

# The Adventist REVIEW And Sabbath HERALD

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

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## SOMETHING FOR THEE.

SAVIOUR! thy dying love  
Thou gavest me.  
Nor should I aught withhold,  
Dear Lord, from thee.  
In love my soul would bow,  
My heart fulfill its vow,  
Some offering bring thee now,  
Something for thee.

O'er the blest mercy-seat,  
Pleading for me,  
Upward in faith I look,  
Jesus, to thee.  
Help me the cross to bear,  
Thy wondrous love declare,  
Some song to raise, or prayer,  
Something for thee.

Give me a faithful heart—  
Likeness to thee,  
That each departing day  
Henceforth may see  
Some work of love begun,  
Some deed of kindness done,  
Some wanderer sought and won,  
Something for thee.

All that I am and have—  
Thy gifts so free—  
Ever, in joy or grief,  
My Lord, for thee.  
And when thy face I see,  
My ransomed soul shall be,  
Through all eternity,  
Something for thee.

—Sel.

## Our Contributors.

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

### CAMP-MEETING AT WILLIAMSPORT, PA.

BY MRS. E. G. WHITE.

As we rode through the outskirts of the city of Williamsport, we found evidences that the flood had preceded us in its work of devastation. One field of thirty acres was covered with rich tapestry, with carpets of all colors and qualities, which had been spread out to dry in the sunshine. Lines hanging full of all kinds of dry goods, were stretched in the yards. In front of churches were sofas, chairs, and other articles of furniture that had been damaged by the water. All along the streets, sidewalks had been washed away, save where the precaution had been taken to tie them to the houses. Front steps were gone, and boxes, logs, and rubbish of all kinds, were heaped up in the gardens and yards. The stores throughout the city seemed to have suffered great loss because of the deluge, and boxes of

coffee, beans, pea-nuts, candies, crackers, apothecary goods, and the contents of jewelers' shops were piled up on the streets, waiting for removal. The perishable goods were already in a state of fermentation, and seemed likely to breathe pestilence by their decay.

We were told that the camp-ground had been flooded, and that the tents had been taken down. When we arrived at the place, we found that a number of tents were pitched on a rise of ground beyond the original camp-ground, and that the campers were all safe. We were glad indeed to meet our friends, and they received us with joy. A few hours after reaching the camp, the telegram we had sent from Buffalo by way of New York, arrived. The same day telegrams came from Des Moines, Iowa, urging me to attend the camp-meeting there; but this was impossible. The Lord had a work for me to do at Williamsport. I had much freedom in speaking to the brethren and sisters there assembled. They did not seem to possess a spirit of unbelief and of resistance to the message the Lord had sent them. I felt that it was a great privilege to speak to those whose hearts were not barricaded with prejudice and evil surmising. My soul went out in grateful praise that, weary and exhausted as I was, I did not have to carry upon my heart the extra burden of seeing brethren and sisters whom I loved, unimpressed and in resistance of the light that God had graciously permitted to shine upon them.

I did not have to set my face as a flint, and press and urge upon them that which I knew to be truth. The message was eagerly welcomed; and although I had to speak words of reproof and warning, as well as words of encouragement, all were heartily received by my hearers. Says the True Witness, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Those who will give heed to the light that God sends them, will never be left to grope their way in darkness.

Our meetings were well attended, and in the early morning meeting, so many were desirous of bearing testimony, that it was difficult to close the meeting at the appointed time. Since coming from California to labor on this side of the Rocky Mountains, I have realized as never before the love of my Saviour. The good hand of God has sustained me in bearing a decided testimony to the churches. The Lord has worked for his people, and they have received the light with joy as meat in due season. Their souls have craved spiritual food, and they have been supplied. There has been in the churches a great lack of the meekness of Christ, a great lack of that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits.

The churches in Pennsylvania have been passing through discouragements, and some of their members have apostatized. But as the precious message of present truth was spoken to the people by Brn. Jones and Waggoner, the people saw new beauty in the third angel's message, and they were greatly encouraged. They testified to the

fact that they had never before attended meetings where they had received so much instruction and such precious light. They were now determined to return to their homes and to their churches to impart to their friends and neighbors the light they had received. They felt that they now understood better how to win souls to Christ.

