

AND SABBATH HERALD.



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

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THE SIFTING TIME.

BY M. B. DUFFIE.

"In the latter times some shall depart from the faith, giving heed
to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

Sifting them out,
The haughty of mien;
The rich and the poor,
All the proud and unclean!

Sifting them out,
Though long in the way,
Or they who have wrought
In the field but a day.

Sifting the tares
From out of the wheat;
Ah! who shall remain
When the work is complete!

Sifting them out,
Old age and fair youth;
All, all who receive
Not a love for the truth.

Sifting them out!
The work is begun;
Ah! who shall abide
When the sifting is done!

Our Contributors.

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

THE VALUE OF BIBLE STUDY.

BY MRS. E. O. WHITE.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-important study, that is to make us wise unto eternal life.

My heart aches as I see men,—even those who profess to be looking for Christ's coming,—devoting their time and talents to circulating books that contain nothing concerning the special truths for our time,—books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had any-

where; but can the followers of Christ engage in so common a work when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it to side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth.

> Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided means by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect. Harvest-time finds his fields barren—there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labor.

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. Those who make no decided efforts themselves, are not working in harmony with the laws of God. They are not using the provisions of the Heavenly Father, and they can expect nothing but meager returns. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty, it is left with us to decide our course.

You who are waiting in idle expectation that God will perform some wonderful miracle to enlighten the world in regard to the truth, I want to ask you if you have employed the means that God has provided for the advancement of his cause? You who pray for light and truth from Heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements, and there is no place for idleness in the Christian life. You who mourn your spiritual dearth, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master. The evils condemned in God's word, must be overcome. You must individually battle against the world, the flesh, and the Devil. The word of God is called "the sword of the Spirit," and you should become skillful in its use, if you would cut your way through the hosts of opposition and darkness.

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourselves from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does nothing but wait to be compelled by some supernatural agency, will wait on in lethargy and darkness. God has given his word. God speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfillment?

Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you must follow the plain word of truth,—feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-laborer with God. You are elected to wear the yoke of Christ,—to bear his burden, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.

The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose, that is rarely seen in these times. Thousands of men who minister in the pulpit are lacking in essential qualities of mind and character, because they do not apply themselves to the study of the Scriptures. They are content with a superficial knowledge of the truths that are full of rich depths of meaning; and they prefer to go on losing much in every way, rather than to search diligently for the hidden treasure.

The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with

which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student.

Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the judgment. We are not to pervert the word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers,—the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word?

We should not allow any argument of man's to turn us away from a thorough investigation of Bible truth. The opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten Son to be our example, and bade us to hear and to follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above the plain statements of the word of God.

The work of Christ is to draw men from the false and spurious, to the true and genuine. "He that followeth me shall not walk in darkness, but shall have the light of life." There is no danger of going into error while we follow in the footsteps of "the Light of the world." We are to work the works of Christ. We must engage heart and soul in his service; we must search the word of life, and present it to others. We must educate the people to realize the importance of its teaching, and the danger of deviating from its plain commands.

The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,—to lead men to take God's word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord.

WHAT WAS SIN ONCE IS SIN NOW.

BY ELD. R. F. COTTRELL.

To a right-minded person having a knowledge of the character of God as revealed in the Bible, this proposition must be self-evident. "Sin is the transgression of the law,"—the law of God. His law is perfect and unchangeable. With him is "no variableness, neither shadow of turning." His moral requirements have been ever the same, from the days of sinless Eden to the present time; and they will ever remain the same, to the days of eternity. That which was sin in Eden is sin now. More than one precept of the decalogue was violated when the test of man's loyalty and obedience was violated.

Is it not utterly unreasonable to suppose that an act, or an omission, that was sinful in ancient times is all right, or any less sinful, now? Under the theocracy of Israel, the violation of several pre-

cepts of the decalogue were to be punished with death. The violation of the Sabbath commandment was subject to this penalty. Could that which was a sin so heinous in the sight of God then, be no sin at all now? Yet this is the case, if the Sabbath has been abolished, as some teach.

Others pretend that they keep the Sabbath on another day. The theory of "any one day of rest after six of labor" had not been invented in those ancient times. But if it is true now, it was true then; and the man who worked on the seventh day could have evaded the penalty by resting on some other day. The fact is, nobody seriously believes this theory. This is evident from the fact that those who profess it are seeking for civil law to enforce the observance of a particular day. If their theory of the original Sabbath law is the truth, they are seeking from the United States an amendment to the law of God.

THE LAWFUL USES OF THE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

Objection 5.—The righteousness that comes by faith in Christ, is witnessed by the law as well as by the prophets. Rom. 3:21, 22. Especially does that part of the law which you term the "typical law" speak of this righteousness. Therefore the term "law," in this case, must embrace more than the ten commandments. And Paul speaks of the same law in the connection, etc.

Ans.—We admit that in this passage Paul speaks of the same law of which he speaks in the connection, etc.; and we have shown that in the connection, and in Romans 2, etc., Paul speaks of no other law than that of the ten commandments.

1. He speaks of a law that is not abolished or made void by faith. Rom. 3:31. This is true of the law of ten commandments, but it is not true of "the law of commandments contained in ordinances." Of that law Paul himself declares that Christ "abolished" it "in his flesh." Eph. 2:15.

2. He speaks of a law to which all mankind are amenable—of a law that stops every mouth, and shows the whole world to be guilty before God. Rom. 3:19. This can be said of the law of ten commandments, but it cannot be said of the typical law.

3. He speaks of a law which the Jews dishonor God by breaking. Chap. 2:23. This applies properly to the law of ten commandments, but it does not apply at all to the typical law. Would the Jews dishonor God by not being circumcised, by not offering sacrifices, etc.? Can men dishonor God by breaking a law that the Son of God abolished by his death?

4. He speaks of a law which, if the Gentiles keep, they shall judge the Jews who transgress it. Chap. 2:27. This, too, fitly applies to the decalogue. The Jews boasted of this law, and claimed they had great light upon it. But if the Gentiles, who had had less light and smaller privileges than the Jews, kept it, there would be propriety in their judging or condemning the Jews who transgressed it. But think of the Gentiles taking their position as judges over the Jews, and taking as their rule of judgment a law that was binding neither on the Gentiles nor on the Jews!

5. He speaks of a law that slew him in conversion. Rom. 7:7, etc. Could a dead law slay Paul?—Nay, verily. But the living law of ten commandments could and did slay Paul.

6. Finally, he quotes several of the precepts of the decalogue (Rom. 2:21, 22; 7:7, etc.), showing that he is dwelling on the law of ten commandments.

How, then, can it be said that the righteousness that comes by faith is witnessed by the law of ten commandments?—Simply on this principle: The law of ten commandments as a perfect rule of righteousness (Ps. 19:7; 119:172; Isa. 51:6, 7, etc.) demanded of man perfect obedience. Such obedience on the part of man, would be the righteousness that the law requires of man. It would be a perfect reflection of the law in the life of man. Moses understood this principle when he said: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25; chap. 5, etc. In this case, the righteousness in man would be witnessed by the law. In other words, there would be perfect agreement between

man's righteousness and the righteousness and demands of the law.

But man, by transgression, has deprived himself of the righteousness to which the law witnesses, and with which the law agrees perfectly. But by faith man can obtain Christ's excessive and imputed righteousness, to which the law witnesses, as it is a fulfillment of the demands of the law by Christ, in behalf of the penitent believer. Only in this sense can it be said that the righteousness that comes by faith is witnessed by the law in question. This righteousness is also witnessed by the prophets, who have spoken of it while prophesying of a coming Saviour,—of Him who was "to bring in everlasting righteousness" and to "justify many." Dan. 9:24; Isa. 53:11, etc.

(To be continued.)

THE DAY OF GOD.

BY ELD. I. E. KIMBALL.

In the book of Joel, the day of God's visitation—a day of terrible judgment and wrath—is made the burden, the theme, the central truth, to which we are directed. This had something of a primary application and fulfillment, in the destruction which came upon the Jews from the "northern army" (see Jer. 1:14, etc), and which was even then looming up in a dark cloud to their view. But, without doubt, in this destruction is also prefigured the "great day of his wrath," and that so vividly, that the prophecy has its most full and direct application to that final day.

In these words of Joel, certain points of great interest are set before us. The on-coming day, as indicated by the curse of God resting down upon the land,—the worms, insects, caterpillars devouring; the vine and fig and pomegranate drying up; drouth and blasting,—all indicate the rebuke, the curse, and the swiftly approaching day of final settlement. The old men are made to attest that it was not so in their own and their father's day. How remarkable are these omens which speak to-day of the near approaching judgment!

The alarm trumpet is then commanded to be sounded throughout Zion, "For the day of the Lord cometh, for it is nigh at hand,"—a prophetic command, to be fulfilled by the very stones' crying out, if need be, to tell of the wrath hanging over the earth. This alarm, sounding like the terrible warning of Jonah, and the proximity of the day of God, are made a cause for sorrow, rending of heart, fasting and sackcloth, dire lamentations, and supplications to God, like the humility and the earnest cry of the ancient Ninevites. All the inhabitants of the land are called upon to come to the house of God, with their children, and there to weep and to plead before God. Notice this point with the utmost care, for the result of such humbling of heart is a consummation most devoutly to be desired.

By thus rending the heart with mighty effort, the ministers of the Lord weeping between the porch and the altar, crying, "Spare thy people, O Lord;" and all with one accord bowing down the heart before him, the Lord's pity for his people is awakened, and he does "great things" for them. He "has" given the "former rain," but now he causes to come down the "latter rain;" and the result is that the floors are full of wheat and the fats overflow with wine and oil. The latter rain ripens off and brings in the richest harvest. The figurative expressions of the "latter rain" and "harvest" are thus explained.

Following this period of earnest, unprecedented supplication, Joel says, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out of my Spirit. And I will show wonders in the heaven and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." And deliverance in Zion is found in "the remnant whom the Lord shall call."

While the Lord would have the warning proclaimed "unto the end of the world" (Isa. 62:11), he himself speaks by fearful sights and great signs, in heaven and earth, filling the souls of men with fear, and at the same time speaks by his Spirit poured out upon all his people. Thus by the

Spirit's coming upon them they, are enabled to accomplish the work of God, like the ancient prophets to whom the Spirit was given. Going on, the prophet tells us this is the time when God shall "bring again" Zion; and that at this time all the nations of the heathen are to be brought up into the Valley of Jehoshaphat by the urgency and call of war, for judgment and terrible destruction. So, without doubt, all this is applicable to the day of God before us, and the above promise of the Spirit is especially applicable at the time, when God also speaks by signs in heaven and earth, immediately prior to that great day. This refreshing is ushered in by a rending of heart such as we have not yet seen. It then becomes us, one and all, to cast aside the petty trifles of earth; to call upon God, and prepare for the great day so near at hand.

THE CHRISTIAN'S DESIRE.

BY ELD. OSCAR HILL.

THE earnest desire of the renewed heart, is to comply with the command of our Saviour as recorded in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But perfection of character is an attainment to be arrived at in only one way; and that way God, in his infinite wisdom and mercy, has seen fit to place within the reach of all.

The question arises, Why do the people of God come so far short of his requirements, when he has so graciously provided all the means necessary for their perfection of character, and when they, too, do really desire to make use of their means of grace, and to become all that the Lord would have them to be?

Two reasons are to be given, which taken together, constitute an answer to this question. The first one, is the vast separation existing between God and man, in his natural state, on account of the depths of sin and misery into which mankind has fallen. A God of love is no more pleased to see his children in suffering and misery, than he is to know that his creatures are living in disobedience, continually sinning against him and his holy law. As the greatest desire of the converted heart is to be in harmony with God, in every act, word, and thought, so it is the desire of God to bestow great blessings upon his servants. In harmony with this desire, he stands ready at all times to bestow his grace in an abundant measure, upon any and all who will come to him through the means he has provided. To do this, is to come exercising faith in Jesus, the redeemer of mankind; to be looking unto him for the help of which we stand so much in need. The second reason is, we fail to do this, to believe in Jesus as a real living Saviour,—one who has made an infinite sacrifice in our behalf, and who now lives, and officiates as our great High Priest in the sanctuary above. As the child of God offers a prayer to his Father for help and sustaining grace, it is both a privilege and a duty he owes to God, to look with the eye of faith into that heavenly sanctuary. Here it is that our Saviour stands, with a heart full of love, ready to present our petitions before his Father. As the child of God needs help continually, the apostle has given many admonitions on this point, "Pray without ceasing;" "Continue instant in prayer;" "Continue in prayer, and watch in the same with thanksgiving;" "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

By giving continual heed to these admonitions, united with that faith which it is our privilege to exercise, the desires of the child of God will be realized, and his heart will be filled with gratitude to God from day to day. How easy and simple, and yet how sublime! While the ways of God are past finding out, his requirements are not beyond the comprehensions of a child. Thus the learned and unlearned, the great of this earth as well as those in the most humble walks of life, are all brought upon the same level in obtaining a Christian experience. To realize the desire of the Christian's heart, all must come to the same fountain, and must come in the same way; for "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."

—The unspoken word never does harm.—Kossuth.

MY REFUGE.

BY WILLIAM BRICKBY.

LORD, where shall I go with my burden of sorrow,
When bowed like a bulrush with grief?
With cares for to-day, and with thoughts for the morrow,
Oh! where shall I go for relief?

Thy face thou hast hid, and my heart now is broken;
The world only laughs at my tears,
Which come unbidden, at the want of some token
Of good, while I brood o'er my fears.

My friends turn aside, and for strangers are seeking—
My home which was once their abode,
Seems loathsome to them, while with slander they're speak-
ing,
To publish my weakness abroad.

My sins, I confess, have rolled up like a mountain,
And separate widely from thee;
And temptations flow like an exhaustless fountain,
Oh! where can I go but to thee?

My Lord, show thy face, for my soul now is panting
For thee, like the hart for the brook.
My heart, once so strong in the faith, now is fainting;
I plead for one reconciled look.

Be gracious, my Lord, take me into thy favor,
Restore now thine image in me.
Let thy love flow through me, and return to my Saviour,
That others may glorify thee.
Dassel, Minn.

GOD'S TEN COMMANDMENTS AND "CHRIST'S NEW LAW."

BY L. J. CALDWELL.

THOSE who refuse to keep God's hallowed rest-day, refuse obedience to God's holy law, in the midst of which that sacred memorial of creation is embosomed. This refusal they attempt to justify by quoting texts that plainly and fully apply to the abolished law of Moses, and applying them to the unchangeable law of God, claiming that its obligation ceased at the cross.

But if there is no law, there can be no sin; and if no sin, no gospel! To get over this difficulty, they patch up what they call "Christ's new law." But Christ was to be a prophet like unto Moses. Acts 3:22. Did Moses make laws of his own?—Neither did Christ, but spake as the Father taught him. John 8:28; 12:49. How could he change his Father's law? But the advocates and witnesses against God's holy law, like those against his holy Son (Mark 14:56), agree "not together," since in regard to the number of its precepts, the place and time of its giving, its penalty, etc., etc., there is endless confusion and contradiction. For some reason this "new law" usually has ten commands, thus closely imitating God's law; and its fourth precept is an attempt to justify Sunday-keeping! The advocates of this so-called "Christ's new law," admit that nine of the ten commandments are always and forever binding, and their violation a sin. May not God think so of each, since he gave all, and required obedience to all alike?

The only trouble seems to be with the fourth, which is, that the seventh day begins just one day too soon! But how and why do they deny all, just to get rid of one? And do they get rid of that one?—No! They keep just as much time, and in just the same manner, as they would to observe the right time. They degrade God's rest day into the busiest of working days, make one of the "six working days" (Eze. 46:1) the "Christian Sabbath" by law; and, wrapping it in Christ's instructions for keeping the true Sabbath (Matt. 12:12; Mark 2:27), exclaim with hypocritical complacency, "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24. Their next and last step will be to quote Rom. 13:1, as authority for disobeying the direct command of God. Ex. 20:10; Acts 4:19. They quote Luke 16:16, but that says, "Until John," not "until the cross." See Matt. 11:13. They quote Acts 15:10, and then load our necks with what is practically the same yoke. Why do they not stop where the 28th and 29th verses do? See chap. 21:25.

They are delivered from God's law by Rom. 7:6, but still acknowledge bondage to nine of its ten precepts! We are only "delivered" from the difference between Saturday and Sunday! They quote Rom. 10:4 to prove that Christ is the end of only one tenth of the law, and that to disbelievers, as much as to believers! Rom. 14:5 allows them to be "fully persuaded" not to keep the

seventh day. They have another text for "fully" persuading everybody to keep Sunday. It is Rom. 13:2. They quote 2 Cor. 3:7, and proceed to do away—all the law!—No, just one of its commands, and let the other nine remain untouched! So in 2 Cor. 5:17 and Gal. 2:4; 3:24. Why do they keep as many of the school-master's rules, and as much time, as before? If Gal. 5:1 applies to God's law, why do they entangle us again with another "yoke of bondage" just as difficult to be borne as the former? Possibly because of the great social and financial advantage of breaking God's law in order to obey Constantine, the pope, and the "powers that be."

If Eph. 2:15 "breaks down" God's law, why do they rebuild nine tenths of it? Will not this new law be a "middle wall of partition" still? Do they ever read Gal. 2:18? If Col. 2:14 proves God's law against us, contrary to us, and taken out of the way, what right has anybody to put nine tenths of it in the way again?

If Col. 2:16 will not let any man judge us in respect to breaking God's Sabbath, who has power enough to keep such an argument from also demolishing the Sunday?

That all these texts apply perfectly to the law of Moses (Acts 15:5; 21:26), and not to the law of God (Rom. 8:7), all commentators and critics have agreed.

Says Luther:—

"I wonder exceedingly how it came to be imputed to me that I rejected the law of ten commandments." "He who pulls down the law pulls down the whole framework of society."—*Spiritual Antichrist*, p. 71; *Life of Luther*, p. 217.

Calvin says:—

"The law has suffered no diminution of its authority, but ought always to receive from us the same obedience."

Wesley comments thus:—

"Every part of it remains in force upon all men in all ages. Neither time, place, or circumstances make it liable to change."—*Notes on Matt. 5:17*.

Says Barnes:—

"These [moral laws] cannot be abolished. Of this kind are the ten commandments."—*Notes on Matt. 5:18*.

Alex. Campbell says:—

"It is clearly proved that the pastors of the [Catholic] Church have struck out one of God's ten words, which not only in the Old Testament, but in all Revelation, are most emphatically regarded as the synopsis of all religion and morality."—*Debate with Abp. Purcell*, p. 214.

"The moral law is unrevoked."—*Christian System*, p. 45.

Who is most orthodox? who most scriptural?

AN ANIMATED DISCUSSION ON THE SUNDAY QUESTION.

BY E. HILLIARD.

A FEW evenings since, in the city of Minneapolis, Minn., the spacious building of Harmonia Hall was filled with people who had gathered to listen to a discussion respecting base-ball playing on Sunday. The meeting grew out of the following facts:—

A citizen of the city purchased the ball grounds, and carried on the game on Sundays, charging a gate fee. A large concourse of people gathered upon the grounds to see the game, which so disturbed the public as to lead to the enforcement of the Sunday law. This so aroused the Sunday recreationists that the above meeting was called, and both ball-players and clergy engaged in the discussion. The ball-players had the floor first. The first speaker thought that innocent Sunday recreation was absolutely demanded by the working classes. He argued that the enforcement of the Sunday law was discriminating, and that a fair enforcement would stop the mills and railroad cars, the street-cars, etc.; and close many stores and other places. Others followed in about the same strain. One of the speakers said that Sunday was not the Sabbath, or the seventh day, but simply a day set apart by the State, and there was no religious necessity for observing it. The St. Paul daily *Globe*, of June 29, gives the following, respecting the arguments made by the clergy in defense of the Sunday law:—

Then came the event of the evening. It was an address delivered by Rev. Waldo Mesaros, the new Greek minister of the First Free Baptist church. It was a perfect whirlwind of eloquence, and took the audience by storm; not that it dealt particularly with the subject, but it was a thrilling, manly appeal, delivered with a fervid eloquence that was irresistible. Though it did not shake the opinion of the audience, it appealed to their admiration, and the hall rang with applause. The best point he made was that a half-holiday should be granted on Saturdays, and then all could attend base-ball.

