the meetings.

The success in the Vermont Conference during the past year has been very good. The workers have entered a number of the largest places, and in each, success, to a certain extent, has attended their efforts. They estimate that about one hundred have embraced the truth during the past year. This was a source of encouragement to our brethren.

The subject of education was presented, which was appreciated not only by our brethren, but by the outside attendance. Many expressed a strong desire to attend the school at South Lancaster, that they might become more efficient laborers. Outside persons also seemed deeply interested in our views of education. One danger in many of our Conferences when God blesses their labors to some extent, will be to feel a self-satisfaction; as though they were able to carry forward the work without any special effort to improve their minds. The result will be that many who embrace the truth, will not be of the best class of citizens; and not being thoroughly established in all points of present truth, they will not endure in the times which are just before us. There never was a time more important than the present. Converts should be instructed, not only in regard to the faith, but also as to what it is to lean wholly upon God. Our schools are the greatest missionary fields in the world; and any school which cultivates the intellect and fails to give instruction that touches the heart, is not the school for these times.

On Sabbath about fifty came forward for prayers, and the sweet Spirit of God rested upon the people. Tears flowed freely, and many bore testimony that the peace of God had entered their hearts. The meetings at the various tents after the close of the afternoon service, were of unusual interest. On Sunday, as usual, the meetings were more especially for the outside attendance. Eld. Farnsworth preached twice, and Eld. Kimball once. Eight were baptized on Monday. The rain in the afternoon and evening prevented any further religious services. Tuesday morning the meeting closed with the ordination of Bro. T. H. Purdon. The Spirit of God seemed to witness this move, and many were in tears. Our

brethren returned home feeling that they had been greatly blessed at the meeting.

On Sunday morning the wants of the cause were presented, and three thousand dollars were subscribed toward the one-hundred-thousand-dollar fund. The Conference needed five hundred dollars to make up its arrears. This also was pledged in a few moments. The speakers from a distance were Elds. Smith and Farnsworth, and the writer. If the managers of the Conference continue to keep humble, and lean upon the arm of God, aided by the counsel of those of experience, large numbers will be brought into the truth; and this Conference, although among our smallest in territory, will be among our strongest. Some of our best men in the West, presidents of Conferences, etc., have gone from the old State of Vermont; and there are many there yet who have been keeping the Sabbath for years, whose hearts are alive and warm with the truths of the Third Angel's Message. We trust that God will work for those who are now carrying the burden and taking the responsibility of the work there.

S. N. HASKELL.

#### THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 17.

##### THE GATHERING OF ISRAEL TO THEIR LAND.

Two theories are presented with reference to the gathering of Israel: (1.) The literal Jews shall return to Palestine, and their kingdom and capital, the old Jerusalem, shall be gloriously established again. Temporary prosperity and happiness shall then be poured upon them abundantly, and they shall be honored above all the people of the earth; (2.) The Israel that shall be gathered is the Israel of God which is gathered to the immortal kingdom.

At the first coming of Christ, the Jews looked for an earthly kingdom. They believed that Messiah should reign on the earth in glory, that he should ascend upon the throne of his father David and reign as a mighty monarch in the world. They understood the prophecies concerning the gathering of Israel to their land to teach that the glory of Messiah should be revealed during the time of probation on the earth in its present condition; but they were mistaken. The kingdom of Christ was not of this world. Jesus testified before Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36. The expression "this world" embraces all the time of probation. Christ is with those who preach the gospel always, even unto the end of the world. Matt. 28:20. But after that time, he does not have any gospel preached. His glorious kingdom cannot, therefore, according to his own words, be established before the end of the world comes. The kingdom of Christ shall not be limited but eternal; it shall not be mixed with mortality, but it shall be an immortal kingdom. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:14.

In like manner, the people in our day make a mistake when they think that the prophecy concerning the gathering of Israel to their glorious reign with Christ will be fulfilled in a temporary or mixed reign on the earth during the thousand years in which sinners and death are found.

If the Bible teaches anything, it teaches that when the saints of the Most High shall reign with Christ and sit with him in his throne, then they obtain an eternal kingdom in which is found no sin nor sorrow nor death nor anything imperfect which needs improvement or change. The whole idea that the literal Jews shall enjoy great privileges under the new covenant above all other nations is a grand mistake; and it is the very same kind of a mistake which the Jews made at the first coming of Christ. This is clearly seen by that which we have presented in the first part of these articles, but we will now more clearly consider this matter and the texts on both sides.

##### THE WHOLE HOUSE OF ISRAEL SHALL RETURN TO THEIR OWN LAND.

The Israel of God is still on earth. It is the Church which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. This has reference both to Jews and Gentiles who have fellowship with the Father and the Son. "For in Christ Jesus neither

circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16. This Israel of God is "the people of God" in the new covenant (1 Pet. 2:10); and this people are the meek of the earth who seek righteousness and meekness before the day of the Lord's anger. Zeph. 2:1-3.

This Israel of God is the same as the whole house of Israel (Eze. 37:11) concerning which the prophet says: "Thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Verses 11, 12. If the Scriptures anywhere speak of the resurrection, they speak of it in this verse; and that it is the first resurrection is clearly seen from the fact that it is the people of God who have part in it. The land wherein they shall dwell is the heavenly country for which the people of God have been looking since the days of Abel, Noah, and Abraham. Heb. 11:13-16. This country they obtain as an inheritance, and this inheritance is incorruptible, and undefiled, and fadeth not away. 1 Pet. 1:4. They shall dwell in "a city which hath foundations, whose builder and maker is God" (Heb. 11:10), the New Jerusalem (Rev. 21:10), the Father's house (John 14:2, 3), and afterward in the new earth. Matt. 5:5; 2 Pet. 3:13; Rev. 21:1.

When the Lord has gathered them, his servant David shall be a prince among them. "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Eze. 34:23, 24.

The David who shall be a prince over the whole house of Israel forever is Christ, the Son of David. "I have found David my servant." Ps. 89:20. "His seed also will I make to endure forever, and his throne as the days of heaven." Verse 29. "Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." Verses 35, 36. The seed of David who shall reign in this glorious kingdom is Christ. Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33. We see here that it is the house of Jacob over which he shall reign forever. And this reign shall last not only a thousand years, but to all eternity; for it is written, "Of his kingdom there shall be no end." Thus also Ezekiel testifies that they shall dwell in the land "forever, and my servant David shall be their prince forever." Eze. 37:25.

Our Saviour states plainly who these sheep are which he will gather from all the countries where they have been scattered and bring to their own land. He says to the unbelieving Jews: "But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:26-28. This proves undeniably that it is not the unbelieving, but only the believing, Jews who can be counted for the sheep which Jesus will gather and bring to their own land and reign over in glory to all eternity.

He declares also that it is not only the believing Jews but the believing Gentiles who belong to his sheep, to that "little flock" which he will bring to the land of Israel. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Verse 16. Then there will be "one fold and one shepherd," one people of God. In this way the downfallen tabernacle of David shall again be built, for thus the apostle applies the prophecy concerning this: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15:14-16. If we apply this prophecy in a different way

from the apostle, then we run into error. The apostles have never preached about a temporary or mixed millennium; therefore it is not advisable that we try to do it.

When the Israel of God is thus gathered, they are cleansed from all their transgressions. Eze. 37:23. Then the atoning work of Christ is finished, and the tabernacle of God will be with man. "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Eze. 37:27. This will be fulfilled in the new earth. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3. How blessed to be of the sheep of God who hear his voice and share in his promise! Then pain and sorrow shall no more touch our happy hearts.

J. G. MATTESON.

#### THE POOREST MAY ATTEND COLLEGE.

YOUNG man, young woman, would you like to go to our College for a year or more if you had a chance? I have seldom found a young person among us who would not answer, Yes; and many of them are very anxious to secure this great privilege if they only can. Well, you can go if you only will; that is, if you will it strong enough. I do not believe that there is a single young, able-bodied, healthy, unmarried person in all our ranks who could not spend a year at our College if he really wanted to enough to make the proper exertion. The question is, not whether you would like to go, but *how much* do you want to go? I have talked with a good many young men who said they wanted to attend our College, but they added that really it was impossible for them to do so. But I could readily see that the only difficulty lay in their own half-hearted, irresolute, and cowardly spirit. They would like to go *if* they had plenty of money, *if* it was not so far, *if* it did not cost so much, *if* it did not take too long, *if* time was not so short, *if* they had not something else more important to do, and about forty other ifs. It is patience-trying to hear such spiritless people talk. They lack the very element of success. They have no backbone.

I have seen quite a number of young men and women conquer all these difficulties, go through our College, and come out with a good education. They found some way to do it. And the old adage still holds true in every case: "Where there is a will, there is a way." The fact is, if a young man is full of this purpose, if he is willing to do anything to accomplish it, he will soon find some one that will help him open the way to begin, at least; and that is all that he will need. If he can only make a start, he will find some way out. Somehow he will work his way through; and if he is energetic, he may inspire confidence in some one who can help him by lending him a little money, or who will assist him in some other way. He will go to school awhile, and then work awhile, if he can do no better. If he has this spirit, he will not be long in finding some one who can aid him enough to give him a start, at least.