The churches are lukewarm. They have listened to doctrinal discourses, but they have not been instructed concerning the simple art of believing. In every meeting which we attend, we find many who do not understand the simplicity of faith. They do not know what constitutes genuine faith, and they miss a rich experience simply because they do not take God at his word. They need to have Christ set forth before them. They need to have courage and hope and faith presented to them. They ask for bread, and shall they receive a stone? Shall the youth in our ranks say, "No man careth for my soul"? Shall we not give light to the souls that are groping in darkness? Shall we not seek to save them from perdition, and build them up in the most holy faith, ever keeping before them the righteousness of Christ?

God requires more of those who believe the truth than they have yet given him. Our high and holy calling demands that we accomplish all that it is possible to accomplish by pure living, by fervent prayer, and by faithful dealing with souls. In this way alone can we be accounted loyal to Christ who was crucified for every son and daughter of Adam. Learning and eloquence cannot be depended upon to do the great work that must be done; but if the ability of the speakers is wholly consecrated to God, it will be made a power for good. There are great things in store for those who put their trust in God.

As we looked upon the desolation of Williamsport, we thought of the time when the world was deluged by the flood. In our imagination we could behold dimly the scenes of the terrible destruction in the days of Noah. We thought of the burning of wicked Sodom, when the earth was defiled under its inhabitants, and we remembered that we were living in a time similar to the time preceding the judgments which fell upon the old world. The Spirit of God is now withdrawing from the people of the earth. Men, wrapped up in prosperity, seeking and getting gain, have placed their affections upon earthly things. Few have recognized the long-suffering mercy of God. Few have realized or acknowledged his protecting care. Few have appreciated his goodness and love, although he has kept them from dire disaster and death. As in the days that were before the flood, there has been a strange forgetfulness of God. The blessings that God has given to draw men to himself, have been perverted, and made the means of forgetting him. The special directions given from the pillar of cloud to the people in regard to presenting gifts and offerings, and a faithful tithe of all they possess, have been almost wholly ignored. Says the Scripture, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Men have not had God in their thoughts;

they have followed the imagination of their own hearts, and that continually, as did the inhabitants of the old world. The Lord sent a message of warning by his servant Noah, but the people who saw no evidences of the impending evil, laughed his message to scorn. In the world to-day there is a similar indifference to the warnings of the messengers of God. Reproof and entreaty alike fall upon deaf ears. One turns to another, and asks concerning the solemn messenger, "Does he not speak in parables?" Is not spiritual darkness covering the earth, and gross darkness the people? Do not men stand in defiance of the Most High?

The terrible destruction of life and property at Johnstown and Williamsport, the terrible calamities by land and sea, by flood and fire, cyclone and accident, call for most serious reflection. In the calamity at Johnstown, thousands perished without warning. But we are not to think that because of these judgments, Johnstown and other places visited with calamity, were more deserving of punishment than are other cities and villages. There are those who profess to have advanced light on the Scriptures, who profess to believe that the end of all things is at hand. Have these who make such high profession been faithful in presenting the light to the people? Have they been laborers together with Christ? There are those who are living under the very shadow of our institutions, who are sinning against greater light than were the people of Johnstown, and who are, therefore, becoming more guilty than the veriest sinner who has not had such privileges, and they will more certainly fall under the wrath of God's retributive judgments. With most serious reflection we should search our own hearts, and humble our souls before God.

At a time of calamity there were many in Jerusalem who thought that those who perished were the special subjects of the wrath of God. Says the Scripture, "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish."

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Our responsibility and accountability are in proportion to the light that we have had—in proportion to the privileges and opportunities that have been given us. The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made. Irreligion and vice prevail on every hand, and most earnest work must be done to come close to souls. This time demands that advance moves be made, that resolute, persevering faith be exercised, that a patient, self-denying, long-suffering spirit be manifested by every member of our churches, and that each one who professes to follow Christ shall become a worker in his moral vineyard. The God-fearing members of the church can do more good by devoted, personal effort than our

ministers can accomplish when they feel no burden to labor from house to house. Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety—the heart and hand—of the whole church is to be employed, if the work is to be accomplished. You can sit down with your friends, and in a pleasant, social way, talk of the precious Bible faith.