Prof. M. A. Morey, the Spiritualist, spoke very warmly in defense of the Sunday law. He argued that the playing of base-ball was wrong and sinful in itself, because it had gambling connected with it. The ball players drew up several resolutions in defense of their amusement, which were adopted with great enthusiasm by a practically unanimous vote. The meeting was called by the Sunday-amusement party, and of course they were in the majority. Whether they will carry out these resolutions, which are contrary to the law, or not, remains to be seen.

Less than a week from the date of the above meeting, Sam Small spoke to an audience in Market Hall, in St. Paul, on the subject of prohibition. He mentioned several planks of that platform, among which was one in favor of a Sunday law; and then said, "This is the only platform upon which all can stand, irrespective of color, race, or creed." He was followed by the Catholic priest, Mahoney, of the city. When he rose to speak, he was cheered, and received with much more enthusiasm than was Mr. Small.

Here we have Spiritualists, Protestants, and Catholics mingling together in defense of one common object; viz., the Sunday. The Spiritualists see an opportunity in this Sunday institution, to dress in church garments, and thus transform themselves into ministers of righteousness; while the keen penetrating eyes of the man-of-sin discover in it a political vehicle in which to ride back to his throne of spiritual power. When we see Protestants, Catholics, and Spiritualists zealously defending, from the same platform, that which they, in common, hold so sacred, can we not plainly see in it the first steps toward the threefold union spoken of in the "Spirit of Prophecy, Vol. IV," p. 405?

It seems that the growing tendency upon the part of Sunday recreationists to make the day a gala one, is fast pushing this question to an issue. The dividing line is being drawn, and the turbulent element that has been so long pulsating beneath the surface, is beginning to appear. We pity Seventh-day Adventists, who for years have been looking for just such an issue, if they cannot see in these things the dark clouds scudding the sky, and hear the distant rumbling of the thunder that is so ominous of the coming storm. There are times when all seems quiet; but to him who has implicit faith in the word of God, the issue is certain; and these periods of stillness, that are only occasionally disturbed by a rustling breeze, are an indication of the pent-up power in the gathering elements.

Dear brethren and sisters, are we preparing for the trial of our faith? While the infidel and the Christian elements are forming into line of battle, are we cultivating patience to such a degree that we shall be able to meet calmly the wrath of man? Shall we be able to exercise this Christian grace under the aggravating circumstances which we must meet, so that it can be truthfully said of us, "Here is the patience of the saints?" Let us lift up our heads and rejoice; for a few rays of the beacon light from the city of glory are shining athwart the plains, over which we are traveling toward the celestial city. Who will faithfully pursue his journey with unwavering tread, until the gates roll back on their glittering hinges, for the weary pilgrims to enter? May the Lord help us all to work, watch, and pray until the contest is ended.

St. Paul, Minn.

A UNITARIAN ON THE SUNDAY.

[I copy for the REVIEW the following from Dr. John Snider (Unitarian), of St. Louis, Mo. It appeared in the St. Louis Globe Democrat of April 3, 1887.—J. G. Wood.]

"But I speak as I believe; and all I can ask is that I shall not be misstated, misunderstood, or misrepresented. . . . Every instructed man knows that the Christian Sunday and the Jewish Sabbath are not identical, and that the sanction of the one cannot be transferred to the other. If there is any thing plain in the Bible, it is that not any one day, but one particular day, is sanctified by the older law, and testified to by miracles. That day is the seventh, and not the first, day of the week.

"Every instructed man knows that there is no New Testament authority for the changing of the day of rest from the seventh to the first day of the

week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be used; and when Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which the Sunday can logically rest."

MAN'S GREAT STUDY.

BY E. P. ROGERS.

THE great study of man, is "man." To the truthfulness of this proposition, the human mind readily yields assent. Every untrammelled mind is capable of turning with alacrity and zest, to the study of questions involving man's nature and destiny. It is universally conceded, that the God who created us, must know our nature, and all the capabilities and possibilities of our being. Our unaided reason, at its best, compels us to stop with mere guesses as to what lies beyond this life. Then how far beyond price, is the revelation our Creator has given us, of our real nature, with all its glorious possibilities! When seen in its true light, this revelation at once assumes its position as one of God's greatest gifts to man. In its light, man's study of himself should be conducted. No darkness can be where this divine light shines. By it we are thoroughly furnished. In its light, God says to every man, "Know thyself." This command applies with equal force to the men of every age. Giving heed to fables, commandments of men, or human traditions, is positively forbidden.

It is the purpose, in this brief article, to notice only a few great facts, meeting us in the outset of this study. We are permitted to draw from the fountain head of God's unadulterated truth. Getting at the original meaning of original words, is a sort of final appeal, in the settlement of many very important Biblical questions. Reference to Hebrew and Greek lexicons thus becomes necessary. The dictionary, or lexicon, of each language originated with the language itself. A word cannot be used as a vehicle for the expression of a thought, till its meaning is defined and fixed. The first creation or coining of a word announces the birth of its distinctive idea, so that a language cannot exist till its lexicon also exists. The Hebrew lexicon must antedate the writing of any Hebrew history, precepts, or laws; so a Greek lexicon must antedate similar Greek writings. In those languages the Scriptures were first written. Before the Old Testament was written, the Hebrew lexicon must have existed; and before the New Testament was written, the Greek lexicon must have existed. These are "dead languages;" that is, they are not formative, or progressive, but fixed and unchangeable; so their lexicons are not subject to addition, diminution, or change in the meaning of any word.

In the lexicons of these two languages, we have the key to the whole Bible. It should be observed that the successive editions of these lexicons differ only in this: that the later editions contain illustrations of the various established usages of many words, and the meaning "it is thought" some words, by certain constructions, "may have attached to them." It is right here that the bias of editors and publishers has found entrance. What they "suppose" a word "might mean," or a construction "which perhaps might be allowed," is little short of an innovation, and is entitled to small credence. Modern definitions often antagonize established original meanings.

With these facts before us, let us turn our attention briefly to the Bible answer to the inquiry at the beginning of this article: What is man, his nature, his destiny? On the first page of inspiration, the God who created him makes answer in the plainest way possible, by telling us of what he is made, "The Lord formed man of the dust of the ground." This statement is not ambiguous, but direct, positive. Of the *dust* of the ground. Is this all?—Yes. What! was there no "spiritual essence," no "vital spark necessary?"—Just "dust of the ground;" nothing more. When so formed, he was "in the image of God," yet he was a man. He will never be an angel. As we read on (in Gen. 2:7, etc.), we find that God puts this man into three conditions: 1. He makes of him a "living" man, or "soul;" 2. He causes him to become a dead soul; 3. He returns him to the dust of the ground, from which he was taken. We

notice that Adam became a "living" man by the breath of lives [plural] being breathed into his nostrils. So he lives by breathing the same kind of air or breath as other organisms which live by breathing. Accordingly, when this breath is withdrawn, either by disease, violence, or accident, they all become dead souls (see Num. 19:11, margin). "As the one dieth, so dieth the other," "so that a man hath no pre-eminence [in respect to physical life] above the beast;" they all have one breath. "They all are of the dust, and all turn to dust again." Eccl. 3:19, 20. We search the Bible through carefully, and find the foregoing everywhere re-affirmed. There is no "spiritual essence," either material or immaterial. No "immortal soul," or "deathless spirit," no "living," or "intelligent entity," capable of existing separate and apart from the body, is anywhere referred to as constituting a part of man.

By a careful study of the definitions of the original words, translated "soul" and "spirit," much light is often thrown upon those scriptures referring to man's nature and destiny. The following numbers and original definitions, are gathered from "Man's Nature and Destiny," pp. 58-62. And let it be here remarked that no Bible student's library is complete without this work.

The Hebrew word rendered "soul" is *nephesh*; this is used in the Old Testament 745 times, and is translated by the term "soul" 473 times; "life" and "lives" 118 times. Its *first*, leading, primal definition, given in the Hebrew lexicon, is *breath*. It also means the animal or person "in which is the *breath*." *Psuche*, the Greek word for "soul," is used in the New Testament 105 times, translated "soul" 58 times, and "life" 40 times. The *first*, chief, primal definition, as given in the Greek lexicon is *breath*, and by the figure of metonymy, it signifies, "the being in which is the *breath*," the same as *nephesh*, the corresponding Hebrew word, is defined. Yet not in one single instance is it, in our authorized version, translated by "breath." The Hebrew word rendered "spirit" is *ruahh*. Its *first* and primal definition is *breath*. It is used 442 times in the Bible, and is translated "spirit" 232 times, "wind" 97 times, and "breath" only 28 times. The Greek word rendered "spirit" is *pneuma*, used in the Scriptures 385 times, translated "spirit" 288 times, "ghost" 92 times, and "breath" only once; yet the *first* leading definitions of *pneuma*, as found in the Greek lexicon, are "breathing; breath; breath of air, and air in motion." It is important to notice that both "soul" and "spirit" are, in each lexicon, quite remote and distant definitions of the original words, and that the *first* and leading definitions of each, are "breath; breathing; air, and wind;" yet these are not used in our version, in the majority of instances, but in a great minority. Harmony will be made apparent, and obscurity often removed, if the reader will remember that *breath*, as a noun, is, in every instance, the *first* and primal definition of the original Hebrew and Greek words, where, in our authorized version, we have "soul" and "spirit."

The more the subject is studied, the more is the great fact made apparent, that the Bible recognizes but the two elements, dust and air, or breath, as the only, and all-sufficient elements used in the formation of both living animals and men. As God unites these two elements in animals and men, both life and mind are evolved. When this breath is removed,—this union destroyed,—thoughts perish. The dead know not anything. When this great truth is duly impressed upon the mind, then do we, with great earnestness, inquire, Is there any immortality for man? We are met by the Bible assurance that "man is mortal." God "only hath immortality." Man hath it not; but it is promised as a gift of God, to be obtained "by a patient continuance in well-doing." How all-sufficient, full, and beautiful is God's great plan of salvation! Fallen, mortal man may obtain redemption from the penalty of God's violated law, and be made an heir with Christ to eternal life, by forsaking sin and turning to God with unfeigned repentance and true obedience.

Woodland, Cal.

—Riches are inclined to take wings and fly away—especially when acquired unrighteously. There is a riches that will remain forever—the riches of a pure, unsullied life, free from the contaminations of sin and corruption,—the riches of faith in a future bliss beyond this life.

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

GIPPSLAND, VICTORIA.

In the extreme southeastern portion of Australia, between Wilson's Promontory and Cape Howe, lies, in crescent form, the most fertile and beautiful district of the entire continent. It is hemmed in by the sea on the east, and by the Australian Alps on the west, and covers an area of about 10,000,000 acres. This territory was named Gippsland, after Governor Gipps, one of the early governors of Victoria, by Count Strzelecki (pronounced *Strelecki*), the explorer of the district.

The climate of Gippsland, unlike that of most of Australia, is cool and refreshing. From the east it receives the breeze from the ocean, which greatly affects that part nearest the coast, while the almost perpetual snows upon the summits of the dividing range on the west, keep the temperature of that part of the country delightfully pleasant. Unfailing streams of clear water, fed from the snow-clad hills, and the numerous beautiful lakes which dot the lowlands, attract thither each season multitudes of tourists from Melbourne and Sydney, who divide their time between hunting, fishing, sailing on the lakes, and playing at popular games. The influence of the sea on the one hand and the mountains on the other, not only protect that district from the hot blasts that wither the verdure of the interior, but also provide it with seasonable rains, which are denied to most other parts of this continent. Here nature revels in her brightest colors throughout the greater part of the year; and flowers in endless variety and of great beauty, are seen in all directions.

The accompanying sketch presents a scene near the Tarwin River, in the extreme south of the country. The little strip of light nestling between the trees shows the river, a small stream discharging its waters into Anderson Inlet, an indentation of the coast about forty miles west of Wilson's Promontory. The traveler seated on the log has alighted to rest, and allows his horse to improve the moment in securing what he can of the rich, juicy grass growing so plentifully about his feet. Near him are tree-ferns, the gigantic leaves of which droop into natural bell-shaped tents. Some of these plants attain the height of twenty-five feet or more, and a diameter of nearly two feet, and have foliage more comely than any other species of Australian flora. But the most common, and in some respects the most remarkable, tree in that country is the gum, or eucalyptus, of which there are many varieties. Some of these reach an enormous size, rivaling the famous "big trees" of California. The red and white gums are sometimes used for building purposes, but more commonly as fuel. The species known as the stringy bark (which derives its name from the old bark's annually peeling off, and hanging in disordered shreds about the tree) furnishes the most useful timber, on account of its splitting more easily than the others.

Walking in a gum forest in the early morning, while the dew is yet on the leaves, one smells a peculiar, yet not unpleasant, odor, bearing the faintest resemblance to that of camphor. The trees of an Australian forest have fewer branches, and spread out far less than those of an American wood; neither do they stand so close together. In the interior of Australia, one frequently finds not more than ten or twelve trees to the acre, but in Gippsland they are more numerous. Both the

eucalyptus and acacia trees present their leaves in a vertical instead of a horizontal position, so that both sides are equally exposed to the light of the sun. By this means they also afford less density of shade than do forest trees at home.

It will readily be seen that a forest of this nature would have no deep, dark glades—no walks of profound gloom. But while they are comparatively light and airy, yet there prevails a kind of pensiveness, due to the dull, heavy color of the leaves. These are never bright and glossy, and are in great contrast to the fresh green of an early spring forest in other parts of the world. And while it may be said of an Australian forest that it is evergreen, or rather ever brown, some species of the gum, notably the stringy bark, annually



A SCENE IN THE GIPPSLAND COUNTRY.

strip their bark, instead of the leaves, revealing a new, smooth formation, which, in its turn, grows scraggy, and gradually peels off in unsightly strings, as shown in the illustration.

As compared with Northern countries, Australia is a land of contrasts and novelties. It is the only country in which the writer ever saw a black swan, or a creature combining the quadruped and bird. The last mentioned is an animal called the platypus, of the shape and size of an otter, but having the web feet and bill of a duck. It also lays eggs like a bird. It is covered with a pretty fur, shading from black to silver-gray, and lives in burrows near the water, like the otter. Then there is the kangaroo, which stands erect, and travels by a succession of hops, being propelled by the spring of its huge tail pressed upon the ground. This creature, when pursued, travels at a rapid rate, and at such times, if attended by its young, protects the little creature by receiving and carrying it in a pouch nature has provided in the side of the female. From this place the young traveler looks quietly out at passing objects, as he is carried swiftly along.

Gippsland, especially, boasts of a bear-shaped creature, about the size of a poodle dog, with shaggy, dirty-looking fur. It procures its sustenance by climbing trees, and feeding on the leaves. It becomes so fat that it moves with great diffi-

culty, and is easily captured. No one cares for the flesh, it being strong and unpalatable, though when the natives were there in force, they made much of it as an article of diet.

Nearly all the aborigines now left in Victoria, are cared for by the government, at what are termed "stations," and on nearly the same principle as the United States cares for the Indians. These stations (one of which is in this territory) are certain lands set apart for the purpose, to which all the natives are gathered, and there fed and clothed from the appropriations of the government. They are also provided with secular and religious instruction, although it cannot be said that this does a great deal to lift them above their natural tendencies, which are not of a very high order.

This section of the country has not been settled so long as some other parts, but it has of late made rapid strides in the way of building and farm improvement. Agriculture is the chief employment, though considerable attention has been given to fruit-raising. Many in the vicinity of the lakes engage largely in fishing. There is very little territory in this part fit for farming, that has not already found an occupant. There have been times when the government proclaimed certain portions of land open for occupation, under certain conditions, similar to those enjoined by the "homestead" laws of America. Those who took land under such proclamations are termed "selectors," and have known many of the rigors of pioneer life.

In most cases, selectors live isolated; and the only way to bring the truth before them, would be to visit each home, and converse with its inmates. But the living preacher cannot well do this, as it would require more time than he or these families have at command, to devote to such work. There seems to be really but one way in which the majority of these people can be reached by the truth, and that is by their being induced to purchase reading matter at the hands of the self-sacrificing canvasser. But while this work would call for genuine sacrifice, such as is not known in the ordinary modes of canvassing, it would also afford a satisfaction that is not experienced in city work.

In the city one meets rebuffs at nearly every step, from those who are whirling along in the tide of commercial life; while in the country, under a rough exterior, one more commonly meets with sym-

pathetic hearts, which will be touched by the truth, when presented in the proper way. In these secluded regions, where there are no places of amusement to engage the spare time of the settlers, and the advantage of public worship is denied them, the people have more time to read than those living at busy centers of population. Anything of a religious nature that is attractive, they will readily buy. Then, too, in those by-places, where new-comers are rare, one meets hospitable greetings that are not found elsewhere. The canvasser, while toiling harder and for less money, in such places, may reap a far larger harvest for his labor in the end, than as though he had confined his work to those who dress better, and appear more refined. God has precious souls in many of these secluded places; and he who takes upon him the task of bringing to their notice the printed page, laden with precious truth, does a good and a worthy work. Much of the work in Australia will, of necessity, be of this character, owing to the generally scattered condition of those outside of the towns. The truth must needs have started there in the cities, for the purpose of forming general centers from which it could radiate in every direction. It has gained a strong footing in some of the prominent places of that country, and we look for it to move forward now with more haste than ever before.

J. O. CORLISS.

MAINE TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	245
" reports returned.....	133
" missionary visits.....	129
" letters written.....	111
" Signs taken in clubs.....	45
" American Sentinel taken in clubs.....	115
" pp. of tracts and pamphlets distributed.....	15,874
" periodicals distributed.....	4,879
Cash received on donations and sales, \$93.76; on periodicals, \$79.39; on Academy fund, \$100.40.	
The societies at Portland, Blaine, and Monticello failed to report.	
MINNIE RUSSELL, Sec.	

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	72
" reports returned.....	46
" members added.....	10
" dismissed.....	4
" letters written.....	79
" received.....	11
" missionary visits.....	146
" Bible readings held.....	36
" persons attending readings.....	132
" subscriptions obtained for periodicals.....	24
" periodicals distributed.....	671
" pp. tracts, etc., distributed.....	43,582
Cash received on book sales and periodicals, \$698.50; on first-day offerings, \$5.37.	
J. H. DORTCH, Sec.	

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	945
" reports returned.....	465
" members added.....	23
" dismissed.....	10
" letters written.....	766
" received.....	224
" missionary visits.....	2,135
" Bible readings held.....	462
" persons attending readings.....	1,604
" new subscriptions obtained.....	506
" periodicals distributed.....	10,532
" pp. of reading matter distributed.....	213,234
Cash received on T. and M. fund, \$642.23; on periodicals, \$325.37; on other home funds, \$281.50; on funds for foreign work, \$261.54.	
F. W. FIELD, Sec.	

PENNSYLVANIA TRACT SOCIETY PROCEEDINGS.

The tenth annual session of the Pennsylvania Tract and Missionary Society was held in connection with the camp-meeting at Williamsport, Pa., June 6-12, 1888.

FIRST MEETING, AT 10:15 A. M., JUNE 7.—President, J. W. Raymond, in the chair. Minutes of last annual session were read and approved. The Chair being empowered to appoint the usual committees, announced them as follows: On Nominations, Wm. Jones, J. Loughhead, G. F. Evans; on Resolutions, L. C. Chadwick, R. A. Underwood, J. S. Shrock. Adjourned to call of Chair.

SECOND MEETING, AT 11 A. M., JUNE 11.—The Committee on Nominations submitted the following report: For President, J. W. Raymond, Wheeler, N. Y.; Vice-President, J. G. Saunders, Roulette, Pa.; Secretary and Treasurer, L. C. Chadwick, Williamsport, Pa.; Directors, Dist. No. 1, J. S. Shrock, Allentown, Pa.; No. 2, J. Loughhead, Alba, Pa.; No. 3, J. W. Raymond, Wheeler, N. Y.; No. 4, Wm. Simkin, Wellsville, N. Y.; No. 5, A. Greenman, Shingle House, Pa.; No. 6, I. N. Williams, Corydon, Pa.; No. 7, S. Thurston, Jamestown, N. Y.; No. 8, John Ayling, Bear Lake, Pa.; No. 9, G. W. Peabody, Pittsburg, Pa.; No. 10, G. W. Fyock, Salemville, Pa.

