

# The Adventist Review and Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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### WE ARE JOURNEYING.

BY A. E. E.  
(Dodge Center, Minn.)

"We are journeying unto the place of which the Lord said, I will give it you." Num. 10:20.

Over the weary mountains,  
Down through the valleys dim,  
Treading a narrow pathway,  
Singing a "wayside hymn,"  
We are journeying.

Clouds with their edges reaching  
Down to the earth below,  
Darkness and fear and terror  
Over the path we go—  
We are journeying.

What though the south-wind lingers  
Long, with its perfumed breath,  
Or the withering simoom rushes  
Past like a blast of death,  
We are journeying.

Way-worn and weary and troubled,  
On through the wilderness land,  
With many a faltering foot-step,  
Presses our pilgrim band:  
We are journeying.

Folded in light whose glory  
Mortals may never speak,  
Over the hilltops yonder,  
Lieth the land we seek:  
We are journeying.

Over that land of beauty  
Never a cloud shall come;  
Never a fear or sorrow  
Darken the soul's sweet home:  
We are journeying.

Out of the clouds and darkness,  
Out of the fearful night,  
Out of the land of shadows  
Into the fadeless light,  
We are journeying.

## 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.

### EXPERIENCE EN ROUTE FROM BATTLE CREEK TO WILLIAMSPORT.

BY MRS. E. G. WHITE.

LONG before the camp-meeting at Williamsport, I had promised the brethren of Pennsylvania that if the Lord would give me strength, I would attend their camp-meeting of this season. During the State meeting at Des Moines, Iowa, last fall, the Lord gave me a message for the people, and their hearts were stirred to respond to the light. By a standing vote, an invitation was extended to me to be in attendance at the camp-meeting in Iowa. I told the people that if

I was on this side of the Rocky Mountains, and the Lord so directed me, I would gladly respond to their invitation. But when the appointments for camp-meetings were made known through the REVIEW, I saw that the meetings in Iowa and Pennsylvania had been appointed for the same time. I was perplexed as to my duty, and prayed that the Lord would direct me. After laying the matter before the ministering brethren, in the hope that some change might be made, and finding no change possible, I finally decided to attend the meeting at Williamsport.

I should have been spared a long and wearisome journey, had I attended the Iowa meeting instead of the meeting at Williamsport; but after writing to responsible men in Iowa, and receiving no response as to the condition of things there, my duty seemed clear to go to Pennsylvania, especially since letters from the brethren there came in week after week, urging that I should not disappoint their expectation. The Williamsport meeting was to take place almost immediately after the Kansas camp-meeting, where I had been laboring for three weeks. I needed rest as I returned to Battle Creek, but this was not for me then; for fresh burdens of a difficult nature were laid upon me.

Thursday night, May 30, we left Battle Creek on our way to Williamsport. Our train was an hour and a half behind time. On account of continuous rains, the cars were obliged to move slowly, and in the morning we found that we were three hours behind time, and could not make connections with the train for Elmira, New York. We were detained at Buffalo five hours, and when we reached Elmira, we were informed that it was impossible to go on toward Williamsport, because bridges had been swept away, and the roads had been made impassable by washouts. We were advised to remain at Elmira, where we could obtain better accommodations than farther on in our journey. We stepped from the cars, thinking to remain there. My secretary and myself were alone, but upon a few moments' consideration, we again boarded the train; for we determined to go as far as possible toward our destination, hoping that reports were exaggerated as to the condition of the road. We met Bro. Teft and family on their way to the meeting. About a mile and a half before reaching Canton, the train was stopped by a serious washout. We were switched off on a side track, where we remained all day Sabbath, although we had expected to reach Williamsport on Friday, at 5 P. M.

I could not remain in the sleeper except at the risk of my life; for the air was very oppressive, and the window could not be opened on account of the rain. We were made comfortable, however, in the passenger car. The passengers on the sleeper employed the time in card-playing and smoking; but, providentially, we were left to enjoy the peace of the Sabbath day, as no others were in the car except those who observed God's commandments. Although we were anxious, we were enabled to stay our minds upon the Lord.

As we were detained, and could not safely occupy the sleeper, we thought that we ladies, three in number, might have the privilege of making our toilet in the toilet-room of the sleeper; but

upon making known our desire, the conductor of the sleeper curtly informed us that it was against the rules, and could not be permitted. This man did not seem in the least disposed to do anything to alleviate the difficulties of our situation. But we are glad to state that this is the first instance we have met in our extensive travels, of such a lack of courtesy. Previous to this instance, we have always found those who were placed in positions of trust on the cars, ready to aid passengers placed in disagreeable circumstances. Conductors have displayed tact, manifested the spirit of gentlemen, and sought to make the unavoidable as pleasant as possible. The conductor of the day coaches was very kind and accommodating, and his courteous way was in marked contrast to the surly, disagreeable manner of the conductor of the sleeper.

While we waited at this place, the construction train passed us, and twenty men were soon busily employed in repairing the track that had been swept away by the rising of the creek. At evening we were informed that the road was temporarily repaired, and that we could go on to Canton. We moved very slowly over the newly-made road, but found that it was impossible to proceed farther than Canton by rail, as the deluge had swept everything before it.

We could send no information to our friends as to our whereabouts or condition; for communication was cut off in all directions. We knew that they would be anxious concerning us, and sent a dispatch from Buffalo to Williamsport to the effect that we would reach that place about midnight, but we had no certainty that it would reach its destination. We made an effort to get a telegram to Williamsport by way of New York, but learned that the wires were down, and no connection could be made.

Sixteen miles from Canton, ten lives were lost, and between Canton and Williamsport eighteen bridges had been carried away. Many houses and two large mills had been swept down the valley in the devastating flood. We could see the workmen engaged in repairing the road at Canton. An embankment had been washed away, and from many feet deep a trellis work had been raised to support the train across the gulch; but we were told that it would be many weeks before the road could be repaired to Williamsport. A bridge over the river at Canton, connecting one part of the town with the other, had been swept away, and what had been before a harmless looking creek was then a mad torrent. A man, seeing that a barn near the bank of this stream was doomed to destruction, ventured into it again and again to save the property from ruin; and although warned of his danger, he entered it once too often. The flood swept the barn away, and the man was drowned. His lifeless body was recovered from the wreck five hours afterward. While we were viewing the scene of the wreck, he was lying in his coffin. Our hearts were made sad by the thought of the insecurity of human life.

Those who claimed to be judges, declared that it would be weeks before the railroad would be sufficiently repaired for the running of trains upon it. All the passengers for Williamsport, except our party, decided to go back to Elmira. But we were determined to take no backward

steps until we felt assured that it was all we could do. We learned afterward that the road between Canton and Elmira had become impassable. The passengers who thought to return to Elmira were obliged to remain on the track until Monday.

We secured rooms at the hotel in Canton, and felt that we had much for which to be thankful; for our lives had been preserved through many perils. After the Sabbath, we tried to make arrangements to go by team to Williamsport, and the landlord agreed to take us on Monday, providing he found the roads passable. It was about forty miles from Canton to Williamsport. Sunday morning he told us he had decided that it would be folly to attempt the journey until the roads were reconstructed. It was reported that in many places the road was so washed out that only deep gullies were left, and in other places it was filled up with the *débris* of the flood. All the bridges, both small and great, were gone. Bro. Rockwell, of Roaring Branch, having learned of our situation, came with teams to take us to his home, ten miles from Canton. At Roaring Branch there is a church of our people, and as the brethren and sisters had been kept from going to the meeting at Williamsport because of the flood, they desired that I should speak to them on Tuesday night. We were especially glad to meet those of like precious faith under these circumstances.

The roads were not as bad as we had anticipated, although the marks of destruction were seen on every side. At Ralston two large mills had been carried away, with other buildings, and many lives were lost. The rails of the track were twisted out of shape in a singular manner.

We met a young man who was journeying to Williamsport on foot, and he told us that he thought if we should take the mountain road we could get through. The valley road, he said, was wholly impassable. This seemed like a daring enterprise, but we decided to undertake it, and on Tuesday morning, with a good team, carriage, and two men, we started on our way. Along the way men were diligently at work repairing the breaches, and erecting bridges. The road was in a bad condition, but not impassable, and we decided to go as far as possible. When we should come to an insurmountable obstacle, we would return to Roaring Branch, but not before. We have passed over more perilous roads in Colorado, but never over a worse road than that from Canton to Williamsport. My heart was drawn out in prayer to God that his angels might go before us, and that his protecting care might be over us.

We were obliged to cross streams where bridges had been swept away, and to go through many difficult places; but my secretary and myself always found a way of passage by using a plank, and the men managed the horses skillfully as we came down the steep embankments in the mountain road. We found it was even as the keeper of the hotel had said,—in many places where once had been a good road there were only gullies, while in other places the road was filled up with rocks, not equally distributed, but in great heaps, as though they had been dumped in wagon loads along the way. We were obliged to walk miles on this journey, and it seemed marvelous that I could endure to travel as I did. Both of my ankles were broken years ago, and ever since they have been weak. Before leaving Battle Creek for Kansas, I sprained one of my ankles, and was confined to crutches for some time; but in this emergency I felt no weakness or inconvenience, and traveled safely over the rough, sliding rocks.

At one place in the road our passage was barred by a large fallen tree, and in attempting to drive over it, we broke the double-tree of our carriage; but as we had brought tools and straps for such emergencies, we supplied its place with a limb of a tree, and drove on. Another large tree, partially fallen, filled our road with overhanging branches, and we had to stop to cut them away. The third fallen tree could neither

be surmounted nor cut away, and we were obliged to make a road around it. With skillful driving, we made our way through the woods.

When we were miles away from any dwelling-place, it began to rain. The thunder rolled, and the lightning flashed; but for seventeen miles we had to pass on without catching even a glimpse of a habitable place. We had serious fears that we should have to remain in the woods all night, as it would be dangerous to drive on in the darkness. But just at twilight we came in sight of the little village Trout Run, in a basin-like valley. We were sad to see that it was filled with ruin and desolation. We found shelter in a hotel kept by a German, who informed us that he could give us rooms and bed, but little provision, as he could not obtain supplies. This, however, did not trouble us, as we had food enough. Nothing in the way of fire-wood could be found that was not soaked with rain, but a fire was kindled with some cigar boxes. We could not get sufficient heat to dry our damp clothing. Although we were uncomfortable, our hearts were filled with gratitude that no harm had befallen either ourselves or our horses.

At Trout Run we were told that it would not be possible to go any farther. We could obtain a small boat with which to cross the stream; but there was no provision for getting the horses over. We proposed that a raft be made on which to transport our carriage.

While preparations for crossing were in progress, we went out to look upon the desolated village. Those who have never witnessed such a scene, can hardly appreciate the effect of the flood and the rain. The storm had made terrible work. Fence-boards, logs, old cupboards, rubbish and *débris* of all kinds, had been swept into the valley by the flood. Bridges had been carried away, roads had been washed out, rails had been torn up and twisted and piled in grotesque heaps. One residence was pointed out to me as once the most beautiful place in the village; but the rich, well-cultivated acres were buried under uprooted and broken trees, and the grain-field on which I stood, was covered with about three feet of sand. The devastation witnessed in this place is beyond my power to describe.

At the end of three hours the raft was completed, and a boat was provided. A rope was attached to the raft on which the carriage was placed, and it was towed over by the men, who had rowed to the other side of the stream. As the first horse swam across, I was filled with anxiety; for at times the waves covered him. When he came to the bank, he struggled so that he freed himself from the rope that guided him, and as the bank was very steep, and even shelved over, because it was washed out below by the force of the waves, it seemed very difficult to get a footing. After several ineffectual attempts, he succeeded in making the ascent of the bank. The other horse was larger and less nervous, and as an experienced horseman swam him across, he had less difficulty in gaining the bank. When the noble animal emerged from the river, I found myself praising God aloud, and weeping like a child. We were rowed across in a boat, and were soon seated in our conveyance, and again on our journey toward Williamsport.

The marks of devastation and destruction apparent on every hand, forcibly called to mind scenes in connection with the second coming of Christ. How rapidly the signs of his coming are fulfilling before our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom!

As I looked on every side, and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our leader. I felt determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God's increasing light, that I might reprove, encourage, inspire to faith and hope and love, and be a light to all for whom I labor with

voice and pen. How swiftly the hours of this our day are passing away! Christ says to us, "If thou hadst known, even thou, at least in this *thy day*, the things which belong unto thy peace!" "If thou hadst known, even thou,"—he is addressing us in these words. He is pleading with his people, whose minds are darkened in rejecting his grace. While they claim to be rich and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time for the people of God to awake. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that we may discern the providences of God, and be prepared for the coming of the King of kings.

We arrived at Williamsport at three o'clock Wednesday afternoon. The experience and anxiety through which I passed on this journey, greatly exhausted me in mind and body; but we were grateful that we had suffered no serious trouble, and that the Lord had preserved us from the perils in the land, and prospered us on our way.

#### IS GOD PARTICULAR?

BY ELD. R. F. COTTRELL.  
(Ridgeway, N. Y.)

SOME people think the Lord is not very particular that they should do exactly what he says. The reason why they think so must be that they are not particular, and they therefore conclude that God is not, and that it makes no difference whether they do just what he says, or make some slight variations which seem to them to be just as well.

But the Lord charged his people anciently, saying, "In all things that I have said unto you be circumspect." Ex. 23:13. And the Lord himself has given example of exactness in his dealing with his people, from which we should learn to be very exact in paying our debts, whether it be debts to our fellow-men, or the tenth to God, which he justly claims as his.

He claimed the first-born of all Israel as his, because of the fact that he spared their first-born when he slew the first-born of the Egyptians. But when he took the Levites to do the service of the sanctuary, instead of all the first-born of Israel, he caused them to be numbered, and also all the first-born of Israel. Of the Levites there were found to be 22,000, and of the first-born of Israel, 22,273. This was very nearly equal, only 273 difference in so large a number. We might have said that that was near enough anyway. But the Lord did not think so. He required that five shekels apiece of this odd number be paid into the treasury for the benefit of his priests. Num. 3:39-51.

This example should teach us to be very exact to "render . . . to all their dues;" to be upright in our deal toward God and men; and to realize the importance of being circumspect in our obedience—careful to do just what he has commanded, knowing that a substitute will never be acceptable in his sight. "In vain do they worship me, teaching for doctrine the commandments of men."

#### CHRIST THE WITNESS.

BY ELD. F. PEABODY.  
(West Valley, N. Y.)

CHRIST, when accused of being a subverter of the government, said he came into the world to "bear witness to the truth." He witnessed to the truth by faithfully conforming to the types. In the types was marked out the path he was to tread. Every specification spoken by the prophets must be met by him. By this conformity to the types he bears witness to the truth. The religion of Christ can lay claims to witnesses all along the

line of time, that no other religion can; but the climax was reached when Christ, the antitype, the observed of all the prophets, came and added the weight of his testimony never to be impeached. The types would be of no value if the antitype should not fulfill their specifications, both in the time of his coming and the nature of his work. Jesus, born in a manger at the lowly village of Bethlehem, could challenge the attention of the world. He came at the right time, was born at the right place, was treated in the right manner, was crucified, was buried, and rose again, all being in complete conformity to each and every specification given by the prophets. No other one can bear such witness. No other religion has a witness like ours. Infidelity in every form, all along the line of time, has tried in vain to break down his testimony, and yet it stands as a sure foundation on which all may build their hopes of eternal life.

#### SEARCH THE SCRIPTURES.

BY J. S. MILLER.  
(Providence, R. I.)

THERE are probably no people on the face of the earth who know better what they believe and why they believe it, than Seventh-day Adventists. And yet I doubt whether there are among us any great number, aside from the ministers and Bible workers, who would be prepared "on the spur of the moment" to give a scriptural reason for every point of our faith. Ask any one among us why he keeps the Sabbath, and he will promptly answer, "Because the Bible teaches it." Ask him for the proof, and he will readily turn and read the fourth commandment. But suppose he has no Bible at hand, can he quote it correctly? I will venture to say that not one in five throughout our ranks can do this.

This may seem a wild statement, but if you doubt it, just have some one hold the Bible while you try it. The same will be found to be true of nearly all those texts on which rest the fundamental truths of the Bible. We may have read many of them scores of times, not only in the Bible but in our publications, and heard our preachers quote them over and over; and yet, if required to quote them ourselves we are puzzled to tell just how they read, and just where to find them. This all comes of our drinking in the ideas, while we pay but little attention to the language in which those ideas are clothed. And this might do if no one but ourselves were concerned in the matter. But Seventh-day Adventists have the burden laid upon them of giving this last message to the world. Now, when we present any point of present truth in our own language, it strikes the listener as our opinion, and to checkmate it, he feels free to advance his opinion; and so, after all, it is but a war of opinions. But advance the same truths clothed in the exact language of the Bible, and then it is the individual's opinion against the revealed word of God. Thus we see that if we correctly quote a Bible text, and are prompted to do so by the Spirit of God, we are wielding the sword of the Spirit, and whoever attempts to resist it, will find himself fighting against God.

This brings us to the question, How shall we proceed to prepare ourselves for this great work? I know of but one way, and that is to take one subject at a time, and one text at a time, and commit them, with the chapter and verse, to memory. But how shall we determine just what texts are the most important to learn first? To those who have not already found it out, let me say that the new book, "Bible Readings for the Home Circle," is decidedly the best book ever published for this purpose; and while the main effort is being made to circulate it among those not of our faith, let no Seventh-day Adventist be content till he owns a copy of this valuable work. Nay, more; let its contents be so thoroughly committed to memory that they will flow from our mouths as naturally and as freely as water from a living spring.

#### THE WORD OF GOD.

BY FANNIE BOLTON.  
(Battle Creek, Mich.)

BEHOLD men's faces in their homes and marts,  
Sharpened and saddened with their want and sin!  
Lo! all the echoing voices of men's hearts;  
Lo! the rife discords of men's words, the din  
Of devils' laughter, rising with the sighs  
Of human aspiration or regret.  
Perplexed with falsehood and philosophies,  
The mists rise thick, delusions round us set.

"Lo! here," saith Science, "is the end of all,  
The dust of earth returns to earth again,  
And all is o'er. The record of man's fall  
Is all he leaves to peoples yet unborn."  
"And here we rise by cycles of new thought,"  
Saith yet another. "Thus the worlds grow pure."  
And yet another saith, "Be merry. Naught  
Avails, save days we hold secure."

And still men cry, "Lo here, or there, there dwells  
Solution for our state of sin and woe;"  
But through our wakening hopes are demon yells,  
And darkness gathers darkness as we go.  
Deluded with false hopes, false aims, half truths,  
Our hearts faint, and our senses fail and sink;  
And old men die and leave their pain to youths  
Who start appalled and weary as they think.