At this important moment of earth's history, there are mighty influences at work; for the enemy of God and man is seeking through many classes to thwart the purposes of God. All who profess to believe that the Lord is soon coming, should reveal their faith by corresponding works. It is well to raise money for home and foreign missionary work; but the time demands more than this. Work must be done that money cannot buy. Light must shine forth in vigorous effort, diligent zeal must be manifested to set the truth before the people by personal work. But the most enthusiastic zeal will accomplish nothing without the co-operation of God. Divine power must combine with human effort, and heart must meet heart as you intercede for the souls of men who are out of Christ. Deep, fervent piety at home, in the church, and in the neighborhood, will bring souls to behold wondrous things out of the law, and to see the glorious truth of Christ our righteousness.

There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message. The Holiness people have gone to great extremes on this point. With great zeal they have taught, "Only believe in Christ, and be saved; but away with the law of God." This is not the teaching of the word of God. There is no foundation for such a faith. This is not the precious gem of truth that God has given to his people for this time. This doctrine misleads honest souls. The light from the word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because he is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unrepentant soul.

God has raised up men to meet the necessity of this time who will cry aloud and spare not, who will lift up their voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time,—the Lord our righteousness. The curse of Meroz will be upon those who do not now come up to the help of the Lord against the mighty. Well may the question be asked in the spirit of Elijah, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

All heaven is interested in the work that is going on upon the earth. But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people, and to prevent them from awaking to the solemnity of this time. Those who are doing this, are giving the trumpet no certain sound. They ought to be awake to the situation, but they have become ensnared by the enemy. If they do not change their course, they will be recorded on the books of heaven as stewards who were unfaithful in the sacred trusts committed to them, and the same reward will be apportioned to them as to those who are at enmity and in open rebellion against God.

Those who have the truth open before them for this time, bear a solemn responsibility. They must proclaim repentance toward God, and faith toward our Lord Jesus Christ. They must dwell upon the cross of Christ, and call the attention of every soul to the Lamb of God which taketh away the sin of the world. Christ in his self-denial,

Christ in his humiliation, Christ in his purity, his holiness, Christ in his matchless love,—this is the theme that needs to be brought out in every discourse. I have been shown that there must be a great awakening among the people of God. Many are unconverted whose names are on the church books. Let these words be repeated by men who are consecrated to the work: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let the sinner grasp this message as the word of God. Let him repeat it as he comes in penitence and faith to Christ. Let him say, "I am sinful and polluted, but the wrath of God rested upon his divine Son. He suffered humiliation and death, and exhausted the curse that belonged to me. I come. I believe. I claim thy sure promise, 'Whosoever believeth in him should not perish, but have everlasting life.'" Will such a plea, made in contrition of soul, be turned away?—No, never.

If God has given his only begotten Son to die, the just for the unjust, he wants every voice to proclaim it; for this is the truth that is to work counter to the lies of Satan. Christ's death for man shows that his compassion and love are without a parallel. Christ's resurrection proves that he has power over death and the grave. He is willing and able to save to the uttermost all that come unto God by him.

#### CHRISTIAN HUMILITY.

BY ELD. J. H. DURLAND.

HUMILITY is defined by Webster as, "lowliness of mind." The same author deals with this term in a more extended way, as follows: "*Syn.*—Modesty; diffidence. *Diffidence* is a distrust of one's powers. . . . It may be carried too far, and is not always, like modesty and humility, a virtue. *Modesty*, without supposing self-distrust, implies an unwillingness to put ourselves forward, and an absence of all over-confidence in our own powers. Humility consists in rating our *claims* low, in being willing to waive our rights, and take a lower place than might be our due. It does not require us to underrate ourselves."

There is in the world to-day so much false modesty that tries to pass for humility, that the world loses sight of the beauty and power of true humility. This jewel that causes men or women to rate their claims so low that they are willing to take a lower place than belongs to them, is indeed, lowliness of mind. Says the apostle, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Rom. 12:3. Again it is said, "He that humbleth himself shall be exalted."

But humility cannot clothe a person unless Christ dwells within the heart. It is the fruit of the second great commandment, "Thou shalt love thy neighbor as thyself." If a man fulfills this precept, he must be a truly humble man. How few there are who possess this grace to such a degree that it shines out in their lives continually. Do we not often find that we are selfish, and seek our own way? How often are we impetuous because others do not walk according to our judgments. Can it be said that we love our neighbor as we do ourselves? If so, our lives deny what is in our hearts. Why such failures? The answer must be, that the fountain is not right. Christ does not dwell in our hearts.