The names as presented by the committee were acted upon separately, and each duly elected to the office designated. The Committee on Resolutions submitted the following report:—

Whereas, The labor and duties of the directors, if faithfully performed, incur some expense on their part; therefore,—

Resolved, That it is the judgment of this Society that when such labor is performed in harmony with the plans and advice of the Conference Committee, their expenses and time be referred to the Auditing Committee.

Whereas, The erection of a building in this city to be used as an office and head-quarters for our Society and Conference, incurs an expense of several thousand dollars; therefore,—

Resolved, That it is the sense of this body that this amount should be raised by free-will offerings from the membership throughout the Conference; and,—

Whereas, There are many not present at this meeting who would esteem it a privilege to assist in this enterprise; therefore,—

Resolved, That we authorize the officers of the Society to present the need for means to erect this building, both by correspondence and in visiting among the churches, and thus assist in raising means for this important work; and further,—

Resolved, That a request be made for any who may have money that they can place in the hands of the Society without interest, till such a time as means are raised in other ways, to do so.

Whereas, There has arisen some misunderstanding in regard to the appropriation of the donations made on the fourth Sabbath, especially where a society has accumulated a credit with the district, or the district with the State; therefore,—

Resolved, That we request the State Secretary to send a suitable explanatory circular letter to each district secretary and librarian on this point; and further,—

Resolved, That we authorize the State Secretary to arrange with the district secretaries and librarians of such districts and societies as have a credit account, to cancel such credits for the benefit of the general fund of the State Society, and start all such accounts anew.

It was voted to consider these resolutions separately. The first resolution was unanimously adopted, with but little discussion. Resolutions two, three, and four called forth a statement as to the size, style, and quality of the building in process of erection, and a request from the officers of the Society that all who could, should visit the site of the building while in the city, and examine the plans, etc. A call for show of hands of those who had already visited the building, indicated a majority of the congregation, and a second vote expressed unanimous satisfaction with the plan of the work as far as performed. Some questions were asked and promptly answered about the plans for raising this means, and the three resolutions were unanimously adopted. Resolutions five and six brought out a spirited discussion, not so much from any opposition to them, as from a desire to fully understand their import, and the results, if they were adopted. After a thorough understanding of the situation, they were adopted without a dissenting voice, as being the best way of adjusting the difficulties arising in some of the older societies which have a credit account, and as they do not draw many tracts, they do not see the necessity of assisting in the general work of the Society by making further donations.

The annual report of labor and the Treasurer's report being called for, were read as follows:—

REPORT OF LABOR.

No. of members.....	572
" reports returned.....	1,636
" members added.....	14
" letters written.....	2,160
" received.....	786
" missionary visits.....	3,606
" Bible readings held.....	3,164
" persons attending readings.....	6,427
" subscriptions obtained.....	1,643
" pp. books, etc. distributed.....	1,896,462
" periodicals distributed.....	67,638

TREASURER'S REPORT.

Cash on hand June 1, 1887,	\$ 282 04
Received during the year,	17,751 11
Total,	\$18,033 15
Paid out during the year,	17,525 78

Cash on hand June 1, 1888,	\$ 507 37
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FINANCIAL STANDING.

Amount of stock, furniture, etc.,	\$ 4,945 13
Due from various sources,	4,960 17
Cash on hand,	507 37
Unpaid debts of the Society,	\$10,413 67
Balance in favor of Society,	\$ 5,052 33

The building work of the Society has placed it in debt until means shall be raised, but the above balance in favor of the Society shows a gain of \$318.38. The future prospects of the Society are good, and the membership are of good courage.

On motion, the meeting adjourned *sine die*.

J. W. RAYMOND, Pres.

L. C. CHADWICK, Sec.

WORDS OF ENCOURAGEMENT.

A FEW weeks ago the REVIEW kindly printed "An Appeal to the Missionary Workers," which I think will be of service to the *Signs of the Times*, as the facts and figures set forth therein will open the eyes of many concerning their duty to aid in

largely increasing the circulation of the "pioneer missionary journal"—the *Signs*. Below we give extracts from letters written by State canvassing agents, State T. and M. secretaries, and others, in regard to both the *Signs* and the *American Sentinel*.

1. I shall bring the matter up at our State meeting next week, and see what our brethren will do about sustaining the circulation of the *Signs*, both by using them in missionary work, and securing subscriptions from their friends. I need not assure you that I am personally in favor of doing all that I can in this direction.

2. We are greatly interested in both the *Signs* and the *Sentinel*, and will do all we can to increase their circulation.

3. I think the *Signs* is one of the best papers in the land. I hope we shall do more to help out your subscription list this summer than we have been doing in the past. Some of our canvassers are taking quite a number of subscriptions for the *Sentinel*, in connection with the "Marvel of Nations."

4. We have some good directors now in this State, who will do all they can in getting clubs of the *Signs*. I think the *Signs* should be more generally used for missionary work.

5. In reply to your letter to our State society in regard to the *American Sentinel*, I will say that we will agree, for the months of June, July, and August, to furnish you 300 subscriptions for the *American Sentinel*, and will do more if we can.

6. I cannot do much for the circulation of our periodicals, except to recommend my agents to make an effort in that direction, which I shall certainly do. I consider it important that all Sabbath-keepers have a copy of the *Sentinel*; and the price being so low, it seems that none need be without it. And I do not forget that the *Signs of the Times* is "the pioneer paper," and I will do what I can the coming year to increase its circulation.

7. We agree with you that there has been a sad neglect in increasing the circulation of the *Signs* all over the country, but just how to remedy this, and still keep our agents on other things (for we have so few agents), is a question that is not so easy to solve. If we had plenty of good agents or plenty of material out of which to make them, we could do something. We will try, however, to see what can be done with the *Signs*, and how many new agents we can get to try this excellent paper.

8. We are making an extra effort on the *Signs* just at present, and hope to accomplish more than in the past. We shall also do all we can to increase the circulation of the *Sentinel*, and will try to reach 100 per month.

9. I would be glad to take 3,000 *Signs* in this Conference, and we can do it, if our people will take hold of it as they ought. I intend to do all I can to push the work in our society, and to get our people to take hold of it with greater enthusiasm.

10. Your letter at hand. In reply, I will say that we expect to work up a list for the *American Sentinel* in clubs throughout the State, to reach the 1,000 or more. I believe our work with them last year accomplished good. I received many cheering answers to cards sent out, expressing approval of the paper, also the mission on which it was sent, etc.

11. Your letter received. I also read your article in the REVIEW. In reply I will say that we will do all that we can to increase the circulation of both the *Signs* and the *Sentinel*. I have much interest in both these papers, and hope to see their circulation greatly increased. I think that the *Sentinel* is doing a great deal of good, and we will do what we can to circulate it. As soon as our legislature meets, we shall endeavor to get the *Sentinel* into their hands. We must do more than we have. We have a man with us now who has been a member of the legislature of this State, and who will, I hope, be able to do much to help us to get the paper before the members. I feel sad to think that we are doing so little, and that we have so few agents at work. It seems that we have very few in this State who are capable of engaging in this branch of the cause, but I still live in hope that something may be done to increase the work.

12. We realize that we shall soon need the *Sentinel's* influence in this State, and will do what we can in getting clubs; but our people seem to be sadly asleep to the importance of this work.

13. We hope soon to have more clubs of the *Signs* and the *Sentinel* coming to this State. I know we do not begin to have the number of papers taken in clubs that we ought. Our people do not have as much of the missionary spirit as I wish they had. I am anxious to see this work go forward, and will do all in my power to encourage the circulation of these papers.

14. We expect to make a strong pull on the *Signs* this year, and to give it a wider circulation in this State than ever before. We feel that it must come into more general use among us; for where people read it, they increase much in spirituality. It is such a good, solid, pioneer paper; it will always have my support.

15. It seems almost impossible to get our brethren here interested in the missionary work, or to have them realize the importance of circulating the *Sentinel*. This state of things, however, is not without cause; the successive drouths the past few years and the heavy rains this spring, have been a great hindrance financially. But I think the principal cause is the want of spiritual encouragement among the churches. We have had very little ministerial help.

16. We have several in the field working for the *Sentinel*. We accept your terms, and will try to reach 100 per month. I am anxious that the *Sentinel* be circulated widely, and I will try to have our canvassers obtain subscriptions for it in connection with the "Marvel of Nations." I hope that

the canvassing work in this State will soon be pushed as it ought to be.

The Illinois State T. and M. secretary writes:—

Renew our State club for the *Signs* and the *Sentinel* for another year.

The New England secretary writes:—

Please send 1,000 copies of the *Signs* for six months, to N. E. Tract Depository.

Eld. J. W. Raymond says:—

I am indeed deeply interested in the subject matter of the *American Sentinel*, relating, as it does, to one of the live issues of the third angel's message. And I have special reason for an interest in the mission and work of the *Sentinel*, having as we do, the very "hub" of the National Reform work here in the State of Pennsylvania.

A wide-awake secretary of one of the far Western States writes concerning the *Pacific Health Journal* and the *American Sentinel* as follows:—

I think I have some realization of the importance of the subjects of which these publications are the advocates. On the subject of health reform, I have been quite fully awake, ever since I received the truths of the third angel's message. On the importance of a thorough knowledge of the National Reform movement, and the true animus of its leading advocates, I am becoming more and more impressed, as I learn more of its workings. I want to do all I can to help get this before others. I realize how little our own people know of these subjects, and how apathetic they are. I shall, as fast as I possibly can, send to each, a personal letter, urging them to subscribe for, and read both of these periodicals. No one can reasonably find fault with the very liberal terms you offer to agents for these papers, and I believe our State will show that she has some interest in these subjects, by sending you a few names, at least, for these publications. Hoping you may get many readers from all over the broad field, I remain, as ever, your brother in the work.

The State of Kansas has secured more yearly subscriptions for the *American Sentinel* than all the other States east of the Rocky Mountains combined; yet I have just received the following letter from L. Dyo Chambers, the efficient secretary of the Kansas T. and M. Society:—

We have no hesitancy in promising 100 orders for the *Sentinel* per month, on the average, for the next twelve months. I am confident that our orders will far exceed 1,200 in the year. In fact, if crops are as good as present indications promise, we shall be disappointed if we do not more than double the number you ask.

Brethren and sisters, such words as the above are very encouraging to the editors and publishers. And they also show that if Kansas can do so well, in territory which has already been considerably canvassed, there are large possibilities before our people in other States which have, as yet, hardly been worked at all, for either the *Signs* or the *Sentinel*. Let us then be up and doing, trusting in the Lord for victory.

B. R. NORBYKE, *Manager Periodical Dep't.*
Oakland, Cal.

Special Attention.

PROTESTANTISM IN BOSTON.

In the midst of so many evidences of the growing power of Romanism in our country, and the general indifference of Protestants to the catastrophe thus threatened, it is refreshing to notice such a manifestation of the genuine spirit of Protestantism, as took place in Boston on the evening of July 11. The occasion, as many of our readers probably know, was the recommended removal, at the demand of the Jesuits, of Mr. Travis, a teacher in the high school, and the expunging of Swinton's *Outlines of Universal History* from the list of text books, for explaining to a pupil of the school the meaning of the word "indulgence."

The indignation of the citizens at this high-handed proceeding took the form of a mass meeting in Faneuil Hall and a large overflow meeting in Tremont Temple, which were addressed by prominent speakers. Appropriate resolutions were adopted, and a committee of fifty was appointed to agitate the question, and demand a reconsideration by the school board. The resolutions were as follows:—

Whereas, The citizens of Boston feeling that the time has come for a public expression of disapproval of certain sentiments uttered by Roman Catholic teachers of eminence among us, and certain acts of the school committee of this city done in servile obedience to the requirements of the pope and priesthood: therefore,—

Resolved, While we heartily welcome the civil citizenship with ourselves of people of foreign birth, that we do not expect this welcome to be turned to our disadvantage; and that we regard disloyalty to our Government and all attacks upon our educational, political, and religious institutions by naturalized citizens and their descendants as evi-

dence of the basest kind of ingratitude for benefits that generously have been conferred on the downtrodden of all countries.

Resolved, That while we will faithfully defend the rights of every person and of every sect among us, as guaranteed under the Constitution, we nevertheless most emphatically declare we will not tolerate any attempts, clerical or lay, popish or otherwise, that seek directly or indirectly to enthrone disloyalty in the hearts of our citizens, or that seek to subvert the institutions established by our fathers and bequeathed by them to us, their children; and that since a free people needs to be well educated, and since the youth of our land need to be taught loyalty to our Republican institutions, therefore,—

Resolved, That we detest more than we have words to express, the vicious claims of the Jesuits, that the State should have no voice whatever in the education of its future citizens.

Resolved, That the generosity which has led us to make concessions demanded by Jesuits has been short-sighted, and has paved the way for other and more extravagant demands by those who will be satisfied by nothing except absolute authority and control.

Resolved, That we will make no more concessions to these enemies of the Republic.

Resolved, That the demands which led to the attempted removal of Mr. Travis, a popular and eminently successful teacher, and the displacement of Swinton's valuable history, with the reasons assigned for these changes, are a piece of unjustifiable insolence, and that the book and the teacher should be restored to their places until other and better reasons are given for their removal.

Resolved, That during the continuance of this conflict between loyalty and disloyalty, we heartily invite the co-operation of all Roman Catholics who appreciate the blessings of American citizenship.

Resolved, That we will refuse to vote for any person for any public office who is subservient to any foreign power or potentate, as such makes him less regardful for public trusts than for the requirements of those who have no love for our political, educational, or religious institutions, and who would gladly see them wrecked.

Resolved, That the patriotism and courage of the Hon. A. S. Hewitt, Mayor of New York City, in opposing the aggressions and greed of those who have heretofore controlled the city, and who for sectarian purposes have taken millions of dollars from its treasury, are in the largest degree commendable, and may well be imitated by officials in the city of Boston.

What the outcome of the matter will be remains to be seen. We can only hope that some other portions of our country may ere long catch some of the same spirit. There are plenty of other cities in the republic where a little resistance to the encroachments of Romanism would be equally appropriate.

L. A. S.

THE SUNDAY MOVEMENT IN CHICAGO.

ON Sunday the 8th, there was formed in the city of Chicago an organization known as the Sunday Observance Association of the North Side, the object of which is sufficiently indicated in its title. The immediate cause appears to have been the lax manner in which the law for the cessation of business on Sunday is at present enforced in the city, particularly in the case of the saloons, of which it was noted that ninety-nine out of every hundred keep open doors, in plain violation of the law, and entirely unmolested by the city authorities. A constitution was drawn up and adopted, the main provisions of which are as follows:—

We the undersigned, residents of North Chicago and Lake View, do hereby associate ourselves together for the purpose of procuring an enforcement of all laws relating to the first day of the week, commonly called Sunday, and do hereby adopt the following constitution:—

Article 1.—The name of this organization shall be The North Side Sunday Observance Association.

Article 2.—All citizens, without regard to religious beliefs or political opinions, favoring the enforcement of the laws and ordinances concerning the observance of Sunday, and desiring to secure to the laborer a weekly day of rest, may become members by signing this constitution.

Article 3.—It shall be the duty of the members:—
1. To respect and keep both as to the letter and spirit, all Sunday laws so-called.

2. To report to the executive committee the names of all persons who to their knowledge violate any of said laws, and to give evidence thereto in any proceedings which may be instituted against them.

3. To attend the primaries of the party to which they belong, seeking to secure the nomination of candidates who are in favor of a proper observance of Sunday.

The success of this association in securing the "enforcement of all laws relating to the first day of the week" will result in not only the closing of the saloons on that day, but of all stores and places of business, together with the prohibition of all kinds of games, and the cessation of street-car travel. Whether any exception should be made in the cases of those who observe the seventh day, is a matter which the association probably did not consider, but which can hardly fail to come before them at subsequent meetings; so that, from the known position of the National Reformists on this

point, it is evident that one of the objects of their existence will ere long be the repeal of that portion of the Sunday law which protects the interests of observers of the seventh day. After perfecting arrangements for carrying the North Side wards for Sunday observance at the coming election, and addressing a letter to Mayor Roche and City Attorney Washburne, asking their co-operation, the organization adjourned to meet again the following Sunday.

L. A. S.

THE REVIVAL OF THE SLAVE TRADE.

A GUST of wind the other day upset an Arab slave dhow, and a hundred hapless wretches who were sailing to slavery in Arabia were drowned in sight of the English cruiser which was on the way to rescue them. In the same week another slaver was captured after a hard fight, in which a number of the forty slaves on board received bullets intended for their captors. That the export slave trade on the East African coast is still active, is sufficiently attested by the fact that in two years nearly fifty of these slave dhows have been captured; yet the punishment inflicted upon the guilty slave stealers does not deter others from engaging in the perilous but profitable business.

Recent facts collected by the agents of the Anti-Slavery Society of England show that slaves were never cheaper in Arabia, nor more numerous, than at present. There has been a great revival of the slave trade in the Soudan, and the followers of the Mahdi have sent many hundreds of their captives to the coast to be dispatched across the Red Sea in the night, to markets in Arabia. Even the daughters of wealthy Khartoum merchants have been consigned to this terrible fate. The markets for which the dhows ship their loads of bondsmen, at many an unfrequented point along the coast of the Red Sea and the Indian Ocean, are mainly in Arabia and Turkey. The present Khedive of Egypt, who owns no slaves, and who pays wages to the bondsmen whom his father left behind him, is apparently powerless to prevent slave shipments from parts of his western coast, which, a few years ago, he ordered kept clear of slavers.

A recent writer in an English review, after picturing the fresh horrors of this revived traffic, sees no hope of again stifling the trade, without a rigid patrol of some thousands of miles of coast. This costly expedient could at best accomplish only temporary results. The evil must be attacked at the sources of the trade, and in the regions whose demand for slaves the Arab dealers are willing to gratify at any peril. Some day, when Christendom wakes up to the fact that the export African slave trade is again in full blast, much needed pressure may be brought to bear upon Turkey, to prevent the importation of slaves. The evil will never be stamped out until the demand is largely diminished, and until the natives learn, through contact with civilizing influences, to prefer legitimate commerce to the criminal traffic which the Arabs encourage. — *N. Y. Sun.*

Our Basket.

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

—Praise not thy work, but let thy work praise thee;
For deeds, not words, make each man's memory stable;

If what thou doest is good, its good all men will see.
Musk by its smell is known, not by its label.

—Here is a sentence from the pen of Dr. Albert Barnes, which is worthy of careful reading. It should be remembered that Dr. Barnes was a man of careful, judicial habits of mind, and that these words were written before there was any general agitation of this subject, when the terms "prohibition" and "high license" as party shibboleths were as yet uncoined. "A law which assumes that a thing is wrong, and yet tolerates it; which attempts to check and regulate it, without utterly prohibiting it; which aims to derive a revenue from it for the purpose of government; which makes that which is morally wrong legal, is one of those things in human affairs with which the throne of God can have no fellowship." These are not the words of a partisan fanatic. They are words of eternal truth.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 17, 1888.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL } CORRESPONDING EDITORS.

S. S. LESSON QUERIES.

S. D. ADVENTIST views have been so long before the world in one uniform line of teaching, that any variation from what have been considered established positions is sure to call forth numerous demands for an explanation.

Some variation in dates appears in the S. S. lesson of last week, and as a consequence, queries are pouring into this office, too numerous to be practically answered, otherwise than through the paper, asking why these changes are made. The date given to mark the division between Grecia and Rome, is B. C. 168, instead of B. C. 161, as heretofore taught; and the date to mark the division between Rome and the ten horns, is given as 476 A. D., instead of 483 A. D. The writer of the lessons of course conceived that there were good reasons for the changes—a necessity which, however, to us is not so apparent.

Take, for instance, the one first mentioned. The view presented by the prophet is the *succession* of kingdoms; and we would naturally look for each kingdom to continue till the succeeding kingdom appeared. With the first two kingdoms there can be no question; for the rise of Persia was simultaneous with the downfall of Babylon; and the rise of Grecia was simultaneous with the downfall of Persia. By one great event, as the overthrow of Belshazzar by Cyrus, B. C., 538, and the overthrow of Darius Codomannus by Alexander, B. C. 331, the entire dominion passed from one kingdom to another,—from Babylon to Persia, and from Persia to Grecia.