Books heaped on books,—the world is full of books;  
Each book perplexed with wailing cries and hopes.  
Vainly the soul uplifts each lid and looks,  
With men's poor wisdom how it sadly copes!  
One Book, the only Book, in darkness lies,  
Delusion's wings are o'er it; it lies hid;  
But, oh! what heavenly light shines to our eyes,  
As half in fear and faith we lift its lid.

O word of God! O heart of God! O love!  
'Tis here we read thou gavest thine own Son  
To heal our sorrows. There is help above.  
A ray of light smites down as blind we run.  
The heart that seeks for truth cannot go wrong.  
For God is truth, in him sad hearts have faith;  
And mid the din of voices cruel, strong,  
We cry for truth, and hear what thou, Lord, saith.

And, lo! the wings that held us in the dark,  
Are thrust asunder, and our eyes, once blind,  
See the foul falsehoods of the world, whose mark  
Is of the dragon and the beast combined.  
And, lo! amid the million books of men,  
One shines with radiance; light is shed abroad;  
We cry to Heaven for truth, amid the din,  
And, lo! we find it in the word of God.

#### PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 31.

BY ELD. D. T. BOURDEAU.  
(South Shokely, P. Q.)

#### Prophecies Which Have a Double Fulfillment. EZEKIEL 7-9 EXPLAINED.

OUR limits will not allow us to go into an examination of every verse of this interesting prophecy. We invite the reader to open his Bible to it, and follow us as we notice its main features, and then carry on the investigation still farther, gathering spiritual food from points which we cannot now treat minutely.

In the first of these chapters the burden that is made to rest on the mind of the prophet, is the end that is coming on the land of Israel, the great events that are to bring it about, some of the crimes characterizing the Jews, and the situation of the faithful remnant who turn away from these crimes, and who escape the judgments of God, which cause the king to mourn and the prince to be clothed with desolation.

In the eighth chapter, the prophet in holy vision is shown the different forms of idolatry practiced by the Jews and their leading men, even their seventy elders; especially sun-worship.

In the ninth chapter is set forth the work of putting a mark in the foreheads of those who sigh and cry, in view of the abominations that are done in the land, that they may escape the general destruction that is to come on the Jews and on their leaders at the time of the first destruction of Jerusalem.

It may be asked, What is there in all this that concerns us as well as the Jews, and that is to have a double fulfillment? We answer, Much indeed. What Ezekiel says about judgments that are coming upon the people in his day, should interest us even more than it did the best

of the Jews in his day; for far greater judgments are soon to fall on the wicked of this generation, than those that threatened the Jews in the days of Ezekiel.

Again, the exposing of crimes by Ezekiel, that were eating out of the Jews everything that was noble, and sealing the fate of those of that people who would not reform, should especially occupy our minds and alarm us, because greater crimes are committed by those of our times who profess to serve God than those committed by the Jewish people, inasmuch as those now professing to be the servants of God, sin against greater light than that enjoined by the Jews.

Again, the moral fitness required of the Jews that they might be prepared for the emergency that awaited them, could not have been more complete than that which is now needed to insure to us the mighty aid of the Holy Spirit, that we may stand among men without an intercessor, when human probation will have closed, and when the awful plagues of God's wrath shall be the portion of those who have slighted the last offers of mercy. Rev. 15:8; 22:11, 12; Isa. 59:16-21.

Finally, the rays of hope that were needed in the days of Ezekiel, are certainly needed now, to cheer up God's people amid the perils of these last days, and through the time of trouble such as never was since there was a nation on earth. Dan. 12:1.

The leading thought of this prophecy seems to be that the end is coming on the land and people of Israel. This is repeated again and again. Thus: "Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and I will judge thee according to thy ways, and will recompense upon thee all thine abominations." Verses 2, 3. "Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it waiteth for thee: behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, the day of trouble is come, and not the sounding again of the mountains." Verses 5-7.

Is not this far more applicable now than it was in the days of Ezekiel? Not one of the wicked will escape the destruction that is coming in the near future, at the opening of the day of God, which "shall come as a destruction from the Almighty." Isa. 13:6; Joel 1:15; 1 Thess. 5:1-3. All nations, with the exception of a few righteous ones scattered among them, shall then be dashed in pieces, and be swept away with a besom of destruction. Ps. 2:8, 9; Dan. 2:35; Matt. 24:37-39. At the opening of that awful day, which "is near, and hasteth greatly" (Zeph. 1:14; Joel 2:1), all the sinners of the land shall be destroyed out of it, and the earth shall be utterly emptied of its inhabitants, so that not one man shall be seen in it. Isa. 13:9; Jer. 4:23-26. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33. Truly, there will not then be heard the "sounding again of the mountains," the noise of war; for no one will be left to raise the war-cry and engage in war. And the earth itself shall be "utterly broken down," "without form and void," with its "mountains, and hills, and cities all demolished, and its islands all moved out of their places. Isa. 24:19; Jer. 4:23-26; Rev. 6:14-17; 16:20, etc. This is far worse than all the judgments that came on the Jews and on their land, at the time of the first destruction of Jerusalem. And the idea that the end is coming is now applicable in a greater sense than it ever was in the history of the Jews. Truly, "the end of all things is at hand." 1 Pet. 4:7.

Verses 10-13: "Behold the day, behold, it is come: the morning is gone forth; the rod

hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life."

How true it is now that "pride hath budded." It has reached its extreme development, and is bowed down under the loathsome load of its obnoxious fruit. And in view of the fact that riches and all earthly treasures will soon be scattered, to perish in the burning day, how applicable the exhortation for the buyer not to rejoice and the seller not to mourn. Soon those who have strengthened themselves in the iniquity of their life, who have justified themselves in their dishonesty and extortions that they might lay up treasures on earth, "shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." Verse 19. It is wiser to lay up treasure in heaven, that we may find it safely invested for us there in the true and abiding riches.

Verses 14, 15: "They have blown the trumpet, even to make all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him."

Whatever there may have been in the experience of the rebellious Jews at the time they met the Babylonians that answered to the prediction of these verses, one thing is certain, and that is, that in the time of general war in the near future, the nations will blow the trumpet, even to make all ready for war; but there will be a general halt caused by the wrath of God, the seven last plagues, which will be felt quite generally. Yet it appears that after this, war will still do its work of destruction. And how can we conceive of the possibility of their carrying on their military operations, notwithstanding such awful judgments, unless it be in bearing in mind that the miracles performed by spirits of devils will cause them to nerve up and go forward in their wild work of cruelty and devastation, and to rush to the land of Palestine. Rev. 16:13-16.

Verse 16: "But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity."

While this may have had a partial fulfillment in some of the pious Jews who escaped the general corruption of the Jewish nation, and fled to the mountains for safety at the time of the first destruction of Jerusalem, yet it will be emphatically fulfilled in the last time of trouble that is right at hand. Then God's faithful children will flee to the mountains and to retired places of the earth, to escape the destruction to which they will have been appointed by their persecutors. In their isolation, they will weep over their iniquities, not because they will not have repented of their sins and received forgiveness of the same, but because they will be placed in circumstances calling up the awful scenes of Christ's sufferings for their sins, and will experience extreme sorrow because Christ had to suffer so much to save them from their transgressions. Had they at that time sins upon them unrepented of and unforgiven, they could not be saved; for Christ will then have ceased to plead for sinners. He will have put off his priestly attire, and put on the garments of vengeance, and will be repaying fury to his adversaries. Also, the sins of his people will have been blotted out in the time of refreshing just before the time of trouble. Acts

3:19, 20; Isa. 59:16-19; 51:6-11; Rev. 15:1-4.

Then shall be realized, to its fullest extent, by the wicked, the force of the following words: "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Verses 25, 26. Chapter 9 will receive attention in our next article.

#### INGRATITUDE.

BY T. E. BOWEN.  
(Randolph, N. Y.)

INGRATITUDE generally springs from selfishness, or is one form of selfishness. The person receiving a favor tendered by another, and failing to express due gratitude for the same, virtually asserts that the one doing the kindness has done nothing but his duty, and, therefore, is deserving of no commendation. In this is manifested his selfishness; and all selfishness is sin.

After God has shown his infinite love for man, by preparing a plan of redemption, how great is his sin of ingratitude to cast it aside as of little worth! Men's hearts have become so hardened through sin, that but few can appreciate God's love and care for them. They live on, apparently unconscious of the daily benefits bestowed upon them by their Creator. But are we not receiving them constantly? The psalmist says: "The eyes of all wait upon thee; and thou [God] givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." Yet many receive the blessings which fall from God's opened hand with no thoughts of gratitude to the Giver, believing them to be simply the result of their own toil and forethought. The Lord, however, would impress upon our minds the fact that without his co-operation our labors would be fruitless. "Now, therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough: ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."

The Saviour came unto his own, but his own received him not. Their hearts were filled with envy, hatred, and ingratitude, and thus they failed to appreciate the light while it was with them. We marvel at the ingratitude of the Jews, and yet there are many, we fear, at present who are following in their footsteps, by rejecting and failing to appreciate divine truth for our time. When it is too late, those that have failed to appreciate the light will search for it, but in vain; for there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

Only one out of the ten lepers healed by Christ, upon discovery of the wonderful cure from this loathsome disease, turned back to return heart-felt gratitude and praise to his Benefactor. Jesus inquired of him, "But where are the nine?" Yes, where were they? Their hearts were too proud to return grateful praise to the humble Galilean. But we are not assured that any, save this Samaritan, were permanently healed of the dreadful malady. Thus the Saviour, by this circumstance, would teach us the importance of cultivating an appreciative and thankful spirit.

Do clouds obscure our pathway? Do feelings of discouragement hinder our progress and shut out the light? If so, nothing will so quickly remove them as to recount past mercies and blessings before the Lord, and offer praise to him for these. Clouds and discouragement cannot long remain in the heart that is filled with gratitude and thanksgiving. Like shadows chased by sunbeams through the rifted cloud, so the sunlight of God's love bursts in upon the soul. The

psalmist says, "Let *everything* that hath breath praise the Lord." When we thus review our blessings, and contemplate God's kind dealings with us, the language of our hearts will be similar to that of the psalmist when he exclaimed, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:1, 2.

#### BEARING REPROOF.

BY E. HILLIARD.  
(Duluth, Minn.)

THE natural heart does not like to be reproved. We cannot and will not bear censure and criticism without an effort to exonerate ourselves, whether innocent or guilty, unless the spirit of Christ dwells richly within us. Instead of searching our own hearts to see if we are not at fault, we begin to search for the faults of our accuser, and if we can point out something wrong in him, we seem to think that that lessens our guilt, or will so break down his character that our brethren and sisters will have no confidence in his accusation. Such seem to think that however guilty they may be, if they have gained the confidence of the church and their friends, by denying their fault and exposing their reprover's failures, all is well. O blind soul, what a sad mistake!

We should be so anxious to discover our sins and confess them, that we would highly esteem him who is so kind as to point them out; for we can never enter heaven with one sin unrepented of. He who is really trying to overcome will not begin to dissect his brother's character as soon as he is reproved by him. If guilty, he will confess, nobly and frankly, his sin, and forsake it, and then in meekness and true Christian love for his accuser, will kindly point out his fault.

It is of no use for us to try to cover a single sin, great or small. If we do, the judgment day will reveal it to the loss of our soul. "Be sure your sin will find you out." If, when accused, we are innocent, the Lord in his own good time will just as surely prove us so, as he did Joseph in Egypt; if guilty, our punishment is sure to follow. It is well in some cases, if innocent, for the sake of restoring our brethren's confidence, to quietly trace the matter out. If guilty, we should be more anxious to have an impartial investigation, that we may see our sin in its enormity, and make a confession commensurate with it, and thus make clear work for heaven. But under all circumstances, whether innocent or guilty, we should bear reproof patiently. "For this is thankworthy, if a man for conscience toward God endure grief, suffering *wrongfully*. For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do *well*, and suffer for it, ye take it patiently, this is acceptable with God."

May God help us, that no spirit of self-justification or envy or malice may creep into our churches, and lead souls to ruin, when we are so near the end. When accused or reproved, let us pray that God may show us our sin and bless the reprover, so that together we may enter the kingdom of God to share its immortal joys. No sweeter peace can fill the heart than that which comes while praying for our reprover or an enemy. My brother, try it. It may be a little hard at first, but you will not proceed far, if you are sincere, before your unrelenting heart will break into tenderness, and the object of your hatred will be the object of your tenderest love. Do not allow hatred to fill your heart, and thereby lose your soul; but remember the Saviour's words, and whether the accusation is false or true, give heed to them: "Love your enemies, bless them that curse you, do good to them that hate you, and *pray* for them which despitefully use you, and persecute you." When you do this, remember that when falsely accused, the blessing is yours. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake."

## Choice Selections.

### THE USE OF ENEMIES.

It should comfort those who are always mourning over the evil in the world, that there is really nothing which is wholly evil—nothing from which good may not be extracted by those who have the desire to do it and the intelligence to find out the way. The fire which consumes life and property can be made the source of light and warmth; the wild beasts that terrify and destroy men are made serviceable for his clothing; sickness affords opportunity for much-needed rest and calm reflection; it is even said that Diogenes made banishment from his native country, and the loss of all his goods, a means to pass out of a troublesome world into a quiet and serene state of philosophy and mental contemplation. Among the evils which may seem the most unpromising as sources of good, is enmity. Certainly we must admit it to be a bad thing to have enemies. Not only may we expect various direct injuries to proceed from them, but their indirect influence in stirring up some of the worst qualities of our nature is, if we suffer it to be so, even more harmful. He is to be congratulated who, without sacrificing aught essential to a noble character, can pass through life without an enemy. But as few can do this, and still fewer can avoid all inimical feeling in those with whom they come in contact, it is well to see if, even here, some good may not be extracted. We certainly cannot hope for any direct pleasure from such a source; the benefit, if any, must come to our character. An enemy is always more interested in our faults and shortcomings than in our excellences, and frequently takes pains to discover them and spread them abroad. Now, if instead of letting this excite us to anger, we use it as a means of restraining those faults; if we are more concerned in the endeavor to avoid the misdeeds for which we are criticised than the criticism itself, then our enemies, in trying to harm us, will have done us a great good. If we are called cowardly, we may prove ourselves courageous; if we are called mean, we may show ourselves generous; if we are ridiculed, we may avoid being ridiculous.

This is the only effectual way to disarm criticism, and to rob enmity of its sting. No friend can render us such a benefit. For our friends love to contemplate our good qualities, and to rejoice in our excellences. They are somewhat blind to our failings, and even when they see them they do not speak of them to others. Indeed, it takes an unusual degree of courage and sincerity for a man to speak to a friend of his shortcomings, knowing that it can be no pleasant subject, and that it may disturb their relations. There may be faults and weaknesses in us that would never come to our knowledge, and so never be subdued, but for the harsh criticism of one who, through ill-will, does us this unconscious service. And if the detraction of an enemy can be thus turned into good, our feelings toward him will lose much of their bitterness. If we have reaped benefit from his censure, we shall feel more inclined to thank him than to injure him. Instead of being indignant and wrathful, we shall feel that he had some grounds for his evil report of us, and that although the medicine was bitter, its effect was wholesome. In some cases, however, we may be wholly innocent of the charges brought against us, and it may be incumbent upon us to establish our innocence. But this will be much more easily and surely done if we exhibit no vindictive spirit, and make no accusations in return. It is a sad and pitiful sight to witness, as we sometimes do, two men, led on at first by some small dissension, proceed to criminate and recriminate each other, ever making their charges blacker, and imputing the worst motives. An outsider soon loses the sympathy he may have felt for the one who was at first unjustly arraigned, in his abhorrence at their mutual animosity. Innocence loses all her prestige when she thus loses

her dignity and descends to the level of her traducer.—*Philadelphia Ledger.*

### ENVY.

ENVY is one of the most hideous of sins, and the work of an envious person, although he or she may not realize the fact, is that of demolition. The reputations of the envied ones always suffer from the lash of envious tongues. But this is only half of the story; the other half is that their own reputations suffer, too, and justly so.

Quintilian tells of a man who poisoned the flowers in his garden, that his neighbor's bees might get no more honey there. Poison will cruelly enter our hearts and do its destructive work there, if we refuse the honey of charity to our neighbors, who, fortunately or unfortunately are better, brighter, wealthier, livelier, or more popular than we are.

What an array of corpses would stand before us if every one who had been slain by envy should arise! Many noble hearts have been broken by it—many sweet lives crushed.

Caligula, the emperor, deprived the noblest personages of Rome of their badges of honor because he envied them. From Forquatus he took the chain or collar; from Cincinnatus, the curled lock of hair; and from Pompeius, the surname of Great, belonging to his family. After he had entertained King Ptolemæus, he ordered him to be slain because the people admired his purple robe.

Plutarch compares envious persons to cupping glasses, which ever draw the worst humors of the body to them; they are like flies, which resort only to the raw and corrupt parts of the body, or, if they light on a sound part, never leave blowing upon it till they have disposed it to putrefaction. When Momus could find no fault in the face of the picture Venus, he picked a quarrel with her slipper.

Socrates calls envy the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul, a venom, a poison, a quicksilver which consumeth the flesh and drieth up the marrow of the bones.

Browne gives some excellent advice in regard to the avoidance of envy. He says: "Let age, not envy, draw wrinkles on thy cheeks; be content to be envied, but envy not. Emulation may be plausible and indignation allowable, but admit no treaty with that passion which no circumstances can make good. A displeasing at the good of others because they enjoy it, though not unworthy of it, is an absurd depravity, sticking fast unto corrupted nature, and often too hard for humility and charity, the great suppressors of envy. This surely is a lion not to be entangled, but by a Hercules himself, or the highest stress of our minds, and an atom of that power which subdueth all things unto itself."—*E. Gilmore, in Christian at Work.*

### DARK-LANTERN BUSINESS.

THE Saviour declared that he did nothing in secret. His life and his teachings were open, and he commanded his disciples to tell on the housetop whatever he had spoken to them privately. This is the policy of true Christianity. But some men love darkness rather than light, and are prone to seek exclusive privileges by means of secret associations.

A minister of the gospel writing from a Southern city to a Northern paper, in 1885, says:—

This city is almost swallowed up with societies, and there is not a single church here among the colored people, out of debt, or completed, except, I believe, that of Bro. I—. We have here thirty-five churches all eaten up with societies, secret and local, and nearly all the ministers lead the people into them. Nearly all the preachers are "Grand Masters" or something else. I append a list of the secret and local societies in our midst: Masons, thirteen lodges; Odd Fellows, six lodges; Independent Order of Immaculates; Sons and Daughters, People's Protection; United Brothers and Sisters of Friendship; Sons and Daughters of Unity; Knights of Pythias; Knights of Crusades; Knights of

Wise Men; Knights of Tabor; Mosaics Templars of America; Daughters of the Mysterious Ten; Household of Ruth; Heroines of Jericho, or Eastern Star; Daughters of Olive; Sons and Daughters of the Tabernacle; Immaculate Gems; Friendship's Nursery; Tabernacle Tent.