There are persons who are saying to themselves, If I only had friends, if I only had money, if I only had some paying position, then I could be somebody. Now, the truth is, they have put the cart before the horse. Let them just turn that right around, and they will hit the truth. If they only were somebody, they would soon have money, and have friends, and have paying positions. Real talent seldom goes begging long in market. Many young people are flattering themselves what they are going to do in some indefinite by and by; they are not ready this year, they cannot do it just now, to-day is not the favorable time; but by and by they will do something. Yes, probably. They are like the rustic who started out on a journey, having never seen a river. He came to the bank of one, and of course it was difficult to cross; so he sat down to wait till the water should all run by. He did not get over very soon, I believe. That is the way with these spiritless, irresolute young men. They are waiting for the difficulties to pass by; but the trouble is, they are everlastingly coming.

The very effort required of a young man or a young woman to overcome these difficulties, to get through them, or over them, or around them, is the very lesson that every person at the opening of life needs more than anything else. It is the conquering of difficulties that makes men of us; for a life that is

successful is only one continual struggle with difficulties. No sooner is one conquered than another rises up; and the young man who begins by having every difficulty removed, is ruined to start with. Hence it is that poverty has often proved to be the greatest blessing a young person could inherit. The pampered children, like plants reared in a hot-house, are not fitted to endure the storms and frosts of actual life. To become strong, we must meet difficulties, grapple with and conquer them. Look over the history of the country, and almost invariably you will find that the mighty men of every generation have been the poor sons of poor men. Look at Garfield, and Lincoln, and a thousand more. A strong, indomitable will, a large stock of energy and push, are the grandest inheritance a man can possess. Wm. Lloyd Garrison began his notable career with these words: "I will be heard." And he has been heard. It is a wrong idea that a large amount of genius is necessary to success. Genius may be defined as an immense capacity for overcoming difficulties. Many of the anticipated difficulties, however, are only imaginary, and are not half so great as they seem.

We say, then, to our young men and women, If you place a proper value on education, leave no stone unturned to gain one. Make an effort. Try, try hard, try now, and keep trying. Remember that if the golden days of youth are allowed to slip by without going to school, you will probably not go at all. The obstacles will grow larger instead of smaller. Thousands of young men find themselves at the age of twenty-five or even thirty, with scarcely a dollar in the world and no education, either; whereas, if they had bent all their energies during their earlier years to the one purpose of obtaining an education, they might have secured that, and at the age of twenty-five or thirty have been just as well off financially besides.

D. M. CANRIGHT.

#### AN APPEAL.

WHILE I do not wish to draw any support from our excellent periodicals in America, I would like to appeal to our brethren and sisters, and especially to our British brethren and sisters there, in behalf of the *Present Truth*, our British paper. Nearly all of the friends of the cause here are doing all they can; but they are few in number, the field is great, and they are not possessed of a great quantity of this world's goods. Yet individuals are taking clubs of the *Present Truth* all the way from seventy-five copies down. We have opportunity to circulate a large number of our paper free, first, to reading-rooms as such, and to reading-rooms connected with public houses and cocoa rooms; secondly, to individuals who desire the paper and seem really worthy, yet who are too poor to pay for it.

Nearly all reading-rooms will keep the paper on file unless their rules debar religious periodicals of all denominations, as is sometimes the case. We have several subscribers who first found the papers in this way. One, just the other day, sent for all the back numbers from the beginning. There are many who make a practice of doing all their reading in such places. Shall we let them continue to go and find nothing treating on the very subjects of all others which they ought most to consider? If our periodicals were there, and the reader desired to find the truth, would not the angel of the Lord call his attention to the paper? I believe it would be so.

Our periodical published here is better for this purpose for two reasons: (1.) It advertises all publications in English money; and (2.) it gives an English address. Many know nothing of the values of foreign money, and they do not wish to write to foreign lands, as they understand so little about it. In the reading-rooms where our publications have been placed, so far as we have been able to learn, they are well received and well read.

In regard to those too poor to pay for the paper, I present below extracts from two letters which will serve as an example of many cases. One woman, in remitting what was due, says:—

"I shall have to give them up, as my husband is on short time and money is so scarce. I would continue to take them if I could afford it. I have really enjoyed them so much, and have looked for them every time with pleasure. Thanking you for all the trouble you have taken, I wish you God speed in your work of faith and labor of love."

A gentleman writes that he is able to pay no

longer, and does not wish to trespass any further on our kindness, and says:—

"I have been three and one half years out of work, and all my efforts to obtain employment have failed. I see no prospect at present, and therefore would thank you not to send any more at present. I feel cast down, and how many there are like myself! May God prosper our land once again. Again thanking you for past favors, I remain," etc.

Cannot our British friends in America, and the friends of Britain there, donate something for the purpose of supplying the paper to cases like the above, and to reading-rooms? The field is vast when the millions of souls are taken into consideration. Who is to warn them? I would not ask any one to lessen his interest in the work there, or fail to do duty, but can they not do a little for friends here? How many of our British friends in America take the *Present Truth*? Ought not you to do this, and so keep alive your interest for the old home land over the sea?

There is another way in which our brethren who employ laborers could assist others to obey God without loss to themselves. There are young men who love the truth, and long to obey it (two such cases I have in mind now), if they could see any prospect of getting a living. Of course we may say, "Walk out by faith," and do so say; but such faith rarely springs into being at once: it must be developed. It requires some faith to leave a good situation and home, friends and country, and seek a living among strangers three thousand miles away; yet many would do it. Many now halt and become discouraged who, if helped, might develop into strong men of God. Cannot our brethren find employment for such persons? I believe they would be blessed here and hereafter were they to exercise a little faith in this direction. Dr. Judson induced a Burmese brother to buy a Karen slave in order to know more of that people. He was bought, but his purchaser could not convert him. But Judson, the man of faith, bought him; and Ko-thah-byu (for such was his name) became the first Karen convert, a most devoted man, a man of prayer, and the means under God of the conversion of thousands. We promise you no such success, brethren, but "according to *your* faith, be it unto you."

Just now I note Bro. Ings's notice in last REVIEW; but I send this. It may not be considered superfluous. Money can be sent to the REVIEW Office or directed to the *Present Truth* office. Money orders should be made payable to some responsible individual, and not to the paper, as a paper is not recognized in that way. Stamps or greenbacks can be used. Will not some respond? M. C. WILCOX.

### The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

##### 501.—WHAT WAS IN THE SIDE OF THE ARK.

Was the law contained in the side of the ark simply the statutes and ordinances given by Moses, or was it the five books of Moses? Also, did the book of the law contain the ten commandments? E. H. L.

Deut. 31:24-26 contains the direction given by Moses relative to placing the "book of the law" in the side of the ark; and by the wording of the 24th verse, it is evident that the previous chapters contain the substance of what was written in that book. Commencing with the 5th chapter, and reading onward to the text first referred to, we learn that among other matters contained in the book, there was a copy of the ten commandments, also the covenant made at Horeb, and the several ordinances, regulations, etc., pertaining to the ceremonial system.

##### 502.—THE ORDINANCE OF FEET-WASHING.

Please explain why S. D. Adventists believe and practice the ordinance of feet-washing before instead of after that of the Lord's supper? A. M.

Because that is the order that was observed by our Lord when he instituted the ordinances. For a full and interesting discussion of this subject, see the pamphlet entitled, "The Rejected Ordinance," for sale at this Office. Price, ten cents.

##### 503.—THE THREE HEAVENS.

What and where are the three heavens? C. E. W.

The first is the aerial heaven, where the birds fly, the winds blow, and the showers form. The second is the heaven, or firmament, wherein the stars are disposed. The third is the heaven of heavens, wherein is the dwelling-place of God and the angels.

## 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.

### THE USEFUL LIFE.

Go, labor on; spend and be spent,  
Thy joy to do thy Father's will;  
It is the way the Master went;  
Should not the servants tread it still?

Go, labor on; 't is not for naught;  
Thine earthly loss is heavenly gain.  
Men heed thee, love thee, praise thee not:  
The Master praises, what are men?

Go, labor on; enough, while here,  
If he shall praise thee; if he deign  
Thy willing hands to mark and cheer,  
No toil for him shall be in vain.

Go, labor on; your hands are weak,  
Your knees are faint, your soul cast down.  
Yet falter not; the prize you seek  
Is near—a kingdom and a crown.

Go, labor on while it is day,  
The world's dark night is hastening on;  
Speed, speed the work, cast sloth away;  
It is not thus that souls are won.

Men die in darkness at your side,  
Without a hope to cheer the tomb;  
Take up thy torch and wave it wide,  
The torch that lights time's thickest gloom.

Toil on, faint not; keep watch, and pray!  
Be with the erring soul to win;  
Go forth into the world's highway;  
Compel the wanderer to come in.

—H. Bonar.

### FRANCE.

NIMES AND VERGEZE.—We have held twenty-eight meetings in the tent, and are having as calm a time as we ever had in America. A practical Bible reading is held at the tent every morning at 8 o'clock, for the benefit of the workers. Sundays and Tuesdays, at 4 P. M., we hold Bible readings for all our hearers who are disposed to attend. Fridays, at 3 P. M., two of us speak in a private house, where we have been accustomed to hold meetings for months. Sabbaths we hold a meeting at my home; and once or twice a week, two of us hold a meeting at Vergeze.

Our corps of laborers consists of James Ertzenberger and Albert Vuilleumier, lecturers; J. D. Compte, colporteur evangelist; J. P. Bodant, colporteur from the church of Granges, France. Seven or eight persons have decided to keep the Sabbath. At our last Sunday Bible reading, over fifty were present. We are thankful for so good a beginning with the tent in France, though we meet things which cause intense and close thinking, of which we may speak hereafter. D. T. BOURDEAU.

Aug. 6.