Not so, however, with respect to Grecia and Rome. The succession of Rome to Grecia was not instantaneous, but progressive. First, Macedon, one of the horns of the goat (Daniel 8), was conquered by Rome, B. C. 168; afterward Syria, another horn, was absorbed by Rome, B. C. 65; Judea was made a Roman province B. C. 63; and finally Egypt, the last horn of the Grecian goat, became a part of Rome, B. C. 30. Thus, as a matter of fact, the greater part of the old Grecian kingdom, continued for more than a hundred years after the conquest of Macedon by Rome. And while it is true that this event took place B. C. 168, and from a merely historical point of view, the contact of Rome with Grecia, would be marked by that year, we must remember that in the Scriptures these kingdoms are treated from a *prophetic* stand-point, and the prophecy would necessarily contemplate the Grecian kingdom as still existing (especially as only so small a fragment of it as Macedon had disappeared), till the next kingdom came into view. But Rome did not come into the field of vision till its connection with the people of God, by the famous league with the Jews, B. C. 161.

The conclusion is this: If we divorce the matter from the prophecy, and treat it in a purely historical sense, we could not say that the old Grecian kingdom had ended till its last independent province had been engulfed by Rome, which would not be 168, nor 161, but 30 B. C. But if we look at it from a prophetic stand-point, we cannot place the dividing line between Grecia and Rome at B. C. 168, because Rome had not then come into the prophecy. The year when it did come in, we may properly adopt as the date of the division between the two kingdoms; for from that point, Rome becomes the main theme of the prophecy. Therefore B. C. 161 is the only allowable date in the premises.

As to the other date, 476 A. D., there is more ground for difference of opinion. But these general propositions may be laid down in reference to it: 1. The ten kingdoms were to arise out of the Western Roman Empire; 2. After the ten kingdoms had arisen, there was no portion of the empire left; 3. While the empire might fall before the ten were developed, we cannot certainly look for the last of the ten kingdoms before the empire becomes extinct; but, 4. The date of the extinction of Western Rome is involved in some doubt. Gibbon says, "476 or 479. Extinction of the Western Empire."—*Rome*, Vol. iii, chap. 36. Chronological Table of Contents. There is a possi-

bility, therefore, that the date cannot be placed earlier than 479. But the empire was certainly extinct before 483. This latter date, adopted by Bishop Lloyd, and followed by Adventists, may hence be set down as a safe one, with respect to the extinction of the Western Empire, and the development of the last of the ten horns, and not many years, at most, from correct. It is safe to say that all was accomplished by that date.

THE JOANNA SOUTHCOTT FRAUD EXPLODED.

As our readers are well aware, a great effort has been made for some months past, in certain quarters, to smirch the cause of Sabbath reform at the present day, by associating it with the fanatical movement of Joanna Southcott, in the early part of the present century. It has been paraded before the public with great gusto, that she taught and practiced the observance of the seventh day as the Sabbath, and that her followers to the number of 100,000 were observers of the seventh day; that the remnant of this delusion had scarcely disappeared before the observance of the seventh day, was commenced by Adventists; that Sabbath-keeping is always associated with fanaticism; and that the present movement is destined to come to nought, as Miss Southcott's did.

The story that she kept the seventh day was attributed to the Schaff-Herzog Encyclopedia, which makes that statement. We could not find a confirmation of that assertion in any other authorities, and felt morally certain that there must be some mistake in the matter; as it would be impossible for so large a company to arise, distinguished by so peculiar a feature as the observance of the seventh day, and that fact not be noticed by at least the majority of the writers who have described that work. S. D. Adventists as yet number less than 50,000, but who would not know from any description given of this work, by either friend or foe, that they kept the seventh day as the Sabbath?

As the statements above referred to were, however, calculated to exert some influence against our work, it was thought best that one of our brethren in London look the matter up, and ascertain the facts in the case. He has done so, and we are happy to submit herewith his report. He says:—

In looking up the Southcott matter, I have consulted all of the encyclopedias, and not a word is said of her keeping, or teaching the observance of the seventh day, save in the one exception, the Herzog. It seems rather surprising that the London encyclopedias should omit so important a testimony, if there were any foundation for it, and yet this work published in Germany announces that of which the English writers were unaware. I have looked through seven volumes of doggerel verse, dictated by Joanna to her scribe, as well as her prose works, written during the last fifteen years of her life, and not a word could I find referring to the Sabbath question, or even teaching any special ritual or service. But she, and others of her writers, condemn the world for the attention to forms, and inattention to the spiritual teachings of the Bible. In stating the principles and doctrines of the sect, not one of the writers say a word about the Sabbath, which would be singular, if she had taught any such doctrine as the Herzog supposes. The daily papers and the magazines and reviews of her time, have considerable to say of the doings of Joanna and her followers, and while reference is often made to Sunday services, and to various peculiarities of the sect, not a word do they say of seventh-day observance.

Kirby, in his "Museum of Eccentric Characters," published shortly after the death of Joanna, says:—

"On Sunday, July 31, 1814, the Rev. Mr. Tozer asserted in the pulpit of Joanna's chapel the following sentence, . . . and on Sunday, Aug. 28, 1814 (the day on which the whole of Joanna's chapels closed), Mr. Tozer declared," etc. A pamphlet, written shortly before her death, called the "Remarkable Life of J. Southcott," says:—

"She has a chapel in Duke St., near the obelisk, where they have preaching every Sunday, and afterward the liturgy of the Church of England is also read . . . They minister in the chapel the sacrament of the Lord's supper the first Sunday in every month, and profess themselves members of the Church of England."—*R. Hann*.

Johnson Grant, M. A., in writing a history of sects which have separated from the Establishment, says of the Southcottians: "Professing themselves members of the Church of England, they read the liturgy, and administer the sacrament once a month." He wrote his history in 1814, just before her death. This must place it beyond all controversy that the idea that they kept the Sabbath is without foundation, only in rumor and imagination. But I might add two more notes. A daily paper shortly before her death told of a lady of rank who had ordered a font made for the child when it should be born, and says, "The same lady personally applied to a celebrated shoe-maker in Bond St., on Saturday last, and instructed him to make without delay a pair of white satin shoes." At another time it is stated also that the cradle, which was made in the city, was removed on Saturday to the suburbs. Mrs. Jones, who has lived here all her life, and who had a chance to learn of affairs here in London through her father, Mr. Black, pastor of the S. D. B. church of Millyard, London, told me the

other day that it was entirely untrue that the Southcott followers kept the Sabbath, or taught it.

It thus appears that the statement that Miss Southcott and her followers kept the seventh day, is wholly without foundation, and the Schaff-Herzog Encyclopedia is convicted of a gross blunder in the matter. She never taught or observed the seventh day, nor enjoined it upon her followers. On the other hand, she was a Sunday observer and worshiper. But the statement above referred to by some means erroneously creeps into print, and the enemies of the Sabbath catch it up, and bandy it about with great delight. With such husks they are stuffing themselves, and behind such a refuge of lies they are trying to hide. We respectfully hand back Joanna Southcott and all her followers to her Sunday-keeping friends. She belongs on their side of the house, not on ours.

FROM THE AUSTRALASIAN FIELD.

THE *Bible Echo*, for June, brings cheering intelligence concerning the progress of the truth in the South Pacific field.

As the result of the tent-meetings in Auckland, New Zealand, by Bro. Daniells, thirty persons have signed the covenant, and four or five others have begun the observance of the Sabbath. The house of worship erected by the church there, "as neat and comfortable as any in the city," has been completed, at a cost of about \$2,000, and is nearly free from debt. At the quarterly meeting, out of a membership of eighty-four, seventy-six responded.

Bro. W. D. Curtis reports the close of the tent season in Melbourne, Australia. Sixty-one persons have taken their stand, as the result of the meetings, to keep the commandments of God, and the faith of Jesus. Bro. M. C. Israel and W. L. H. Baker give the result of the tent-meetings in Hobart, Tasmania. The average attendance at the meetings, was about fifty, and twenty-five have embraced the views presented.

Bro. Wm. Arnold and his co-laborers in the canvassing work, had sold, before he left Australia for London, 2,168 copies of "Thoughts on Daniel and the Revelation."

The same paper contains a letter from sister McCoy, of Pitcairn Island, which we present herewith, on account of the lively interest our readers take in all intelligence concerning the work of the Lord in that land:—

To-day a vessel is sighted coming from the south; and no doubt you will be glad to hear of our welfare, so I will improve the opportunity, hoping this will reach you. We trust to hear from you soon, if the Lord permit, but desire more to see your people back again. It is a common thing to hear the people say, "I wish they would come," some fearing you will not come at all. . . . Thank God, there is not one here holding out against the present truth. Those who have done so can no longer reject the truth that is made so plain. Divisions have ceased, and we are a happy people, serving the Lord in unity of spirit, with one mind, rejoicing in the Sabbath of the Lord our God, making it indeed our delight. We cannot but thank God for sending his servant among us, and enlightening our once darkened minds by the knowledge of the truth. The prophecies of Daniel and the Revelation, which were once so dark and mysterious, and we thought could not be understood, are now plain, and of thrilling interest.

In our services and gatherings, nothing else is read but your books and papers. The solemnity and interest in our meetings are deepening, as we feel the day of the Lord approaching. Earnest warnings are given to the careless and unconverted to prepare for that awful period so soon to break upon us. No one on the island could for a moment plead ignorance. We have learned two hymns from the "Song Anchor" in the singing school: "My Beautiful Home on High," and "Jesus My Redeemer." The former is quite a favorite with the people. The daily readings, the Sabbath services, etc., are all the same as when I last wrote you, only brethren and sisters are delighting themselves in the love of the truth. The Father of lights, from whom cometh every good and perfect gift, has in mercy remembered us.

The oppressive heat of last summer continued till February and March of the present year [1887]. We suffered from it, but had light showers of rain occasionally. For three months or more we had to go down to the spring to get our water. It is quite different now. Instead of the scorching sun pouring down its burning heat upon us, we have had rain nearly every week for a long time, and are well provided with both water and food. Since we have kept the Sabbath, we have had a good supply of flour and grain, which we prepare for Sabbath use, as it is better than our native food. Ships have also brought us clothing. Recounting these mercies, we cannot but lift up grateful hearts to our Heavenly Father, and trace them back to the keeping of the Sabbath. We send our united thanks to you for coming among us and leaving the books.

We had a marriage ceremony on the 4th inst. We wondered how the Adventists conducted their ceremonies. A sister said to me, "When you next write, inquire." I trust that though small and isolated as we are, we may be instrumental in God's hand of doing good to the world at

large. I will mention one instance of much interest. About three months ago a Captain L. —, with his wife, visited us. The Captain was an old friend of ours when only an officer, but is now himself master of a whaling ship. His wife is a professedly Christian woman of the Methodist Church. If America abounds with such women as Mrs. L. —, she may well be proud. This lady wins the affections of every one; she attended all the meetings, and joined with my class in Sabbath-school in the morning. She is very earnest, and desires to know the present truth. I gave her as many of the *Signs*, pamphlets, and tracts, as we could spare, and all the titles of the books which we have, which she promised to buy and read when she got home. She is sincere, and I do believe will keep the Sabbath. Rosa desires to be remembered to you. With Christian love and best wishes to the brethren and sisters in Christ, I remain, most respectfully yours.

THE CAMP MEETING AT WEXFORD, MICH.

This local camp-meeting in the northern part of the lower peninsula of Michigan, held June 26 to July 3, was the first of the series of five camp-meetings to be held in the State the present year. It was expected the meeting would be small, as the northern part of the State is but sparsely settled, and the camp meetings previously held there had not been large. But we were happily surprised to find a much larger attendance than we had anticipated. The report of those who took a census of the ground, was that there were 250 of our brethren and sisters present. The exertions of Elds. Horton, Lay, and others, had been very earnest to get out to the meeting all who could come; and their success in this respect was very gratifying, when we consider the poverty of many of the settlers in this new country, and the efforts necessary to get there. But the larger part came with their own teams. The meeting was about twelve miles distant from the railroad, and the brethren near the meeting came to Kingsley, the railroad station, and carried all those who came by rail to and from the meeting, cheerfully.

All of Northern Michigan is a timbered country, and the forests in some sections of this part are extremely fine. The camp was pitched in a magnificent grove of maples, which had been left when the main body was cleared away. The brethren had hauled out the logs and cleared away the underbrush, and the result was one of the finest looking grounds we have ever seen. They had evidently done much hard labor, to bring it into such a good condition. Elds. Fargo, Van Horn, M. B. Miller, and the writer were the ministers in attendance from abroad; while Elds. Horton, Lay, and some others were present from that section of the State. Bro. Brant, the State agent, was on the ground to help in the canvassing work. The attendance of those not of our faith, from the surrounding country, was fair on Sunday, though not large. Our main efforts were for the instruction of our own people, in the practical duties of the present truth. We labored to bring before them the nearness of the end, and the duties of those believing this grand and most important truth. Our close proximity to the close of probation, is certainly a fact that affects everything in life, with those who believe it. No one can really believe it without its affecting his attitude in every direction. Special instruction was given in reference to our church duties and relations, the duties of officers, the spirit of prophecy, tithing, and the true spirit of the Christian religion. On the Sabbath and Monday, there were special revival efforts made, and the Holy Spirit deeply impressed many hearts. Quite a large number manifested a deep interest in their souls' salvation. Tearful testimonies were given in penitence and contrition. On the Sabbath, some present who were not of our faith, testified publicly that they had never seen so much of the Spirit of the Lord present in any meeting before. While we could not truthfully say that, we felt thankful that the Lord graciously remembered his people.

Quite a large number desired baptism, but as a suitable place was not to be found within a distance of several miles, it was thought best to baptize those desiring it at their home churches. Nearly all of those present seemed highly to prize this good meeting, and to feel themselves abundantly repaid for their efforts in coming to it.

The cause has grown quite rapidly among the settlements of Northern Michigan, and the hearts of the laborers there are much encouraged. Honest souls have settled there, and many more, doubtless, are ready to receive the truth. The laborers in this section of the State have had many difficulties to meet, traveling long distances in a country but partially

settled, holding meetings in small school-houses, amid swarms of mosquitoes, and meeting the discomforts usually attending pioneer life, in heavily timbered countries. But they have the sweet satisfaction of seeing fruit of their labors. May God bless his work in Northern Michigan. Much instruction is necessary to be given to develop thoroughly the work in such fields; and sacrifices have to be made, which some would not desire to make. But God will bless faithful laborers. They will have their reward.

We are encouraged by the result of our first camp-meeting in Michigan, the present season. We trust our people throughout the State will prepare to attend the meetings yet to be held. We want to see the great body of them out at these important meetings. We trust they will not disappoint us.

G. I. B.

"A PECULIAR PEOPLE."

This is the term used by the apostle in making reference to the people of God. The word "peculiar" is derived from the Latin *peculium*, meaning property, especially private property. The same original word used in 1 Peter 2:9, is also found in the Septuagint, of Mal. 3:17, and translated *jewels* in the English Bible. The leading sense of the word throughout the Scriptures is that of "select, precious, endeared; something exceedingly prized and sedulously preserved." It is as though God held all the rest of the world as nearly worthless, compared to his chosen people, so great is his care over them.

But the application of this word to God's people is not confined to the Christian dispensation. When God made the covenant with Israel at Sinai, this was one stipulation of his part of the contract. Said he: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." Ex. 19:5. That is to say, he would make them his own special people, notwithstanding, or although, "all the earth is mine." Owing the whole world, he was not obliged to fix on them as his people, as there were others from whom he might have chosen his people. That this is the true sense of the text may be gathered from what Moses afterward said to the children of Israel, when about to lay down his life. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers." Deut. 7:7, 8.

Lexicographers tell us that the Hebrew word *segulah*, translated *peculiar treasure* in Ex. 19:5, has an obvious relation to the Latin word *sigillum*, *seal*, and is especially applied to such choice possessions as were secured with a *seal*, as gold, silver, jewels, precious stones, etc. Thus: "In that day when I make up my *jewels*" (Mal. 3:17); "I gathered me also silver and gold and the *peculiar treasure* of kings." Eccl. 2:8. Hebrew commentators say that this word *segulah* signifies, to be beloved as a desirable treasure which a king does not deliver into the keeping of any of his officers, but keeps it by himself.

The Lord told the Israelites, as he was about to make the covenant with them, that he had borne them "on eagles' wings" to bring them unto himself. This would show the care he had manifested for them, in delivering them from Egyptian bondage. This similitude is enlarged upon and explained, in Deut. 32:11, 12. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him."

When the Lord suffered his people to be so bitterly oppressed at the last of their sojourn in Egypt, it was only the "stirring up" of the nest, to induce them to leave the place. Had they prospered in Egypt, they would likely have remained there, and would have soon lost all knowledge of the true God, through their association with the heathen. Their affliction proved their salvation; for when the oppression became unendurable, they were ready to go out, trusting in God to lead them to a better land. Then, indeed, when they were helpless, the Lord bore them to a place of security. It was the same with the church, under the papal persecutions. The prophet, anticipating her deliverance, says: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. Although his professed people are in the

minority, and grievously persecuted, even unto death, they are the objects of his special care—his peculiar people.

But he gives to his people of the present dispensation a little higher position than to Israel of old. He took one tribe from among them, and constituted it a tribe of priests; but the whole Christian church he calls "a royal priesthood." In their persons they are to combine the royal and priestly dignity, and become a commonwealth of spiritual sovereigns. What an exalted privilege! how closely connected with the King of kings! and yet so few rise to the position it is theirs to maintain.

How few remember their high calling, when brought into trial. Instead of relying upon God to guard his peculiar, or special people, some grow despondent, and proclaim by their demeanor, if not by their words: "The Lord hath forsaken me, and my Lord hath forgotten me." But the Lord gently rebukes such inconstancy. He pathetically asks: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee." Isa. 49:14, 15.

What attachment is this! Think, under what circumstances could a mother forget her own flesh and blood, that was dependent for life on the nourishment of her breast. The Lord says that even a mother may possibly forget her own son, yet he will never forget his people. The Lord will let every one be tried, but will, with the trial, make a way of escape. After it is learned whether one will cleave to the Lord or not, then the Lord moves accordingly. If he retains his integrity, then the Lord delivers him.

There is to be a time of trouble such as never was, even the seven last plagues out of which God has promised to deliver every one whose name is found written in the book. Dan. 12:1. But before these fall, the people of God must pass through what the prophet designates the time of Jacob's trouble; "but," he adds, "he shall be saved out of it." Jer. 30:7. The word "Jacob" is here used in the sense of one who prevails, and retains the blessing of God, in the final struggle, as did Jacob of old, when at the brook Jabbok, on the eve of meeting his brother Esau. But this deliverance will come only to those who really love the Lord enough to cling to him through all. This is expressed by the psalmist when describing the effect of the seven last plagues. Speaking of God's faithful followers, he says: "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him." Ps. 91:15. Why is this? As expressed in the previous verse, it is, "Because he hath set his love upon me [Hebrew, *cleaved to me*], therefore will I deliver him."

Whoever is not finally delivered, will only have himself to blame. The Lord says that he will make all those his peculiar people who will accept his offer. But if we take ourselves out of his hand, and choose a way of our own, because it presents an easier path for the present, the Lord will let us have our own way. Let none lose heart, as they approach trials, but lean upon the Lord, who has said he would make them his peculiar people. J. O. CORLISS.

A PERVERTED ISSUE.

In another column will be found an article from Bro. Wilcox, in regard to the stand which the Prohibition party are taking on the Sunday question, which is so mixing the issue and perverting it, as to cut off the co-operation which we could heartily accord to them if they would confine their efforts to the pure and legitimate object of suppressing intemperance. But the Sunday question is becoming with them an inseparable companion to the temperance issue. Thus the Michigan Prohibition Convention sent the following telegram to the New York Convention:—

We unite with you to pulverize the American saloon, preserve the Christian Sabbath, wipe out sectional hate, and supplant the dead issues of the past, with those of the living present.

—Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—*Fuller*.