These last three are for children from six to sixteen years old: dues, ten cents per month; sick dues, one dollar per week; burial when dead.

The following are local organizations, not secret, but very harmful, being controlled and governed by worldlings: United Sons and Sisters of Zion, No. 1; United Sisters of Zion; United Sons and Daughters of Ham; Social Benevolent Society, Nos. 1, 2, and 3; Sons and Daughters of Canaan; The Charitable Treasure; Independent Order of Pole Bearers; Mutual Relief; Sons and Daughters of Jerusalem; Sons and Daughters, Union Forever; Union Aid Society; The Laborer's Union; Christian Aid Society.

These societies pay in annual rents nearly \$7,000; in monthly dues, \$21,600; and for picnics and frolics, about \$10,000 a year, and realize out of it about an average of \$100 each. Thus our substance is wasted, God's church is neglected, and our people are kept in poverty and want.

Colored people seem to be very apt imitators of their lighter complexioned brethren; and when all the secret societies of the land, including Jesuits, priests, nuns, confraternities, sodalities, labor organizations, trusts, rings, political cliques, brewers, distillers, and rumsellers' organizations, and the like, are considered, it must make an outsider feel rather lonesome.

Yet there are more men and women outside of these combinations than there are inside of the whole of them. So the outsiders are in the majority. The Lord has established three institutions on earth: 1. The family: He "setteth the solitary in families;" 2. The Church, which he has built upon a Rock; 3. Civil Government, the powers that be, being "ordained of God." But if men join all the organizations which men have instituted, those which the Lord has established will have but little attention. Is not the Lord's plan the best?—*The Safeguard.*

### TICKETS AND COMMANDMENTS.

THE religion of the present day runs largely to fairs and theatricals; and Sunday-school scholars are not only initiated into the mysteries of acting and declaiming, but are also utilized as ticket venders, to raise the funds which are a chief object of the undertaking.

The *Young Disciple* tells of a gentleman, well known for his liberality, who was besieged by many children who were selling tickets for a fair. A dozen filed into his office at once, and many more would come. He could not be expected to buy of all, yet he hesitated to refuse any without good cause. Said he, "I will buy tickets of all who can say the ten commandments." Of the twelve, *not one* could make the required recitation, and all belonged to the same Sunday-school, and to the same class.

Another energetic young saleswoman made her appearance. "How many commandments should you say there were?" she was asked.

"Sixteen."

"You place the figure rather high; but let's hear what you know."

"Well," she said slowly, "I don't know but four."

"Say the four for me then."

A moment's pause. "I don't believe I know but two."

"We will hear the two, then, if you please."

"I've forgot them," said the vender of tickets, a member of the same Sunday-school, and the same class as the others. "Well, then, I can't deal with you," and she was dismissed.

As many as fifty children applied, and yet none could say the commandments except one little girl, of whom tickets were bought.

If our Sunday-school scholars were put upon the stand, how many could repeat the ten commandments? Would it not be well for some Sunday-school scholars to quit the show business, and begin to study the Bible?—*The Christian.*

—He who waits to do a great good at once will seldom do any good at all.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

### LEARN TO GIVE.

Learn to give, and thou shalt bind  
Countless treasures to thy breast;  
Learn to love, and thou shalt find  
Only they who love are blest.

Learn to give, and thou shalt know  
They the poorest are who hoard;  
Learn to love, thy love shall flow  
Deeper for the wealth outpoured.

Learn to give, and learn to love;  
Only thus thy life can be  
Foretaste of the life above,  
Tinged with immortality.

Give, for God to thee hath given;  
Love, for he by love is known;  
Child of God, and heir of heaven,  
Let thy parentage be shown.

—Sel.

### ONE WEEK'S REPORT.

SOME of the State tract societies have adopted the plan of combining the weekly reports of their canvassers in tabulated form, and supplying them to all the workers in the Conference, and others who are especially interested in this department. These reports give the names of the canvassers, number of calls made by each, and the number of days and hours occupied in the work, together with the number and value of orders taken for books. They also contain extracts from letters received from the workers, giving items of experience, words of encouragement, requests for prayers, etc.

By this means, whatever there may be to strengthen and encourage one, benefits all, and there is a stronger bond of union and sympathy between the workers than would otherwise exist. Further, this method enables those who remain at home, to know what is being accomplished by them who are in the field, thus keeping alive their interest in the work and workers.

The New England report for the week ending June 28, contains the names of sixty-two persons who had secured during the week 504 book orders, at a value of \$1,290, retail price. Some of these persons, doubtless having other duties devolving upon them, devoted only a portion of their time to canvassing; but as the Conference numbers only 729 members, this report shows a commendable zeal on the part of a large proportion to do what they can.

These reports are of advantage in several ways: First, the sending out of reports of this character is calculated to promote the canvassing work; every encouraging experience thus presented strengthens it, and has a strong influence to lead others to engage in it; it also gives to our people at large that information which will lead them to sustain it by their sympathy and prayers. Second, the report demonstrates what can be done in a hard field. Third, it shows the progress made in the locality which is represented. Fourth, these reports show that the numerous large cities and towns of New England are having the light of present truth brought to them. This is no small item in the progress of our work.

There is one significant fact concerning the work in New England. At the time of the opening of the South Lancaster Academy, seven years ago, not more than two or three of the sixty-two persons mentioned had any connection with the work of God. At that time there was scarcely any sale of our publications to persons not of our faith. The annual report for 1888 gives the number of cities of 20,000 inhabitants in this Conference not yet entered by our workers, as twenty-four. The largest number reported by any other Conference in America, was six.

We here give extracts from some of the letters received with the personal reports which were combined to make up this general report. They are largely from new canvassers, and were not in-

tended for publication; but we are sure that many will be interested in them. Bro. A. V. F. writes:—

I am thankful that I can send you a good report this week. Although I am not well, yet God has blessed my efforts. We have tried to seek God with all our hearts, and I have never enjoyed so much of his blessing as during the past week. I believe he has put words in my mouth; people have been melted to tears as I have talked with them. My love for the truth is increasing. I praise God for this precious truth.

Sister N. P. says:—

Truly the Lord is working for us here in New England. I feel to praise him for as much of his blessing as we have realized here (Concord, N. H.); but as we begin the new week, it is with a desire to make it the best we have ever passed.

Bro. Willie P. reports:—

I have not had so good success this week, but I am of good courage; I receive such blessings from the Lord, I do not know but that I would canvass if I only made enough to keep me from want.

Sister B. R. says:—

I have enjoyed the blessing of God in the past week. My report is not very large, but I have felt that my efforts have been blessed of the Lord. Am of good courage in the work.

Bro. E. E. F. writes:—

How thankful I am for this precious truth, and for the privilege of doing a little to help it forward. God is very good to me, and I never enjoyed a better week's experience than last week. I enjoy praying for the other workers, and to know they are praying for me.

Bro. A. J. R. speaks as follows:—

The report sent with this shows the number of orders taken, but it does not and cannot express the blessed experience of this week's labor. At three places where I have called and orders have been taken, the Lord has opened the way for a season of prayer with the persons canvassed. In two instances it was by their own request; and in the other instance, when I prayed with an old man who was a little skeptical, it was the earnest pleading of his tearful eyes that led me to offer to pray with him; and the grasp of the hand he gave me, and the way he thanked me for calling upon him, I think I shall never forget. So the work has been blessed and sweetened by the presence of the Lord all the week.

Bro. M. B. P. says:—

I am glad that so many of our canvassers are doing well. I hope those who have not been so successful will take courage and press into the work, and their turn will surely come. I think I never enjoyed canvassing so well before, and one reason, it seems to me, is that the Lord is helping us in a special manner.

Let us rejoice with those that rejoice, and praise God for his blessing upon the workers.

M. L. H.

### MISSIONARY WORK IN CENTRAL EUROPE.

MISSIONARY work in this country is carried on nearly the same as in America. The societies take clubs of periodicals and mail them, and then correspond with those to whom the papers are sent. If a person to whom a paper is sent does not wish to read it, he refuses to take it from the post-office. It is then marked "refused," and is returned to the sender. By this means, our missionary workers generally know from the first whether their work is effectual or not.

Recently a number of Russian tracts were sent to people in Russia. With scarcely an exception, all were returned. They were slipped from the wrappers by the Russian authorities, and examined. Any printed matter in that tongue not in harmony with the Russian Government or religion, is not allowed to be circulated in that country. Church and State are there united, giving the government a complete monopoly of politics and religion. The result is corruption in politics and idolatry in the church. People deprived of moral liberty and education, inevitably fall into superstition and barbarism.

The state of religion in Russia is a fair illustration of what the religion of Europe might be to-day had not the power of the Reformation broken the bands of the papacy. But if the power of the Lord could break the bands of darkness in the days of Luther, cannot the closing message, which is to be clothed with special power, break through the darkness of Russia? We believe that it can and will. With this hope we labor on, sowing the seeds of truth at every opportunity.

So far as is known, all who have embraced the truth in Russia are Germans, except a company of seven or eight Russians. These desired baptism; but to baptize them, and thus make proselytes from the Greek Church, means banishment to Siberia. For this reason, they were not baptized. Finally they made a long journey to one of our churches, and were baptized at midnight. The last news was that they were suspected, and grave fears are entertained as to their welfare. Their last words were a statement of their situation, and a request of the friends to write to the brethren in Switzerland to pray for them. While we remember these dear ones at the throne of grace, we would extend the request to America, and ask that our brethren there also remember the work in Russia, and especially these who in the face of banishment have walked out in obedience to the truth.

In proportion to the amount of missionary work done, encouraging results are seen. Many that have received our reading-matter, though not accepting the truth fully, donate to help our work, and themselves spread our literature. In France, a minister writes as follows:—

"SIR AND DEAR BROTHER IN CHRIST: I thank you for the tracts and the numbers of your paper which you have had the kindness to send me at my request. I have read and reread them with the deepest interest. . . . It was by means of an article written against you that the Lord has put me in communication with you. Your papers and books have impressed me to such a degree that they will probably be the cause of a radical change in my life. . . . Health considerations have obliged me to come to this country to take some rest for a few months. Now, who knows if it will not be impossible for me to resume my former duties, in case my conscience should tell me that you are on the right side? Could I, in fact, serve a church which keeps *Sunday* if your ideas on the Sabbath of the seventh day should become mine? As you see, the question for me is extremely serious; for I am determined, however it may turn, to make thorough work of it. Consequently, in order to be able to examine, I would request you to send me the following [a list of twenty-two tracts and pamphlets]. . . . Please consider me as a subscriber to your paper *Les Signes des Temps* for one year. Inclosed I send you a postal order for ten francs for the subscription and the tracts.

A city missionary in Rotterdam, having received French reading-matter, is fully convicted of the truth, and declares that he cannot do otherwise than to obey. A French paper sent out by one of our missionary workers, fell into the hands of a baroness in Sweden. She became so much interested in it that she at once subscribed for the paper, and stated that she intended to translate some of the articles in it for the benefit of her Swedish friends who cannot read the French. Just at the present time, the French press is engaged in a crusade against faith in the full inspiration of the Bible, and is advocating a liberalism that is extremely dangerous to Christianity. There are very few to hold up the standard of truth against this flood of evil. But some devout persons see the evil and danger of the movement, and appreciate anything calculated to remedy it. This has won warm friends for our literature, who have written commendatory letters, encouraging us to continue in the good work.

We have every reason to be encouraged in the work, and pray that the Lord will give wisdom to walk out in his opening providences, and improve every opportunity to spread the truth in this great field.

H. P. HOLSER.

### THIBET.

THIBET is the only known country on earth not open to missions. It has an area of 750,000 square miles, or is about as large as the United States east of the Mississippi River. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lassa, the capital, is the Rome of the Buddhists, and the Dalai Lama is the Buddhist pope. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is virgin soil for missions. The country is tributary to China.—*Christian at Work.*

## Special Attention.

### A ROMAN CATHOLIC COUNTRY.\*

BOLIVAR freed Ecuador from the Spanish yoke, as he did Columbia, Venezuela, Bolivia, and Peru; and it was one of the five states which formed the United States of Columbia, under his presidency; but the priests had such a hold upon the people that liberty could not live in an atmosphere they polluted, and the country lapsed into a state of anarchy, which has continued ever since. The struggle has been between the progressive element and the priests, and the latter have usually triumphed. It is the only country in America in which the Romish Church survives as the Spaniards left it. In other countries popish influence has been destroyed, and the rule which prevails everywhere—that the less a people are under the control of that church, the greater their prosperity, enlightenment, and progress—is illustrated in Ecuador with striking force.

One-fourth of all the property in Ecuador belongs to the bishop. There is a Catholic Church for every 150 inhabitants; of the population of the country, *ten per cent are priests, monks, or nuns*; and 272 of the 365 days in the year are feast-days or fast-days.

The priests control the government in all its branches, dictate its laws, and govern their enforcement, and rule the country as absolutely as if the pope were its king. As a result, *seventy-five per cent of the children born are illegitimate*. There is not a penitentiary, house of correction, reformatory, or benevolent institution outside of Quito and Guayaquil; there is not a railroad or stage-coach in the entire country, and until recently there was not a telegraph wire. Laborers get from two to ten dollars a month, and men are paid two dollars and a quarter for carrying 100 pounds of merchandise on their backs 285 miles. There is not a wagon in the republic, outside of Guayaquil, and not a road over which a wagon could pass. The people know nothing but what the priests tell them. They have no amusements but cock-fights and bull-fights; no literature; no mail-routes, except from Guayaquil to the capital (Quito), and nothing is common among the masses that was not in use by them 200 years ago. If one-tenth of the money that has been expended in building monasteries had been devoted to the construction of cart roads, Ecuador, which is naturally rich, would be one of the most wealthy nations in proportion to its area, on the globe.

There was once a steam railroad in Ecuador. During the time when Henry Meiggs was making such an excitement by the improvements he was making in the transportation facilities of Peru, the contagion spread to Ecuador, and some ambitious English capitalists attempted to lay a road from Guayaquil to the interior. A track seventeen miles long was built, which represents the railway system of Ecuador in all the geographies, gazetteers, and books of statistics; but no wheels ever passed over this track, and the tropical vegetation has grown so luxuriantly about the place where it lies, that it would now be difficult to find it.

Last year (1885?) a telegraph line was built, connecting Guayaquil with Quito, the highest city in the world; but there is only one wire, and that is practically useless, as not more than seven days out of a month can a message be sent over it. The people chop down the poles for fire-wood, and cut out pieces of the wire to repair broken harness whenever they feel so disposed. Then it often takes a week for the line man to find the break, and another week to repair it.

In the government telegraph office I saw an operator with a ball and chain attached to his leg—a convict who had been sent back to his post because *no one else could be found to work*

the instrument. A young lady took the message and the money. There is a cable belonging to a New York company, connecting Guayaquil with the outside world; but the rates are extremely high, the tariff to the United States being three dollars a word, and to other places in proportion.

Ecuador, with about 1,000,000 inhabitants, has only forty-seven post-offices. There is not a newspaper printed outside of the city of Guayaquil, and the only information the people have of what is going on in the world, is gained from strangers who now and then visit the country, and from a class of pedlars, who make periodical trips. The streets of Quito are used as water-closets, in daylight as well as in dark, and are never cleaned from one year's end to another. Although Ecuador is set down in the geographies as a republic, it is simply a popish colony, and the power of the Vatican is nowhere felt so completely as here. Not long ago a law was in force prohibiting the importation of any books, periodicals, or newspapers, *without the sanction of the Jesuits*. All the schools are controlled by the church, and the children know more about the lives of the saints than about the geography of their own country. There is not even a good map of Ecuador.

The Peruvian soldier always has his wife with him; at least there is a woman who maintains that relation. The ceremony of marriage is not observed, nor is it to any great extent in civil life; for the expense of matrimony is so great that among the *cholos*, as the peasants are called, men and women live their lives together without any formality, and with the sanction of public sentiment, even if they lack the sanction of the law. For this *the Catholic Church is responsible*, and to it can be traced the cause of the illegitimacy of *more than half of the population*. The fee charged by the priests for performing the ceremony of marriage is so excessive that the poor cannot pay it; hence marriage is practically placed under what may be called a prohibitory tariff. This prevails in all the South American countries where the church still holds its power, but in those which are now under the control of the liberal party, the rite of civil marriage has been established by law, and the ceremony now costs from twenty-five cents to a dollar.—*The Safeguard*.

### "THE EXPENSE OF ROYALTY."

If there is one thing more than another that places the throne of England in danger, it is the increasing demands on Parliament for grants to members of the royal family. The annuities now paid in this way amount to \$2,715,000. If the expenditures for the royal forests and for the grounds about the palaces are included, the total exceeds \$3,000,000. And this is far from all the cost of royalty. To this enormous sum Parliament is now asked to add one or two hundred thousand more for the benefit of two of the members of the royal family soon to be married. Every time a grant is asked, there is increasing discontent shown by the people. What this will lead to in the end, is not difficult to foresee. The number of paupers in England increases every year. Many branches of foreign trade are passing out of the control of English merchants, and there will come a time when the distress will call for radical remedies. The House of Lords is now tottering, and the Established Church is sure to fall. Justin McCarthy says that as soon as the Irish question is settled, which will probably be in the next Parliament, the country will turn its attention to other great reforms. This one question now absorbs all others. That out of the way, and there will be short work made of the House of Lords. The Established Church will soon follow. The foundations of the aristocracy will have then been undermined, and the throne itself will be pretty sure to go. This may be averted for a time if the queen's successor is equally as wise as she has been, and does not interfere with the rule of the House of Commons. But even then

it is not to be supposed that the people will continue to tax themselves from three to five millions annually for the sake of being ruled by a royal figure-head. The grants will be cut down, and the throne will not dare offer resistance. Should England engage in a foreign war, and meet with defeat, or should it suffer a prolonged industrial depression, the throne would be in great danger. In such times the people demand a change, as they did in France after Sedan. The popular feeling is likely to take the form of a revolution, which in England would mean the end of royalty. There is ample evidence that the glamour of the throne in England has gone. Take, for instance, a recent occurrence, when the prince of Wales's carriage unintentionally took part in a procession without a military or police escort. The people chaffed the occupants, and the bootblacks took possession of the steps. The prime minister met with similar treatment only a few days ago. There is no longer a doubt offered about the security of republican institutions since the civil war. The perpetuity and success of our Republic is not in question. Should the French Republic continue to exist, and its people to prosper even more than those of Great Britain, it would be further evidence to the eyes of Englishmen that a throne is an unnecessary and expensive luxury. That it will have to go in time can hardly be doubted, and the increasing demands for royal grants will hasten the end.—*Philadelphia Press*.