### MEETINGS IN COPENHAGEN, DENMARK.

In company with Bro. and Sr. White and Brn. Olsen and Oyen, I came to Copenhagen July 17, where we commenced meetings the same day. On Monday we began a school for colporters. The meetings continued till Sunday, the 25th. The following day, our dear fellow-laborers left for their respective fields of labor.

We held four meetings each day. At 8:30 A. M., we had prayer and social meeting. Sister White was present at these meetings, and her excellent instruction was well received by those present. We felt the presence of the good Spirit of the Lord, and we hope that these meetings, through the grace of God, will be a means of great blessing to all. At 10:30, instruction was given to colporters; at 6 P. M. we had a Bible reading, at 7:30 preaching. These meetings were better attended than any previously held in this city, and a good interest was manifested. Many of our brethren from Sälland and some from Jutland and Fyen were present. A local tract and missionary society of seventeen members was organized, and a Sabbath-school of twenty-five members. On the Sabbath, Bro. Olsen had charge of the Sabbath-school, and forty-five persons took part in the exercises. Seventy persons attended the Sabbath meeting, and about one hundred and fifty were present on Sunday. We hope that our brethren and sisters in this place will go forward in the way of life with new zeal and energy, and take hold of the missionary work with new interest. J. G. MATTESEN.

### MINNESOTA.

DODGE CENTER.—The interest here seems to be deepening, and our audiences have been larger for the last few evenings. Yesterday one willing soul

was baptized. A goodly number of citizens witnessed the rite, everything passing off quietly and pleasantly. More will follow next Sunday.

Aug. 6.

W. B. HILL.

F. J. COON.

### TENNESSEE.

CULLEOKA.—July 27, we closed a series of fourteen meetings at Hurricane Switch, Maury Co., the interest not being very great, and other meetings having commenced. We leave many friends, however, and one family keeping the Sabbath. Our tent is now located four miles farther south, at Culleoka, where we have held six meetings. We have a good congregation of attentive hearers, who are quite liberal toward supplying our temporal wants. May many precious souls here be prepared to meet our coming King.

B. A. ROGERS.

J. SISLEY.

### NORTH CAROLINA.

MC BRIDE'S MILL.—Closed my meetings at this place Aug. 2, after a stay of six weeks. I think I never saw such a determined opposition to the truth as was here manifested. When this was all met, they tried to scare me out of the neighborhood by going before magistrates, and swearing out indictments against me; but in all this the truth gained a victory, and none of the indictments were served on me. Here I leave a little company rejoicing in the truth. We can afford to be persecuted when it will advance the precious cause. Under trials like these, such texts as Luke 10:19, 20 become very precious. I now go to Graysville, Tenn., which will be my address for a few weeks. My permanent address is Johnson City, Tenn.

Aug. 16.

J. M. REES.

### WISCONSIN.

RICHLAND CITY.—Closed our meetings in the tent at this place Aug. 8. The interest remained quite good to the close. During our stay, we gave forty-seven discourses, and received \$23.28 in donations. The book sales were not large, as this section was thoroughly canvassed by Bro. T. D. Waller last spring; still we received \$11.44 from our sales. There are eight or ten who have decided to be obedient to God's truth. As our tent was located on the north bank of the Wisconsin, our field of labor lay mostly north of us. Quite an interest had been awakened in the vicinity of Sextonville, a village five miles distant, and we therefore moved our tent there; but we expect to hold meetings each week at the former place. We are now located in a beautiful grove close to the town, and we find the people very kind. Held our first meeting last night, with an audience of about one hundred.

Aug. 13.

W. S. HYATT.

F. W. FIELD.

### CONNECTICUT.

MOOSUP.—We closed our meetings in the tent here Aug. 8. The interest was not great, and on account of prejudice, many stayed away. The ministers of the place used all their influence to keep the people from hearing; but they would not come out in bold opposition because they thought it beneath them. Thus they quieted the consciences of the people. A large number, however, became convinced on the truth, and a few have decided to obey. Seventeen new ones, including children, are keeping the Sabbath. These, with scattered Sabbath-keepers, make twenty-nine who have signed the covenant; and we hope others will unite soon. The Sabbath-school, which had nine members, now numbers twenty-two. A club of ten *Instructors* is taken. A church will probably be organized here soon. Our book sales have amounted to \$29; donations, \$10.08. Four subscriptions were taken for *Good Health*, one for the *Review* and two for the *Temperance Outlook*, and one for the *Instructor*. We have been well supplied with provisions by contributions from friends.

J. B. GOODRICH.

H. D. MANSFIELD.

O. O. FARNSWORTH.

### IOWA.

WINTHROP, BUCHANAN Co.—We moved our tent from Independence to Winthrop July 27, having been at the former place about four weeks. While there, we gave thirty-four discourses. No general interest was manifested in the meetings, though we repeatedly canvassed the city with handbills, and made use of the press to advertise our work. A general indifference in regard to religious matters seemed to prevail there. We endeavored to faithfully present the searching truths of the message to those who did attend, and as a result six signed the covenant. A few more are convinced who we hope will yet obey. Our book sales amounted to \$9.26; our donations were \$5.46. Obtained two subscriptions for the *Review*, and three for *Good Health*.

We have been at Winthrop nearly two weeks. The interest here is good. The people are kind, and remember our temporal wants. We have given three discourses on the Sabbath question apparently with good effect. We are of good courage, and trust the Lord will give us strength so to labor that the truth may gain a victory in this place.

Aug. 9.

R. C. PORTER.

W. H. WAKEHAM.

S. M. JACOBS.

### PENNSYLVANIA.

SHUNK, SULLIVAN Co.—Our last report was written about midnight, just after the incendiary burning of our large tent. We then went into a large school-house, which was being used every Sunday by the Methodists. But after we had held four services there, we were locked out. We next went into a hall which was freely opened to us by one of the owners. This we occupied one evening; but the next day, the partner in the building, returning to the place, and becoming filled with the spirit of opposition, locked this against us. We were then offered a home with one of the families of the place. This releasing us from occupying our two small tents, as a last resort we joined them together as best we could, giving us seating capacity for about one hundred and fifty. Here we finished our work in the place. As the present fruit of this effort, fifteen have taken hold of the truth; and out of this number and those who embraced the truth here last winter, eighteen were baptized, a church of twenty-two was organized, and officers were elected. Quite a number more here will unite with the church soon, a number of whom are only waiting till they get the victory over tobacco, which they are already laying aside. Book sales amounted to \$38.75, and donations to \$6.70. I now go home a few days on account of sickness in my family, after which I expect to join Bro. Ball again in an effort at Alba, Bradford Co., Pa.

Aug. 10.

J. W. RAYMOND.

D. A. BALL.

### OREGON.

ALBANY.—We commenced a series of meetings here June 12. From first to last, we had but very little public opposition. The "stay-away" argument was used by the ministers, and quite strictly obeyed by their followers. There are eight church buildings, and no less than ten religious denominations in the place. Considering the prejudice that exists among the creed-bound people of this city, our meetings were well attended. Only two opposition discourses were preached; one upon the Sabbath, the other upon the kingdom. Both were reviewed in the tent with good results. During our seven weeks of labor, we have held fifty-six meetings. Twelve signed the covenant, three of whom were Sabbath-keepers when we went there. Two began the observance of the Sabbath but went from the place before the covenant was presented. One of these is now in Battle Creek, assisting in the German work in the Office. Two others are keeping the Sabbath, who do not feel prepared to sign the covenant at present. One has left the place since signing the covenant, thus leaving a company of thirteen in Albany to hold up the light of present truth. A Sabbath-school was organized. Our donations amounted to \$53.65; book sales, \$23.25. We feel that God has greatly blessed our efforts for which we daily praise and thank him.

We are now in Halsey, and are nearly ready for meetings, which are to commence Sunday, Aug. 8. This is a small town of about two hundred and fifty inhabitants. We learn that one religious body has already been warned not to come out and hear us.

WM. POTTER.

H. W. REED.

### ILLINOIS.

CHICAGO.—July 28 we pitched a 50-ft. tent near Wicker Park, on Hoyne Ave, between Lemoyne St. and Ewing Place. We have had meetings every night in the week, and on Sunday afternoon at 2 o'clock; and we have now given twenty-four sermons. There have been but few to hear us, but the few have been steady hearers, and some of them are deeply interested in the truth. Several from our mission house are helping us in the work, but I am alone in the preaching.

Aug. 18.

J. F. HANSON.

GALVA AND ALEDO.—We are still engaged in Bible work at Galva and vicinity. Our Sabbath-school and Sunday-schools seem to be accomplishing good. Quite a number of books have been sold, and several are taking periodicals on present truth. We trust some will be gathered from this field when the Master comes.

I have met with the brethren at Aledo a few times this summer. Not long since, we were rejoiced to see two more signify their resolve to follow their Lord. In obedience to the command, I baptized them. The brethren are of good courage.

B. F. MERRITT.



## NEW YORK.

**BURR'S MILLS.**—Our meetings, which we have held here for five weeks, close to-night. On account of the busy season, the attendance has been small; but the interest to hear has been good, and we have had excellent order. One precious soul has decided to obey God in all things, and others have acknowledged the truth. We move our tent to East Watertown tomorrow. We hope that others here will yet obey the truth.  
Aug. 8. J. V. WILLSON.  
W. M. HERD.