—"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

—The chief end of a college is to fit in the best way the most men and women to be and to do what nature gave them talent for.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Is. 12:8.

PRAYER.

BY ELD. L. D. SANTEE.

"Pray without ceasing." 1 Thess. 5:17.

Did you enter your closet this morning,
Ere you met with the world and its snares?
Did you ask that the hand of the Saviour
Might aid in your duties and cares?
Did you plead for his grace to sustain you?
Did you humbly and lovingly pray?
Do you feel that the smile of the Master
Has been resting upon you all day?

Do you feel that the Saviour accepts you?
That your heart and your motives are pure?
That God's Holy Spirit protects you?
That your heavenly home is secure?
Are you faithful in crosses and trials?
Do you honor the Lord with your breath,
With a faith that will take no denial,
With a love that is stronger than death?

Oh, the peace that is deep as a river!
Oh, the joy that is pure as the day!
Oh, the hope that abideth forever!
With rapture we praise and we pray.
Then let us be faithful, my brother,
Be joyful in toil or in pain;
For the one dearer far than all others
Shall soon in the clouds come again.

Not long shall we toil in the desert,
Not long shall we bend 'neath the cross;
For soon shall our trials be ended,
And we receive gain for each loss.
The closet gives the entrance to Beulah!
We commune with our Advocate there,
We enter the highest, for truly
We ascend by the mountain of prayer.

Princeville, Ill.

A VISIT TO IRELAND.

JUNE 5, I left home to visit Ireland. Having heard that there were some people at Dungannon, who were somewhat similar to us in belief, I made that point my first stopping-place. I found in this town a few persons who are known as Christian Israelites. They believe that they are a part of the 144,000 who will meet the Lord at his coming. They neither cut their hair, nor trim their beard, and discard all flesh as food. They believe that the Sabbath will be restored before Christ comes, and to show their faith in the expected restoration, they keep the day from sunset on Friday, until Saturday morning. During this time they engage in the study of the Bible. They believe all pictures to be a violation of the second commandment. Their rooms are not decorated with anything that would, in their opinion, be a likeness of anything in heaven above or earth beneath.

Some eight years ago a man of their faith, named James White, left them and started a new society with nearly the same faith, which he named Jezereelites. He himself changed his name to Jezereel. This party has grown much faster than the old society. Mr. White died not long since, but the work is still carried on by his wife, at Chatham, near London, where they are erecting a large building for the 144,000. Mrs. White claims to have revelations from heaven by dreams and visions. After spending one day and night at Dungannon, I found I could do but little with a people who had been taught that all helps to the study of the Bible, were the "little foxes which spoil the vines." Had Cornelius been so well satisfied with his faith when the angel told him his prayers and alms had come up for a memorial before God, as these people seem to be, I fear Peter would never have been sent for, nor would he have been heard when he came. By this visit, I learned another way in which Satan is working to hedge up the people, so they will not receive the truth in the last days.

From this place I went to Clones, where I spent five days with the few Sabbath-keepers in this vicinity. Bro. R. F. Andrews carried the light of truth to this place while laboring in Ireland. There are two families here who have accepted the truth, and a few more persons who are convinced, but have not yet decided to obey. I held some meetings and Bible readings at the house of Bro. Foster, while I was there. One man and his wife who have lately taken hold of the truth went forward in baptism. There is much prejudice against the truth in this part. There might be some good done by laboring from house to house, but there is but little interest to hear. After partaking of the Lord's supper with these faithful brethren, I left them to labor in Armagh.

Armagh is another place where Bro. Andrews introduced the truth. I remained at this place over two Sabbaths. It is a Catholic cathedral town, containing two cathedrals. One, though built by the Catholics at an early day, is now held by the Church of England; the other has been recently built by the

Catholics. In the new cathedral they have a very fine painting of the old one on the ceiling. Catholics say to the Protestant visitor, when calling his attention to the painting, "That was ours once, and will be ours again." A visit to the old cathedral, when services are being held, only gives one faith in the predictions of the Romanist. The services are so nearly like the papal service, that we see no reason why they could not join hands at once. There are three Sabbath-keepers here, who are faithful in holding up the light. I held two public meetings in a hall. The attendance was not sufficient to justify continuing the meetings, at the expense it would incur. I held a Bible reading each day I was in the town, and some days I held two readings. Several persons became interested in the truth, and I have hopes that some will soon obey.

Sunday, June 24, I went into the country, where I was invited to speak in a barn, which was seated for the occasion. There was a fair attendance, and good attention was given while I spoke on the work of the papacy as brought to view by the prophetic word. Although there is much prejudice in this neighborhood against the Sabbath, yet could some earnest laborer go into the vicinity and work among the people at their homes, I think a good work might be done.

I spent two days in Belfast. This seems to me to be the most favorable place I have visited in Ireland, in which to start the work. The people are nearly all Protestant, which would be a great advantage at the present time, when there is so much stir between Catholics and Protestants. I introduced *Good Health* in the Y. M. C. Association reading room, and also in the only vegetarian restaurant in the town. The proprietor of this restaurant has been a subscriber of this journal for several years. He will act as agent for it, and also for some of our books. I am sure that the time is at hand, when some minister should make Ireland his field of labor. Could Bro. Andrews have located in Belfast and started the work there, and remained in the field, he would soon have seen much good wrought through his efforts. Those who are acquainted with him, made a special request that he should return. What reading matter there has been sent out in this island, has done much good. Ireland is not flooded with reading matter, like England. If there were hundreds of our papers sent into that country, where there are only dozens sent at present, we should soon see fruits of the seed sown. May God raise up workers for Ireland.

June 28.

J. H. DURLAND.

PENNSYLVANIA.

HUNTINGDON.—We have been here two weeks, and are now presenting the Sabbath question. The attendance is good, and the interest is growing. Five have decided to observe all the commandments. Many others are deeply interested. We feel that the Lord is with us, and helps in preaching his word.

F. PEABODY.

J. L. BAKER.

J. D. MULHOLLEN.

LIBERTY, Tioga Co.—The tent was pitched and meetings begun here June 30. Five meetings have now been held. The congregations have ranged from eighty to 175, and the best of attention is paid to the word spoken. Donations to the amount of \$2.93 have been received. This is a small town of 200 inhabitants, surrounded with a good farming country, and the people are kind and intelligent. Brethren, pray that the word may prove fruitful.

July 5.

D. A. BAILL.

DAKOTA.

WEBSTER.—After attending the Sioux Falls camp-meeting, we came to this place June 28, to prepare for a tent effort. We found a very good class of people here. Webster is a town of 800 inhabitants, nearly all English-speaking people. We received the free use of a beautiful ground, and also of what lumber we wanted, provided it was not cut. We pitched the tent July 5, and began meetings the same evening, with an attendance of 100. Yesterday we presented the Sabbath question, and in the evening the change of the Sabbath; and although there were two other meetings held at the same time, our tent was crowded, and many stood outside. The best of attention is paid to the words spoken. We look for fruit here, and we are of good courage.

July 19.

C. M. CHAFFEE.

J. W. NEWCOMBE.

CALIFORNIA.

NAPA.—On returning to my field of labor at Vacaville, I was requested to preach the funeral sermon of a young man drowned in the Napa River. Leaving his home Wednesday morning, full of the hopes and joys of youth, he was brought home a corpse the next day. He was greatly beloved by all who knew him. His sudden death deeply impressed one of his most intimate companions, whom I baptized. I held a few meetings here, which seemed blessed of God, and eight were baptized and joined the Napa church.

Two of these had been Catholics, and began the observance of the Sabbath under the labors of Eld. Briggs. My health has improved here, and I have enjoyed much of God's blessing in preaching the word. The threefold message of present truth was never so precious to me as now.

July 2.

A. W. BARTLETT.

NEBRASKA.

CORNELL.—It has been more than a year since we had any ministerial help, yet the brethren and sisters here seem of good courage, and we have a very good Sabbath-school, social meetings, and Bible readings, for which we are very thankful. Last Sabbath we had a reading on the coming earthquakes. The subject of tithing was also considered, and after some remarks by the writer and others, all the members and one who is not a member of the church, promised to pay their tithe. May the Lord bless and help us all in this respect. We love to read the reports in the paper, as we believe it is good to speak often one to another. Remember our little church in your prayers.

May 26.

O. I. Cox.

HASTINGS.—As we have been working here some five weeks, we think both our English and German speaking brethren would like to hear from us. We are sorry that we cannot show greater results thus far, but we are of good cheer, and hope that we may see fruit sometime. There is a good interest, and some are willing to hear the word of God. A number of children, between the ages of eight and thirteen, visit us daily, and Bro. Klein teaches them. Satan is at work to keep the people away from the meetings, and he works mainly through the ministers; but we trust the Lord will have the final victory. May God bless his work. We visit from house to house daily, and have sold about seventy-five dollars' worth of our literature. Bro. Oblander, our tent-master, has sold sixty two dollars' worth of this amount.

F. JOERG.

MISSOURI.

KANSAS CITY.—Sabbath and Sunday, June 30 and July 1, I was with the church at this place, it being the time of their quarterly meeting. The meetings were good, and all seemed of excellent courage. Two united with the church. The church here now numbers seventy members. It may be necessary to drop some names soon, but this is coming to be a good, strong church. The trials that have beset them in the past have disappeared, and union and harmony now prevail. If all will live near to the Lord, this may become one of the strongest churches in the State. Bro. D. T. Shireman and wife have labored here under many discouragements in the past; but the Lord has blessed their labors. We expect to hold our annual camp-meeting at this place. Very liberal offers have been made by those owning grounds in and near the city.

DAN. T. JONES.

GILLIAM.—We began meetings at this place June 12, in the town hall, and have given thirty-one discourses thus far. Seventeen have signed the covenant, and two others are keeping the Sabbath. Five persons were buried with their Lord in baptism last Sunday, in the presence of a large crowd of people. The weather has been rainy much of the time, and it being a very busy season with the farmers, most of them were kept from attending many of our meetings. The prejudice in the town has been the strongest we have ever met, and the opposition most bitter. The ministers succeeded quite well in keeping their people from our meetings. But there are some honest souls here for whom the Lord has worked mightily. To his holy name be all the praise.

We now go to Armstrong, twenty miles east of here. One of us will meet with the friends here occasionally, and help them in their Sabbath-school and meetings, encouraging them all we can. We have sold \$2.20 worth of pamphlets and tracts. We are of good courage, and ask the prayers of all who love the Lord.

C. H. CHAFFEE.

J. W. WATT.

WISCONSIN.

LINCOLN.—We have had an extraordinary interest here, until the tent and many buildings were blown down by a hurricane. No one was hurt at the tent, but quite a number of persons were seriously wounded not far from the tent. The people are gradually returning to our meetings, and we hope to see the interest restored. We have lately realized what we greatly desired to see when we came here; namely, a genuine revival in the church. This dear people have had but little ministerial help for thirteen years. They had not enjoyed the privilege of celebrating the ordinances for seven years. Some had, with good intentions, gone to extremes in health reform, thereby closing the ears of unbelievers against the truth. Others had been unwise in other respects, in their conduct toward unbelievers.

The last Sabbath in June light broke in, and hearts

were made tender before God. The next day the same good work was carried on. The Spirit of God came in in mighty power, upholding the plain testimony. Husbands confessed to their wives, wives to their husbands, parents to their children, and children to their parents. Then followed hearty confessions to unbelievers. As the result of this good move, five of the youth have asked for baptism, and interested unbelievers are drawing near to us, giving us special encouragement that they will yet obey all of God's commandments.

We have had a precious season in celebrating the ordinances of the Lord's house; and at a quarterly meeting which has just been held, the tithes paid in amounted to over sixty dollars. Yesterday, at our first Sabbath meeting at the tent, a few Catholics came in, and seemed really to enjoy the preaching and social meeting. It is indeed cheering to see large loaves of bread and other articles of diet handed in by good-hearted Catholics. Of late, a lad has held a hat at the door of the tent as the people pass out; and since this custom has been adopted, contributions and donations have come in, to the amount of about four dollars.

July 8.

D. T. BOURDEAU.
P. E. GROS.

MONROE.—We began tent-meetings at this place July 7, and have held five meetings up to date. This is a city of about 5,000 inhabitants. Years ago a strong church was raised up here, which has since become greatly weakened by removals; still a few faithful souls are here, striving to live out the truth. The people are kind, and ways have so opened before us that we are convinced that the Lord has gone out before us.

Two of the Milwaukee mission workers are here to help us in canvassing, in the Bible readings, etc. A good class of people attend the meetings, and the best of attention is given. We desire to so labor that the Lord can bless the work which we try to do for his cause.

July 10.

W. S. HYATT.
B. J. CADY.
E. W. WEBSTER.

CONNECTICUT.

NORWICH TOWN.—We came to this place June 18, and began pitching our tent on the public green, having first secured permission from the first and second select men, and from quite a number of the prominent citizens. After pitching our family tent, the ministers stirred up a bitter opposition against us, saying that they were all now living in quietness, and that they did not wish anything to come in and stir up the people. We visited nearly all the people living around the green, and secured their permission to go forward, the ministers themselves, for policy's sake, giving their consent also.

We then proceeded to pitch our large tent, but there was something mysterious about the sound of that hammer driving the stakes, which aroused the dragon's ire afresh, and to such an extent that we concluded it would be best to move. The town is so hilly that we had some difficulty in finding a suitable place, but when it became known how we had been treated on the green, it made us many warm friends; and one prominent citizen offered us the privilege of pitching on the lawn, in front of his residence. We appreciated his kindness, but finally found another place on his grounds more suitable, where we pitched our tents. We began meetings June 26, having about 200 present the first evening. We have now given nine discourses, and although the weather has been very unfavorable, the attendance remains good, and the interest is increasing. Some of the first people in the place, including the superintendent of the largest Sunday-school, and a prominent physician, who is also a teacher in the same school, are deeply interested in the truth.

The minister who made us the trouble, came in last evening to hear us speak on the home of the saved; and as he heard his mythical theology contrasted with the glorious truths of the Bible, he seemed extremely indignant. The conservative element here is very strong, and we fully realize that nothing but the power of God can make such people move out in the truth. We believe that God's Spirit is working here, however, and that even our trouble at the beginning was designed by him to give us friends. We trust and hope only in his mercy and his love.

July 4.

T. W. MACE.
G. E. FIFIELD.

MICHIGAN.

GRAND RAPIDS.—We began meetings here in the tent June 13, and have given twenty-eight discourses thus far. The east side of the city, where our tent is located, is the more wealthy portion of the city, and the attendance has been rather small, there sometimes being no more than fifty present. The average attendance has been about 100. Those who attend pay good attention, and a few have begun keeping the Lord's Sabbath. We intend moving the tent next week, to the west side. The most of our people live in another part of town, but they have shown a commendable interest in attending meetings at the

tent, especially on the Sabbath. Bro. Maples, the district director, was with us July 1, and organized a tract society of twenty-five members. It is expected that many others will join the society when opportunity presents. The great need of the church here is a house of worship. They have paid four dollars per week for the use of a hall, during the winter; but its location, over a liquor store, makes it a very objectionable place for religious services. Nothing, apparently, would conduce more to the permanency and prosperity of the cause of God in this city than a meeting-house of our own. May the hearts of the people be opened, as when the tabernacle was built in the wilderness, that there may be more than enough to build a house to the Lord.

There seems to be a marked spiritual growth in those who have embraced the truth here. The church are cheerfully adopting the tithing system and the plan of first-day contributions. A few, however, seem to be wandering in the wilderness of sin rather than marching toward the promised land. If all would ascend from the low level of doubt and unbelief, to the upland of God's rich favor, where the atmosphere is purer, and the sunshine brighter, there would be less murmuring and complaining, less inclination to talk of others' shortcomings, less jealousy and sensitiveness, and more of the divine love flooding the soul. Instead of stumbling over the example of others, who are equally unregenerate with ourselves, we should be anxious to restore our brother by kindly personal persuasion, and by prayer in his behalf.

Our courage is good. We desire to labor on in faith, till the angel reapers gather home the sheaves.

J. D. VAN HORN.
F. D. STARR.
W. C. WALES.

MINNESOTA.

MINNEAPOLIS.—Soon after the close of the Minnesota camp meeting, I attended the workers' meeting and camp-meeting at Sioux Falls, Dak. These were good and profitable meetings, and it was pleasant to meet with old friends, with whom I had labored in the past.

On returning to this place, a council was held by the Conference committee and directors of the State. We began at 5:30 each morning, and continued through the day and evening, with but short intermissions. The wants of the cause in our Conference, and how these may be met, were carefully considered. The burden of debt which has rested upon us, must be lifted, and we believe will be, if our brethren will all take hold, and manifest a spirit of sacrifice. As this spirit comes in, we expect the blessing of God will come upon us, and we shall see the work moving forward throughout the State. We hope our people will show their faith by their works. We see our enemies preparing for the coming conflict on every hand.

The orthodox ministers of this city, in a late meeting, are reported to have stated that they had a large amount of money subscribed, with which to fight Sabbath-breaking, and they said that this was "just the beginning of a concerted movement," which would "be resumed, and vigorously pushed next fall." They also pledged themselves "to endeavor to secure, through amendment of the statutes, a severe penalty for the desecration of the Lord's day." We know not whether they will succeed in their efforts at the time specified; but we do know that our time to work is short, and they will gain their object soon. We hope our brethren will see the importance of sending in their tithes and offerings to help the work now.

The time has fully come for real sacrifices of personal comfort and convenience to be made. We trust as there is "a readiness to will, so there may be a performance also, out of that which ye have." 2 Cor. 8:11.

We have appointed Sabbath, July 21, as a day of humiliation, fasting, and prayer, in which our brethren may seek the special help of God for our work in this Conference. We hope our scattered brethren and sisters will join with us in this season, even though you may be alone; and that all will seek God for ability to help lift the burden of debt resting upon us, and will send in your tithes and offerings as soon as possible. We pray that some of the burden for those who know not the truth, and for the prosperity of God's cause, may rest upon every member of our churches in Minnesota.

Our workers go out to their fields of labor with faith and good courage; and we trust they will be constantly encouraged by the willingness of our brethren to take hold and lift the burdens with them.

A. D. OLSEN.

ILLINOIS.

AMONG THE CHURCHES.—In harmony with the advice of our brethren, myself and wife have spent the past six weeks in visiting the churches in Central and Western Illinois, and we can report some precious seasons. We have visited Onarga, Sadorus, Springfield, Monticello, Bloomington, Mackinaw, Princeville, Aledo, and Rock Island. We have labored everywhere to build up the spiritual interest of

the church and Sabbath-school, and to deepen the interest in the tract and missionary work. At Onarga, Springfield, Bloomington, Aledo, and Rock Island, weekly missionary meetings were organized, and a new list of officers elected to take the charge.

At Onarga we enjoyed the pleasure of visiting at the home of Eld. R. F. Andrews, and of meeting his cousin and family, who have lately arrived from Ireland. They are all keeping the Sabbath, as a result of Eld. Andrews's labors there, and we think they will be a strong acquisition to the Onarga church. Others also have lately embraced the Sabbath, and are attending the Onarga meetings. Monday morning before leaving, we enjoyed a precious season of prayer at the bedside of the wife of the elder of the church. God came near to us all, and encouraged us to hope for her recovery. We left with feelings of love for these brethren and sisters.

We next visited Sadorus, and spent a few days with the church there. The Methodists kindly gave us the use of their church for the public services, which were well attended.

At Springfield their first tract society was organized, with fourteen members, and we understand that others have been added since. We were greatly rejoiced to see the progress the truth is making in this, the capital of the State. All those who embraced the truth there before and after the camp-meeting last fall, are not only holding on, but are growing; and God has blessed the labors of those engaged in the work there, and added to their numbers some eight or ten substantial persons. We can testify from personal experience that this is a hard field of labor, and that it means much more to add one to our numbers here than in most places. We hope this church may become one of the strongest churches in the State.

At Monticello, I was joined in the work by Bro. Craw, of Sadorus. This company is composed almost entirely of Germans, who embraced the truth through the missionary efforts of Bro. Smith Kellogg, about a year ago. They are growing in the truth, and manifest a real love for it. At this meeting two of the older men among them gave up the use of tobacco. It was evident that they were making a real sacrifice, and God witnessed to it by his good Spirit. At Bloomington, we felt to urge the youth of the church, especially the young men, to lay hold and lift heavy burdens. We see no reason why, by simply making the proper effort, some here may not become strong workers. At Mackinaw we met with Bro. and Sr. Parmelee and daughter, and another sister. This company, though small, are trying to faithfully live out the truth.