### THE QUAKER CHURCH CHANGING.

A WRITER in the Boston *Transcript* makes the following observations concerning the change which is becoming apparent in the peculiar religious body known as the "Society of Friends":—

It has not escaped the notice of those who for a series of alternate years have attended or looked in upon the public services of the yearly meeting of Friends, held in this city, that in some important particulars this religious society has undergone a great change in its methods of conducting public worship. And this change is one that is much regretted by many of the Friends, who cherish the faith and traditions of the early days of the society. The quiet waiting for the moving of the Spirit, the impressive silences that prepare the heart of speaker and listener for the highest and truest utterances,—this is missed in most of the Quaker meetings of the present time. It seems to many Friends as if the rush and hurry to occupy all the time with talk is destructive of the feeling of awe and reverence with which the soul ought to approach communion with the divine Spirit. Real worship, they say, is not in the words uttered, either in exhortation or in prayer. "It is the secret, silent heart within which true worship is experienced by each particular worshiper," says Dr. Vaughan, "and without this the sound of the loudest responses becomes at once a babbling and a nothingness." The very essence of prayer is in silence, and so also is it of praise. Quakerism, it seems to us, has no reason for its existence when it gives up this, its most impressive peculiarity, and adopts the noisy ways of evangelization practiced by some other sects. The organization of the Society of Friends may as well be merged in that of the Methodist, or of some other sect, if the very methods of these other sects that are in direct conflict with the methods of the primitive Friends are to be adopted.

—It is often asserted that the colored people of the South are multiplying faster than the white element; but the census of Texas, taken by the statistician of that State, tells a different story. In 1880 the white population of Texas was 1,197,237; colored, 394,512. In 1887, the figures were: White, 1,619,459; colored, 395,576, showing a vast increase of the whites, with a trifling increase of the blacks, in seven years. The white birth-rate in 1887 was 3.19; colored, 2.87. The white death-rate was 1.05; colored, 1.11. It is thought that some thousands of negroes have emigrated to Kansas and California. But allowing for this, there is still a rate of increase far below the popular expectation.—*Baltimore Sun*.

—It is reported that certain engineers in Switzerland are devising an aerial railway by which they propose to connect two of the peaks of Mount Pilatus with wire rope about 2,000 feet long, and to send tourists from summit to summit in cars running on the wires.

\*From "Capitals of Spanish America," by Wm. Eleroy Curtis, late Commissioner from the United States, to the governments of Central and South America. N. Y. Harper & Brothers, 1888.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 30, 1889.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
EDITORIAL CONTRIBUTORS.

### SOUTH AFRICA AND ENGLAND.

In the *Cape Times* of June 11, 1889, published at Cape Town, So. Africa, a copy of which Bro. Hankins has kindly sent us, we find some items which will be well worth the perusal of our readers. In view of the introduction of the message into that country, it is a matter of interest to note how rapidly all that region is opening its doors to the arts and industries, the population and wealth, of civilization. This is shown in the report of the American consul, published in the above-named paper. Scarcely anything in the booming towns of Western America surpasses it. The British Colony now covers an area of 300,000 square miles, with a population of nearly 2,000,000. Kimberly is thirty hours by rail from Cape Town. This is situated in the midst of the rich diamond district, from which it is estimated that from 1864 to 1885—twenty-one years—\$200,000,000 worth of diamonds were exported; and the present annual production is placed at from \$15,000,000 to \$20,000,000. In the month of October last, \$1,547,161 worth were produced; and it is only three years since the last eighty miles of railway from Cape Town to Kimberly were opened.

Contiguous to this is the Orange Free State, admirably adapted to grazing purposes, which has an area of 75,000 square miles, and a rapidly increasing population, now numbering some 75,000.

Directly north lies the Transvaal, or South African Republic, with an area of 120,000 square miles, where astonishingly rich deposits of gold are being discovered.

Then comes Bechuanaland, comprising all the territory between the Transvaal and the coast, and stretching away north to the Zambesi River. This region is also proving itself to be rich in gold, and attracting immigrants in proportion.

Railroads, and other enterprises, are being pushed to the development of this vast region. Cape Town, the consul thinks, will retain its supremacy, as the seat of the colonial government, and he urges that a line of packet steamers between that place and some American port direct be immediately established. Surely among the enterprising multitudes who will be attracted to this region, there must be an inviting field for the spread of the truth.

In the same paper another writer makes some startling statements relative to Old England, especially its metropolis, and the metropolis of the world, the city of London. He is an Englishman, but is not blind to English mismanagement, and the calamities which he now predicts threaten that country. London, with a population of some 5,000,000, is the biggest and richest city of the world, but London, he says, has more individual poverty in proportion to its inhabitants, than any other great center known to the present or the history of the past. And with poverty follows crime; fallen women, thieves, burglars, robbers, swarm everywhere. Few outlying households, he says, now consider themselves safe without a revolver or rifle at hand.

"Manufactures," to use his own words, "which have made England what she is, have now left, or are leaving, us, and our green and fertile fields, which through centuries have been our back-bone, are now fast running into decay." The national debt is enormous, and the drink bill awful.

The decay of agriculture he considers alarming, and says: "Land is rapidly going out of cultivation, and agricultural districts are often depleted of population. English landlords, farmers, or la-

borers, are in a woeful plight. All who can, have left, and those who cannot, remain to starve. England is fast approaching a state of things such as exists in part of Ireland." He then describes a journey he had lately taken on the west coast of Ireland, only about eighteen hours from London, and says that in a drive of fifty miles he passed some twenty mansions, villas, and even castles, not one of which was occupied, but which had their windows broken and gates smashed. Never had he "seen such pictures of misery and squalor."

He accuses church and property of having coalesced against the public. "The rich were never so rich, and the poor never so poor." The bishop of London draws £14,500 (\$72,500) per annum, and the queen, he declares (claiming it to be partly from his own knowledge, despite semi-official denials), has put away for safe investment between \$25,000,000, and \$50,000,000 in London and New York ground rents. He then speaks of the enormous figures involved in the civil and pension lists, the army and navy, while the people from whom the wealth is drawn, are crushed lower and lower under their intolerable burdens.

He is very confident that if anything should occur to change the present status in the reigning family, there would certainly be a change in the English form of government. The views of the writer are very much in accordance with those expressed in the article given this week in our Special Mention department. It all goes vividly to show that we have reached that time when our Lord said that there would be on the earth distress of nations with perplexity, just before his coming.

### BIBLE READING ON THE SANCTUARY.—NO. 2.

#### Its Furniture and Uses.

#### 1. WHAT furniture was placed in the first apartment of the sanctuary?

In Ex. 25:23-40; 30:1-10, we find a full description of how the furniture in the first apartment was constructed; but in chapter 40:22-27, Moses presents a summary of the different articles as follows: "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of the congregation before the vail; and he burnt sweet incense thereon; as the Lord commanded Moses."

#### 2. For what was this furniture used, and what did its use signify?

The texts quoted above indicate the use of these several articles. The seven lamps of the candlestick were kept continually burning, signifying the illuminating influence of the Spirit of God. Rev. 4:5. The table contained the shew-bread, signifying the heavenly manna by which the souls of believers are fed and sustained in the divine life. 1 Cor. 10:21. The altar before the vail was used for the burning of incense, which signified the grace by which our prayers are made acceptable to God. Rev. 8:3.

#### 3. What furniture did the second apartment, or most holy place, contain?

In Heb. 9:3-5, Paul answers: "And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory, shadowing the mercy-seat." By the side of the tables in the ark was placed the golden pot of manna, showing that there is also good spiritual food connected with the law.

#### 4. For what only purpose was the ark prepared?

Wholly and solely to contain the tables of the decalogue. After telling the Israelites that they should make a sanctuary, the very first object the Lord introduces, and gives instructions for making, is the ark of the covenant, showing it to be the article of first importance connected with the sanctuary. Ex. 25:10-22.

#### 5. What name was consequently given to the ark?

"The ark of the covenant," or "testament" (Heb. 9:4), the same word being translated both covenant and testament.

#### 6. Could it have been so called if the law of God had not been contained therein?

It could not; for it was the "testimony," or the tables of the law, which God gave Moses, that gave it its name. Ex. 25:16, 22.

#### 7. What may therefore be known to exist always and everywhere, when "the ark of God's testament" is brought to view?

The law of God, in the precise form in which it was spoken from Sinai, and written with the finger of God upon the tables of stone; for if that was not inside of it, it could not be truthfully called, the ark "of the testament."

#### 8. What is seen in heaven under the sounding of the seventh trumpet, near the close of the gospel dispensation?

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The force of this tremendous fact forever pulverizes every argument which is brought forward to prove that the law has been abolished, or in the slightest degree changed. Just before the kingdoms of this world become the kingdom of our Lord (Rev. 11:15), we are assured that the law of God exists in the ark in heaven, just as God proclaimed it from the summit of Sinai. And there it waits in silent majesty to be the test of all men as they come to judgment.

#### 9. What was the nature of the sanctuary of the old covenant, and its services?

They were figures, types, or shadows. Heb. 8:5; 9:8, 9; 10:1.

#### 10. In what dispensation and in whose work is found "the body," or antitype of all the shadows and figures of the former dispensation?

"Which are a shadow of good things to come; but the body is of Christ." Col. 2:17. "But Christ being come a high priest of good things to come." Heb. 9:11.

#### 11. What relation does Christ sustain to these "good things to come"?

He is high priest of them. "But Christ being come a high priest of good things to come." Heb. 9:11. The good things therefore pertain to his priesthood.

#### 12. Through what does he exercise this priesthood?

"By a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9:11.

#### 13. Where is this greater and more perfect tabernacle in which he ministers?

"We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

#### 14. By what terms is the relation between the earthly and the heavenly sanctuary expressed?

The earthly is called "a figure for the time then present," "patterns of things in the heavens," and "figures of the true." Heb. 9:8, 9, 23, 24.

#### 15. When was the ministration in the earthly sanctuary superseded by the ministration of Christ in the heavenly sanctuary?

Just before his crucifixion Christ said to the Jews, "Behold, your house [the earthly sanctuary] is left unto you desolate;" and on the day of the crucifixion, to show that its services were ended, "the vail of the temple was rent in twain from the top to the bottom;" and Paul to the Hebrews shows how Christ, when he ascended, entered upon his priesthood, pleading his own blood before God for us. Matt. 23:38; 27:51; Heb. 9:11, 12; 10:11, 12.

#### 16. What finally became of the earthly sanctuary?

It was involved in the general destruction of Jerusalem in A. D. 70, though Titus made superhuman efforts to save it on account of its marvelous magnificence and glory.

#### 17. Has there been any sanctuary on the earth connected with God's work since that time?

There could not be, as it would be a rival to the sanctuary in heaven.

#### 18. What rival sanctuaries has Satan maintained in opposition to God's sanctuary?

Many; prominent among which may be mentioned the temple of Dagon among the Philistines, the temple of Belus at Babylon, the Parthenon at Athens, the Pantheon

at Rome under paganism, and under the papacy, the Vatican, the seat of the beast.

19. What articles of furniture belonging to the heavenly sanctuary were shown to John?

The candlestick, the altar of incense, the golden censer, and the ark. Rev. 4:5; 8:3; 11:19.

20. What three witnesses, then, have we to the existence of the heavenly sanctuary, and what is the nature of their testimony?

1. Moses, who says that the earthly sanctuary was made according to a pattern; 2. Paul, who tells us that that pattern was in heaven; and, 3. John, who was permitted to look into heaven and behold it there. What other class of evidence it would be possible to bring, we are at a loss to conceive.

21. How long will the heavenly sanctuary continue in use?

Till probation ends, and Christ takes his position as King.

#### A WORD TO THE MANAGERS OF OUR CAMP-MEETINGS.

WE are all very anxious for the best results from our camp-meetings. They are attended with large expense, both to the Conference and the people attending, and also to the General Conference in providing laborers from abroad. On account of the importance of our time and work, which cannot be overestimated, we are desirous to secure as large an attendance as possible. While all these things are so, it is a matter worthy of serious consideration by the managers of these meetings, that they take in the wants of the meetings, and make the necessary preparations. The larger the meeting, the more necessary it is for care in this matter.

In order that all may receive the greatest good possible from attending camp-meetings, we have found it necessary to divide the large congregation into smaller divisions once or twice during each day. By so doing, the labor can be directed to the special wants of each class to much better advantage and much more effect. It is true we have been accustomed to district the camp for the eight o'clock worship in the morning. This is good, and has been a source of great benefit. But as the work progresses, and the congregation of our brethren and sisters increases, we need to make further arrangements in this direction, in order to get nearer to the people, and apply the instruction more directly to them.

More ought to be done for our young people at these important gatherings. A tent, properly seated and of sufficient capacity, ought to be set apart on every camp-ground for young people's meetings. Many times it would be beneficial to divide the congregation of the older brethren and sisters. When so many are together, only a small portion of them can take part in a social meeting or a Bible reading. There ought to be at least two places of sufficient seating capacity, set apart for such meetings. Then there are the foreigners—the Germans and Scandinavians—in many of our Conferences. Each of these nationalities ought to have a tent fitted up for meetings in their respective languages. Another tent where Bible workers, canvassers, and even others can meet to receive instruction, is also of importance. All these different meetings could be held at the same time during certain hours of the day, and by so doing the whole congregation would receive much more profit. But this requires at least six tents or places fitted up for meetings. Dividing the camp in this way also gives opportunity for many more of the laborers to share in the burden and labors of the meeting, which is of itself an important item, and will prove a great blessing.

It is well known that the more directly we can reach the people, the greater will be the benefit they will receive. Our camp-meetings are such an important factor in our work, that we cannot afford to lose any opportunity to make the most of them, with a view to securing the greatest benefit possible to our people. We therefore make these suggestions to the managers, and to those who have in charge the preparations for our camp-meetings. A little extra labor or expense in the way indicated, may prove of inestimable value to the work in the States and Conferences where such meetings are held.

O. A. OLSEN, Pres. Gen'l Conf.

#### MEETING OF THE GENERAL CONFERENCE COMMITTEE.

THE General Conference Committee has just closed a two-weeks' session. In view of the great responsibility resting on us as a Committee, we find it necessary to hold seasons of council where we can come together to seek God, and to study the wants of the cause in the vast field, and lay plans for the accomplishment of the work that is to be done.

The session just closed has been a precious season. God has come sensibly near to us in our seasons of devotion, and we have realized the blessing of God in a marked manner. Some of us came here very weary from the labors in the field; and although the care and perplexity connected with such a council as this is great, yet I am glad to say we can all testify that we feel more rested, and greatly encouraged in the work. We feel deeply the responsibility of our position, and our great insufficiency; but Moses declares that the Lord our God is a faithful God. This work being God's work, it is our privilege to trust him with all our heart. His work has never come to naught, and they that have made God their trust have never been put to shame.

We are in receipt of reports and correspondence from all parts of the vast field. All our missionary laborers are of good courage, and report progress in the work. One of the greatest perplexities of the Committee is to answer the many calls for help from every land and country. The Sunday-law agitation in our own country is taking on larger dimensions. While many of our people are waking up to the necessity of earnest work, others seem to be palsied by indifference. May God help all to sense the time ere it be too late. The great dearth of faithful laborers all over the field is resting with great weight on the minds of the Committee. Immediate steps are necessary to prepare to meet this increasing want everywhere.

It has been decided to hold a ministerial Bible school, to continue about five months, beginning in November. The importance of such a step must be apparent to every one interested in the progress of the third angel's message. More will be said on this subject in the near future. The growing dimensions of the work call for enlarged plans in every branch and in every field. This time and our work make great demands upon us as a people. May God grant that all may as one man come up to the help of the Lord against the mighty. May the camp-meetings that are yet to follow be marked with special interest on the part of ministers and people. All who are faithful will soon see the triumph of God's people, and hear the "Well done, thou good and faithful servant."

O. A. OLSEN.

#### WORKERS' MEETINGS.

THE importance and benefit of a workers' meeting preparatory to a camp-meeting have been fully proved. Our camp-meetings are occasions of great importance, in both our large and small Conferences. Many of our people hear but little preaching during the year, and therefore look forward to the camp-meeting as the time when they will receive special benefit and encouragement. Every year our work grows in magnitude and importance, which requires enlarged plans to carry it forward; and it is of the greatest moment that our people should be thoroughly educated in reference to these things, that they may keep pace with the advance steps in the work, and have a right appreciation of the time in which we live. We have therefore found it necessary to do all in our power to make our camp-meetings just as practical as possible to all classes of our people, and for this reason have found our workers' meetings to be almost indispensable. In many instances we have felt as though the workers' meetings were really the most beneficial part of the camp-meeting.

These workers' meetings, as is well known, are not occupied simply in pitching tents and arranging other matters necessary to the preparation of the camp, but much time is given every day to instruction in the different branches of our work. Ministers' meetings are held, in which important matters are considered, and plans for labor are discussed. Time

is also taken to seek the Lord together. This itself is of the greatest importance. How poorly these ministers are fitted to take hold of the great interests of the camp-meeting, when many times they themselves are not walking in the light—not feeling the importance of the work as they should. Under such circumstances, how can they labor for others with success? During the regular camp-meetings, there is but very little time for ministers' meetings, as their time must then be given to the people. Every day special meetings should be held with the canvassers, Bible workers, licentiates, and others who should be instructed and fitted up to bear burdens in the work. I have attended meetings in the past where I have seen the young ministers, and the older ones, too, sitting around or strolling over the camp-ground, having nothing to do. I have seen a large portion of the young people apparently left to themselves, careless and indifferent, receiving no benefit at all; and many times they have left the camp-meeting without receiving any help, but rather worse than when they came. This is not as it should be, neither is it necessary that such should be the case.

During the present season in our Western camp-meetings, we have organized what we have called a Reception Committee. This has generally embraced the Bible workers, younger ministers, and licentiates, etc. During the time of the workers' meeting, this committee would have one or two meetings every day to seek the Lord for a living experience in the things of God, and receive instruction in their line of work. This has brought the best of results. In this way they became prepared to engage in labor in the camp-meeting proper—labor which proved to be of the greatest benefit, not only to themselves, but also to the congregation at large. So these people, that many times in the past have received no special benefit, and have been even a source of perplexity, can be made to act a very important part, and be a real help to the interest and success of the camp-meeting. Through their efforts they may encourage many of the discouraged; and many an unconverted soul may be thus led to Christ, and go home rejoicing in the love of God. This labor which they thus perform, is for themselves the very best experience; and when they leave the camp-meeting and go to their fields of labor, they go strengthened and benefited, and in every way better fitted to labor successfully than when they came to the meeting.