It would be difficult to think of a religion emanating from Jesus that had not humility as one of its chief elements. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8. True Christian humility makes obedience easy, while obedience brings more humility. Jesus was obedient, and in this obedience he fulfilled the second great precept, by loving fallen humanity as himself. He left the glory of the heavens to behold the things that are on the earth. He, though the holiest,

stoops to speak to the unholy, and strives with them to turn them from their sins. Can we imagine that he would approve of us, who, accepting his religion, should cast off humility as unnecessary? Shall the Holy One humble himself, and sinful man be proud? Is it reasonable that our Saviour should condescend to come from the high and holy place to show favor to man, and man lift himself up in self-confidence and self-conceit? Our Saviour's whole life answers, No.

It is the proud Pharisee he sends away, and the humble publican he fills with good things. He "resisteth the proud, and giveth grace to the humble." As the tops of the loftiest mountains are desolate and fruitless, while the valleys are covered with verdure and plenty, so he whose soul is lifted up in vain imaginations of his own goodness, lives in gracelessness before Heaven, while the humble spirit is fruitful in works of righteousness.

We are to follow Christ. "He that saith he abideth in him ought himself also so to walk even as he walked." 1 John 2:6. If we follow Christ by walking as he walked, we must walk in the path of humility. It may cost us many trials, many sacrifices, and even life; but he trod that way before us. The apostle Peter says, "Yea, all of you be subject one to another, and be clothed with humility." "To be clothed with a thing, or person, is a Greek mode of speech, for being that thing or person with which a man is said to be clothed."—*Clarke*. Then, the humble follower of Christ has a humility that springs forth from the heart, and his outward garb and conduct are a proof of that which dwells within. As the outward garment covers or guards the other garments, so our garb of humility indicates what is beneath.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:6. Those who submit patiently to God's will, he lifts up; those who lift themselves up, God thrusts down. If we humble not ourselves under God's favor, he will humble us under his judgments. How often do we hear people say, "I hope that God will make me humble." If we wait for God to humble us, it will be in a way that we shall not find pleasant. Humility is one of the true signs of excellency in grace. The bird that soars highest in the air, makes its nest in the most lowly places. The bird that sings in sweetest notes, sings in the secluded shade. Those boughs of trees most laden with fruit, bend nearest to the earth. So, that spiritual life which has the holiest aspiration of faith, the highest music of thanks, the richest fruit of the Spirit, and the sweetest savor of grace, is most lowly in its walk before God. Mary was at the Saviour's feet when she received her Master's commendation. Paul felt himself "the least of all saints," and the "chief" of all sinners, when in the judgment of his Lord he was ready to receive the promised crown. Our richest blessings come to us when we are in the lowliest place before God. It is an infallible law of grace, that in proportion as we are exalted by God, we gain less views of ourselves; as he who, beholding his image in a lake, gradually perceives that image deepening and becoming less as he ascends in the air.

God singles out such vessels to pour into them the oil of grace. None does he so readily fill as broken vessels,—contrite hearts. "A broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. Let us daily fall on the Rock, that we may be broken and purged. Then the oil of grace will be poured in, and we shall be like Christ. If like him, we shall be humble. If we are humble, we shall be fruitful.

—Holiness and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time, and grow side by side. "Blessed are the undefiled in the way," or, in other words, "happy are the holy who walk in the law of the Lord."

# LOOKING UNTO JESUS.

BY ELD. A. A. JOHN.

Heb. 12:1-3.

To whom are you looking, my brother,  
While running the heavenly race?  
'Tis hard, when we look at each other,  
The footsteps of Jesus to trace.

A brother has wounded your feelings,  
In business has not done just right;  
And, judging from most of his dealings,  
Self holds a large place in his sight.

A sister has failed in her duty,  
Has spoken an unguarded word,  
Or maybe she never sees beauty  
In hearing what others "have heard."

Or some one so burdened with labors,  
In doing what others should do,  
At times cannot do to his neighbors  
As they wish, or he would wish too.

Should many, alas! not gain heaven,  
Through murmuring, doubting, and sin,  
Purge your heart from such wicked leaven;  
Resist, and the victory win.