At Galva we visited the comfortable home of Eld. B. F. Merritt, where we were most hospitably entertained the few hours we had to remain. This appeared like a thriving place, where it seems as if a good company ought to be raised up. We next visited Aledo, one of the oldest and strongest churches, financially, in the Conference. All the church, with few exceptions, are most comfortably situated as to the things of this life. We felt called upon to set before them the true value of heavenly riches, and to urge them to estimate the value of their broad acres of land by the number of years before us to the great jubilee, when the land will all go back to its original owners, the people of God; and we tried to impress upon them that they must have a title they could prove good through Christ and Abraham, in order to enjoy a part then. The death of an aged brother kept many of his relatives from attending the meetings, as they desired to; but, notwithstanding, we feel to hope that some real good was accomplished. We were glad to find the company at Rock Island growing through its own missionary efforts. Several have embraced the truth lately. A good spirit pervaded the meetings. We visited all the families we could at their homes, and were glad to make the personal acquaintance of all the members. From this place Bro. Craw went alone to visit the church at Sheridan, and we went to visit Iowa City, Ia., the home of my boyhood days. There is only one Sabbath-keeper that we know of in the city; but we see no reason why, with proper effort, a church may not be raised up here. But being a university town, most of its inhabitants are a thinking, reading people, and will have to be reached by means of publications and Bible work.

GEO. B. STARR.

OHIO.

CLEVELAND.—When the last report from here was written, we had just begun meetings on the south side of the city. As was stated in the report, our congregations were composed mostly of children, and Germans who could not understand English. Thus it continued most of the time while we remained in that locality, although for the last few days there were not so many of those who could not understand. But as they dropped off, it left our audience smaller; for we were in a German community, and most of the English-speaking people who came were obliged to come from some distance. The second Sunday after we began meetings, the Methodist minister spoke in his church on the Sabbath question. I was present, and the following Tuesday evening reviewed his discourse, in the tent. This raised the interest somewhat, and left a good

impression for the truth. The minister himself, who was present at the review, said at its close, that with the exception of a few trivial mistakes, he was properly represented and fairly treated. We then continued the work for another week, presenting the testing truths of the message. But we did not think that the interest was such as to demand our staying there till camp-meeting; and in order to have time for another series of meetings, we took down our tent, and celebrated the Fourth of July by moving to a location on the east side, five miles distant from the first place.

We feel that we were directed to our first location, however, by the Lord; for a number of persons have begun to keep the Sabbath since we began meetings there; and several others are seemingly almost ready to obey. The interest will be followed up with Bible work, so that nothing may be lost by removing. There are two cases that are of peculiar interest to us. When our workers were scattering the notices of the meetings, they found a man who became very enthusiastic as soon as he found they were Seventh-day Adventists. He came to the tent at once to learn more of the truth. He was a young minister, who had become somewhat acquainted with our faith by reading, while laboring in Russia, about four years ago. The Spirit of God had been following him ever since, and he was exceedingly anxious to know more about the truth. He has been studying the message since, and is now keeping the Sabbath, and is rejoicing in the hope that is dear to us all. He has been working for the Baptist and Congregationalists, preaching on Sundays, and working the remainder of the week from house to house among the Polish people, of whom there are from 15,000 to 25,000 in this city. He speaks the Polish, Russian, and German languages, and is learning the English. He can translate from one to another in the languages with which he is familiar. He is teaching the truth to those for whom he is laboring, wherever there is opportunity; and already he has several deeply interested, and three of them are all ready to keep the Sabbath, he says. Those under whose auspices he has been laboring, are getting quite uneasy about his work, and are doing all they can to persuade him from the faith that he is learning. But he is firm in his faith. In a few weeks his time with them will have expired, and then he will be ready to give his efforts to spreading the truth among his countrymen. His brother came from Detroit last week, and they both attended our quarterly services, and were much pleased. They have been here since, and the brother from Detroit is as deeply interested as the other. He had also learned a part of the truth, and his wife is interested too, and had urged her husband to go to Battle Creek, and see what kind of people the Adventists are. Both of these men are very promising at present. They are both ministers, can speak and translate in three languages, and are learning the English now. Unless they find obstacles in something that they have not studied yet, they are willing to give their lives to the spreading of the last message. They have both come out of the Catholic church, under great opposition and severe suffering, to obey the teaching of the blessed word of God. When Protestant ministers (so called) try to prove the Sunday-Sabbath to them from tradition, their arguments have but little effect; for they have had quite enough of tradition in the Catholic church, from which they have fortunately escaped. May the Lord help these brethren to be true to him and his truth. The interest in the new location is good. We have an attentive audience from the best class of society.

The Bible work is still bringing forth fruit. There will be baptism again next Sabbath. Our quarterly meeting here was excellent. Last Sunday I attended the funeral of Bro. Guevera Waite, of La Grange. There was a large congregation present to hear the word spoken. After the funeral I buried four candidates in Christian baptism. In the evening there was a good congregation out, to listen to a sermon on consecration. Will the brethren pray for the success of the work in this great city? We praise God for all that is done, and are seeking him for help to labor on.

J. E. SWIFT.

THE CANADA CAMP-MEETING.

This meeting was held according to appointment, at Ayers Flats, P. Q., on the same ground occupied two years ago. The location was a pleasant one, with convenient sheds for horses, and ample buildings for dining-hall, and lodgings for those who were too feeble to sleep in tents. The attendance of those not of our faith was not large, owing to a large camp-meeting of the First-day Adventists, which was held at the same time only a short distance away. Their meeting was conducted in a manner to make it a pleasure resort, and this drew large crowds to them; while we had less in number; but those in attendance came to listen to the truth, and we trust, received profit thereby.

Eld. J. B. Goodrich, of Maine, was present; and Elds. A. S. Hutchins and T. H. Purdon, with other brethren, came from Vermont. These, with Elds. A. C. Bourdeau, R. S. Owen, and the writer, constituted the laborers at the meeting. Although the

meeting was not a large one, yet in some respects it was one of wearing labor. There was no camp-meeting held in this Conference last year, and a feeling of discouragement had settled upon some; but as the meeting progressed, light came in, and with this, new courage and faith inspired the hearts of all present.

The brethren were glad to see Eld. A. C. Bourdeau with them again, and to hear his voice from the desk. Eld. Bourdeau's sickness has kept him from active labor for some time in the past. At this meeting he enjoyed freedom in speaking, and was encouraged to believe that God would again strengthen him for the work. Eld. A. S. Hutchins's encouraging words were greatly prized by the Canadian brethren and sisters. The Lord gave freedom to his servants in speaking the word. The coming of the Lord and the work to be done under the message of Revelation 14, were the points dwelt upon in the preaching. All branches of the work received attention. Eld. Owen has demonstrated that books will sell rapidly in Canada; and a very encouraging feature for our canvassing work there, is that there are so few other canvassers in that territory, owing to the fifteen per cent duties collected by the government.

The brethren go home from this meeting feeling greatly encouraged. Eld. R. S. Owen will the coming year have some experienced help to labor with him in his difficult field. May God greatly encourage his heart, as well as those of all the laborers, by granting prosperity to their efforts the year to come.

R. A. UNDERWOOD.

DAKOTA CAMP-MEETING.

This meeting was held on a beautiful island in the Sioux River, just in the outskirts of the city of Sioux Falls. On our arrival we found the camp in the most perfect order, and all the tents neatly pitched. The workers' meeting had been in session a week, and those in attendance had endeavored to make thorough preparation for this meeting. Bro. Louis Johnson and Bro. J. G. Matteson accompanied me, and shared in the labor of the meeting. The labors of both these dear servants of God were greatly appreciated by the brethren.

We were much gratified, but not surprised, to meet so many brethren and sisters at this meeting. Out of a total church membership of 632 in the Conference, there were 568 encamped on the ground. I say I was not surprised at this; for it is always so in Dakota. But it must not be supposed that this Conference is composed of those so well off in this world's goods that they can go just as easily as not; for the fact is, they are nearly all poor, and many of them almost distressingly so. And then again, I have noticed that when brethren begin to get together some property, and become comfortably situated, they are no more apt to go to camp-meeting. In short, as a general thing, the more they have, the less inclined they are to go. The cares of this life too often cheat them out of the blessings of the camp-meeting. Neither must it be supposed that the brethren in Dakota all live near together, and thus can come as well as not. Dakota is a large Territory, and has nearly as much area as all the New England States, with New York and Pennsylvania added. It is true most of our brethren live in the southeastern portion of the Territory, but quite a good many of them live in other parts of it; and the distance which separates them from the camp-meeting would be considered enormous, by some of our brethren who live in other Conferences. We have long since learned that it is not distance nor wealth that determine the number who attend any camp meeting, but rather the disposition or desire, and the education they have received. While it was gratifying to meet with nearly the whole Conference in Dakota, the brethren there must not think they did any more than their duty in going. When a camp-meeting is appointed in Dakota or anywhere else, the brethren ought to go. Those who do go, do their duty, in that respect; and those who do not go, do not.

Three series of meetings were in progress nearly all the time, one in English, one in Danish, and one in German. In this way there were about forty sermons preached. In all the business of the Conference and tract society, everything passed off with the greatest unanimity and good feeling. Not a discordant note was heard. The tract society is out of debt, and has stock and real estate on hand to the amount of \$6,000. The Conference had about \$800 in the treasury, after settling with its laborers. These things gave the brethren good courage, so far as concerned the financial problem. Bro. W. B. White was elected president, with Bro. N. P. Nelson and A. B. Childs as members of the Conference committee. The other officers of the Conference and tract society remain about as before. It was gratifying to see such a large and attentive audience from the city. Nearly every evening the tent was well filled, and on Sunday there were about 3,000 in attendance. I never saw congregations give more respectful attention. A good free spirit was apparent, and deep impressions were made. A good many remained to converse with us after the meeting.

We had a most excellent meeting on the Sabbath. A goodly number came forward for prayers. On Monday thirty-eight were baptized in the stream near

by. While the meeting was good, it was not all that we desired. Many were blessed and encouraged, but we long to see greater manifestations of God's Spirit. We are too easily satisfied, and hence we do not seek God as earnestly as we should. We obtain a little, and feel satisfied with what we have. We hope the brethren in Dakota will desire more, that they may receive more, and thus grow faster, both in grace and the knowledge of the truth.

E. W. FARNSWORTH.

CANADA CONFERENCE PROCEEDINGS.

THE ninth annual session of the Canada Conference was held in connection with the camp-meeting at Ayers Flats, P. Q., June 28 to July 3, 1888.

FIRST MEETING, AT 9 A. M., JUNE 29.—President, Eld. R. S. Owen, in the chair. Prayer was offered by Eld. A. C. Bourdeau. The Conference was organized with nine delegates. Minutes of the last session were read and approved. By vote, all our ministers and brethren from abroad who should be present during this session, were invited to participate in the deliberations of this Conference.

The Chair being authorized to appoint the usual committees, announced them as follows: On Nominations, A. Blake, J. L. Martin, John Hammond; on Resolutions, R. A. Underwood, H. E. Rickard, A. C. Bourdeau; on Auditing, A. Blake, H. E. Rickard, Geo. D. Taylor, John Hammond, Leonard Martin, J. E. Hool; on Credentials and Licenses, A. Blake, J. L. Martin, Curtis Frost.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JULY 1.—The Committee on Resolutions reported as follows:—

Whereas, The evidences that the Lord's coming is very near, are fast accumulating; and,—

Whereas, The Lord has entrusted us with great and precious light under the third angel's message; therefore,—

Resolved, That we will double our diligence in the discharge of the sacred trust of giving the last warning message to the world.

Whereas, Our annual camp-meetings are a source of great strength to our people; and,—

Whereas, The General Conference has recommended that a preparatory workers' meeting should precede the camp-meeting; therefore,—

Resolved, That we will carry out the recommendation of the General Conference in this respect.

Whereas, There is great necessity for more means to push forward the work of spreading the truth in this Conference; therefore,—

Resolved, That we urge upon our brethren and sisters the importance of paying the tithes and offerings that God justly requires from them.

Whereas, There is a pressing need of means to advance the cause of truth in foreign lands; therefore,—

Resolved, That the friends of the cause in this Conference, old and young, be recommended to adopt the plan of donating something each first day of the week to help in this direction.

Resolved, That we hold a general meeting in this Conference next fall or winter, and that we request the General Conference to send us Eld. J. B. Goodrich or some other efficient help, to assist in this meeting.

On motion to adopt, resolutions one and two were considered, and their importance presented by Elds. R. A. Underwood, A. C. Bourdeau, J. B. Goodrich, and A. S. Hutchins, after which they were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 4 P. M., JULY 1.—This meeting was wholly occupied in considering resolutions three, four, and five. They were freely spoken to by the ministering brethren and others; and were adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 11 A. M., JULY 2.—The following resolution was presented by Eld. A. S. Hutchins:—

Whereas, God has said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God;" and,—

Whereas, The testimony of the Spirit is that health reform is to our work as the arm is to the body; therefore,—

Resolved, That we should give more attention to this subject, and conform to its principles in every way. Eld. Hutchins then gave some rich instruction on the general principles of health reform, after which this resolution was also adopted.

The Committee on Credentials and Licenses recommended that credentials be given to R. S. Owen and A. C. Bourdeau; and ministerial license to H. E. Rickard. The report was adopted.

The Committee on Nominations reported as follows: For President, R. S. Owen; Secretary and Treasurer, H. E. Rickard; Executive Committee, R. S. Owen, A. C. Bourdeau, J. L. Martin; Camp-meeting Committee, J. L. Martin, Curtis Frost, Chas. Scott. The nominees were elected.

The Treasurer's report was as follows:—

RECEIPTS.

Cash on hand Oct. 9, 1887,	\$ 9 10
Received on tithes,	298 47
" " pledges,	166 50

Total, \$474 07

EXPENDITURES.

Paid to laborers,	\$98 82
Tithes to General Conference,	29 85
Total,	\$126 67
Balance in treasury,	\$347 40
Adjourned <i>sine die</i> .	
R. S. OWEN, Pres.	
H. E. RICKARD, Sec.	

THE CANVASSING WORK IN MAINE.

THE question, "What success are the canvassers having?" is often asked. We have had no success of which to boast, but have seen many evidences that the Lord is with us, while we try to get his truth before the people; and this gives us courage to labor on.

About one month ago, three workers went to Lewiston to canvass for the "Marvel of Nations," two of whom were inexperienced in the canvassing work. Since that time, another worker has gone there to canvass for *Good Health*, but he is now selling the "Great Controversy, Vol. IV." One hundred orders have been taken for the "Marvel of Nations," thirty for *Good Health*, and twenty-three for the "Great Controversy." The one who is working with this last mentioned book, was in very poor health at the time of starting out, but God's blessing has brought much better health, as well as success. Although this is the first book this worker ever canvassed for, in a little more than three days, working eight hours each day, twenty-two orders have been taken. This gives a profit of over five dollars per day.

We have always made the money side of this work a secondary matter, believing that the motive which should actuate each one is not to make money, but to do good. Yet it is hoped that none have taken advantage of this, by telling those who have desired to engage in this work, that they could not make a living by canvassing for our works, and thus discouraging them from doing anything. My brethren, have we ever thought how God has always regarded such a course as this? Was he well pleased with the ten who came back from spying out the land, and discouraged the people by an evil report? Not one of us would wish to meet their record in the judgment. Why, then, should we take a similar course? In their blind unbelief, God was left out. In the strength of poor, weak self, they could see only defeat.

So with us, when we leave God out of this work, great giants and walled cities rise up before us, and form an impassable barrier between us and the victory God would have us win in his strength. We need more courage, faith, and firm trust in God and in his willingness to help; then our eyes will be opened to see success where we now see failure; and instead of defeat, we shall experience a glorious victory.

S. H. LINSCOTT, State Agent.

DEDICATION OF THE S. D. A. CHURCH AT NEVADA, IA.

According to appointment, the S. D. A. church at Nevada, Iowa, was dedicated July 1, at 2:30 p. m. The discourse on the occasion was delivered by Eld. L. T. Nicola, and was listened to by an attentive congregation. There was a good representation of brethren and sisters from the State Center church. The brethren of Nevada have put forth a very commendable effort in building such a nice and comfortable place of worship. We hope the Lord will abundantly bless them.

J. T. MITCHELL.

CANVASSING IN CANADA.

I am glad to report that this branch of the third angel's message is progressing here. Since coming to Augers, P. Q. two more canvassers have engaged heartily in the good work. Two are working for "Thoughts on Daniel and the Revelation," and one for "Great Controversy, Vol. IV." About 180 orders have been taken for the former, and about fifty for the latter. We have also met with much success in delivering so far, for which we give all the praise to the Lord.

N. PAQUETTE.

TO OUR BRETHREN IN NEW YORK.

BEFORE us lies a great struggle. Men in all the religious denominations are clamoring for a union of church and state, or what will be equivalent to that. "The American Sunday" must be protected by law; the "Christian Sabbath" must be preserved." In the clear light of history and the prophetic word, we know what all this means—persecution of those who will not bow to a pagan papal institution. In the past, among political parties, these principles have found voice largely through the National Reform Association. The two old parties have, as a general thing, wisely ignored them, as being out of the range of practical politics. The National Reform party has not been looked upon as dangerous, because not numerous. But nevertheless, their principles have permeated everywhere. The Women's Christian

Temperance Union has espoused their cause with open arms.

Many in the two organizations above mentioned are endeavoring to use the Prohibition party as a channel to bring their principles into practical operation, and in this they have succeeded to some extent. The Prohibition party is a moral party. It claims to be actuated by a high purpose, in aiming to free the land from the great curse of the rum power, and its varied forms of evil. All true temperance people are falling into rank with them. They urge us, as a temperance people, to do the same. When we can do this without the sacrifice of principle, we gladly do so; but the present aspect of the Prohibition party, in nearly all States, presents a phase that demands a halt on our part. In their platform they are embodying principles which, if crystallized into law, will work out as deplorable results as prohibition will good results.

Many prohibitionists are opposed to allying these principles with prohibition. They do not believe, on general principles, that it is best to legislate in regard to religious questions. But a large portion of the party is drawn from the churches, among whom are many ministers holding ultra National Reform principles. And these, if they give their suffrage and influence to prohibition, must be allowed to modify the platform, and to direct the party machinery. The others submit to the introduction of these religious questions, foremost among which is that of the Sunday-Sabbath question, for the sake of the prestige and influence of the ministers and churches. They persuade themselves that no harm can come from the introduction of such principles, and so suffer them, for policy's sake.

This is the case as it now confronts us. This is the state of the party which Seventh-day Adventists are urged to support. If we *refuse*, we shall be classed with the rum power, and the lower element of society. They say that he who refuses his vote to prohibition, when he might give it, is aiding and abetting the rum power. On the other hand, however much we may wish to aid the cause of prohibition, we cannot consistently do so, when in aiding prohibition we are also aiding, abetting, upholding, and supporting that which the Bible characterizes as "fornication with the world."

But shall we do nothing? Shall we allow them to charge us with being supporters of the rum power? Shall we allow the honest, liberty-loving, God-fearing souls in the ranks of prohibition, to go on blindly and zealously indorsing principles, which, if placed on a legal basis, would result in the oppression and persecution of their fellows, who are as honest as they? To all these we answer, No! We believe it to be a favorable time, that God has given us to do work for him; to set before the people our true principles, to which we can appeal later on in the conflict; to enlighten others on the sad consequences of religious legislation. In order to do this, the Health and Temperance Society of New York has issued a tract entitled, "To Prohibitionists." It is an appeal for religious liberty and the rights of conscience. It has been carefully written, and we believe candidly and forcibly presents the truth of the matter. It is a large, eight-page tract, containing about as much matter as our common sixteen-page tracts. We appeal to our brethren to use it among prohibition, temperance, and religious people wherever they can. Use with it, wherever practicable, the tract containing Senator Crockett's speech, entitled, "Religious Liberty," which should be kept on hand in our tract societies. This will open the way for the *Sentinel* and other denominational literature.