Again, in our workers' meetings time is also given to instruction in church work. The duties of church officers, such as elders, deacons, clerks, etc., are considered; church organization and church government are also discussed. The canvassing work receives special attention; also the Sabbath-school work, and other branches of importance and interest, according to the circumstances and the needs of the Conferences in which they are held. All these are matters of special importance, and receive due attention in our workers' meetings. They make our workers' meetings exceedingly interesting and profitable, and you can see at once how much more beneficial a camp-meeting will be when such a meeting has preceded it.

How much better prepared the ministers will be to take hold after such a preparation as the workers' meeting affords! With how much better effect the Bible workers can do their duty, and the young ministers act their part! We know from experience that during the camp-meeting, especially where the business meetings of the Conference and tract society and other societies are held at the same time, little or no time can be given to this practical instruction which we have here mentioned; and yet it is of very great importance. We would therefore urge that more attention be given to the workers' meetings, and we would also urge that even our smallest Conferences hold such meetings previous to their camp-meetings. The necessity of this is seen more and more every year.

#### WHO SHALL ATTEND THESE WORKERS' MEETINGS?

From the above it will be seen that these workers' meetings present the most favorable opportunity for receiving instruction on matters of the greatest importance. Therefore, in regard to who should attend, we would say, first of all, All Conference employees, such as ministers, licentiates, and Bible workers; second, all the canvassers; third, all the officers of our churches, Sabbath-schools, and missionary societies; fourth, all of our brethren and sisters who wish to become workers, and as many more as can come.

Let us make a general rally for our workers' meetings.

O. A. OLSEN, Pres. Gen'l Conf.

## Progress of the Cause.

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

### OUR KING'S RETURN.

BY N. W. VINCENT.  
(Stover, Kan.)

Our King soon will come  
In clouds, with power and glory;  
God's trump will sound,  
His voice resound:  
Our King soon will come.  
His saints—how glad!—together rise,  
All robed in white—what sweet surprise!—  
And meet the Saviour in the skies:  
Our King soon will come.

Our King soon will come,  
His words abide forever;  
Once all at home,  
No more we'll roam:  
Our King soon will come.  
In his own city, bright and free,  
We shall his face and glory see,  
And with our God forever be:  
Our King soon will come.

Our King soon will come  
To rule the angry nations  
With iron rod—  
Earth's Judge and God:  
Our King soon will come.  
All who would not God's law obey,  
For rocks and mountains then will pray;  
Prepare now for that awful day!  
Our King soon will come.

Our King soon will come  
With all his holy angels.  
Who may abide?  
None but the tried:  
Our King soon will come.  
O weary saint, be of good cheer;  
Lift up your head, our Life is near!  
We shall with Jesus Christ appear:  
Our King soon will come.

### MICHIGAN.

EAST SAGINAW.—Our tent has been up on the mission grounds, 924 German St., for three weeks. We began with a small congregation, which has increased slowly until we are quite encouraged with the attendance. Quite a number of articles concerning our work have appeared in the dailies. We are hopeful for good results.

D. H. LAMSON.  
A. O. BURRILL.

### OREGON.

GRANT'S PASS.—We pitched our new forty-eight-foot tent in this place Wednesday evening, June 26. There were only fifty-five present at our first service, but each evening our congregation increased until Sunday night, when the tent was well filled with attentive hearers. We have apparently a good class of people, and shall endeavor by the Lord's help to present the truth faithfully.

ISAAC MORRISON.  
July 2. WM. POTTER.

### ILLINOIS.

ALBION.—Our meetings at this place continue to be well attended. Seven have begun the observance of the Lord's Sabbath. We are trying to give the trumpet a certain sound, and the Lord is blessing our work. We thankfully acknowledge the receipt of many kindnesses from the people in this place. We are trying to show our appreciation by faithfulness in preaching the truth.

JOHN SISLEY.  
L. D. SANTEE.

### IOWA.

SEYMOUR, WAYNE Co.—Our tent has been pitched in this place for the past ten days, and Bro. Larson and I have given twelve discourses, on the following subjects: The coming of the Lord, the signs of the times, Bible conversion, the law of God, and the Sabbath. The attendance has been fair, and the interest is increasing. We have sold some books. I have been alone the past week on account of sickness in Bro. Larson's family. I hope he will soon return. We trust that some good will be done at this place.

J. S. HART.

### MINNESOTA.

AUSTIN.—We pitched our tent and began meetings in this place June 28. Our congregations have ranged from twenty-five to 200. A few have become interested, and attend regularly. The people are very kind, but they do not take that interest in the study of the Bible that we desire. We hope to be remembered by the brethren living in the surrounding vicinity, both in their prayers and the supply of our temporal wants. Our courage is good, and we hope through the blessing of God to reap some fruit of our labor. Our tent company consists of Bro. A. L. Curtis and wife, Bro. Ellis, the director of this district, and myself.

July 11.

C. H. BLISS.

VERNDALE.—We came to this place July 1, and began making arrangements for tent-meetings. The first meeting was held July 5, with an audience of about 100. We have now held seven meetings, with an attendance ranging from seventy-five to 200. The order and attention have been excellent. Already signs of deep and increasing interest are manifested on the part of some. We feel hopeful and confident that through the grace and power of God's Spirit assisting us, we shall see some souls converted to God and his truth. Our temporal wants are being quite largely supplied by the friends, and some donations are received. We are also selling some tracts. We feel to praise God for his past goodness, and to trust in him for future help.

July 12.

E. A. CURTIS.  
M. E. CADY.

ROSE LAKE.—A part of the Gresham church live at this place, and they were very desirous to have me hold some meetings here. Since the first meeting the interest has deepened. There was some trouble between some of the members, and Satan was trying to deceive them. But God, who is rich in mercy, has helped these souls to see their condition, and now a feeling of unity and love prevails. Sabbath and Sunday, July 6, 7, was the regular quarterly occasion. On the Sabbath, the school-house would not hold all who came. The tender Spirit of God came into our midst, and several made a start for the first time.

Sunday morning, the brethren and friends came together and put up a bowery large enough to hold over 200 persons. At nine o'clock we held our first meeting in it, and to our surprise it was crowded full from that time until the meetings closed. As a result of the meetings, ten willing souls were baptized, and thus signified to the church and the world that they henceforth would live for God. One sister who had nearly lost her hold upon God and his truth, confessed her faults, and gave her heart anew to God. There are five others keeping the Sabbath who we expect will soon unite with the church. Surely God has given us a victory at this place, and we would ascribe all the praise and glory to his holy name. I greatly desire to keep humble, and be faithful to the end. My address will be Frazee City, Minn.

C. M. CHAFFEE.

### NEW YORK.

SPRINGVILLE.—We pitched our tent in this place, and began meetings Sabbath evening, June 29. With the exception of two rainy evenings, the attendance has been good. We have spoken three times on the Sabbath question. Some are deeply interested, and we have hopes that they will obey God when they are convinced of the truth.

We held our first Sabbath meeting last Sabbath, at 2:30 P. M. Nine were present, and we had a good meeting. There are five churches in this place. The W. C. T. U. has quite a strong organization here, and Sunday laws are firmly advocated. We are of good courage.

A. E. PLACE.  
H. L. BRISTOL.

BLOOMVILLE, DELAWARE Co.—We began meetings here Saturday evening, June 29, with an attendance of about 150. Many came out of curiosity, as this field was entirely new, and the people had never heard of us or of our work. The curiosity of the people has now given way to what seems to be a genuine interest, and the attendance has increased from fifty after the first meeting, to over 200. Our book sales have been \$7.25, and our cash donations \$21.06, besides vegetables, etc., which have been contributed. God's providence seems to have favored us from the time we came

here till the present time. We have had some rain, but it has not affected our meetings unfavorably.

The farmers having been hindered in their haying by the rain, are now very busy, as the weather is fine, and this will doubtless diminish the attendance somewhat during the week. We are of good courage in the work, believing that God's providence has guided us here, and that good will result.

S. H. LANE.  
M. H. BROWN.

### WISCONSIN.

ROBINSON, BROWN Co.—I came here to finish the work begun last year, and to push forward the cause of God among the French population. I began some meetings from house to house, in order to reach our people who are scattered, and others in their vicinity. Thus far, I have held six meetings, besides visiting some. The quarterly meeting of the Scott church once more gave evidence in favor of the financial interest in the work among the French. Nearly fifty dollars were paid to the treasurer, notwithstanding the almost entire failure of crops last year. New brethren, as well as old, cheerfully gave the Lord his own. A good spirit is shown, and God lends aid. Some are accepting the message in Northern Michigan.

PAUL E. GROS.

### NEBRASKA.

ALMA AND OXFORD.—We closed our tent-meeting at Alma July 1. Three took their stand for the truth of God, and others there we hope will yet do so. At the beginning of our meetings the nights were very cool and damp, and when they became pleasant, we had passed on to subjects difficult to receive unless an interest has been awakened beforehand. This, together with the successful efforts of the clergy in using the stay-away argument, interfered much with our meetings. The last Sabbath of our stay there, we baptized twelve willing souls near Alma. There were some that had embraced the truth last winter, under the labors of Brn. Wilson and Hoopes. The Alma friends and those in that vicinity bore a commendable part in supplying our wants.

We have now had the tent at Oxford one week. The interest is good, and is of a very encouraging nature thus far. Sabbath, July 13, we spent with the New Erie church in celebrating the ordinances of the Lord's house. The good Spirit of the Master drew near, and we felt our souls were refreshed. Our courage is good while we speak the word with freedom.

THOS. H. GIBBS.  
E. JAYN.  
W. J. WILSON.

### PENNSYLVANIA.

HUNTINGDON.—We held our first meeting in the tent June 25. The first week we spent in getting things quieted down, and convincing people that we had come to hold religious meetings and not to exhibit a show. It had been rumored that a show was coming about the time we came, and in spite of all we could say to the contrary, the boys would have it a show. The first night the tent was well filled with as wild a set of boys as we ever saw. No adults came. We finally had to call for a policeman. Since then our congregations have gradually increased, and we have good order. We are getting somewhat acquainted, and are beginning to have invitations to visit. The tent is well filled each evening.

This is a town of about 6,000 inhabitants. The people knew but little of our people or work. As we become acquainted, fear and prejudice begin to give way on the part of many who had heard false reports about us. We hope the Lord has some honest souls here. We earnestly desire the Lord's help.

July 12.

F. PEABODY.  
J. D. MULHOLLEN.

### MISSOURI.

ROLLA, SALEM, AND ROCK SPRINGS.—May 18-27, I was with the church at Rolla. The attendance and interest at my meetings were good. I spoke twice on the Blair Constitutional amendment bill, to an intelligent audience. The church was strengthened and encouraged. One name was added to the list of members. We celebrated the ordinances. I obtained one subscription for the *Signs* and two for the *Sentinel*. From May 27 to June 17, I was

at and near Salem, Dent Co. Bro. J. B. Beckner joined me here. Most of our meetings were held four miles out in the country, with an increasing interest. The last night of our stay here, Eld. Downing (Baptist) spoke against the law of God and the Sabbath, to a crowded house. I replied in a speech of one hour, taking up all the texts he used, and showing his wrong construction of them, and so, *pro* and *con*, till after 11 p. m. As a last resort, he left the Bible, and appealed to the law of the land as authority for Sunday-keeping. "There," said one, "that settles the whole thing." Four signed the covenant, two subscribed for the REVIEW and one for the Signs. We hope to return and follow up the interest there soon. I spoke twice in the C. P. church at Salem, on the Blair bills, to the best intelligence of the city. Eld. G. A. Glen (Methodist) wrote an article against my lectures and in favor of the bill, which was published in the Salem Leader, to which I replied. Thus the Lord makes the truth shine more bright and glorious when held up by the side of error. We have been at Rock Springs, Washington Co., three weeks. This is a broken, timbered country. It is twelve miles to the nearest town. The people live only along the narrow valleys. We have the free use of the Baptist church, and our meetings are well attended. On Sundays the people bring their dinners, many coming six or seven miles, and hear two sermons. Seven have signed the covenant, and others will do so soon. Their country merchant and post-master notified his customers that from that time on he intended to keep God's holy Sabbath, and his store would be closed on that day. He told them that if they wished to come on Sunday, he would gladly wait upon them. We expect to remain and follow up the interest as the Lord may seem to indicate.

J. G. WOOD.

## THE CAUSE IN COLORADO.

THOUGH our brethren in this Conference have not reported lately, they are not by any means idle. We have but one tent pitched this summer, which is due to the fact that one of our ministers has been made State canvassing agent, thus cutting down our preaching force. The rest of our ministers are at work, but not in tent labor. At the time of Dr. Crafts's visit to this State, our brethren showed commendable zeal in getting out reading-matter before the people. We distributed several thousand copies of the *Sentinel*, an edition being gotten up especially for us. At nearly every place where Dr. Crafts spoke, we distributed a large number of these papers. In Denver we sold several hundred copies of the "National Sunday Law" in a few days. In other places a good number were sold. From what we have learned since, we know that it was a strike for religious liberty that was felt by those who are engineering the Sunday scheme. At the last two places where Mr. Crafts spoke, his attendance was very small, and he left the State without filling his appointment at Fort Collins.

At the time of our quarterly meeting I was at Pueblo, where Eld. Pegg and myself held a tent-meeting last summer. I found the brethren growing in the truth. A meeting was called to consider the matter of church organization, which resulted in the organization of a church of twelve members. Others will unite soon. All, or nearly all, in this company have accepted the tithing system, and for the last two or three quarters their tithes have been over \$100 per quarter. Church officers were elected, an appeal for admission to the Conference was drawn up, and a delegate elected to the State Conference. A great deal of reading-matter has been sold in the city, and I am told by the members that there are some in the city who are anxious to have more meetings. I am certain that if the brethren and sisters continue to grow in love and union, the Lord will add to their numbers.

E. H. GATES.

## THE MILWAUKEE, WIS., MISSION.

THIS mission has been in progress a little over a year. As we look over the past, we can see the guiding hand of God in our work. At first, it was hard to find persons who cared for our work, but at present many are very much interested in the mission and present truth. Both the English and the German work are moving forward. With renewed energy we resume our labor since returning from the camp-meeting. A good feeling prevails in the church. The Lord by his Spirit seemed to come very near to us as we celebrated the ordinances. Four were added to the church, and several more

will soon unite. During the past Conference year, twenty-six have been added to the church by baptism, two by vote, and seven by letter. Some of those are now actively engaged in the canvassing work. One company has gone to Racine, and another is at work in Sheboygan. These are German companies. The Lord has blessed these workers very much in giving them success. The German tent will also be pitched here this season, and a few more workers have been sent to the mission; so we expect to see more accomplished this season than last, as we have a larger force of workers.

The influence of the Bible readings is being felt. The truth forces itself upon the mind in this way as it could in no other. Some are deeply interested as the result of the efforts of the Bible workers, and others are now members of the church. If any would be pleased to send us fruit, fresh or canned, and other eatables, such as flour, beans, etc., they will be thankfully received. We are grateful to those who have favored us in this way in the past. Our address is 253-16th St., Milwaukee, Wis.

F. H. WESTPHAL.

## CANVASSING IN PIKE COUNTY, GA.

In harmony with the advice of the State agent, Chas. F. Curtis, we came to this county, Jan. 16, to scatter the good seed, and prepare the way for the camp-meeting. We have visited every family in the county, and find the people much more willing to hear and talk with us than in the North. This is the unfavorable season of the year for delivering books, especially in the country, as money is very scarce, and will be until the cotton crop is gathered. We are of good courage, however, and thank the Lord for the privilege of doing a little in the great work. We are getting the truth before some honest souls, and hope that by the influence of the Spirit of God the seed may bring forth fruit for the kingdom of heaven. We have delivered 200 copies of "Great Controversy," and have orders for 195 more to be delivered later in the season. We have sold other publications as follows: Bibles, 15; "Thoughts on Daniel and the Revelation," 3; "Marvel of Nations," 5; "Bible Readings," 2; "Sunshine at Home," 12; "Sunbeams of Health and Temperance," 5; "Pilgrim's Progress," 17; "Civil Government and Religion," 12; "Views of National Reform," 20 packages; Health Science Leaflets, 48 packages; Social Purity pamphlets, 30, besides other small books. We have also taken five subscriptions for the *Good Health*, twenty-five for the *American Sentinel*, and one for the *Youth's Instructor*.

We have spent some time with the petition, and have secured over 1,000 names. The petition work has caused much excitement, but has left a good impression on those fully understanding the position we take on the Blair bills. In connection with this work, we have given away 1,000 tracts and 800 papers. Our expenses have been light, averaging only about eighty-five cents per week. The work has been self-sustaining, and we shall, no doubt, do much better in the fall. We think this field is now in a good condition to work with "Bible Readings," which we expect to take up after the camp-meeting. We pray God to give us success in getting the light contained in its pages before the people.

C. E. GILES.

H. S. CONE.

## NEW YORK H. AND T. SOCIETY PROCEEDINGS.

THE eleventh annual session of the N. Y. H. and T. Society was held in connection with the camp-meeting at Rome, N. Y., June 11-18, 1889. The first meeting was called by the President, Eld. M. H. Brown, Wednesday, June 12, at 5 p. m. In the absence of the Secretary, F. M. Wilcox read the report of the last session, and acted as Secretary *pro tem*. The President stated that in addition to the usual committees, a committee should be chosen for the purpose of soliciting pledge signers, collecting annual dues, and obtaining subscriptions to our health journals. The President was empowered to appoint such a committee, together with a Committee on Nominations and a Committee on Resolutions. The following persons were named: On Nominations, S. H. Lane, C. Bradley, Wm. Treadwell; on Resolutions, Frank M. Wilcox, N. L. Burdick, Harry L. Bristol; on Pledges, Subscriptions, and Dues, Brn. Gleason and Gaskill, and sisters Gleason, Hubbard, Keim, Wilcox, Slocum, Russell, and Holt.

Adjourned to call of Chair.

SECOND MEETING, JUNE 16, AT 5 P. M.—The following-named persons, recommended by the Committee on Nominations, were elected as officers of the Society for the ensuing year: President, Frank M. Wilcox; Secretary and Treasurer, Mrs. F. M. Wilcox; remaining members of the Executive Committee, M. H. Brown, Nelson Z. Town.

The following report was presented by the Committee on Resolutions:—

*Resolved*, That we earnestly urge upon all our ministers and workers the importance and necessity of setting before the people for whom they labor the Bible principles of health and temperance, and that we urge them to emphasize their teachings upon this point by exemplifying the principles of true temperance in their lives.

*Resolved*, That we consider it the duty of every Seventh-day Adventist to sign the teetotal pledge, and carefully carry out its provisions.