Be not by the tempter so blinded,  
And thus by discouragements fall;  
Watch and pray, and be sober-minded,  
To Jesus surrender your all.

The truth will survive every blunder  
Which angels or men may have made;  
And that we should fall, is the wonder,  
Since Jesus our ransom has paid.

Look not at the faults of another,  
Who runs in the heavenly race,  
For magnified faults of a brother  
Make faults of your own hard to trace.

But, looking to Jesus, the rather,  
Reflecting his image and grace,  
In faithfulness labor, and gather  
Gems which in your crown should have place.

## CHRIST AND HIS WORK.

BY ELD. R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

(Continued.)

Christ spoke the moral law, the ten commandments, from Mt. Sinai. He also gave Moses the judgments and ceremonial law peculiar to the former dispensation. In considering this proposition, some may raise the objection, that there is but one lawgiver, and that Christ is our mediator, and hence not the lawgiver. In answer to this, we must remember that in Christ dwelleth all the fullness of the Godhead.

In answer to Philip's request to see the Father, Jesus said, "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10. Christ represented God the Father and himself, who constituted the Godhead, a co-creative, lawgiving firm. When he spoke, he represented the Godhead, and not simply himself. Bear in mind that he filled the place of lawgiver prior to his humiliation, and the mediatorial position he now occupies as our mediator and high priest. In that wonderful prayer of Christ, he doubtless refers to the time when he thought it not robbery to be equal with God, when he prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

The change of Christ's position from lawgiver to mediator will be more clearly seen as we follow him in his work of redeeming a lost world. We now proceed to give the proof of his giving the law: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21. God the Father is here represented as speaking. Christ is called an angel who bears the name of God, and is to go before and deliver the children of Israel. The following texts present the same angel, calling him both Lord and God: "And the Angel of God, which went before the camp of Israel, removed

and went behind them: and the pillar of the cloud went from before their face, and stood behind them" (Ex. 14:19); "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Ex. 13:21); "The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day." Deut. 1:30-33.

This being called an "angel," and the "Lord your God," who led this vast army out of Egypt in the cloud by day, and the pillar of fire by night, is declared by the inspired writer to be no other being than Christ: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them: and that Rock was Christ." 1 Cor. 10:1-4, margin.

Notice how Christ first appears to Moses in the burning bush, and how he makes himself known to Moses as the God of Abraham, Isaac, and Jacob: "And the Angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:2-6. He then speaks of seeing their afflictions, and states the object of his appearing to Moses; namely, to deliver them out of the land of the Egyptians, and to bring them up out of that land into a good land: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Verses 7, 8. Christ declares himself to be the God of Abraham, and that he has come down to deliver the people out of the house of bondage. Now he introduces himself on the burning Mt. Sinai, amid the shaking of the earth and thunders and lightnings, before speaking the law, in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2. Then he proclaimed the law of ten commandments.

We now turn to the New Testament for further proof that the angel which led the children of Israel in the cloud, and is declared to be Christ by the apostle, spoke the law from Sinai. We quote from Acts 7:30-38: "When forty years were expired, there appeared to him [Moses] in the wilderness of Mt. Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. . . . I have seen the affliction of



my people which is in Egypt, and I have heard their groanings, and *am come down to deliver them*. And now come, I will send thee into Egypt. This Moses whom they refused, . . . the same did God send to be a ruler and a deliverer *by the hand of the angel* which appeared to him in the bush. *He brought them out*, [Notice these expressions, and compare them with Ex. 23:20; 20:1, 2, and you will see that it is the same person that spake the law from Sinai.] after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. . . . This is he [Moses] that was in the church in the wilderness *with the angel* [Christ] which *spoke* to him [Moses] *in the Mount Sinai*, and *with our fathers*: who [fathers] received the lively oracles [ten commandments] to give unto us,"—all posterity.