This tract will be furnished for missionary work, at fifty cents per one hundred copies. Address J. V. Willson, 317 West Bloomfield St., Rome, N. Y. We are glad of the response already made by our brethren in those localities where it has been presented. We hope to see this response general. We do not wish you to lessen your other missionary work, but to do this in addition. It will open the way for other work. Others are active in this present political campaign. Let us be also. "Our conversation [literally, *citizen-ship*] is in heaven;" let us spread its principles. There were never so many men in doubt as to the way. Let us help them to decide aright. May God help us, brethren and sisters, to be wise as children of light, and to know when good cometh. Let us do work for God in the time which is so rapidly passing. Send in your orders for tracts.

July 4.

M. C. WILCOX.

PAPERS FOR THE OMAHA, NEB., MISSION.

SOME who have sent papers for use in depot distributors, ask if we have received them, and if we can use more. We presume all have been received, and we express our sincere thanks for such favors. We can use all you will send. About 200 per week are used in one depot. It is reported on good authority that scores are seen reading at once, while waiting for trains. Many take the papers away with them, and thus the message is borne to different parts of the country.

Papers sent by mail are more convenient to us. If the quantity is so large as to require sending by express or freight, please state over what road or by

what express line they will come, otherwise we may be obliged to inquire at every office in this large city. Although no special effort has been made to get the truth before the people, honest souls are embracing it. Even our enemies say that it is marvelous how many are reading and investigating these views. To God be all the praise.

DELIA FITCH.

Special Notices.

THE MAINE CAMP-MEETING.

THE camp-meeting for this State this year will be held at Bangor, where it was held last year. The Maine Central R. R. grants us the same favors as it did at that time. We hope our people in this State will make a special effort to attend. The General Conference will furnish us with the best of help. Our people should begin now to lay their plans to attend this meeting, and then work to carry them out. More will be said later in regard to this meeting.

J. B. GOODRICH.

THE OHIO CAMP-MEETING.

VERY soon the time for this important meeting will be here. Our brethren have desired that the meeting should continue over two Sabbaths. Therefore it is appointed to begin on Friday, Aug. 10, and to continue till Aug. 21. The workers' meeting will begin on Monday, Aug. 6. Every tent should be up, and the ground in proper order, before the camp-meeting proper begins. This can be done with ease, if our brethren and sisters will put forth the necessary effort to come to the workers' meeting. By Tuesday afternoon, Aug. 7, we hope to see several hundred on the grounds. Important meetings will be held during the workers' meeting. Eld. E. W. Farnsworth and other efficient laborers will be with us during the first week.

God has greatly favored us in securing Goodale Park, a lovely spot in the central part of the city of Columbus, upon which to hold our annual convocation. These grounds supply us with excellent water and plenty of shade. Especial efforts will be made this year to help our own people. The youth and children, as well as the parents, ought to be at the meeting. Satan will hinder you, if possible. Particularly will this be so with farmers, and those who have many cares. Christ warns us, in view of this and his speedy coming, to "take heed . . . lest at any time your hearts be overcharged . . . with cares of this life, and so that day come upon you unawares." Luke 21:34. If need be, hire some one to do your work, while you, with your children, come to the meeting. You may say, "I cannot afford it." But if you were sick, you could afford to spend means for hired help, and for many other things. The Lord is soon coming, and it should be our first work to prepare for that event. These annual camp-meetings are a source of great strength and encouragement to our people. Let no trifling obstacle keep us away. Come to do good, and to receive good at the hand of the Lord.

Reduction of railroad fare is granted on all the leading roads in the State, at the same rates as those of last year. Purchase your ticket through to Columbus, paying full fare. Then secure of the agent where you purchase the ticket a blank certificate, properly filled out. This, signed at the meeting, by the secretary, will return you at one-third fare. If, at any point, you cannot purchase tickets through to Columbus, go to the nearest place where you can, and then secure your certificates from that point. For further information, see circular sent to our churches and scattered brethren.

Goodale Park is about six minutes' walk northwest of the depot. Those desiring to take the street-car, should walk to the mouth of the tunnel north of the railroad-crossing on High St., then take the green line street-cars, going north, which will take you past the park. The baggage will be conveyed to the ground by Engelke & Bigelow, for ten cents per trunk. Bring your checks to the ground, and the one in charge of the baggage will see that it is delivered.

Tents can be rented the same as last year. The rates are \$2.00 to \$4.00, according to the size. All desiring tents should address C. L. Shelton, Columbus, Ohio. If you are not already planning to attend, begin at once, and encourage others to do the same. By self-examination, and putting away sin, prepare your hearts for some drops of divine grace to fall upon you and yours at the meeting.

R. A. UNDERWOOD.

AN APPEAL IN BEHALF OF THE YOUTH AND CHILDREN.

How many are preparing to attend the annual camp-meeting for 1888 in Ohio? How many are planning to take their children with them to this annual feast? How many feel that it is not important for the children to be there?—that they are either too old or too young to attend, or that they cannot be spared from home duties? Perhaps they have no

special desire to attend, and would rather use the time and means elsewhere, as their own fancy might dictate. Who of us as parents look upon these things with indifference? Who of us want to see our children follow the ways of the world, and reap its reward? Who of us can render an account to the Judge of all the earth, for personal neglect in our families, if our children are not saved from the unhallowed influences that are all about us, and fitted up for the life to come? Who of us can be saved, amid all the wickedness with which we are surrounded, if we do not avail ourselves of every means of grace God has placed within our reach?

Our camp-meetings are becoming a wonderful means of grace in the hands of God, to interest, instruct, and save our children. Great pains will be taken to hold meetings adapted to the wants of the smaller children, also the younger people. Suitable persons are selected to have in charge the youth, and lessons and instructions adapted to their wants will be provided. No pains are spared to make these meetings what they should be, and God is blessing the efforts of his people in behalf of the children, in the conversion of many precious souls. Parents, do all you can to have your children on the ground at an early date, so they may not lose a single meeting. If they are old enough to receive impressions and instructions from the Bible, be sure to have them there; and those who are just entering upon manhood and womanhood should be there. If they would like to use their time and means elsewhere, be sure that it is time that you were at work in earnest, to bring them under the influence of the instructions they would receive at our good camp-meeting. I call to mind the cases of two children who were just entering womanhood, and who, when invited to attend the camp-meeting, manifested great indifference about going. They finally asked for the money it would take to pay their fare to the camp-meeting, to spend as they liked. On being refused, they thought they would go to the camp-meeting rather than not have the benefit of the money. The result was they became greatly interested, and, we trust, hopefully converted. Since that time they have planned as earnestly to get to camp-meeting as any one.

That was the result of one effort. So I want to say to parents, go to the camp-meeting and take your children with you. Do not deprive them of the privilege of going. None of us, old or young, can afford to miss one of these annual meetings. They are precious seasons, and valuable helps in the way of life. May the Lord give us larger hearts and broader views, and help us to reach out after our friends and neighbors, and bring them up to these annual feasts. These precious privileges are passing, one by one. Not many of them are before us. Life's drama is fast closing. Jesus is soon coming. What we do to save ourselves, our families, and others, must be done quickly. Let us be active and earnest, remembering that the wily foe will decoy and hinder us at every step, if possible. Let us act wisely and faithfully with those committed to our care, that when the Master comes, we may say, "Here am I, and the children thou hast given me."

M. E. UNDERWOOD.

A REQUEST.

ALL laborers in the Ohio Conference, or any who have accounts to be settled at camp-meeting, are requested to pass in their annual report to L. T. Dysert, on or before Aug. 6, 1888. The Conference year closes Aug. 15. The Auditing Committee want these reports at the beginning of the workers' meeting.

R. A. UNDERWOOD.

THE NORTHWESTERN KANSAS CAMP-MEETING.

This camp-meeting will be held at Cawker City, Mitchell Co., Aug. 16-26. It will be preceded by a workers' meeting, beginning Aug. 9, and continuing one week. The State agent will be present to give instruction in the interests of the canvassing work, and he earnestly desires to see all who expect to enter this branch of the work the coming fall or winter, on hand at the first of the workers' meeting.

The secretary of the State T. and M. Society will also be on the ground early, to give instruction in the T. and M. work, in general, also in keeping the accounts of both the officers and members of the society. The instructions will continue during the entire meeting. The president of the Sabbath-school association will devote some time each day to instruction in that very important branch of the work. The health and temperance cause will also receive special attention during the camp-meeting. Dr. Dobbins, the president of the State H. and T. association, will devote his time and energy to this branch of the message.

Ample ministerial help will be furnished, and we trust, with the blessing of God, to make this meeting a success, especially if all come desiring and earnestly seeking more light. Brethren, this meeting is for you. It will cost no small outlay of means and labor to prepare for it; and it will require earnest and wearing labor on the part of the ministers in attendance, as they in some degree realize that the time has

come for them to "weep between the porch and the altar," and cry, "Spare thy people, O Lord." This meeting is a means of grace that is afforded you. It comes only once a year, and very soon the last of these precious privileges will be past. The great day of God hastens. The judgment work is advancing in the heavenly court, and we know not when our cases may be decided. Now, in view of these facts, which are as sure as the eternal word of God, what sacrifice is too great to be made, in order to attend this meeting?

Brethren, this ought to be, it may be, and the times demand that it should be, the largest and best meeting ever held in Northwestern Kansas. Let every one who designs to engage publicly in any branch of the work, be at the workers' meeting. Let all of our membership be at the camp-meeting. Bring your children, your neighbors, and relatives; and come seeking God, bringing his blessing with you, that you may be a help to others. This meeting will be of great importance to the work at Cawker City. The tent will be there some three weeks previous to the camp-meeting, and it is expected that the interest thus created will be developed by this meeting. Let all come prepared to remain till the close of the meeting.

C. McREYNOLDS.

REDUCTION OF FARE TO THE WARSAW, IND., CAMP-MEETING.

We have secured reduction of fare to the Warsaw camp-meeting, through the Central Traffic Association. Each person must pay full fare to the place of meeting. Ask the agent where you purchase your ticket for a Central Traffic Association Certificate. If you obtain such a certificate, you can be returned for one-third fare; otherwise, you will have to pay full fare returning, as well as going. The certificate must be countersigned by L. M. Dunlap, at the place of meeting. These certificates will, however, be of no value only on tickets that reach through to the place of meeting. They may be purchased three days before and at any time during the meeting. The camp-meeting begins Aug. 6, and closes Aug. 14.

Let all induce as many as possible to buy tickets and attend the meeting, as 100 tickets must be sold in order to get the reduction. The more patronage we can give the railroads, the easier it is to procure favors.

WM. COVERT.

THE NEW YORK CAMP-MEETING.

Our camp-meeting in New York will be held at Rome. We have secured a very fine location, in the best part of the city, and within ten rods of the street-car line which can be taken immediately at the railroad depot. The grounds are practically free, only the nominal sum of one dollar being paid for them.

We hope our brethren and sisters in New York will begin to plan to attend the camp-meeting this year. An extra effort will be made to have it a season of great profit for them spiritually; and special pains will be taken to give plain and simple instruction to the officers of our churches, tract societies, and Sabbath-schools. The date of the meeting is fixed for Sept. 11-18, in order to secure help from the General Conference. The workers' meeting will begin Sept. 4. I trust the Lord will put it into the hearts of many of our people to attend it. The workers' meeting last year was greatly blessed of God, and contributed much to the success of the camp-meeting. I should be very glad to see all our brethren and sisters at the workers' meeting. I am sure they would find it very profitable to them. The matter of tents will be noticed in next week's REVIEW.

M. H. BROWN.

FLOOD IN WEST VIRGINIA.

I DESIRE to say a few words to our brethren in West Virginia, in addition to what has already been said, about our camp-meeting. The greatest calamity ever known to the inhabitants of Clarksburgh, has just befallen Harrison County, and quite a portion of the State, by a terrible flood. All communications by rail or telegraph are cut off. All the bridges in the city and county, as far as is known, are swept away. Many families in Clarksburgh are destitute of homes, their houses, with all the contents, having been swept away by the flood. We know nothing of the loss sustained to our brethren throughout the State, but undoubtedly some have been affected by it, and we have feared would be inclined to remain away from the camp-meeting. But, dear brethren and sisters, this is your camp-meeting, and you should feel a greater interest than ever to come, fearing that some might seem obliged to remain away, and this camp-meeting fail of being a success. The Lord may be testing us now, and if we shrink from the trial, and cling still closer to our earthly possessions, when greater perils come, we may perish with our worldly treasures.

The time of trouble such as never was, is soon to open upon us; and we shall need an experience we do not possess. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold, of houses, or of fertile lands.—Great Controversy, Vol. IV.

Instead of giving up, and allowing our meeting to be a failure, let us surmount the flood and difficulties, and make it a means of greater success for our meeting. We expect this calamity will be a means of advertising our meeting, as the people will avail themselves of the reduction of fare, to come and see the great devastation of property. The bridge crossing the river to the fair grounds is gone; but there will be a ferry or pontoon bridge constructed before that time. Let us employ the means God has placed in our hands to make this meeting a success, and God will bless us in so doing.

W. J. STONE.

July 12.

TO OUR BRETHREN AND SISTERS IN WISCONSIN.

SINCE camp-meeting, we have had two companies of canvassers, one in the city of Neenah, and one out in the country eight miles from Neenah; and although most of us have had no previous experience in canvassing, we have met with considerable success.

We have hesitated to invite others to join our companies, until we should see whether or not we could make the company work a success. We can now recommend it most heartily, and extend a general invitation to all who contemplate canvassing for our books or periodicals. There is plenty of room for all who want to come. If you have any young men or women in your church who ought to go out canvassing, try to encourage them to come or write to me; and send me their names and addresses. We will give them instructions, and help them to start.

Married persons who are situated so that they can leave home, are also invited. The time will soon come when we cannot buy nor sell. Then it will be too late to canvass. Many are asleep to the importance of this work; and they will not awake until Michael's trumpet shall sound, and their friends are changed to immortality but they left out, because "weighed in the balances and found wanting." Wake up now, brethren and sisters, and help to push the load.

All who think of canvassing in company or alone, should correspond with me concerning it. My address will be 1029 Jenifer St., Madison, Wis.

B. M. SHULL.

News of the Week.

FOR WEEK ENDING JULY 14.

DOMESTIC.

—A cyclone leveled three paper mills and many houses, between Pittsfield and Albany, Mass., Wednesday night.

—The boiler of the Adelaide silk mill, at Allentown, Pa., exploded Monday morning, killing three men and wounding three others.

—The *Inter Ocean* states that New York has 800,000 Roman Catholics, and the value of their church property is \$30,000,000.

—The work of the American Bible Society in producing a copy of the Scriptures in the Chinese language, has just been completed.

—The Eighteenth General Convention of the Catholic Total Abstinence Union of America will be held in Boston, Thursday, Aug. 2.

—Seven eighths of the town of Suisun, Cal., was destroyed by fire Monday afternoon. More than twenty-five dwellings were ruined.

—Rain in Central Illinois has damaged the oats crop, so that it will scarcely pay for cutting. In Douglas County 20,000 acres of corn are submerged.

—A national convention of the American party, for the nomination of a President and a Vice-President, has been called to meet at Washington, Aug. 14.

—A stick of timber 151 feet long and twenty inches square, believed to be the largest piece ever turned out from any saw-mill, has been sent from Puget Sound, to an exhibition in San Francisco.

—A Virginia Midland passenger train fell through a trestle, near Orange Court House, Va., early Thursday morning. Five persons were killed, and twenty-five others wounded. Six of the latter sustained dangerous injuries.

—It is reported that Francis Murphy and his son "Ned" have been giving Pittsburg some very straight talk, in denunciation of the Sunday law which forbids the selling of "soft" drinks, which the Murphys consider steps toward temperance.

—A poster assailing the Chicago, Burlington and Quincy management was posted on the dead walls and decaying fences, at Milwaukee, Wednesday morning, and excited universal comment. The most startling line read, "Prepare to meet thy God."

—It is reported that Congressman W. L. Scott, of Pennsylvania, has subscribed \$1,000,000 to the Democratic campaign fund; that Mr. Brice, of Ohio, and Herman Oelrichs, of New York, are down for \$500,000 each; that the rich men of Tammany pledge half a million, and that Edward Cooper is prepared to furnish \$100,000.

—The last barrel of powder left over from the war was used early last spring in firing salutes. War powder having thus lasted twenty-three years for the purpose, no salutes have been fired since last spring, at any military

posts except West Point, Fort Monroe, and Fort Riley. Congress has just voted \$30,000 for firing morning and evening salutes to the flag.

A storm of wind and rain raged Wednesday night, in the valley of the St. Lawrence, on Lake Ontario, and in New Jersey, New York, and New England. At Cape Vincent two small steamers, "Annie Laurie" and "Islander," were driven ashore; and at City Point, Boston, a number of yachts were sunk, the persons sleeping in them being reported as probably drowned.

In the course of his weekly address before the Anti-poverty Society, in New York July 8, Dr. McGlynn said: "Some day there will be a tremendous revolution, which will eclipse the French uprising, and in which the people will rise up in their wrath at the interference of these dictators, and bayonet and club these monks and priests and archbishops, the pope and cardinals. This is the way the Lord will deal with them; so I say leave them to his mercy." This was wildly cheered.

The principal county officers (all colored) at Marion, Tenn., were escorted to trains by white men Thursday morning, given tickets, and warned never to return. The county judge fled the previous night, and the county clerk was given twenty-four hours to arrange his books. The dispatch avers that the county has been under negro rule since 1870, and that as prominent white men had been warned to leave, the white citizens undertook to assume control of affairs. The negroes in the county outnumber the whites seven to one.

The Chicago police and the Pinkerton detective agency have been busy for a week past in unearthing an alleged plot of the striking engineers of the "Q" railway, to employ dynamite in their fight with the railway company. Three men were arrested Thursday afternoon, July 5, having in their possession several dynamite cartridges, which it is thought they were intending to use for that purpose. The company affirm that they have obtained knowledge of plans on the part of the strikers, to blow up trains on the track, and also to destroy the depot and offices of the company in the city of Chicago. Several other arrests have been made, and further developments are expected.

FOREIGN.

The condition of sugar-cane fields in Cuba is reported as encouraging.

Late advices from Leon, Mexico, the principal scene of the great flood, say that thousands are without shelter. The government issues rations of bread and meat.

A report has reached Paris that an insurrection has occurred at Port au Prince, and that the insurgents have burned 500 houses, including most of the public buildings.

The Mexican electoral colleges voted on Sunday, re-electing President Diaz. The result of the Congressional balloting is as yet unknown, but is expected to favor the administration.

A hurricane on the coast of Spanish Honduras is reported to have destroyed a number of fruit plantations, creating heavy losses. Several earthquake shocks have been felt at Santa Tomas.

The Belleville and Kingston district, in Ontario, was shaken by an earthquake before midnight Sunday, a rumbling noise accompanying the disturbance. Many persons left their beds in great fright.

News from Constantinople states that the sultan is much concerned about the approaching visit of Emperor William to the czar, and fears that the result of the interview between the two monarchs will be detrimental to Turkey.

The export slave trade on the East African coast is still active. Within two years nearly fifty slave dhows have been captured. The business, though perilous, is profitable, and the penalties visited on captured slave stealers do not prevent others from going into the lucrative business.

The disastrous flood in the Chinese provinces of Honan and Hon-tung have resulted in great destitution among the people; and the consequent discontent is assigned as the cause of an alarming rebellion now reported from Shanghai. The soldiers are said to have joined the rebels, and murdered the government officials.

A statement produced in the Paris papers on an alliance between Germany and Belgium is reproduced at Berlin. It is believed to be true in substance, but inaccurate in details. It is known that Bismarck has a written contract with King Leopold, under which, in the event of war with France, German troops will be allowed to pass over Belgian territory. If France should be conquered, Belgium is to be permitted to annex the French departments of Pas-de-Calais, Normie, Aisne, and Ardennes.

The London Standard says: "It is reported that a wonderful collection of documents printed on papyrus has been discovered near the town of Arsinoe (Central Egypt), consisting of 100,000 documents and 30,000 plates or maps. These papers are printed in eleven different languages, and treat of a great number of questions, extending over a period of 2,700 years. The maps have been printed by means of wooden blocks. This discovery tends to prove that the art of printing was invented many centuries before Gutenberg."