*Whereas*, There is connected with the different temperance organizations of the country a movement to subvert the religious freedom of the people; and,—

*Whereas*, There has been prepared a tract entitled, "To Prohibitionists," especially designed to meet this issue, and enlighten the minds of temperance workers upon this question; and,—

*Whereas*, We have found that wherever this tract has been circulated, it has filled the mission for which it was designed; therefore,—

*Resolved*, That we will put forth earnest efforts to place the light upon religious freedom before the people, by a judicious distribution of this tract.

*Whereas*, Comparatively little attention is being given to the scientific principles of healthful cookery, and experience shows that health reform must be based upon a correct knowledge of the properties of foods, and of their healthful combinations; therefore,—

*Resolved*, That we will encourage all to give more diligent study to this subject, and will encourage some who may become teachers, to attend the School of Domestic Economy at Battle Creek, Mich.

Interesting remarks were made upon the different principles embodied in the resolutions. Eld. W. C. White strongly urged the carrying out of the last resolution. He spoke of the instruction in cookery which was given in connection with a camp-meeting held at Fresno, Cal. The class there numbered over 100, and was quite largely attended by those not of our faith, among whom were the wives of several ministers of the city. Dr. E. J. Waggoner thought that if the provisions of the resolutions were carried out, it would be a means of grace to our churches to receive instruction in healthful cookery. The resolutions were passed unanimously. The work done by the Committee on Pledges and Dues was as follows: Received on membership fee, \$1.50; on annual dues, \$5; value of tracts sold, \$5.07. The interest manifested in the meetings of the Society was greater than at any previous session for years.

Adjourned *sine die*.

M. H. BROWN, Pres.

F. M. WILCOX, Sec. *pro tem*.

## PENNSYLVANIA H. AND T. SOCIETY PROCEEDINGS.

THE eleventh annual session of the Pennsylvania H. and T. Society was held in connection with the camp-meeting at Williamsport, June 4-11, 1889.

The first meeting was called June 7, at 9 a. m., the President in the chair. The minutes of the last session were read and approved. Eld. Lindsey occupied some time in speaking with earnestness of the temperance work, urging upon those present the importance of putting forth earnest efforts to advance this branch of the Lord's work. A committee of three was appointed to circulate the teetotal pledge, and through their efforts fifty-two individuals signed it. The Chair was empowered to appoint the usual committees. The following persons were named: On Nominations, D. A. Ball, I. N. Williams, J. L. Baker; on Resolutions, J. G. Saunders, F. Peabody, E. W. Snyder.

Adjourned to call of Chair.

SECOND MEETING, JUNE 10, AT 9 A. M.—The Committee on Resolutions presented the following:—

*Whereas*, There is a growing tendency among us as a people, in some localities, to disregard the health and temperance reform, some returning to the use of tea, coffee, swine's flesh, and many table condiments which always cause a decline in spirituality; therefore,—

*Resolved*, That we beseech all our ministers, licentiates, colporters, and Bible workers to make it a specialty to look after the temperance work as held by us in the light of the teaching of God's word and the spirit of prophecy, and place it before our people to cause an interest in this branch of the work of God, and a return to the first principles.

Whereas, There is too little attention given to the subject of healthful diet; and as all successful reform in this matter must be based upon the knowledge of the principles and practice of healthful cookery; therefore,—

Resolved, That we will encourage a more diligent study of this subject by all; and the thorough education at the School of Domestic Economy at Battle Creek, Mich., of those who may teach others.

Whereas, The past reports of our H. and T. work have but imperfectly represented its progress, and have tended to belittle its importance in the minds of our people; therefore,—

Resolved, That we insist on a complete report of all work done, however small, by our ministers, licentiates, and workers in this branch.

Resolved, That we will use our votes and our influence in behalf of the prohibitory amendment, which is to be submitted to popular vote the eighteenth day of this month.

These resolutions were spoken to by Elds. W. C. White, E. J. Waggoner, J. G. Saunders, and others, and were unanimously adopted. The Nominating Committee reported as follows: For President, K. C. Russell; Vice-President, E. J. Hibbard; Secretary and Treasurer, Millie Smith; Executive Committee, K. C. Russell, E. J. Hibbard, J. G. Saunders.

The report was adopted.

Adjourned *sine die*.

K. C. RUSSELL, Pres.

MILLIE SMITH, Sec.

#### WISCONSIN H. AND T. SOCIETY PROCEEDINGS.

THE third annual session of the Wisconsin H. and T. Association was held in connection with the camp-meeting at Mauston, Wis., June 18-25, 1889.

FIRST MEETING, JUNE 18, AT 4:30 P. M.—President W. W. Sharp occupied the chair. Prayer was offered by B. J. Cady. The minutes of the last session were read and approved, after which the President addressed the Society. He expressed his thankfulness for the success that has attended the efforts put forth during the past year in this branch of the work. Several have been reformed from the use of tea, coffee, tobacco, liquors, etc., which is indeed encouraging. Clubs have been organized, and successful meetings have been held. Remarks were then made by others. The President was empowered to appoint the usual committees, which were duly announced as follows: On Nominations, C. A. Smith, J. W. Westphal, R. A. Phelps; on Resolutions, P. H. Cady, J. O. Corliss, S. S. Shrock.

Adjourned to call of Chair.

SECOND MEETING, JUNE 24, AT 5 P. M.—The Committee on Resolutions presented the following report:—

Whereas, The principles of Christian temperance are closely connected with the work of God for this time; therefore,—

Resolved, That we express our gratitude to God for the light of truth on this important subject, and hereby pledge ourselves anew to the advancement of this important branch of the third angel's message.

Resolved, That we recommend our ministers, church elders, and leaders to qualify themselves to give instruction in the principles of true health reform.

Resolved, That we recommend all our people who can, to become subscribers for *Good Health*, and by careful reading become acquainted with, and practice, the principles contained therein.

The resolutions were considered separately, and after many earnest remarks in favor of them, were unanimously adopted.

The Committee on Nominations submitted the following report: For President, W. W. Sharp, Madison, Wis.; Secretary and Treasurer, Mrs. Iva Cady, Stevens' Point, Wis. The report was adopted, considering each name separately. The Treasurer's report was read as follows:—

##### RECEIPTS.

Cash on hand June 1, 1888,	\$ 3 50
“ received on membership,	24 25
“ “ “ dues,	5 43
Total,	\$33 18

##### EXPENDITURES.

Paid to General Association,	\$25 00
“ for stationery,	2 29
“ “ expressage,	35
“ “ health tracts,	49
Total,	\$28 13

Cash on hand to balance, \$5 05

It was voted to adopt the report. Several signa-

tures were obtained for the teetotal pledge, and a deep interest was manifested in the work.

Adjourned *sine die*.

W. W. SHARP, Pres.

MARY T. WESTPHAL, Sec.

#### VIRGINIA TRACT SOCIETY.

##### Report for Quarter Ending March 31, 1889.

No. of members.....	55
“ reports returned.....	8
“ members added.....	1
“ letters written.....	52
“ “ received.....	24
“ missionary visits.....	107
“ Bible readings held.....	1
“ persons attending reading.....	20
“ subscriptions obtained.....	7
“ periodicals distributed.....	519
“ pp. books and tracts distributed.....	4,437
Cash received on books, tracts, and periodicals, \$9.86; on fourth-Sabbath donations, \$.07.	

AMY A. NEFF, Sec.

#### WISCONSIN TRACT SOCIETY.

##### Report for Quarter Ending March 31, 1889.

No. of members.....	1,007
“ reports returned.....	524
“ members added.....	40
“ “ dismissed.....	24
“ letters written.....	668
“ “ received.....	267
“ missionary visits.....	1,938
“ Bible readings held.....	1,317
“ persons attending readings.....	2,070
“ subscriptions obtained.....	218
“ pp. books and tracts distributed.....	274,027
“ periodicals distributed.....	16,042

The following societies failed to report: Racine, Darlington, Clintonville, Adams Centre, and Augusta.

S. D. HARTWELL, Sec.

#### WEST VIRGINIA TRACT SOCIETY.

##### Report for Quarter Ending March 31, 1889.

No. of members.....	46
“ reports returned.....	19
“ members added.....	5
“ letters written.....	176
“ “ received.....	88
“ missionary visits.....	2,011
“ Bible readings held.....	55
“ persons attending readings.....	275
“ subscriptions obtained for periodicals.....	6
“ periodicals distributed.....	1,054
“ pp. publications distributed.....	163,433
Cash received on sales and accounts, \$594.30.	

MRS. NELIA M. STONE, Sec.

#### WISCONSIN TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Wisconsin Tract Society met in connection with the camp-meeting at Mauston, June 18-25.

FIRST MEETING, JUNE 19, AT 4:30 P. M.—President A. J. Breed occupied the chair. Prayer was offered by Eld. D. T. Jones. Opportunity being given, seven signified their desire to join the Society, and their names were taken, to be reported to different local societies. Minutes of the last annual session were read and approved.

On motion, the Chair was empowered to appoint the usual committees, which were announced subsequently, as follows: On Nominations, T. B. Snow, H. R. Johnson, M. P. Cady; on Resolutions, C. W. Olds, S. D. Hartwell, Wm. Sanders.

Meeting adjourned to call of Chair.

SECOND MEETING, JUNE 20, AT 4:30 P. M.—The Committee on Resolutions presented the following:—

Whereas, The experience of the past winter has shown us that it is time for active work in opposing the principles of the National Reform Association; and,—

Whereas, The work of circulating the petition to Congress, opposing the Blair bill, has awakened our people to more activity in all branches of our work; therefore,—

Resolved, That we urge a continuance of the work of soliciting names, and of canvassing for the *American Sentinel*.

Resolved, That the experience of the past has confirmed our faith in the wisdom of canvassing by companies.

Whereas, The tendency of the credit system is to burden our canvassers and tract societies with debt; therefore,—

Resolved, That in harmony with resolution 19, page 88, of the Year Book for 1889, we recommend the cash system to our agents and ministers in their dealings with the State Society, and also to the members of the local societies in dealing with the librarian.

Resolved, That we call the attention of our canvassers to resolution 14 as passed by the International Tract Society, found on page 88 of the Year Book for 1889.

Resolved, That we recommend that no agent be furnished with books who does not comply with the existing rules of the Society.

The first resolution was spoken to briefly by Elds.

Breed and Sharp, and at greater length by Elds. Corliss, Farnsworth, and Olsen. Resolution two was spoken to by Elds. Olds, Corliss, Olsen, and Farnsworth, after which, by vote, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 21, AT 4:30 P. M.—The reading of the third resolution elicited a lively discussion, in which Elds. Corliss, Farnsworth, and Breed, and other brethren, took part. Elds. Corliss and Farnsworth took the more active part, however, heartily favoring the resolution. Pending action, the meeting adjourned to call of Chair.

FOURTH MEETING, JUNE 24, AT 11:30 A. M.—The reading of resolution four called forth appropriate remarks from Eld. Breed and Bro. Sanders. The several resolutions were, by vote, adopted. The following report of labor was presented by the Secretary:—

No. of members.....	1,007
“ reports.....	1,824
“ members added.....	128
“ “ dismissed.....	66
“ letters written.....	2,176
“ “ received.....	694
“ missionary visits.....	9,357
“ Bible readings held.....	2,505
“ persons attending readings.....	5,585
“ subscriptions obtained.....	825
“ periodicals distributed.....	46,622
“ pp. books and tracts distributed.....	1,775,903

##### FINANCIAL STANDING.

Resources.....	\$6,833 33
Liabilities.....	4,224 60
Present worth,	\$2,608 73
Value of real estate.....	\$3,562 81
Due on “ “.....	1,857 47
Balance in favor of Society,	\$1,705 34
Cash on hand at beginning of year,	\$170 79
“ received during year,	12,793 89
Total,	\$12,964 68
Cash paid out during year,	11,200 49
Cash on hand,	\$1,764 19

After brief remarks in regard to the report, it was voted to accept the same. The report of the Nominating Committee was read as follows: For President, A. J. Breed, of Madison, Wis.; Vice-President, P. H. Cady, Poy Sippi; Secretary and Treasurer, S. D. Hartwell, Madison; Directors: Dist. No. 1, J. C. Mikkelsen; No. 2, Swin Swinson; No. 3, W. S. Shreve; No. 4, Geo. Sheldon; No. 5, H. H. Fisher; No. 6, E. W. Webster; No. 7, B. J. Cady; No. 9, T. B. Snow; No. 10, C. A. Smith. The report was accepted, and the several officers were elected, the names being considered separately.

On motion, the meeting adjourned.

A. J. BREED, Pres.

S. D. HARTWELL, Sec.

#### MINNESOTA TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Minnesota Tract Society was held in connection with the camp-meeting at Pleasant Park, Minneapolis, Minn., June 11-18, 1889. The first meeting was called to order by the Vice-President, Eld. H. Grant, at 4:30 P. M., June 12. Prayer was offered by Byron Tripp. The report of the last annual meeting was read by the Secretary. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, John Emerson, David Quinn, and Wm. Perkins; on Resolutions, Myron Winchell, R. C. Porter, and C. H. Bliss.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., JUNE 14.—Neither of the committees being ready to report, and there being but few present, it was voted to adjourn to call of Chair, as it was considered important that all the brethren and sisters should hear the annual reports that were to be presented.

THIRD MEETING, AT 10 A. M., JUNE 17.—The Treasurer's report was presented, a summary of which is as follows:—

Cash on hand May 23, 1888,	\$ 1,207 53
“ received during the year,	30,908 37
Total,	\$32,115 90
Cash paid out during the year,	31,352 12
Cash on hand June 1, 1889,	\$763 78

The financial standing of the Society was shown to be as follows:—

Value of property owned by the Society,	\$14,075 91
Accounts due the Society,	10,201 01
Cash on hand June 1,	763 78
Total,	\$25,040 70
Acc'ts due pub'g houses, ag'ts, etc.,	\$8,749 36
Due on deposits and demand notes,	6,385 15
Present worth of Society,	9,906 19
Total,	\$25,040 70

Remarks were made by Eld. Farnsworth and others, calling attention to certain features of the report, especially the amount due from churches. They thought that there should be an effort made to relieve the Society in this direction, so that the money now invested in

the different churches might be used to push the legitimate work of the Society. The report of labor for the year was also presented, as follows:—

No. of members.....	1,114
“ reports returned.....	2,439
“ members added.....	145
“ “ dropped.....	97
“ letters written.....	3,374
“ “ received.....	1,101
“ missionary visits.....	23,108
“ Bible readings held.....	1,184
“ periodicals distributed.....	66,435
“ subscriptions obtained.....	963
“ pp. books and tracts distributed.....	1,858,879

Bro. O. A. Olsen spoke briefly in regard to the report of labor. He thought it a very good report, and said that it should encourage us all to labor on diligently. The Committee on Resolutions reported as follows:—

*Whereas*, There are many of our brethren who are taking our periodicals, and are at a loss to know just how to use the same to the best advantage; therefore,—

*Resolved*, That we invite all our Bible workers and canvassers to obtain addresses of those who manifest a desire to read on these subjects, and send the same to the Corresponding Secretary of the State Society, and that he, in turn, distribute the same to the local societies, to be used in their missionary work.

*Resolved*, That we consider the canvassing work an important branch of the work of God, and that in view of the remarkable success that has attended it in this State the past year, we have reasons to thank God and take courage.

*Resolved*, That we recommend all our ministers and Bible workers to select from five to ten of our best tracts, treating on our most important points of faith, fasten them together, and sell them wherever they can, and loan to interested parties who are unable to buy.

*Whereas*, Experience has shown that much good can be accomplished by those who are qualified to do it, in conducting Bible readings with their neighbors; and,—

*Whereas*, The labors of our directors are such as to afford them an opportunity to become acquainted with the individual members of the societies in their respective districts; therefore,—

*Resolved*, That we urge upon them the importance of becoming acquainted with the general principles of the Bible work, that they may be able to encourage proper persons to occupy this important field of usefulness.

*Whereas*, It has been shown that the children can do, and have done, good missionary work in selling and loaning tracts, and raising money to support the missionary work; therefore,—

*Resolved*, That we use our influence to assist them, and help them by laying plans that will enable them to carry on their work.

These resolutions were spoken to briefly by Brn. Farnsworth, Porter, Winchell, and others, and all were heartily adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 6 P. M.—The Auditor, A. L. Curtis, reported that he had carefully examined the accounts of the Society, and that they had been correctly kept. The Nominating Committee then reported, recommending the following for officers of the Society for the coming year: For President, Allen Moon; Vice-President, H. Grant; Secretary and Treasurer, C. N. Woodward; Directors: Dist. No. 1, M. H. Ellis; No. 2, D. W. Emerson; No. 3, C. D. Chapman; No. 4, D. P. Curtis; No. 6, E. Hilliard; No. 7, F. A. Lashier; No. 8, C. M. Everest; Dists. Nos. 5, 9, and 10 to be supplied hereafter. Nominees were voted upon separately, and all were elected. No further business being presented, the meeting adjourned *sine die*.

H. GRANT, Vice-Pres.

C. N. WOODWARD, Sec.

## NEW YORK TRACT SOCIETY PROCEEDINGS.

The eighteenth annual session of the New York Tract Society was held in connection with the camp-meeting at Rome, June 11–18, 1889.

FIRST MEETING, JUNE 11, AT 5:30 P. M.—The Vice-President, M. H. Brown, occupied the chair. After the opening prayer, the minutes of the last annual meeting were read, and approved after making one correction. The Chair was empowered to appoint the usual committees, also a special committee to consider the question of having the business of the local societies transacted direct with the State Secretary, instead of passing through the hands of the district secretaries. The Chair appointed as the special committee, S. H. Lane, F. Wheeler, and H. L. Bristol; Committee on Nominations, I. N. Russell, N. S. Washbond, W. H. Eggleston; on Resolutions, J. V. Willson, W. C. White, Benj. Holmes.

Adjourned to June 13, at 4:30 P. M.

SECOND MEETING.—The Committee on Nominations reported as follows: For President, Eld. M. H. Brown; Vice-President, S. H. Lane; Secretary, J. V. Willson; Directors: Dist. No. 1, Benj. Holmes; No. 2, Wm. Hubbard; No. 3, Irving Whitford; No. 4, H. R. Wilcox; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, N. S. Washbond; No. 9, H. L. Bristol; No. 10, J. E. Rose; Auditor, P. Z. Kinne. The names were considered separately, and the nominees were elected.

The Committee on Resolutions reported as follows:—

*Whereas*, The canvassing work is one of the most successful means of getting the truth before the people; therefore,—

*Resolved*, That we will do all in our power to advance this branch of the cause.

*Resolved*, That it shall be the duty of the President of the Tract Society to hold at least one T. and M. meeting in each district during the coming year.