**WATERTOWN.**—Our first series of meetings in this city closed last evening with an unabated interest. We have held fifty-five meetings, and our workers have sold about \$35 worth of tracts and pamphlets, besides what they have received from book sales. Twenty or more have decided to keep the Sabbath, and we hope for several others who are deeply interested. We trust that with most of those who have taken their stand, the seed has fallen on good ground. We now move our tent to another part of the city, where there are many who desire to hear the truth. Meetings will begin on Wednesday evening of this week. We desire to praise the Lord for this blessing which has attended our efforts thus far, and to seek him for strength to labor on.  
Aug. 9. M. H. BROWN.  
J. E. SWIFT.

## INDIANA.

**WALDRON, SHELBY CO.**—We pitched our tent here and began meetings Wednesday night, Aug. 4, with about one hundred and fifty present, and the number has increased every meeting since, till last night (Sunday) there were about four hundred present, who gave the very best of attention. Several have already invited us to their homes, and our temporal wants are supplied. We have received \$6.32 in donations. The people have kindly furnished us a good organ, and one of the merchants of the town has given us a large bell, which aids greatly in calling the people together. We pray for more of the power of God that we may bring some to a saving knowledge of the truth.  
Aug. 9. M. G. HUFFMAN.  
O. C. GODSMARK.

**SOUTH MILFORD.**—We came here and began meetings July 30. We are pleasantly located on the school grounds, and have the free use of the school-house in case of a storm. The only meeting-house in this place is a hall built by a man who makes no profession of religion. But it is free to all religious denominations. We have made use of it on two occasions; and it has been offered to us for any time in the future when the weather is not suitable for services in the tent. We have held thus far fourteen meetings. Our congregations have increased from the first. The tent was well filled on Sunday evening. The people are friendly, and invite us to their homes. Many say, "I never heard the Bible explained before." Our donations amount to \$10.30 since coming here. We are of good courage to labor on.  
JOHN W. COVERT.  
F. M. ROBERTS.

## KANSAS.

**ALTAMONT, LABETTE CO.**—Our meetings still continue with large attendance and deep interest. We have been reviewed once by a Disciple minister, and to-night a United Brethren minister speaks against us. Their efforts only make more manifest the apostle's words: "For we can do nothing against the truth, but for the truth." The meetings seem to be the chief topic of conversation on the street corners and in the stores. Tracts are eagerly read, Bibles are studied, and many come to meeting with paper and pencil, eager to learn the truth. Thank the Lord, it never shone brighter than it does to-day. Some are already keeping the Sabbath. Donations amount to \$13.27. Regular Sabbath meetings are appointed.  
Aug. 9. L. D. SANTEE.  
JOSEPH LAMONT.

**ROLLINS COUNTY.**—We have been here six weeks, trying to present the solemn truths of the Third Angel's Message as best we can. When we first came to this place, the prospects for an outside interest were not very encouraging, as we could look around for miles over these broad, level prairies, and see but few houses. Our audience has varied in number from fifty to one hundred and fifty, some of them coming a distance of fifteen miles. Nearly all bring their dinners on Sabbath and Sunday, and stay all day. The children's meetings have been of special interest, and we see good results from them. The blessing of God has attended the effort put forth here, and fifteen have been baptized (of whom six were children), sixteen added to the church, and others have commenced to observe the Sabbath, whom we hope to see fully identified with the people of God. We celebrated the ordinances yesterday, and nearly all took part. The Lord came very near. Our farewell meeting took place in the evening. The members of the

church responded in social meeting according to families, and then came forward and placed their own names on the new church book, thereby signing the covenant. In some cases only one member of a family took part; in others, all but one; and in a few instances, whole families were united. It was indeed one of the most solemn meetings we have ever attended. God's Spirit came into our midst, and our hearts were melted. Even those from the outside could not refrain from weeping. Our donations have been \$5.50. We have raised a club of ten *Sickles*, and have sold \$22.30 worth of books.

As a company of laborers, we are trying to live near to God, and we realize that we have enjoyed much of his blessed Spirit since coming here. We now go to Traer, Decatur Co.  
Aug. 3. JAMES A. MORROW.  
L. J. ROUSSEAU.

## MICHIGAN.

**WILMOT, TUSCOLA CO.**—We now have the tent pitched at this place with a good interest to hear the truth, and a fair prospect of its acceptance by some. May we be instrumental in bringing many to a saving knowledge of the truth.  
ALBERT WEEKS.  
EUGENE LELAND.

**ESCANABA.**—I came here July 21, and found one family of Sabbath-keepers, who had accepted the truth under Bro. Miller's labors last summer. I found the people much prejudiced against our views, especially the Roman Catholics. I commenced to canvass for the "Great Controversy, Vol. IV.," and obtained a number of orders for the same. After some time, when the people found out that I was an S. D. Adventist, they refused to take the book; nevertheless, I had the chance to deliver nine copies, and took five subscriptions for our French paper, *Les Signes des Temps*. I also held a few Bible readings, and visited some in the country, where we have one French Sabbath-keeper who took hold of the truth under my labor a few weeks since. The Lord is a great help, and I feel much blessed. I have good courage to go forward and win an immortal crown of glory.  
Aug. 17. NAPOLEON PAQUETTE.

**VERMONTVILLE.**—Eld. W. C. Gage received an invitation from the temperance people of Vermontville to deliver a temperance lecture Sunday afternoon, Aug. 15, and to preach at the Congregational church, Sunday morning, as the pulpit was vacant. He accepted the invitation, and spent the Sabbath and Sunday evening with our people. The Congregational meeting-house was secured for the Sunday evening lecture. He spent the Sabbath with us in a manner to help and encourage us very much. The sermon Sunday morning was instructive and just what it should have been. The lecture on temperance was good, and was well received. The impressions during the day were so good that in the evening the large house was full, though the people knew it was to be an Adventist lecture on the United States in the light of prophecy. The audience gave the best of attention till the close of the lecture, and some, we hope, were deeply impressed by the truths presented; at least, some expressed a desire to know more upon the subject. We trust the door is opened both to sell and to donate them suitable reading; and should they express a desire to hear more lectures, we hope good help can be secured.  
Aug. 16. M. BRONSON, Elder.

**SAUGATUCK.**—Our meetings have had a very encouraging beginning in this place. We held services Wednesday evening, Aug. 4, with a congregation numbering about two hundred. That has been about the average attendance till last night (Sunday), when about four hundred were present. Good attention is given. We held a Sunday-school in the tent yesterday, at which over one hundred were present. There were ten classes. About one hundred copies of the *Instructor* were used, and \$1.20 were received in contributions. Last evening, also, we took up a collection after the services, and \$7.25 were given toward our expenses. We have sold about \$7 worth of books. Both papers have kindly published articles bearing upon our work. We bought a supply of those numbers for distribution, selling them for more than cost. The people supply us very abundantly with a large variety of provisions. We have advertised thoroughly; as a result, many come from the country, and our first meetings have been well attended. Our tent is pitched in the village of Saugatuck, just one mile across the Kalamazoo River from Douglas, where we have a thriving church. Brn. Buck and Clemens are with us, doing colportage work. Our courage is good, and we are striving to seek God so that his Spirit can rest upon us.  
Aug. 9. W. C. WALES.

**EDMORE, MONTCALM CO.**—Meetings at this place have now been in progress about five weeks. The interest has been good from the beginning, although much secret opposition has been manifested by the ministers. This, of course, has kept some away,

while with others it only served to increase their interest. Several have accepted the Sabbath, with its associate duties. Some of these represent the best families in town. Others are yet investigating. The Baptist minister preached against us on the nature of man. We dismissed our meeting and went to hear him. At the close of the sermon we announced a review, which was listened to by a large audience.

The same night some one expressed a desire to have us leave, by burning our tent. About 1:30 o'clock, we were startled with the cry that the tent was on fire. It needed only a glance to show that any attempt to save the canvas would prove fruitless; hence we confined our efforts to removing the furniture, which was taken out without injury. Soon the fire department arrived, but owing to a small amount of steam at the works, was unable to extinguish the flames until the tent was ruined. There is no question that it was the work of an incendiary. Examination showed that kerosene oil had been freely used. We have heard threats of burning the house in which we live, and us with it, if we do not leave the town; yet we feel confident that all this will contribute to the good of the work here. Among the better class, universal indignation prevails. One of the principal men of the place, and a member of the council, came to us immediately and offered us, free of charge, a commodious hall,—large enough to seat as many as the tent. This we repaired, seated, etc. Small handbills were circulated, announcing the continuance of the meetings, the time and place, together with the subject of the evening, which drew out a larger congregation than usually came to the tent. Thus the meetings continued without any interruption whatever. We hope to do a good work here.  
G. W. CAVINESS.  
W. C. HEBNER.  
S. M. BUTLER.

## THE CAUSE IN KANSAS.

JULY 24 I left home for a short time, to look after the interests of the cause in different parts of the Conference. Came first to Wichita, where we have just started a mission to carry the Third Angel's Message to this young and growing city of the West. The workers were of good courage; they were on their third day of labor at that place. Two canvassers are making a thorough canvass for "Thoughts on Daniel and the Revelation," and are meeting with good success. Until recently, there was only one family of Sabbath-keepers in the city. There are now four families, and some others besides, so that they hold regular meetings and Sabbath-school. I next visited Hutchinson, where Bro. and Sr. Hill and Bro. and Sr. Morey were with the tent. The Lord has blessed their labors. Twenty-nine have signed the covenant, making not less than thirty-five Sabbath-keepers in the city, with what were there before. Regular meetings and Sabbath-school will be kept up in the future.