In the French Chamber of Deputies, on Thursday, General Boulanger moved dissolution. His proposition was rejected, and the General immediately resigned his seat. During the debate some sharp words passed between Boulanger and Premier Floquet, during which the former called the latter a liar. A challenge from Floquet was promptly accepted, and the duel was fought Friday morning, swords

being the weapons. The battle was fiercely contested, and in the second round Boulanger received a thrust in the neck which may prove fatal. Premier Floquet escaped with a few scratches, and in the afternoon delivered the oration at the unveiling of the Gambetta statue.

Appointments.

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

I WILL be present at the quarterly meeting of Dist. No. 2, at Waterford, Ohio, July 21, 22. A general attendance of all the friends is desired at this meeting.

R. A. UNDERWOOD.

Obituary Notices.

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

MORRIS.—Died of convulsions, probably caused by eating some cherries containing the pits, April 17, 1888, at Hardsburg, Cal., Walter Annis Morris, son of J. E. and Luby Morris, aged 8 years and 17 days. W. C. WHITE.

HACKETT.—Died at the residence of S. Corey, four miles east of Ames, Iowa, Sabbath, May 12, 1888, Sr. Maria Hackett, aged seventy-six years. Sr. Hackett began keeping the Sabbath about twenty-eight years ago, and died in hope of eternal life when Jesus comes to gather his people. E. L. DAVIS.

KUTZ.—Died at his residence in Reading, Pa., April 20, 1888, Jonathan Kutz, aged 64 years, 9 months, and 21 days. Bro. Kutz had never united with any of our churches, nor accepted any feature of present truth, but had kept the Sabbath since 1860. Words of comfort by the writer. J. S. SIMOCK.

NORCROSS.—Died at the residence of E. M. Crandall, in Milton Junction, Wis., Solomon Norcross, in the eighty-fourth year of his age. Bro. Norcross lived an exemplary Christian life, and died in the triumphs of the faith, believing that he should not have long to sleep before his Lord would come to give eternal life to his people. Funeral services in the S. D. A. church, conducted by Eld. W. W. Sharp. E. M. CRANDALL.

CAMPBELL.—Died at St. Paul, Minn., June 18, 1888, of typhoid fever, Warren Campbell, in the twenty-first year of his age. He had been taught the principles of the truth, and had been a very kind and obedient son, and over active in the Sabbath-school work. Of late, he had been closely pressed by circumstances, and felt himself forced to do some things that were regretted by himself and others. His friends entertain a strong hope that he will come up in the first resurrection. Funeral discourse by the writer, at the S. D. Adventist church, June 30. J. I. COLLINS.

BENNETT.—Died July 4, 1888, at Farmersburg, Ind., Chas. M. Bennett, son of Wm. R. Bennett, aged 25 years, 5 months, and 5 days. While cutting a ditch to drain a slope coal mine, he was instantly covered up by the falling in of one side of the ditch. Life was pressed out of him by the weight of the earth, as he stood erect, though his face was scarcely covered. He leaves a father and mother, brothers and sister, and a wife and little daughter, to mourn his untimely death. The family have lost a dutiful son, a kind husband and father; the S. D. A. Church a zealous, devoted member and clerk; the Sabbath-school a faithful worker, who had occupied with honor every office of the school. In the morning of life he has fallen into the hands of Him who doeth all things well. Blessed rest! for his works do follow him. Rev. 14:13. P. A. REED.

JONES.—Died at Sioux Falls, Dak., June 6, 1888, of typhoid fever and erysipelas, Nellie May, daughter of Lewis and Hattie Jones, aged 15 years, 9 months, and 25 days. Nellie was baptized and united with the Sioux Falls church three years ago, and since then has been earnest in the Christian life. She was a faithful member of the Sabbath-school, where she will be greatly missed. Being the oldest in the family, and a patient, faithful Christian girl, her parents feel that they have sustained a great loss. Yet they are cheered and comforted by the thought that Nellie has given her heart to Christ, and was trying to follow in his footsteps. They look forward to the morning of the resurrection, trusting that then "mortality will put on immortality," and eternal life be given to the loved one now sleeping. Remarks by the writer. W. B. WHITE.

ROUSSEAU.—Died at her home near Topeka, Kan., June 18, 1888, of inflammation of the stomach and bowels, Ethel, aged 7 years, 10 months, and 14 days. She was the daughter of Louis R. Rousseau, but having been left motherless when a babe, she lived with her grandparents, F. and J. Rousseau, who loved and tenderly cared for her, and taught her to keep God's holy Sabbath. She loved the children's meetings and the Sabbath-school, and took great delight in studying her Bible and lesson book. We miss her earnest little prayer at the family altar, and our home seems very lonely, and our hearts sad; but we sorrow not without hope. We feel that we have one more tie to draw us heavenward, and trust that this affliction may be sanctified to our good. Words of comfort by the writer, from Rev. 14:13. L. J. ROUSSEAU.

WATK.—Died near La Grange, O., July 7, 1888, Guevera C. Watk, aged 29 years, 9 months, and 19 days. Bro. Watk began to keep the Sabbath when Bro. Corlies held some meetings in La Grange last March. He has been gradually coming nearer the Lord ever since. In the Sabbath-school he has been an eager learner. By his genial ways and kindness of heart, he had won the esteem of all who knew him. In the last few weeks of his life the good Spirit of God seemed to be specially working upon his heart, and there was a great change in his life, in his home, in Sabbath-school, and wherever he went. His last sickness, which lasted ten days, caused him severe suffering. Much of the time he was in prayer. His dying testimony was that he was prepared to end his life in peace with God. He leaves a young wife and one little girl to mourn his loss. A large congregation gathered in the grove before the house, to listen to the words of comfort spoken by the writer, from 1 Cor. 15:52. J. E. SWIFT.

PRESTON.—Mrs. Almira Preston, daughter of Amasa and Ruth Barner, was born in Floyd, Onondaga Co., N. Y., July 4, 1811. She died in the town of Marion, Ohio Co., Ill., May 13, 1888, aged 76 years, 10 months, and 9 days. She was twice married. Her second husband, John S. Preston, died in 1880, leaving her with four children, all of whom are grown up and settled in life. Sr. Preston was in early life a member of the Baptist Church, but she embraced present truth many years ago, and it has been her chief desire for years to live to see the second coming of the Saviour. In her last sickness, she demonstrated to all that her trust was in Him. For two days and one night just previous to her death, though weak in body, she repeated passages of Scripture. Up to within one month of her death, she would walk a mile and a half, and sometimes farther, through storm

or sun, to read to people, and distribute tracts and papers. She labored zealously to impress the truth upon all with whom she came in contact. Words of comfort were spoken on the occasion of the funeral, by Eld. J. H. Thomas (Methodist). M. STRANG.

MYERS.—Died June 20, 1888, at her home in Blair, Neb., Sr. Myers, wife of Solomon Myers, aged 66 years and 7 months. Sr. Myers was born in the State of New York. She was for a short time a member of the M. E. Church, but embraced the Adventist doctrine in 1844, and thus had a part in the first angel's message. Bro. Myers afterward moved to Illinois, where he and his wife embraced the third angel's message, in 1854. In 1865 they moved to Hart Co., Neb., and were among the first Adventists to settle in this State. Bro. Myers devoted a portion of his time to lecturing and doing missionary work; and as a result of his efforts others were led to embrace the truth. Sr. Myers's home has been a home for our ministers, for many years; Moses Hull, Eld. Sanborn, Bro. and Sr. White, and many others have enjoyed their hospitality for months at a time. Many times the writer has come to their home tired and hungry, and been refreshed by healthful food and a quiet place in which to rest, prepared by her loving, motherly hands. But her hands have ceased to minister to God's servants and her loved ones, and are folded in a calm and peaceful sleep. It can truthfully be said of her, "Blessed are the dead which die in the Lord, . . . that they may rest from their labors, and their works do follow them." She leaves her husband, who has toiled by her side for over forty years, to finish the journey alone which they in hope began together. Several of her children and grandchildren, together with many sympathizing friends, met at the Adventist Chapel, Friday, June 22, to pay that last token of love and respect which is possible in this land of fleeting shadows and fading flowers. By her request the writer was summoned from a distant field to preach the funeral sermon. Words of comfort were spoken from 1 Cor. 15:26, after which she was taken to one of nature's lovely spots, and laid to rest beneath the green grass and blooming flowers, till the Lifegiver shall come to wake his sleeping saints. D. NUTTLETON.

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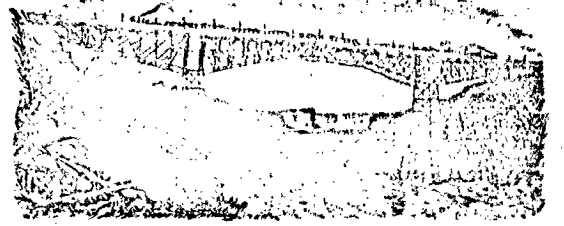
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	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Chicago	7:00	9:00	7:30	9:30	8:00	10:00	8:30	10:30	9:00	11:00	9:30	11:30	10:00	12:00
Michigan City	7:25	9:25	7:55	9:55	8:25	10:25	8:55	10:55	9:25	11:25	9:55	11:55	10:25	12:25
Niles	8:40	10:40	9:10	11:10	9:40	11:40	10:10	12:10	10:40	12:40	11:10	13:10	11:40	13:40
Kalamazoo	10:22	12:22	1:33	3:33	4:00	6:00	4:27	6:27	4:50	6:50	5:17	7:17	5:40	7:40
Battle Creek	11:15	1:15	2:18	4:18	4:47	6:47	5:18	7:18	5:47	7:47	6:15	8:15	6:40	8:40
Jackson	1:20	3:20	4:15	6:15	6:45	8:45	7:15	9:15	7:45	9:45	8:15	10:15	8:40	10:40
Ann Arbor	2:43	4:43	5:30	7:30	8:00	10:00	8:30	10:30	9:00	11:00	9:30	11:30	10:00	12:00
Detroit	4:10	6:10	6:45	8:45	9:15	11:15	9:45	11:45	10:15	12:15	10:45	12:45	11:15	13:15
	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. & O. ‡Connects with C. W. & M. §Connects with G. I. & A. and L. S. & M. S. ¶Connects with L. S. & M. S. and Grand Trunk. **Connects with T. A. & N. M. ††Connects with railroads diverging and Steamboat lines. ‡‡Daily. All other trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

GOING WEST.						GOING EAST.					
Chgo. Pass.	Mail.	Day Exp.	Fast Exp.	Local Exp.	Dep.	Mail.	Local Exp.	Fast Exp.	Day Exp.	Pass.	Arr.
6:55	7:15	8:05	8:10	8:15	Port Huron	10:20	1:15	7:35	8:00	10:50	
7:25	8:31	9:24	9:30	9:35	Lapeer	8:42	11:57	6:17	6:40	9:17	
8:05	9:10	10:03	10:10	10:15	Flint	7:55	11:27	5:40	6:00	8:40	
8:45	9:55	10:48	10:55	11:00	Detroit	7:05	10:55	5:00	5:20	8:00	
10:00	10:30	11:23	11:30	11:35	Lansing	6:20	10:07	4:00	4:20	7:00	
11:30	11:00	12:03	12:10	12:15	Charlotte	4:42	9:37	3:25	3:45	6:15	
12:30	11:45	1:15	1:20	1:25	Battle Creek	3:45	8:55	2:35	2:55	5:30	
1:30	12:05	1:20	1:25	1:30	Valparaiso	3:40	8:50	2:30	2:50	5:25	
2:30	12:50	2:25	2:30	2:35	Victorburg	2:52	8:11	1:41	2:00	4:40	
3:30	1:00	2:32	2:35	2:40	Schoolcraft	2:40	8:00	1:30	1:50	4:30	
4:30	1:50	3:10	3:15	3:20	Cassopolis	1:50	7:28	1:00	1:20	4:00	
5:30	2:30	3:40	3:45	3:50	South Bend	1:00	6:50	12:00	12:20	3:30	
6:30	3:10	4:30	4:35	4:40	Huske's	11:54					
7:30	3:50	5:10	5:15	5:20	Valparaiso	11:40	6:30	10:30	10:50	3:00	
8:30	4:30	5:50	5:55	6:00	Chicago	10:50	5:35	9:15	9:35	2:15	
9:30	5:10	6:30	6:35	6:40							
	pm	am	pm	am	am	pm	am	pm	am	pm	

†Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., JULY 17, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

NEBRASKA, Ainsworth,	July	19-23
Georgia, Reynolds,	"	18-24
	GEN'L CONF. COM.	

LATER CAMP-MEETINGS FOR 1888.

WEST VIRGINIA, Clarksburgh,	July	24-31
Virginia,	"	31-Aug. 7
California, Rohnerville, Humbolt Co.,	Aug.	8-16
Ohio, Columbus,	"	10-21
Texas, Terrell, Kaufman Co.,	"	14-21
Kansas, Cawker City, Mitchell Co.,	Aug.	16-26
Michigan, Alma,	Aug.	14-21
" (Northeastern),	"	21-28
" (Southern),	"	28-Sept. 4
Vermont, West Randolph,	"	28-Sept. 4
Illinois, Springfield,	Sept.	4-11
Maine,	"	4-11
New York, Rome,	"	11-18
Nebraska,	"	11-18
Indiana,	"	11-18
Colorado,	"	18-25
California, (State meeting) Oakland,	Sept. 20-Oct. 2	
Michigan, (Gen'l camp-meeting),	" 25-Oct. 2	
Tennessee,	Oct.	2-9
Missouri,	"	2-9
	GEN'L CONF. COM.	

Our exchanges note the fact, and call it "one of the significant movements of the day," that the study of the Bible is being introduced into the colleges of the United States. Haverford (Pa.) College, for instance, places the study of the New Testament, in Greek or English, first in the list of studies of every class, in every department, throughout the entire college course.

Albion (Michigan) College, shows quite a new departure in the matter of annual catalogue for 1888. It is a 176-page Year Book, in four parts. The specially new features are Parts I. and II., containing Outline Discussions of the leading college studies, and chapters on Scholarship as related to the various

Professional and Business vocations. The chapter on the "Authenticity of the New Testament Scriptures," we hope to find a place for in our columns soon. L. R. Fiske, President, Albion, Mich.

There is said to be some indication that Russia is about to abandon her designs upon Bulgaria, the Russian prime minister having informed the British ambassador that after Dec. 17, the Bulgarians may do anything they please, and Russia "will wash her hands of the whole concern." Unless Russia designs to accomplish her purposes before Dec. 17, this may mean her retirement from the contest. But this would be no help to the Turk, but might rather precipitate a crisis in her case; as statesmen at once assume that the independent Christian nation which would be built up with Bulgaria as a foundation, would at once supplant the Turk, and make Constantinople its capital. So whether Russia does the work, or suffers some other nation to do it, the destiny of the Turk seems to be equally "to go."

Michigan is fast becoming the peer of any State in the Union as a place noted for attractive summer resorts, and the facilities it affords in many localities for healthful rest and recreation. We can speak first of our own Sanitarium, in Battle Creek, where those who simply seek a season of rest for body and mind, in an attractive, quiet, and orderly institution, will find all the facilities which they could crave in that direction; and where also invalids are cared for and diseases are treated with marvelous success, on the most rational and scientific principles. We may speak also of the newer resorts in the northern extremity of the lower peninsula, whose atmospheric conditions, streams and forests, furnish a natural sanitarium for certain ailments. Petoskey, and Bay View Assembly grounds for Chautauquans, are already points of almost world-wide notoriety. The upper peninsula has many attractions, which will be better known in the future. The Island of Mackinac, in the Straits of Mackinac, between the upper and lower peninsulas, reserved by the Government as a United States National Park, is becoming a point of great interest. This is reached direct by the Michigan Central R. R. and connecting boats. We have received from this company a handsomely printed and illustrated large page pamphlet of 52 pages, entitled "The Fairy Isle of Mackinac," setting forth by maps, bird's-eye views, and other illustrations, the wonderful features and attractions of this region. For pamphlets, address O. W. Ruggles, General Passenger Agent, Chicago, Ill.

A RELIGIOUS REVOLUTION IN JAPAN.

While so much is being said about an impending religious revolution in Japan; and on the authority of the *Japan Mail* of Tokio, the government is actually considering the advisability of officially adopting Christianity as the national religion, it is interesting to notice the motives for such a step, which the discussion brings to light. It might be thought that a conviction of the divine truth of the Christian religion, and that alone, would constitute the mainspring of such an important move. But it seems that such is not the case. That motive which is all-powerful in leading the individual to accept Christianity,—that convicting power which operates upon the individual conscience—is wholly wanting to the movement said to be in progress on the part of the Japanese government. Should the step be made, it will be but a repetition of what history tells us has heretofore been done by governments where a State religion prevailed, and of which the celebrated act of Constantine in the fourth century is a noted example. Speaking of the position which the government and leading publicists of Japan are taking on the subject, the *Christian at Work* says:—

They do not indeed accept the doctrine of Christianity, holding as they do that educated men should be guided by pure reason; but they think the adoption of the civilized creed essential to the perfection of their own civilization, and to the maintenance of a moral standard among their people. The Japanese, they say, have lost their old faiths; and it is indispensable for the safety of society that they should have a new one. Without it they will never obtain that strong coherence and reliance on each other which is essential to a powerful State. Among other reasons advanced for adopting Christianity, M——, a well-known Japanese writer, insists that Japan should take up with Christianity "because it is the religion of the most highly civilized nations." Professor Toyama, of the Imperial university, supports this view, and alleges that Christianity

would "improve the Japanese music [!] and bring with it other advantages." Others urge that religion is "good for the uneducated," and that the want of faith in the old religion has lowered the moral tone of the masses. Such are some of the curious grounds upon which the encouragement of Christianity is supported in Japan.

The *Christian at Work* recognizes the similarity of the situation to that which existed in the days of Constantine, but endeavors to derive some encouragement therefrom by claiming to see in this act of Constantine's, a proceeding which "was blessed, ultimately, to a receiving and spreading of gospel truth all down the ages." This, however, is a very remarkable interpretation to place upon the act which changed the State religion of the Roman world from paganism to nominal Christianity, viewed in the light of the terrible centuries of darkness and moral degradation which followed. The simple truth which should be made prominent in the present discussion, is that the Christian religion is a matter which belongs to the individual conscience alone, and is nothing with which the State can have anything to do. As well might one talk of a State's having a soul and a conscience, as of the State's "accepting" or "rejecting" the Christian religion. It is by covering up and ignoring this distinction, as concerns religion, between the individual and the State, that the National Reform party of this country hope to succeed in their scheme for a State religion, based upon the compulsory observance of the first day of the week as the Christian Sabbath.

L. A. S.

NOTICE.

A TENT marked "Hanover" was left unclaimed on the grounds at Grand Rapids, at the time of the last Michigan camp-meeting, and was put with a number of tents belonging to the Conference, which were brought to Battle Creek. This tent can be obtained by the owners, upon their writing to R. E. Taylor, Review Office, Battle Creek, Mich.

THE CANVASSING WORK IN AUSTRALIA.

THE canvassing work is still moving on in Australia. Not long ago a brother went to Rockhampton, Queensland, to canvass the town for "Thoughts on Daniel and the Revelation." In a private letter just received from him, he says: "I have been here five working days, and have taken more orders than Bro.—— and I ever took together in ten days. I have the names of the mayor, all the leading men of the town, and nearly all the ministers. I never took orders so easily before. The Lord is doing this work for me." The brother with whom he has previously worked, is a first class canvasser, and they together usually averaged six orders a day. He has taken more in this town in five days than both ever took before in ten days. This shows what the Lord will do for one, when he throws himself fully upon his mercy. He writes that before he left Melbourne, he felt timid about going out all alone; but after praying over the matter, he had the assurance that God would fulfill to him the promise of Isa. 41: 10, which is as follows: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Let others go and do likewise.

COLLEGE CATALOGUES.

THE catalogue of Battle Creek College for 1888, is now ready, and will be sent on receipt of a two-cent stamp, to pay the postage. Address, BATTLE CREEK COLLEGE, Battle Creek, Mich.

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