*Whereas*, The demand for national religious legislation has grown so strong as to bring the principles and the work of the third angel's message to the attention of the nation; and,—

*Whereas*, The circulating of the petitions against all such legislation is one of the very best means of bringing this subject directly to the attention of all classes of people, and is also one of the best means of bringing all our brethren and sisters more fully into the active work of the message; therefore,—

*Resolved*, That we will, to the utmost of our ability, endeavor to give the petitions the widest possible circulation, to bring the subject to the attention of all our people, and with unremitting zeal will labor to warn our fellow-men of the impending danger, and call their attention to the special message for this generation.

The first resolution was passed, the second was referred back to the committee, and the third, after stirring remarks upon it by A. T. Jones, was adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 17, AT 4:30 P. M.—The Committee on Resolutions offered the following additional report:—

*Whereas*, Much of our work bears no fruit because it is mechanically done, many persons distributing publications that they have not read, or having hastily read, their arguments are forgotten; therefore,—

*Resolved*, That we consider it the duty of each tract society member to carefully study our denominational literature, and to become thoroughly familiar with the contents of those pamphlets, tracts, and periodicals that they are putting into circulation.

*Whereas*, The general and continued agitation of the matter of religious legislation, and the attempts to curtail religious liberty, have made necessary the wide circulation of our periodicals and publications which oppose such work, and have to a great degree created a demand for such literature; and,—

*Whereas*, The first duty of our Society is “the proper distribution of our tracts, pamphlets, and periodicals;” therefore,—

*Resolved*, That we advise each local society to select proper persons to canvass for the *American Sentinel* among thinking people of all classes, and to push the sale of such works as “Civil Government and Religion,” “The National Sunday Law,” “The Sentinel Library,” “The Abiding Sabbath,” etc., and others that may be issued.

The second resolution was modified so as to read as follows:—

*Resolved*, That there shall be at least one T. and M. meeting held in each district in the Conference during the year, by the President, the director, or some one or more whom the President may appoint.

After remarks by A. E. Place, W. C. White, and S. H. Lane, the above resolutions were all adopted. The special committee reported as follows:—

*We recommend*, That the librarians transact the business of their respective societies direct with the State Secretary, and at the end of each quarter make a full report of all labor accomplished during the quarter, to the State Secretary, forwarding with said report all moneys belonging to the State Society to the same officer.

That the district secretary be continued, and that it shall be his duty to keep a record of the proceedings of each district meeting, to receive a duplicate report from each librarian of that which he has reported to the State Secretary, and from these reports to make up a report for the meeting, of the work accomplished during the past quarter.

That the present district secretaries balance their accounts with the local societies, and report the same to the State Secretary, who shall place the same to the debit or credit of the several societies comprising each district.

This report was adopted by a unanimous vote. Bro. W. C. White spoke of several missionary papers published by other denominations, and recommended that our workers procure them to read. The following is the annual report for the year ending May 31, 1889:—

No. of members.....	532
“ “ added.....	77
“ “ dismissed.....	40
“ missionary visits.....	3,341
“ letters written.....	1,098
“ “ received.....	317
“ Bible readings held.....	566
“ persons attending readings.....	2,666
“ subscriptions for periodicals.....	155
“ periodicals distributed.....	13,448
“ pp. tracts and pamphlets sold and distributed..	424,659

## FINANCIAL STATEMENT.

Cash on hand Sept. 1, 1888,	\$ 34 11
“ received during the year,	4,019 09
Total,	\$4,053 20
Cash paid out during the year,	\$4,050 19
“ on hand June 1, 1889,	3 01
Total,	\$4,053 20
Assets,	\$7,104 32
Liabilities,	4,664 80
Present worth June 1, 1889,	\$2,439 52
“ “ Sept. 1, 1888,	2,082 74
Net gain,	\$356 78
Gain on mdse.,	\$401 13
“ “ periodicals,	43 52
“ “ donations from scattered brethren,	42 87
“ “ property,	16 01
Total,	\$503 53
Loss on expense, coal, stamps, etc.,	\$146 75
Net gain,	\$356 78

The Auditor, Eld. A. E. Place, reported that he had examined the accounts of the N. Y. Tract Society from

Sept. 1, 1888, to June 1, 1889, and that they had been faithfully kept, to the best of his knowledge and belief. He spoke of the fact that the books had been kept by double entry, and as a trial balance was drawn off each month, the accounts had been thoroughly audited nine times since the last camp-meeting.

Adjourned *sine die*.

H. E. ROBINSON, Pres.

J. V. WILLSON, Sec.

## Special Notices.

### MAINE CAMP-MEETING.

This meeting will be held at Pittsfield, Somerset Co., Maine, on the Maine Central Railroad, about 100 miles east of Portland, and thirty-four miles west of Bangor. The ground is about half a mile from the depot, on the road leading north to Hartland. Tickets will be sold over the Maine Central Railroad Aug. 12, good to return Sept. 1, for one fare the round trip. Call for a ticket to the Seventh-day Adventist camp-meeting at Pittsfield, and see that it reads, “Good to return Sept. 1.” Arrangements will be made to take passengers from the depot to the ground at reasonable rates. Ample provision will be made for all who attend; also for horses. We are promised the help of Elds. R. A. Underwood, A. T. Robinson, G. W. Caviness, and E. E. Miles at this meeting. We hope a special effort will be made on the part of all to attend the meeting this year.

MAINE CONF. COM.

### TO THE CANVASSERS OF WISCONSIN.

We are about to start on another campaign against ignorance of present truth, and as we have just enjoyed a very pleasant and, I trust, profitable camp-meeting, we ought to renew the attack with increased courage and confidence. The plan of battle has been laid with great care, and our part assigned us; let us therefore faithfully discharge our duty. Truth “expects that every man, this day, will do his duty.” Let us cheerfully advance to explore new fields, as well as occupy old ones. The watchful eye of our Commander-in-chief sees every faithful soldier, and marks him for promotion, and will at last say, “Well done, good and faithful servant, . . . enter thou into the joy of thy Lord.”

There are precious souls in Wisconsin to be found by this means who, perhaps, could be found in no other way. Those who labor, though called at the eleventh hour, receive a penny. Nothing is said of paying any one except the laborers; indeed, to do otherwise would be to do violence to the figure used in the parable.

I desire to obtain the address of all who wish to canvass in the Wisconsin Conference. All letters may be addressed to me at 1029 Jenifer St., Madison, Wis.

WM. SANDERS.

### CANADA CAMP-MEETING.

AFTER careful search and consultation, it has been decided to hold this meeting at Fitch Bay, P. Q. We think our brethren will be well pleased with this location, which will be quite central for our people. We have secured the best grounds in the midst of this pleasant village. There is a prospect of a good outside attendance. The two steamers plying on Lake Memphremagog will connect with trains at Newport, Vermont, and Magog, P. Q., and carry passengers to Georgeville, from which place they will be taken to the camp-ground for twenty-five cents each, baggage free. The steamer “Mountain Maid” will give free return tickets. We expect the same favor on the “Lady of the Lake” and on the railroads.

We shall hope for the best and largest camp-meeting we have ever held in Canada. All our brethren should begin at once to lay their plans to come. Those who are in need of tents should write me at once. We are getting up several new ones, and can furnish them ready made if desired. To those wishing to make their own tents, we will send full directions for cutting and making.

It will be noticed that our camp-meeting is appointed for Sept. 3–10. This will be two days earlier in the week than usual. We wish to have a meeting especially for the workers in the cause, on Monday, Sept. 2. We would urge upon all our brethren to come to the meeting. Come early, and come prepared to remain to the close. We shall give more particulars hereafter.

R. S. OWEN.

## TO OUR CHURCHES IN MAINE.

A WORKERS' meeting to precede the camp-meeting will be held on the camp-ground at Pittsfield, Aug. 13-20. Eld. E. E. Miles, of So. Lancaster, Mass., will be present to instruct in the canvassing work, and none of our workers or those intending to give all or a part of their time to selling our books, or to any branch whatever of the missionary work, can afford to lose the instruction that will be given; and the valuable experience of Bro. Miles in connection with this branch of the work, will be of interest and profit to all who can attend. God has wonderfully blessed his efforts in New England, and now that we are to be favored with his labors for one week in our own State, we hope no one will fail to attend. Come, brethren and sisters, let us make a special effort to attend the workers' meeting.

We have many young people in Maine who, by attending this course of instruction, can go out and make a success of selling our books, and thereby scatter the seeds of truth that in due time will spring up and bear fruit, and precious souls be saved in the kingdom of God as the result.

We want our church elders and clerks to be present, as special instruction for them will be given. We expect to see a large number of our people present at the beginning of this meeting, Aug. 13, and remain until the close of the camp-meeting. Shall we be disappointed? We shall see.

J. B. GOODRICH.

## THE VIRGINIA CAMP-MEETING.

This meeting will be held near Luray, Page Co., Va., in a beautiful grove, on the Shenandoah Valley Railroad, beginning Aug. 13, and continuing until Aug. 20. Reduced rates have been obtained on the above-named road. A workers' meeting will precede the camp-meeting, beginning Aug. 7. We hope that all will attend who possibly can, and especially those who are canvassing as well as those who expect to do so. Church elders, church clerks, Sabbath-school officers, and tract society officers should be present. We expect valuable help at these meetings, and much instruction can surely be had—instruction which we very much stand in need of at the present time. There will be tents on the grounds, to be had at reasonable prices. Straw will also be furnished, free of charge. We shall have a provision stand and a dining tent, where meals can be obtained at low charges.

We earnestly appeal to the brethren and sisters throughout the State, and to those who are interested in the truth due this age of the world, to make every effort to attend these meetings. Bring your children and friends with you. Come at the beginning and remain until the close of these meetings. In view of the help we shall have from the General Conference, and in view of the importance of the times in which we are living, we do not see why this may not be the largest and best camp-meeting we have ever held in this State. We know the Lord is as ready to bless us now as he ever has been; so why not come and receive a blessing? Surely we need all the spiritual strength we can gather, to stand the trying, perilous times which are just before us. And shall we gather strength by inaction, by folding our arms, by staying away?—No, surely we cannot. We believe God's blessing will attend this meeting if we will come in his appointed way.

A. C. NEFF, Pres.

## MISSOURI WORKERS' MEETING.

We wish to call attention once more to the workers' meeting in Missouri, which will begin Aug. 6. Bro. Eldridge will attend this meeting, to give instruction in the canvassing and anti-National Reform work. All canvassers and those who anticipate entering the canvassing field should be present; also all ministers, licentiates, Bible workers, and church officers. Will the churches nearest the place of meeting each send two men to assist in preparing the grounds?

DAN T. JONES.

## KALAMAZOO CAMP-MEETING.

PREPARATIONS are being made for this meeting, and we confidently expect a large gathering. Some labor will have to be done on the ground a few days before the meeting. We request those churches in Dists. 2, 3, 4, and those in Dist. 5 who may attend this meeting, to send at least one man, and as many as two or three where they can, to help get the camp ready. These should all come Thursday, the 8th day of August. The Conference Committee will

be there, and will have the plans all ready for work. These men should bring what church tents there may be, that they may be pitched and ready for those who may occupy them. Let prompt action be taken on this point. MICH. CONF. COM.

## The Sabbath-School.

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

## TITHES AND OFFERINGS.

LESSON 6.—THE LOVE OF CHRIST EXEMPLIFIED.  
(Sabbath, Aug. 10, 1889.)

Questions, with Scripture Texts, and Notes.

## 1. Of what does godliness have promise?

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

## 2. How much should a man forsake to be a true follower of Christ?

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

## 3. How extensive is the promise to all such?

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30.

## 4. How long will such be in remembrance?

"A good man showeth favor, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance." Ps. 112:5, 6.

## 5. In what manner does real devotion manifest itself?

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Acts 10:2.

## 6. How is such devotion of mingled almsgiving and prayer regarded by God?

"He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Verses 3, 4.

## 7. What instruction did the angel give Cornelius?

"And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." Verses 5, 6.

## 8. What do we learn from this circumstance?

## 9. After the healing of Simon from his leprosy, what did he do in honor of Christ?

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." Mark 14:3.

"There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him." John 12:2.

## 10. What scene transpired while he sat at meat?

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Verse 3.

"And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Luke 7:38.

"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." Mark 14:3.

## 11. What language would imply that this woman had not been invited?

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment." Luke 7:37.

## 12. Who was this woman?

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)" John 11:1, 2.

## 13. Who found fault with her?

"Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." John 12:4-6.

## 14. In what way did Christ comfort her?

"When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me." "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:10, 13.

## 15. What shows that Simon questioned the propriety of her conduct?

"Now when the Pharisee which had bidden him saw it, he

spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Luke 7:39.

## 16. In what manner did Christ reprove Judas?

"Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." John 12:7, 8.

## 17. By what question did Christ reprove Simon?

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Luke 7:41, 42.

## 18. What response did Simon make?

"Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." Verse 43.

## 19. How did Christ apply his teachings?

"And he turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." Verses 44-48.

## 20. What lesson can we draw from this?

## NOTES.

The love of Christ flows spontaneously from the heart. It is heavenly in its nature. It labors not for a reward, but it always receives a reward. It forgets itself in its labors for others' good. Angels are interested for the development of its principles. They watch its development in individuals who possess it. They know all the circumstances of their daily life. This is illustrated in the case of Cornelius. All this shows the tender care which God has for his people. An important lesson is taught in the case of Simon the leper. He loved Christ, but he never realized how much the Saviour did for him in forgiving his sins. He appreciated his blessing of health to a limited extent, but the forgiveness of sin was of far greater value. Mary realized the blessing of the forgiveness of her sins. She showed the love she had for Christ on all occasions. She was the last at the sepulcher, and the first to greet her Lord when he arose. Simon must have known Mary's character before the Saviour forgave her sins. He had suspicions of her when she came and anointed Christ. He did not appreciate her motive. But her love knew no bounds. This arose from the fact that she realized how great a sinner she had been. But she was now free from the power of Satan.

"The Saviour had observed all that had taken place, and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance was sincere, and Jesus, while reproving her guilt, had pitied her weakness and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature." Mary showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him. His niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ to-day. Their offerings to his cause are grudgingly bestowed, or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not unfrequently one of them, and they plead, like Judas, it is better to give to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works; for faith without works is dead. Jesus in mercy had pardoned the sins of Mary, which had been grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet such a cruel fate. At great personal sacrifice she had purchased an alabaster box of precious ointment, with which to anoint the body of the Saviour at his death. But she now heard many express their opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to give him honor; and seeking to avoid observation, she anointed his head and feet with the precious ointment, then wiped his feet with her flowing hair. Her movements had been unobserved by the others, but the odor filled the house with its fragrance, and published her acts to all who were present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such wasteful extravagance. Simon, the host, who was a Pharisee, was influenced by the words of Judas, and his heart was filled with unbelief. He also thought that Jesus should hold no communication with Mary because of her past life. "Judas, the prime instigator of this disaffec-

tion among those who sat at the table, was a stranger to the deep devotion which actuated Mary to her deed of love."

We learn a very important lesson from this: First, we appreciate Christ in proportion as we realize our past sinfulness, and the blessing of pardon which has come to us; second, our offerings to his cause show that appreciation of the appreciation of the Saviour as a sin-pardoning God to us. In taking this view of the matter, we might well inquire, "How much owest thou my Lord?"

## News of the Week.

FOR WEEK ENDING JULY 27.

### DOMESTIC.

—The first bale of cotton from the new Texas crop was taken to Austin Tuesday. The Texas cotton crop this year will, it is said, reach 2,000,000 bales.

—Citizens of Waterloo, Iowa, are engaged in a fight over the location of the post-office, and the courts may be called upon to divide the city, making two separate and distinct towns.

—The schooner "Alpha" arrived at French Village, N. S., Monday, leaking badly. It had been struck by a sword fish, and a piece of the sword still remained sticking through a plank.

—A sea-lion, eleven feet in length, was captured in Lake Winnebago, Wis., a few days ago. It escaped from a circus two years ago, and has frightened many people since that time.

—By the collapse of a vein in the Central mine at Hyde Park, Pa., Wednesday, houses and gardens were damaged, and the residents badly frightened. The ground is traversed by fissures from a few inches to a foot in width.

—Five-day notices are being served on the Spring Valley (Ill.) miners, and about 150 families will be forced to vacate their homes, as they are unable to pay rent; and having no money to pay railroad fare, they may resist evictions.

—The new United States and Canada extradition law has already had enforcement. An absconder from Butler County, Pa., who fled to Canada, has been demanded back under the law. A warrant for extradition was made out immediately.

—Heavy rains throughout Kansas during the past few days have done much damage. All of the smaller streams have overflowed their banks. Portions of Topeka have been flooded by the overflowing of Shungan- inga Creek, and families living in one-story houses have had a narrow escape from drowning.

### FOREIGN.

—The strike of the bakers in Berlin, Germany, has collapsed.

—Since the interview between Count Herbert Bismarck and M. Roth, the Swiss Minister, the repressive measures of the German authorities on the Swiss frontier have ceased.

—In the English House of Commons, Tuesday night, it was agreed, by a vote of 280 to seventy, to grant a lump sum of £600,000, or, as an alternate, £20,000 annually, to build railroads in Ireland.

—The Russian wheat crop is the worst for fifteen years. This fact will seriously injure Russia's chances of raising new loans of money, thereby probably delaying war operations for the present.

—Cardinal Lavignerie's international anti-slave congress, which was to have met at Lucerne on Aug. 4, has been postponed until after the French elections, so as to enable prominent Frenchmen who are interested in the movement to attend.

—The London Standard has consented to apologize and pay £100 damages, for asserting that Father Coveney, of Dunmanway, Ireland, publicly appealed to God to strengthen the hand of the man who killed Inspector Martin at Gweedore.

—A World's Congress of Volapük is to be held in Paris this month, and is expected to contribute materially to the spread of the "universal language." Many of the European commercial schools have introduced Volapük into their list of studies.

—The Russian Government has allocated a large tract of land to the Mussulman population of Kabardah. Such gifts are unusual, and are generally the prelude to a conflict with Turkey, being intended to keep the Mussulmans quiet. The governors of Odessa and Kischeneff, in recent addresses to the troops, hinted that Russia was preparing to advance southward.

—The steamer "Belgie," which arrived at San Francisco, Cal., Tuesday morning, from Hong Kong and Yokohama, reports a disastrous fire at Lu Chow, which burned twenty-three hours, destroying 87,000 dwellings, over 1,200 persons perishing in the flames; and nearly 170,000 people were left homeless, and were dying at the rate of 100 a day, from want and exposure.

—Mr. Parnell has withdrawn his counsel from the Parnell Commission, and is no longer represented before that body. This is the latest development in the tiresome and uninteresting Times suit, which virtually came to an end with the exposure of the Pigott forgeries. There seems to be nothing to drag the proceedings further but the proverbial tenacity and slowness of English human nature.