I next came to Sterling. Here Brn. Gibbs and Rogers had pitched a tent, and had been holding meetings long enough to have fairly commenced the consideration of the Sabbath question. Several are apparently interested, the congregations are fair, and the people seem attentive. Among other things here with which they have to contend, the holiness question is prominent, with its modern phases. It was thought best that a discourse should be given upon holiness, presenting what we as a people believe to be the truths of the Bible on that subject. It so happened that their minister (a lady) was present. But that sanctification which requires obedience was not the commodity in which she was dealing. As soon as the meeting closed, she went outside of the tent, and gathered a small company around her, repeating the expression so common among them, "I am saved, I am saved!" It is painful indeed to see many so deluded with this spurious sanctification that there seems to be no way to reach them with the truth; and yet they have such an appearance of piety, that many are led away from the truth by them, and become ensnared by their deceptive teaching. May the Lord save us from a sanctification that does not require the strictest obedience to his righteous requirements. It is pitiable to hear these people repeat the thread-bare expression, "I am saved, I am saved," when their actions are so out of harmony with the Scriptures. I have heard people, in their happy flights of feeling, indulge freely in expressions of praise to God, which sounded pleasant, and seemed to come from a full heart. But an entirely different spirit seems to accompany the work of this people, and their utterances, instead of sounding pleasant, come with an icy chill that is difficult to describe. It is sad to listen to their bold and irreverent expressions, which are so unlike the meek spirit that is taught in our blessed Bible: "To this man will I look, even to him that . . . is of a contrite spirit, and trembleth at my word."

July 30 to Aug. 1, in company with Bro. Hill, I visited the Harvey county church. It was the occasion of their quarterly meeting. Two were disfellowshipped at this time, and a large amount of difficulties were settled, and I trust forever buried. We are glad to believe that there has been a growth in the Harvey county church, and we hope to see them press together, and become strong in God.

We returned by way of Altamont, where Brn. Lamont and Santee were engaged in a tent meeting. A large congregation was in attendance. The brethren had come to that point in their work where they were trying to persuade the people to decide for the truth. Some had already taken hold. They confidently expect that good work will be done at that place, and that others will be added to the company near there, whose ranks from time to time have been reduced by removals. I find much that is encouraging as I travel over the field. Since the camp-meeting in May, I can count one hundred and ten additions in the different parts of the State. May the Lord continue to bless our labors.

Aug. 4.

J. H. COOK.

#### THE WORTHINGTON, IND., CAMP-MEETING.

This meeting was held as was appointed, Aug. 3-10. We had not expected a large number to encamp on the grounds, so we were not disappointed when we learned that only one hundred and forty-three were tenting in the camp. We felt that this was a good attendance for that part of the Conference. We rented a large lot, containing about sixty acres, which had been used for a fair ground. A suitable grove and plenty of good water added to the pleasantness and convenience of the place. No minister from abroad was in attendance, and only a few from our own Conference could be spared from tent labor; yet the Lord was gracious, and met with us. This made the meeting a success. A few started to obey God for the first time, and a number were revived in hope and experience. Three were baptized.

The preaching was mostly of a practical nature, except in the evenings and on Sunday. An audience of several hundred from the vicinity attended nearly every night. On Sunday about fifteen hundred attended, and gave good attention to the preaching. A temperance lecture was given in the afternoon by Dr. Hill, which was quite well received. Two discourses were given on Sunday upon the Sabbath question, which enlisted much interest. We heard of some who decided to keep the Sabbath from the evidence presented in these sermons. The universal testimony, as far as we could learn from those not of our faith, was in commendation of the meeting. A lumber dealer loaned us dressed pine for seating, and when we returned it he refused to take a cent for rent. Eld. Oberholtzer and Bro. W. A. Young remained to follow up the interest in a tent. We were offered choice of lots in or near the town, on which to pitch the tent.

I wish to say, in commendation of our brethren and sisters who encamped on the ground, that all but a very few remained to enjoy our excellent farewell meeting. Not a tent was taken down till the benediction was pronounced. This was as it should be. Our brethren and sisters departed for their homes feeling that they had been highly favored in attending the meeting. The truth is gaining quite a hold in Southwestern Indiana, and if all will do their duty, they may enjoy a much larger meeting in that part of the State in the near future. WM. COVERT.

#### VIRGINIA CAMP-MEETING.

This meeting was held about one mile from Harrisonburg, which is located in the valley, one hundred miles south of Harper's Ferry. There was a great improvement in the location and general appearance of the camp-ground as compared with last year. A large pavilion 60x90 ft. was neatly seated for services, and a 40-foot tent was used as a book stand, where a good supply of our publications was placed on sale. In all, twenty tents were pitched on the grounds. Elds. Saxby, Thompson, and Lindsey and the writer were present to assist in the meeting. About one hundred Sabbath-keepers were in attendance. The attendance from the outside was good from the beginning. The large tent was nearly full each evening. The preaching all had a direct bearing upon the message. On Sunday, four discourses were given to large and attentive audiences, on the subjects of the Sabbath and the United States in prophecy. Quite a good supply of books was sold at the stand, and many intelligent people gave evidence of interest in what they heard. At the close, many expressed their regret that the meetings were to end so soon.

From the first we labored to help our own people to see the importance of having a living connection with Christ and his work for this time. On Sabbath morning an appeal from Sr. White was read, which made a deep impression upon all present. The sermons throughout the day were also of special interest. An effort was made in the afternoon to help backsliders and those who wished to seek God for the first time. Some thirty or more came forward and sought the Lord in brokenness of spirit. A goodly number of these were seeking God for the first time. Many of the readers of the REVIEW will rejoice to learn that Eld. M. E. Cornell was among those returning to their Father's house. Earnest prayers of faith were offered in behalf of this company of seekers. Tears of joy flowed freely in the congregation as we realized that pardoning grace

was present. How thankful we ought to be that we have such a merciful God, who will accept the wandering if they return with all their heart!

Money is scarce in Virginia, owing to the hard times and the failure of crops last year. But crops are good this year. The lack of funds seems to hinder the work very much in this State. But few of the pledges made last year have been paid. This made it hard to obtain much means, yet about three hundred dollars were raised to relieve the present embarrassment.

The brethren felt that this had been the best camp-meeting they had ever attended. Eight or ten desired baptism; but owing to the lack of a suitable place, that ordinance will be administered at their homes. An excellent influence will be left for many miles up and down this valley as the result of this meeting. Sunday excursion trains brought many to our camp. Not less than two thousand people were on the grounds, some of whom came a distance of ninety miles. Many of these carried away with them tracts and papers. The *Spirit of the Valley*, a weekly paper, which has the largest circulation of any paper in the valley, published an article giving favorable notice of the meeting, and a general description of our work.

Something has been accomplished the past season in tent labor. Good openings for labor are presenting themselves as never before. Our brethren go home greatly encouraged and determined to do more the year to come than ever before.

The closing meeting Monday night proved that a real interest had been awakened among the people. Lawyers, judges, doctors, and the very best of the citizens were in attendance from miles around. Not nearly all could be seated in the large pavilion. If the proper persons could enter this field, we are certain that many of the very best of the citizens would give us a hearing and cast their influence on the side of the truth. R. A. UNDERWOOD.

#### DENVER, MICH., S. S. CONVENTION.

On Friday the brethren from three Sabbath-schools and many scattered ones were rejoiced at the coming of the Fremont brethren, accompanied by Bro. Root and Sr. Lane, to join us in our Sabbath-school Convention. In the evening Sr. L. spoke to us upon the importance of Bible study, which was appreciated by all present. The spirit of the great Teacher was felt at the very commencement of the meetings; and our hearts were gladdened to see the interest and attention given by the children as well as the youth and adults, to the instruction of Bro. C. C. Lewis upon timely and important topics. At all our meetings of instruction upon Sabbath-school work and methods as well as upon some other important branches, great interest was manifested, and all seemed to feel the importance of heeding the admonitions to aid in advancing the work. Many took notes for future reference. In addition to the regular program, a most encouraging prayer and social meeting was held at 5 o'clock Sunday morning, at which early hour the Lord came very near to us.

After the Convention exercises proper were over, we all repaired to the beautiful White River, two and a half miles distant, to witness the baptism of twelve precious souls, seven of whom were lambs of the flock, fruit, we trust, of the Sabbath-school work. After the baptism, we returned to our place of meeting, and Sr. Lane spoke from Heb. 12:1 words which God's Spirit directed to touch the hearts of all. An invitation was then given to those who had not yet made a start in divine life to come forward. Two there decided to go with God's people. The hand of fellowship was then extended to those who had received baptism, ten uniting with the company at Denver Center, and two with the Fremont church.

Although many had already kept their seats for two hours, the best of attention was paid to a temperance talk from Sr. Lane.

We hope and pray that the good instruction given us by God's servants may be heeded, and that those who labored so faithfully to help us may see some encouraging fruit of their efforts. J. D. GOWELL.

#### THE COMING CONFLICT.

In going from place to place, and coming in contact with many people of different denominations, I have come to the conclusion that we are just entering a conflict, the magnitude of which few of us realize. In most religious denominations, there is a movement on foot, a spirit of revival; but they do not realize its true import, and many honest souls will be deceived by it. Now is the time for us to work. The night is coming, when no man can work. Who will go out and stand in the gaps, and make up the hedge for the house of Israel, that they may stand in the battle in the day of the Lord? The contest is raging along the line, and oh that all who can work now would come to the front and do their duty, that when the Lord shall come, they may hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." I believe that many could do much good in the canvassing and

colportage work, if they would consecrate themselves to it. By so doing, they would gain an experience that would be of value in the day of trial that is fast hastening upon us. I hear the testimony of the popular ministry in the leading churches, that in the near future there will be no neutral ground—every one will have to take a stand; and I believe they will. But let us work now, while there is time, to save some souls before this stand is taken. Oh that we could have more faith in God, and take hold of his promises! The command is: "Come out of her, my people, that ye be not partakers of her sins." Many have come out, professing to keep the Sabbath, but their hearts are with the world.

The time is coming when we shall be called upon to take our stand. Will we have such an experience, and possess the Spirit of God to such a measure, that we will take our stand on the right side? The conflict is coming? I am so thankful that God has let his light shine on my pathway; but there are many, far better than I, who are yet in darkness. May God help me and each one of us to do our duty in holding up the standard that has been raised against the prince of this world. The conflict may be hard, but our Captain is called faithful and true. We need not fear, though the heavens pass away and the earth is removed; his word standeth sure. O. OPPEGARD.

### Special Meeting Department.

#### INDIANA CAMP-MEETING AND CONFERENCE.

This meeting is to be held at Wabash, the county seat of Wabash county. The use of the fair ground has been secured at very reasonable rates. It is about one half mile from the Wabash, St. Louis, and Pacific R. R. depot, and three fourths of a mile from that of the Cincinnati, Wabash, and Michigan road. The camp is to be at the west end of the city, at the end of Hill street.

Wabash is in the midst of a rich farming country, and is surrounded by a number of enterprising towns. The ground to be occupied is high and dry, with an abundance of good well water, and also plenty of running water passing through the enclosure.

This meeting will be centrally located for all our churches north of Indianapolis, and will be held at a time favorable for a large attendance of our people. We shall be disappointed if we do not see more Seventh-day Adventists at this gathering than have ever before convened in Indiana. Begin in earnest now to prepare to attend this meeting if you have not done so already. Notice the appointed time as given in the REVIEW, and be sure to be there at the beginning. Make arrangements with some one to take care of your home, that you may not think it necessary to leave until after the meeting closes. Be certain that you have noted these points. Come prepared to pay up your pledges if possible, but do not remain away from meeting if you cannot. Remember that we are one year nearer the Judgment than when we met last year, and that earthly possessions are depreciating in value as we approach the year of Jubilee. Lev. 25:8-16.

The workers' meeting will convene one week earlier than the time given for the camp-meeting. We expect the help of Bro. Geo. B. Starr for the workers' meeting. Elds. G. I. Butler, S. N. Haskell, D. M. Canright, and E. W. Farnsworth are on the program for the late camp-meetings. Two of these brethren are to be with us through the last week of the meeting. WM. COVERT.

#### THE NEW YORK CAMP-MEETING.

ALL the circumstances combine to confirm the opinion expressed in the last REVIEW, that the camp-meeting this year should be held at Watertown. 1. We can secure a ground at Watertown free of charge, whereas a ground at Utica would cost us \$50. 2. The ground at Watertown is so near the Utica branch of the R. W. & O. R. R. that no transportation of passengers is necessary, which would not be the case at Utica. 3. We can get all our freight carried free if we hold our camp-meeting at Watertown, because all our people will pass over their road; but this would not be the case if our meeting were held at Utica. 4. All our people from Western New York who live on the line of the R. W. & O. R. R., can reach Watertown without change of tickets or baggage checks. Those who live in Oswego, St. Lawrence, Franklin, and Clinton Cos., will find Watertown more accessible than Utica.

We wish to call the special attention of brethren in Northern New York to the fact that this year's camp-meeting will be brought right into their midst; and we expect them to rally nobly to this feast of tabernacles. To our brethren in Rome and Utica and Eastern New York we would say, Watertown is only thirty-three miles farther from Rome than Syracuse, and only thirty-seven miles farther from Utica. Hence the extra expense over last year will not be materially in-

creased; while those from Syracuse, and whoever would pass through there from the south and west, have only eighteen miles farther to go to reach Watertown than Utica, where some have desired to have the meeting this year.

Reduction of fare has been obtained over the R. W. and O. R. R. and all its branches, and will doubtless be secured over the Odg. & Lake Cham., Adirondack and Del. & H. Canal Co's. R. R's. Due notice will be given in regard to this, and full particulars as to how to reach the ground.

Eld. Geo. I. Butler, President of the General Conference, will attend our meeting this year, whose presence will be highly appreciated by our people, who have not enjoyed the benefit of his labors and counsel in our general yearly camp-meeting since three years ago. Eld. E. W. Farnsworth also will be present. His labors will be enjoyed by all our people. Other help is expected, of which we cannot now speak positively. Brethren and sisters, begin now to plan to attend this feast of tabernacles, and let not small obstacles divert you from it. We trust that all our ministers, members of the Conference Committee, directors, and leaders in our churches will put forth earnest efforts to secure a large attendance at this important meeting. M. H. BROWN.

#### A WORKERS' MEETING FOR NEW YORK.

We cannot think of letting our camp-meeting pass without a workers' meeting to precede it, after the encouraging experience of last year. This meeting will begin at 9 A. M., Sept. 8. Every one of our workers should be present at the commencement, unless the interests of the cause where they labor, or some other good reasons, hinder them from doing so. Any who cannot consistently attend this important meeting, should write me, stating their circumstances.

We desire the attendance of the members of the Conference Committee and Camp-meeting Committee, and of all who desire to labor in the cause in our Conference during the coming year. We also cordially invite our brethren and sisters to come and enjoy this opportunity with us. The time during the workers' meeting will be divided between devotional exercises, meetings for instruction, and preparing the ground for our camp-meeting.

M. H. BROWN.

### News of the Week.

FOR WEEK ENDING AUG. 31.

#### DOMESTIC.

—In thirty-two towns in Ohio the saloons have been closed by the local option of the Dow law.

—Colored men propose to raise \$1,000,000 to erect monuments in Washington to the benefactors of their race.

—Cardinal Gibbons, of Baltimore, is of the opinion that the Roman Church is not against the Knights of Labor.

—It is stated that 100,000,000 acres of land have been reclaimed by the forty-eighth and forty-ninth Congresses.

—More than \$3,000,000 in gold were shipped from London, Paris, and Bremen, Friday, for New York.

—Reports from sixteen points in the West and Northwest show that the rain-fall for May, June, and July has been only about half the average for the past eleven years.

—The lighting station of the Brush Electric Light Company, at Nos. 204 to 210 Elizabeth street, New York, was almost destroyed by fire Monday night. The damage was \$100,000.

—President Cleveland, accompanied by Mrs. Cleveland, Mrs. Folsom, and Colonel Lamont and Mrs. Lamont, left Washington Monday morning for his summer vacation in the Adirondack Mountains.

—At Newark, D. T., a frightful storm raged Monday. While extending over a great part of the Territory, the greatest loss is reported there. Four persons were killed and one injured.

—The telegraph and other wires are rapidly disappearing from the streets of New York and going under ground. Only a few years ago experts and scientists told us that under-ground wires would not work at all.

—Mr. Atkinson estimates the annual loss of property in the United States by fire at \$100,000,000; the cost of maintaining fire insurance companies at \$35,000,000; and of fire-extinguishing appliances at \$25,000,000, a total of \$160,000,000.

—The first negro to be ordained in the Roman Catholic Church in this country is Augustus Tolken, who was born a slave in Missouri in 1854. He has spent six years in Rome studying, and is to have charge of a colored congregation in Quincy, Ill.

—Seven hundred families, representing 3,500 persons, are said to have been left homeless by the forest fires in Wisconsin. The damage to lumber and standing pine is estimated at several million dollars. Hundreds of cattle and horses perished for want of water.

—The anarchist trial in Chicago which has been exciting so much interest during the past few weeks was concluded Friday morning, the jury returning a verdict of guilty for

Spies, Schwab, Fielden, Fischer, Lingg, and Engel, who were sentenced to death. Neebe was given fifteen years in the penitentiary.

—Galveston, Texas, was visited with a violent storm, Friday, which did much damage. The street railway tracks along the shore were washed away, and the waves broke over the gallery of Beach Hotel. The southern portion of the city was inundated, and the citizens were compelled to flee to save their lives.

—A total eclipse of the sun occurs on the 29th of August, which will be visible as a very small partial eclipse in the southern part of New England, and the Atlantic States. The path of totality commences at the Isthmus of Panama, crosses northern South America and some adjacent islands, crosses the Atlantic Ocean southeasterly, and ends in Madagascar.

—An officer of the United States army, sent by General Mackenzie to investigate the army of Mexico, reports a standing force of 40,000 men, divided between four great military districts. Ten new batteries of field guns have of late years been imported from France. There is a factory for small arms near the capital. The officers come from the National Military School at Chapultepec, and the rank and file are the lowest of the peons. The food supply is the simplest in the world.

#### FOREIGN.

—A British steamer with 5,000 boxes of tea on board foundered while leaving the China Sea.

—The first Congo baptism is reported by the English Baptist missionaries. The subject was a boy.

—It is stated that the population of the Sandwich Islands has decreased from 81,453 in 1850 to 40,014 in 1886.

—The Amsterdam and Rotterdam steamship lines have reduced their steerage outward passenger rate to Sweden to \$15.

—The German army statistics show that 24 out of 156 deaths of soldiers are by suicide. The greatest number of suicides in this country are of that nationality.

—The inhabitants of Malta were terror-stricken Sunday by three shocks of earthquake that occurred at intervals of eight hours. No damage was done.

—At Brussels, Sunday, 20,000 persons took part in a socialistic procession and picnic. They demanded universal suffrage and amnesty to the rioters.