—General Boulanger has been indicted by the French Senate for treason against the state, and embezzlement of 252,000 francs. The General declares that the statements made in the indictments are a tissue of falsehoods. The newspapers most inimical to him condemn the indictments against him as weak, wordy, and ineffective. The only serious charge is that of embezzlement, which the General says is easily refutable.

### RELIGIOUS.

—The next World's Sunday-school Convention will be held in America in 1893.

—More than 48,000,000 copies of the Moody and Sankey "Gospel Hymns" have been issued in this country and England.

—In Java the native Christians have increased since 1873 from 5,673 to 11,229, and in the whole of Dutch India from 148,672 to about 250,000.

—The Spanish Government has forbidden any demonstrations calculated to encourage the pope to come to Spain in the event of his leaving Rome.

—A dispatch to the London Chronicle says that Prince Bismarck, through Dr. von Schloezer, the German representative at the Vatican, has dissuaded the pope from leaving Rome.

—In the city of Rome there are thirty cardinals, thirty-five bishops, 1,469 priests, 2,832 monks, 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

—A telegram was received at New York Wednesday, from the Korean legation at Washington, saying that they do not credit the rumor that missionaries have been sentenced to death in Corea for teaching Christianity.

—That a religious change is taking place in Italy must be apparent from such incidents as the recent seizure by the Roman police of certain of the pope's jubilee medals which bore an inscription ascribing to him the title of king.

—George Muth, on trial before the Cincinnati (Ohio) police court, Tuesday, for selling ice-cream on Sunday, pleaded guilty, and the court accepted the plea as a demurrer, and discharged the prisoner, stating that the sale of ice-cream was not regarded as a luxury, but as a necessity.

—The American Sunday-school Union has organized during the past year 1,758 new Sunday-schools in thirty-one States and Territories in places hitherto destitute of religious privileges. It also distributed, by sale and gift, 8,585 Bibles and 11,683 Testaments, and made 40,041 visits to families.

—The negroes of Liberty County, Georgia, are in a state of excitement over the preachings of a man named Bell, a pseudo-"Christ," who has been inciting the ignorant people of the county, and telling them that he will lead them into the promised land of Canaan next month. Hundreds have left their farms and occupations to follow the false Christ. Bell was tried for lunacy, and sent to an asylum this week. His successor, a negro named James, began preaching, and telling the people that human sacrifice was demanded. Several days ago, in a remote part of the county, a woman, who was one of James's followers, slew a little child, her niece, cutting symbols on the head and body, and then throwing the body into a ditch. The woman was arrested, and is in jail. The white people fear the violence of the excited negroes, who are crazed with Bell's and James's teachings.

## Appointments.

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

THE sixth annual session of the Virginia Conference will be held at Luray in connection with the camp-meeting, Aug. 13-20. A. C. NEFF, Pres.

THE next annual meeting of the Maine T. and M. Society will be held in connection with the camp-meeting at Pittsfield, Aug. 20-27. J. B. GOODRICH, Pres.

THE next meeting of the Maine State Conference will be held in connection with the camp-meeting at Pittsfield, Aug. 20-27. Let all our churches immediately take steps to represent themselves by delegates at the first session, Aug. 20, at 4 P. M.

J. B. GOODRICH, Pres.

THERE will be a session of the Maine S. S. Association held in connection with the camp-meeting at Pittsfield,

Maine, Aug. 20-27, 1889, and there will also be a Sabbath-school held on the camp-ground Aug. 24. Lessons for the school will be furnished on the ground.

S. J. HERSUM, Pres. Maine S. S. Ass'n.

### THE MISSION SCHOOL AT OAKLAND, WIS.

WE wish to call attention to the announcement in last week's REVIEW, from Bro. Matteson, of his school at Oakland, Wis., which is to begin Aug. 23. As he remarks, "This school is not for beginners, but for those who have attended the former schools, and others who may be so far advanced in everything that they can join the school." We have talked with a number of our laborers at our different camp-meetings this past season, on this matter. We hope now that you will feel the importance of attending this short course of instruction. The only regret we feel in the matter is, that the time is so limited. We have feared that Bro. Matteson's health would not be sufficient for this task, but we are glad to learn that he feels well enough to make this effort, and therefore we would urge all those who consistently can, and are far enough advanced, to come and take a part in this school. The expense will be small. We can say for the church at Oakland, that they will be interested to do all they can to assist and encourage this effort.

I have written personally to a number, some of whom may expect to hear from me again on this matter. But this notice will give all the necessary information. Be sure to write to Eld. J. G. Matteson, Busseyville, Jefferson Co., Wis., and tell him what time and by what route you will come. Those coming from the West on the Chicago and Northwestern Road, would do better to go to London, Wis. Those from the North and the South will go to Fort Atkinson. Both of these stations are on the Chicago and Northwestern Road. Those coming from Iowa, or farther west on the Chicago, Milwaukee, and St. Paul R. R., can change and take the Chicago and Northwestern at Madison, Wis., for London, or they can go right on to Edgerton, Wis.

I think this will be all the information that will be necessary. We desire and pray that this may be a very profitable season. O. A. OLSEN.

## Travelers' Guide.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.	Mail.	Day Express.	N. Y. Express.	Atl. Pac. Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 11.27	pm 4.50	
Michigan City.....	pm 10.08	12.28	4.54	am 12.28	11.27	6.58	
Niles.....	11.40	pm 1.30	5.40	1.50	am 12.55	8.17	
Kalamazoo.....	1.12	2.45	6.58	3.38	2.27	pm 10.00	pm 5.30
Battle Creek.....	1.55	3.20	7.33	4.25	3.15	7.55	6.25
Jackson.....	5.35	4.39	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....	5.04	4.48	9.11	7.50	5.10	10.48	
Detroit.....	6.30	6.50	10.45	9.25	7.30	11.50	
Buffalo.....	9.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.00	
Rochester.....		6.50	9.15	8.00		11.45	
Syracuse.....		9.30	11.55	10.15		am 2.15	
New York.....		pm 7.00	pm 8.50	am 7.30		11.15	
Boston.....		10.00	10.50	9.55		pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 9.15			
New York.....		10.03	6.00	11.30			
Syracuse.....		pm 7.40	am 2.10	am 9.35			
Rochester.....		9.55	4.40	11.30			
Buffalo.....		8.30	am 12.15	6.15	pm 1.30		
Detroit.....		am 9.00	8.00	am 12.20	am 10.15	pm 4.00	
Ann Arbor.....		10.27	9.02	2.24	11.35	9.15	6.25
Jackson.....		pm 12.05	10.03	3.27	am 12.54	10.55	7.10
Battle Creek.....		1.56	11.56	4.58	am 12.27	9.52	7.55
Kalamazoo.....		2.45	pm 12.13	5.15	3.07	am 12.00	8.40
Niles.....		4.20	1.30	6.27	4.32	1.08	7.47
Michigan City.....		5.42	2.55	7.52	5.43	4.32	9.00
Chicago.....		7.55	4.55	9.30	7.45	11.20	

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

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 23, 1889.

GOING WEST.										GOING EAST.									
Mail.	Mail.	Day	Pacific	Pacific	B. & O.	St. P.	St. P.	St. P.	St. P.	Mail.	Mail.	Day	Pacific	Pacific	B. & O.	St. P.	St. P.	St. P.	St. P.
Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
pm	am	am	pm	pm	pm	pm	pm	pm	pm	pm	am	am	am	am	am	am	am	am	am
12.45	7.15	6.40	7.45	8.55	4.10					10.20	1.15	7.35	12.00	10.50					
	8.48	8.05	9.08	10.20	5.40					8.40	11.54	6.17		9.10					
	2.58	10.20	9.35	10.35	11.55	7.15				7.55	11.27	6.40	10.15	8.38					
	5.45	11.05	9.55	11.40	12.37	8.32				5.20	10.57	5.05	9.40	9.00					
		11.42	10.21	12.11	1.09	9.08				4.42	9.37	6.25		6.02					
	4.55	12.35	11.00	12.55	1.55	10.05				4.45	8.55	2.35	7.45	5.15					
	4.50	12.45	11.18	1.00	2.00	pm				4.40	8.50	2.30	7.40	am					
		1.28	11.51	1.48	2.50	pm				2.58	8.11	1.48							
		2.23	12.00	1.58	3.00	pm				2.45	7.59	1.35							
	6.19	2.33	12.35	2.50	3.45	pm				2.05	7.26	12.00	6.19						
	6.50	8.05	1.05	3.35	4.25	pm				1.25	6.50	12.00	5.45						
		4.15		14.52		pm				12.05									
	8.10	4.30	2.30	6.10	5.55	6.55				11.50	5.30	10.50	4.50						
	10.10	7.00	4.45	7.30	6.10	9.45				9.05	8.25	8.15	2.35						
pm	pm	pm	am	am	am	am	am	am	am	pm	pm	pm	pm	pm	pm	pm	pm	pm	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, 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. SPIGIER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 30, 1889.

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## REMAINING CAMP-MEETINGS FOR 1889.

EASTERN.			
*Maine, Pittsfield,	Aug.	20-27	
*Vermont, St. Albans,	"	27 to Sept. 3	
Canada, Fitch Bay, P. Q.,	Sept.	3-10	
CENTRAL.			
Mich. (Southwest'n), Kalamazoo,	Aug.	13-20	
*Ohio, Mt. Vernon,	"	2-13	
Michigan (Eastern), Saginaw,	"	27 to Sept. 3	
*Illinois, Bloomington,	Sept.	3-10	
*Indiana, Kokomo,	"	17-24	
SOUTHWESTERN.			
*Kansas, Downs,	Aug.	9-19	
*Missouri (general), Kingsville,	"	13-20	
*Arkansas, Rogers,	"	20-27	
*Texas, Garland,	"	27 to Sept. 3	
*Colorado,	Sept.	10-17	
*Nebraska, Fremont,	"	17-24	
SOUTHEASTERN.			
*Georgia, Barnesville,	July	30 to Aug. 6	
North Carolina, Lenoir,	Aug.	6-13	
*Virginia, Luray,	"	13-20	
*West Virginia, Grafton,	"	20-27	
*Tennessee, Guthrie, Ky.,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
California, Ferndale, Humboldt Co.,	Aug.	15-22	
" San Diego,	"	29 to Sept. 9	
* (general) Oakland,	Sept.	25 to Oct. 7	
" Arroyo Grande,	Oct.	22-29	

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (\*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

See the remarks on the Mission School at Oakland, Wisconsin, on page 15 of this paper.

THE New York *Observer* quotes the scripture thus: "Blessed are the peace-makers, for they shall inherit the earth." We presume this is true, but it is not quite the way the scripture reads. The words of the Saviour are, "Blessed are the meek: for they shall inherit the earth," and, "Blessed are the peace-makers: for they shall be called the children of God." It will do no harm to read over the beatitudes occasionally.

## TO VERMONT CHURCH CLERKS.

PLEASE send me the names and number of your delegates to the coming Conference, and your quarterly blanks properly filled. We are in immediate need of them. Address me at Underhill, Vt.

A. W. BARTON.

## NOTICE.

TWENTY-FIVE copies of the REVIEW of June 4, 1889, are wanted to complete the files kept at the Office. Parties having clean papers of that date will confer a favor by sending them to REVIEW AND HERALD.

## PROCEEDINGS OF THE GENERAL CONFERENCE COMMITTEE.

THE General Conference Committee was in session at Battle Creek, July 4-21. Members of the Committee present, O. A. OLSEN, W. C. WHITE, R. A. UNDERWOOD, R. M. KILGORE, E. W. FARNSWORTH, and DAN T. JONES. We can give here but a small part of the work done by the Committee, but will present some extracts from the minutes which we think may be of interest to the readers of the REVIEW.

The members of the Committee in charge of special districts reported; their reports show the work in a fairly prosperous condition throughout the field. Considerable time was given to laying plans for the next General Conference. A committee appointed to consider matters relating to the Conference presented the following recommendations, which were approved by the Committee:—

1. That the General Conference be held at Battle Creek, Mich., Oct. 17 to Nov. 3, 1889.
2. To save time in organizing, we would further suggest that the Secretary be authorized to issue credentials to members of the General Conference Committee, and such general laborers in the employ of the Conference as may be designated by the Committee.
3. That the Secretary request the officers of each Conference to send in the credentials of their delegates at least ten days before the opening of the Conference.
4. That a Committee on Credentials be appointed at the first meeting of the Conference, and that all who come without credentials be required to apply to that committee, and receive credentials before taking their seats in the Conference.
5. That the following standing committees be appointed, in addition to the regular committees; viz.:—
  - (a) On Home Mission Fields.
  - (b) On Foreign Missions.
  - (c) On Finances.
  - (d) On Education.
  - (e) On Distribution of Labor.
  - (f) On Church Order and Government.
  - (g) On Sunday Prosecutions and Sunday Legislation.

6. That the Foreign Mission Secretary, the Home Mission Secretary, the Educational Secretary, and those having the oversight of different parts of the field, be instructed to prepare in writing concise reports of the work in their respective fields, to be read before the Conference.

7. That the presidents of the different societies and corporations which hold their annual meetings in connection with the General Conference, be requested to present in writing, at the opening meeting of their respective societies, addresses showing the workings of each society or corporation during the year, its present standing, etc., and suggesting plans for future work.

8. That such items of business as come in the lines of work for which a committee has been appointed, be referred to committees, and that all items of business not referred to committees be laid over for one meeting before discussion or final action.

It was decided that the daily bulletin should be a four-page paper the size of the REVIEW, to be enlarged, if necessary, and that the subscription price be put at twenty-five cents for twelve numbers. (See article on last page of REVIEW of July 16.)

A committee appointed to consider the question of a Bible school for ministers made the following recommendations, which were adopted by the Committee:—

1. That a Bible school for ministers be held at Battle Creek, beginning about Nov. 1, and continuing five months.
2. That this school be under the control of the General Conference Committee, and that the General Conference assume all the financial responsibility of it.
3. That a two-years' course be adopted as follows, subject to change:—

### FIRST YEAR.

Ancient History, five months.  
Bible Doctrine, five months.  
Civil Government, two months.  
Civil Government and Religion, three months.  
Language, English, Greek, or Hebrew, five months.  
Lectures (weekly, or oftener, as may be arranged) on the history of the S. D. A. Church, special features of the work, etc., five months.

### SECOND YEAR.

Church History, five months.  
Church Government, Tract Society Work, S. S. Work, and Methods of Labor, five months.  
Language, English, Greek, or Hebrew, five months.  
Logic, two and one-half months.  
Evidences of Christianity, two and one-half months.  
Lectures on Missions and Missionary Work.  
4. That a committee be appointed to prepare a catalogue, publish articles through the REVIEW, and take such other steps to advertise the school as they may think advisable.

5. That the vestries of the tabernacle, and such other rooms as may be necessary and most convenient, be secured for the use of the school.

6. That a committee of three be appointed to secure the necessary teachers and apparatus for the school.

*Resolved*, That in connection with the Bible School for ministers, we hold, for six weeks following the General Conference, a special class for the instruction of laymen in civil government and religion, methods of selling and distributing literature on these subjects in large cities, and other plans for advancing the cause of religious liberty.

The following action was taken in reference to schools in foreign languages:—

*We recommend*, That branch schools be established in connection with the Bible School for Ministers, to be held at Battle Creek, for the Scandinavian, German, and French nationalities; and, further,—

That these schools shall comprise a two-years' course, of five months each; and that each nationality shall be provided with a "Home," which shall be presided over by a matron and steward of their respective nationalities; and that the studies to be pursued shall be taught in the respective language of each nationality as far as possible. The studies proposed for the first year to be as follows:—

Ancient History, five months.  
Bible Doctrines, five months.  
Civil Government and Religion, five months.  
Grammar, five months.  
Book-keeping.

### SECOND YEAR.

Church History, five months.  
Church Government, five months.  
Tract Society Work and Methods of Labor, five months.  
Grammar and Rhetoric, five months.  
Logic, two and one-half months.  
Evidences of Christianity, two and one-half months.  
Lectures on Missions and Missionary Work.

The students in these schools will have the opportunity of attending the lectures in English given in connection with the Bible School for Ministers.

On the question of establishing a school west of the Mississippi River, the following recommendations were passed:—

*Whereas*, The Battle Creek College has not sufficient capacity to accommodate all who wish to obtain the benefits of such a school; and,—

*Whereas*, The Conferences west of the Mississippi River and east of the Rocky Mountains are strong enough to build a college, and to fill it with students; therefore,—

*We recommend*, That the Conferences in Iowa, Minnesota, Dakota, Kansas, Colorado, Nebraska, Missouri, Texas, and Arkansas, unite together, and establish a school in some convenient location.

*We recommend*, That Prof. Prescott be requested to present a plan to the General Conference for the organization and management of local or church schools.

On the recommendation of the Press Committee, it was voted to take steps to secure the attendance of the proper brethren from each State, at the course of lectures on historical subjects, to be delivered by Eld. A. T. Jones, in the College and Tabernacle the coming winter, that they may be fitted to labor in the interests of religious liberty.

*Voted*, That an institute for the Southern field, embracing the States of Tennessee, Kentucky, Alabama, Mississippi, Louisiana, Florida, Georgia, and Arkansas, be held in connection with the Tennessee camp-meeting, beginning Sept. 20 and closing Oct. 7.

*Voted*, That we submit a report of our foreign mission work, through the Foreign Mission Secretary, Eld. W. C. White, to the publishers of the Encyclopedia of Foreign Missions.

*Voted*, That we approve of the proposition of the *Echo* Publishing Company to put in a stereotype foundry, and that we recommend C. H. Jones, of the Pacific Press, to do all he can to help them by furnishing a man, and assisting them in getting machinery, etc.

*Moved* (by Bro. White), That we approve of the recommendation and requests of the Atlantic mission field, to send a company of city canvassers to work in New York and Brooklyn, and that we request the General Canvassing Agent to select such a company, and encourage them to enter that field as soon as possible. —Carried.

*Moved*, That the Chair appoint a committee of two to confer with the General Canvassing Agent concerning the advisability of selecting from twenty-five to fifty experienced canvassers to be sent, soon after the General Conference, to foreign mission fields on the same plan as we sent companies last year to home mission fields. —Carried.

W. C. White and D. T. Jones were appointed by the Chair as said committee.

*Voted*, That Brn. Eldridge and Sisley be authorized to employ two additional clerks for the International Society work; one who can speak the German and French, and another who can speak the Scandinavian languages.

The Chair was authorized to appoint a committee, of which he should be a member, to present a plan to the next General Conference, for the relief of indigent and superannuated ministers and other General Conference laborers and their families. O. A. OLSEN, W. C. WHITE, and C. ELDRIDGE were named as the committee.

A request was presented to the Committee for a small collection of hymns for use in tent-meetings. On motion, the Chair was authorized to appoint a committee to compile from the large Hymn Book a collection of hymns for such purpose. DAN T. JONES, *Sec.*