—The number of miners killed by the explosion in the Wood End colliery at Leigh recently, is now placed at thirty-six. The bodies of twenty-one have been recovered.

—The Church Missionary Society of Great Britain has attained, in respect to its receipts, the highest figures ever reached by any similar society throughout the world, the sum being £233,219.

—It is a fearful revelation of the social state of Russia that it has 884 acknowledged penitentiaries, which in January contained 94,515 convicts of both sexes. Nearly three-quarters of a million arrests take place in the year!

—At Friesburg, in Baden, a Foreign Missionary Society has been founded by one hundred of the most prominent Rationalists for the propagation of their doctrines among the high-caste people of India, Japan, and China.

—Catholic circles in Montreal are agitated over the notice of Archbishop Fabre to the effect that three hundred Knights of Labor, Romanists, must immediately sever their connection with the secular association.

—The *Svetl*, a Russian paper, says that the Marquis Tseng emphatically declares that Corea is an inseparable part of China, and that his government is determined to resist any attempt on the part of a foreign power to seize that kingdom.

—Prince Bismarck is reported suspicious of Russia because of the Bear's attitude toward Batoum and Bulgaria. It is thought the Chancellor will attempt to have a peace alliance formed between Germany, Austria, and Great Britain.

—From Port Stanley, Falkland Islands, it is reported that the town was buried beneath 50,000 tons of peat some time ago. The avalanche occurred at night, and two persons were caught in it and killed. The inhabitants thought the island was visited by an earthquake, and hastily left the town. Much property was destroyed.

—The British Cabinet has decided to recall the Afghan frontier commission at the earliest date possible whether the delimitation be finished or not. The *Standard*, referring to this decision, says, "This will cause unqualified satisfaction in both England and India. The truth is, we are weary of attempts to arrive at a clear understanding of the frontier by negotiations with Russia."

—Rev. W. Swanson, of the English Presbyterian mission in China, in a recent speech in London said that twenty-five years ago, when he went to China, there were only five small churches at the treaty ports. Now, in going from Canton to Shanghai, and traveling twenty or twenty-five miles a day, he could sleep every night, with one or two exceptions, in a village having a Christian church.

—Rioting recommenced in Belfast early Sunday morning. From the house tops and the street corners well-armed partisans fought a bloody and hard contested battle. The military was called, and charged the mob, which fled, leaving dead and dying on the streets. In the afternoon another mob formed, and when attacked by the police fought a stubborn battle, but was compelled to give way. At Widnes, Lancashire, England, an Orange procession was jeered. The men broke ranks, attacked the mob, and left two or three of them dead.

### Obituary Notices.

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

JINES.—Died at Faulkner, Ind., Aug. 3, 1886. Walter Jines. He was a believer in the Third Angel's Message, having embraced present truth under the labors of Elds. Covert and Huffman in 1834. Bro. Jines had his right mind to the last. He was buried Aug. 4, Judge Allison conducting the services by request of Bro. Jines before his death, and as soon as possible Bro. Huffman will preach a funeral discourse. J. M. VALLIER.

HAMILTON.—Died of paralysis, near Maryville, Mo., July 12, 1886. Clara B. Merritt Hamilton, at the age of 18 years, 4 months, and 3 days. Clara's home, till last winter, was in Illinois. She identified herself as a disciple of Jesus, and was baptized at the Aurora camp-meeting last fall. Her parents were Sabbath-keepers, and she was early taught the fear of the Lord. With bright prospects for a life of usefulness, she was married last winter, and went to her new home in Missouri; but soon has death claimed her.

Clara was a noble girl, and tried to accomplish her part of life's duties. In the bloom of youth and health she looked to the mighty Saviour for pardon and help, and gladly took up the consecrated cross. We mourn, but our consolation is the "blessed hope." May this affliction sever our hearts more from earth, and fix them more firmly on heaven. Only a little while, and earth's sorrows will be overpast. Let us endure to the end. B. F. MERRITT.

BELDEN.—Died in Berlin, Ct., Mrs. Hannah Belden, wife of Albert Belden, aged 86 years. She had been indisposed some time, but not seriously ill. She took cold, which rendered breathing very difficult. Finally nature gave way, and she breathed easier until she fell asleep as quietly as a babe in its mother's arms. It was at the house of Bro. Belden that Bro. and Sr. White were staying when they issued the first paper called *Present Truth*, in 1847, and in his home that the first pages were brought and spread upon the floor while they knelt around them and wept tears of thankfulness that they had lived to see a paper published in the interests of present truth. Thus has passed away the companion of one who was among the first to embrace present truth. Sr. Belden had lived with her husband sixty-four years. We sorrow, but not as those who have no hope. Her surviving companion is comforted with the thought that in a short time the resurrection will take place, and she will come forth clothed in immortality. Words of consolation were spoken by the writer from 1 Thess. 4: 13. S. N. HASKELL.

BUCK.—St. Rachel Buck, of Adrian, Mich., died June 5, 1886, of paralysis, at the residence of her daughter, in this city. She was the first person to attend our Sabbath meetings when the mission was started here last January, and was the first to embrace the Sabbath. She had kept the Sabbath about four months at the time of her death, and had embraced all points of our faith as fast as they were made plain from the Bible. She told her son a few days before her death, that she was thankful for the new light; that it had come none too soon, and she expected to wait in the grave till the resurrection. Having formerly belonged to the Free Methodists, some of her friends secured a minister of that persuasion to conduct the funeral services, who offered words of comfort from Rev. 20: 6. For over two years previous to the time of her death she had been unable to read at all, but she had stored her mind with the Scriptures until she could repeat much of them from memory, although she had reached the advanced age of seventy-four years. G. T. WILSON.

BAGAR.—Died at Dassel, Minn., July 27, 1886, Charles Haskell, eldest child of T. W. and Emily Bagar, aged two years, six months, and two days. The circumstances of his death are sad in the extreme. His mother had missed him from the house about half an hour, but supposed he was at his aunt's house, about six rods away. Finding her mistake, she took her babe and went to the well, about twenty rods from the house, and there saw her darling boy lifeless in the water. Losing her presence of mind, she jumped into the well (about seven feet deep), where she could neither get out alone nor make herself heard, but she managed to get the boy out. After exhausting herself with cries and struggles, she gave up in despair, when her babe, on the outside, raised the alarm; but so much time had been lost, that Charlie could not be restored. With a few words of comfort drawn from the precious promises of God, and a short prayer for the grace of God to sustain his poor grief-stricken parents, we laid away the dear little boy, to sleep till the Saviour comes. WILLIAM BRICKEY.

RICHMOND.—Died in Battle Creek, Mich., Aug. 2, Nellie P., wife of A. J. Richmond, in the 57th year of her age. Sr. Richmond gave her heart to the Lord in youth. About seventeen years since, she embraced the faith of the near coming of the Saviour, and commenced the observance of the Bible Sabbath. She was suddenly called from the family circle, the church, and the Sabbath-school. One bears testimony of her, "She loved her Bible, she studied it, and did not allow her work to deprive her of that privilege."

It is indeed painful to record the circumstances connected with and causing her death. On the morning of the 1st inst., she brought from a can which was kept in the open air a two-quart measure of gasoline to use in her stove. Here something claimed her attention a few moments, when she set the measure upon the floor. Returning to start the fire, and evidently having forgotten where she placed the gasoline, she struck a match a little above it, which set fire to the escaping gas, and the small room was at once filled with blaze, and soon her clothes were on fire. She closed the door to the room, and ran into the open air, giving alarm, and threw herself into the grass, vainly hoping to quench the flame. Assistance was quickly at her side, but not till the fire had done its speedy and terrible work of burning nearly all her clothes from her body and literally roasting her flesh. Everything was done for her relief that could be done by medical skill or kind friends. She lived about forty hours, when death came to her relief. Amidst her inconceivable sufferings, she often praised God. Bro. R. was but a few hours' ride from home, but by some hindering causes he did not reach there till her sufferings were over. Funeral services at the Tabernacle, on the 5th, at 9:30 A. M. A. S. HUTCHINS.

### Appointments.

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

#### NEW YORK HEALTH AND TEMPERANCE SOCIETY.

THE annual meeting of the New York H. and T. Society will be held in connection with the Conference and camp-meeting, at Watertown, N. Y., Sept. 15-21, 1886. All our workers are requested to send at once to the secretary, Mrs. E. M. Swift, 23 Academy St., Watertown, N. Y., a full report of all their work done during the year, comprising orders taken for *Good Health*, number of names of those who have signed health and temperance pledges, and number of packages of "Health Science Leaflets" sold.

J. E. SWIFT, Pres.





# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 24, 1886.

## CONTENTS OF THIS NUMBER.

(All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS: to selection in italics.)

### Poetry.

Rest for the Weary, <i>Sel.</i> .....	529
The Day that is Coming, <i>TORIA A. BUCK.</i> .....	531
A Song for the Vanquished, <i>L. D. SANTEE.</i> .....	533
Whom Shall I Send? <i>Sel.</i> .....	534
How Readest Thou? <i>Sel.</i> .....	535
The Useful Life, <i>H. BONAR.</i> .....	539

### Our Contributors.

Laborers together with God, <i>Mrs. E. G. WHITE.</i> .....	529
Prayer, <i>ELD. J. BYINGTON.</i> .....	530
The Law of God, or the Traditions of Men; Which? <i>ETHAN LANPHEAR.</i> .....	530
Looking unto Jesus, <i>L. G. CULVER.</i> .....	530
Finding Christ, <i>E. HILLIARD.</i> .....	531
Messiah the Prince. Dan. 9: 25, <i>GEO. W. BLISS.</i> .....	531
Order, <i>A. P. LAWTON.</i> .....	531
Crucifix, <i>S. O. JAMES.</i> .....	532

### The Sermon.

What Must I Do to be Saved? <i>ELD. G. D. BALLOU.</i> .....	532
---	-----

### Home.

The Ideal Household, <i>Arthur T. Pierson, D. D.</i> .....	533
Life-houses, <i>Sel.</i> .....	533

### Our Tract Societies.

Illinois Tract Society, <i>L. S. CAMPBELL, Sec.</i> .....	534
Dakota Tract Society Proceedings, <i>ALICE H. BEAUMONT, Sec.</i> .....	534
Boston Mission, <i>S. L. EDWARDS.</i> .....	534
A Forcible Illustration, <i>T. H. GIBBS.</i> .....	535
The Spirit of Helpfulness, <i>Christian Union.</i> .....	535

### Bible-Readings.

The Reign with Christ: Where Will It Be? <i>R. F. COTTRILL.</i> .....	535
---	-----

### Editorial.

The Vermont Camp-meeting.....	536
Two Difficulties in Missionary Work Removed, <i>S. N. HASKELL.</i> .....	536
The Australian Field, <i>J. O. CORLISS.</i> .....	536
Vermont Camp-meeting, <i>S. N. HASKELL.</i> .....	537
The Reign of the Saints with Christ During the Thousand Years, <i>No. 17, J. G. MATTESON.</i> .....	537
The Poorest may Attend College, <i>D. M. CANRIGHT.</i> .....	538
An Appeal, <i>M. C. WILCOX.</i> .....	538

### The Commentary.

Scripture Questions: Answers by <i>G. W. MORSE.</i> .....	538
---	-----

### Progress of the Cause.

Reports from France—Denmark—Minnesota—Tennessee—North Carolina—Wisconsin—Connecticut—Iowa—Pennsylvania—Oregon—Illinois—New York—Indiana—Kansas—Michigan.....	539, 540
The Cause in Kansas, <i>J. H. COOK.</i> .....	540
The Worthington, Ind., Camp-meeting, <i>WM. COVERT.</i> .....	541
The Virginia Camp-meeting, <i>R. A. UNDERWOOD.</i> .....	541
Denver, Mich., S. S. Convention, <i>J. D. GOWELL.</i> .....	541
The Coming Conflict, <i>O. OPEGARD.</i> .....	541

### Special Meetings.

Indiana Camp-meeting and Conference, <i>WM. COVERT.</i> .....	541
New York Camp-meeting, <i>M. H. BROWN.</i> .....	541
A Workers' Meeting for New York, <i>M. H. BROWN.</i> .....	542

### News.

Obituaries.....	542
-----------------	-----

### Appointments.

Publishers' Department.....	543
-----------------------------	-----

### Travelers' Guide.

Editorial Notes.....	544
----------------------	-----

## REMAINING CAMP-MEETINGS FOR 1886.

MAINE, Portland,	Sept. 1-7
Washington Ter., Seattle,	" 1-6
Illinois, Clinton,	" 8-14
New York, Watertown,	" 15-21
Nebraska, Lincoln,	" 15-21
Nevada, "	" 15-22
Michigan, Grand Rapids,	" 20-28
California, Woodland, State Meeting,	Oct. 6-19
Kansas,	Sept. 16-26
Missouri,	Sept. 29 to Oct. 5
Indiana,	" "
Kentucky, Bowling Green,	Oct. 6-12
Kansas,	" 1-17
Tennessee,	" 13-19
California, Santa Ana,	Oct. 28 to Nov. 5
California, Santa Barbara Co.,	Aug. 25 to Sept. 1
Minnesota, Owatonna,	Sept. 8-13
Minnesota, Osakis,	Sept. 29 to Oct. 4
	GEN. CONF. COM.

Our attention has been called to an item now going the rounds of the daily press, which says that an American named Conradi has been imprisoned at Simferopol, Russia, "for spreading Jewish heresies." While there is little doubt that allusion is here made to Bro. R. Conradi, who commenced labor in Russia a short time since, we cannot say anything positive concerning the case, as no other information has yet come to us.

The "Reading" prepared for next Sabbath is from the pen of Eld. S. N. Haskell, and is entitled "Experience in Australia." We are sure it will be of great interest to the churches throughout the country, and would urge upon all the necessity of making special efforts to be present when it is read.

The results of the efforts made for the spread of the Third Angel's Message in that far-off continent, are of a very encouraging nature, and should visibly affect the entire body of believers in the near approach of our Lord's advent. These things should cause us to double our diligence in laboring while time lasts, and these "fourth Sabbath" gatherings should increase in interest and profit.

## A BAPTIST MINISTER'S OPINION.

We have heard of a Baptist minister who was induced to read the "Marvel of Nations," and gave it as his opinion that it ought to have a portrait of the Devil in the beginning, and one at the end, and another in the middle. Reader, if you have never read the book, you must now be interested to peruse it. We should be pleased to have you do so, and then learn what your opinion of it may be.

## CONFERENCE IS COMING.

We would remind the secretaries of State Conferences that the next session of the General Conference is at hand, when the statistics of all their Conferences will be wanted. The items that will be called for may be seen in the Conference statistics given in the last Year Book; namely, number of ministers in your Conference, number of licentiates, number of churches, number of members, and amount of tithe for the year.

## TENTS FOR THE WATERTOWN, N. Y., CAMP-MEETING.

TERMS for rent are as follows:—

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10x14 "	1.75
12x17 "	2.25
14x15 "	2.25
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All orders should be sent in as soon as possible, not later than Sept. 8. Address J. V. Willson, 23 Academy St., Watertown, N. Y.

## NEW YORK LABORERS, ATTENTION!

We want a full and detailed report from all our workers, of time spent in the work, amount of labor performed, and where performed, traveling and other necessary expenses, money received from the Conference, from donations, and from book sales, and all items of interest connected with your work. Please give dates of receipts and expenses, and make out your reports at once, reckoning your accounts only to Sept. 1, 1886; and forward them to me, at 23 Academy St., Watertown, N. Y., the first week in September, or bring them to the workers' meeting. Let none fail to report in full, and that promptly, as requested, whether they are working in the employ of the Conference or supporting themselves by canvassing or otherwise.

M. H. BROWN.

## S. S. CONVENTION AT OSSEO, MICH.

AFTER consulting with some of the brethren in the southeast part of the State, it is thought best to change the appointment for the S. S. convention at Hillsdale, Mich., to Osseo, Mich. The convention will commence Friday evening, Sept. 3, and continue over Sunday. Two meetings, of varied exercises, will be held each day from eight to twelve, and from one to half past three o'clock; also evening meetings. The lessons will be No. 16, Book 1, Nos. 19 and 20, Book 3, and the regular lesson in the *Instructor*. Those studying Books 1 and 2 will take the lesson in Book 1; those studying in other books, the lessons in Book 3. The conventions thus far have been a success, and we hope to see a full attendance at this one.

M. B. MILLER, Pres.

## MINNESOTA SABBATH-SCHOOL CONVENTIONS.

It is desirable to carry forward God's work in all its parts, and to evenly develop all its branches. We do not wish unwisely to give all attention to one or two things, and slight all the rest. It is not our desire to devote undue labor to the Sabbath-school work, but yet we are anxious to do all that its importance demands. We should improve every reasonable opportunity to advance its interests.

We are glad for what has been done for this branch

of the work in Minnesota; but we should not stop with the improvement that has been made; let us strive to advance still more the coming year. It will take earnest work to do this. Some one must give time and study to it, and we trust that God will put it into the hearts of many to do so.

According to the resolutions passed at the last annual session of our S. S. Association, we shall hold several conventions, in different parts of the State. Two of these will be held soon, in connection with local camp-meetings; one at Owatonna, Sept. 8-13, the other at Osakis, Sept. 29 to Oct. 4. Time will be given for one session during each day of the meeting, and we have arranged a program accordingly. Papers on many subjects of vital interest to this work will be read, followed by free discussion of the topic presented. Let those who shall prepare papers, make special efforts to read books and other publications, and to think about and converse with others upon the subject given to them, so as to be able to throw as much light as possible upon it. But let no one think he cannot prepare a paper good enough. We think you can, or we would not have assigned it; so please follow our judgment in this, and do the best you can.

We would ask all to bring to the conventions, specimens of any books, maps, charts, illustrations, or helps of any kind that they may have made or purchased. Also come prepared to get something in this line for your school. We shall make a special effort to secure for our schools a better and more extensive line of helps than we have had heretofore.

For lessons, let those in the *Instructor*, prepare the regular lesson for the day; those in Book No. 1 lessons 25 and 26; those in Books 2 and 3, lessons 76 and 78; and those in Books 4 to 7, lesson 11 in Book No. 5, entitled, "Bethlehem."

We trust that all will take a lively interest in this work, and make it one of the most interesting features of the camp-meeting.

H. P. HOLSER.

## NOTICE TO INDIANA TRACT SOCIETIES.

ALL local societies will please hold their quarterly meetings the first week in September. We appoint them thus early that the districts may be able to report their work to the State Secretary in time for the annual meeting. If this work is faithfully done it will avoid any confusion and delay in the tract and missionary business on the camp-ground. Directors will please hold district meetings the second week in September. Do not wait till you come to the camp-meeting to attend to this.

WM. COVERT.

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