In this chapter Luke records one of the most effective and pointed sermons ever preached by man. Stephen, filled with the Holy Ghost, reviewed the experience of Abraham and his descendants, showing the promises of God and their fulfillment in the deliverance of ancient Israel by the hand of the angel which led them in the cloud by day and night. This angel that wrought so mightily in signs and wonders, spoke with Moses in Mt. Sinai (made the old covenant, and gave the ceremonial law), and proclaimed the lively oracles (the ten commandments) to their fathers amid thundering and lightnings in awful grandeur. Verse 38. Stephen showed that it was this being (Christ) whom they claimed to worship as the God of Abraham, that their fathers *disbelieved and rejected in the wilderness*; and now the descendants of Abraham had put from them this Angel, and with wicked hands had put him to death. As Stephen came to the climax of his argument, he showed that the one that said to Moses in Mt. Sinai, "Let them make me a sanctuary; that I may dwell among them." According to all that I show thee," etc. (Exodus 25), was no other than Jesus Christ. Hear his argument: "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen, which [tabernacle] also our fathers having received [margin] *brought in with Jesus* into the possession of the Gentiles." Acts 7:44, 45. \* This Jesus who spoke the law from Mt. Sinai, and dwelt among them in the sanctuary, between the cherubim, above the mercy-seat, was rejected by their fathers, and now rejected and slain by them. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Acts 7:54. No argument could they use to meet the forcible truths presented, in the power of the Holy Ghost. So they silenced the man of God by stoning him to death.

Paul speaks of the giving of the law in a manner which shows clearly that it was Christ that spoke the law from Sinai: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more." "See that ye refuse not him that speaketh; for if they escaped not who refused *him that spake on earth* [Moses, see Heb. 10:28, 29], much more shall not we escape, if we turn away from him [Christ] that

speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:18, 19, 25, 26. The promise to shake once more not only the earth, but heaven also, is made by the same One that spoke the law from Sinai. This is accomplished by Christ; when the dead hear his voice, the mountains and islands are removed out of their places. The heavens are then rolled together as a scroll. See 1 Thess. 4:16; John 5:28; Matt. 24:30, 31, see margin; Haggai 2:4-7; Rev. 6:14-17. To our mind the proof is positive and clear. We close this with an extract from "Spirit of Prophecy, Vol. II," p. 217, which will be of interest. Commenting upon Christ's sermon on the mount, the writer says:—

The same voice that declared the moral and ceremonial law, which was the foundation of the whole Jewish system, also uttered the words of instruction on the mount.

We believe the evidence already presented from the Bible fully sustains the above statement. This honor due to Christ does not detract from the glory of God the Father. Christ *does and ever will* recognize that all he is, is of his Father, and to him he will ever be subject. "For he hath put all things under his feet. But when he saith, All things are put under him, *it is manifest that he is excepted, which did put all things under him*. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [God the Father] that put all things under him [Christ], that God may be all in all." 1 Cor. 15:27, 28. In honoring Christ, we bring glory to God the Father: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess *that Jesus Christ is Lord, to the glory of God the Father*." Phil. 2:9-11.

(To be continued.)

#### SHALL WE PREACH DOCTRINE?

BY ELD. C. H. BLISS.  
(Austin, Minn.)

It is not uncommon in these days to hear ministers declaim against preaching doctrine, and some will even speak of those who persist in contending "for the faith which was once delivered unto the saints," as narrow-minded bigots. Indeed, many leading men in the Protestant churches have manifested a disposition to surrender nearly everything gained by the Reformation; at least, this is the legitimate result of their teaching. We are told that it does not matter what doctrines we hold if only we believe in Christ. But if it does not matter what doctrines we hold, why all this stir and ado about the false doctrines of the papacy? Why all this strife and division and trouble brought about by Valdo, Huss, Luther, Calvin, Wesley, and scores of others who raised their voices against the corruptions of the papal church. Why did they not leave us in blissful ignorance at peace with the pope and the Mother Church? Certainly, if it does not matter whether our doctrines are true or false, we might as well have remained in the Catholic Church. Let us, then, do away with the Protestant Church, cease our protesting against Romish doctrines, give up the struggle, and all go back and make peace with the pope. We would then have one fold and one shepherd,—one church, all united under one head. That would embrace the majority of the civilized world. What an easy matter, then, to convert all the world. If we could not succeed by persuasive means, then we could resort to more successful measures, such as Rome used during the Middle Ages; and the world would again be forced to acknowledge the authority of the church.

But what do the Scriptures say about true and false doctrines? In Matthew 15 we read about some who taught for doctrines the command-

ments of men. This is called *vain worship*. Then we are warned against the doctrine of the Pharisees. Matt. 16:6, 12. It certainly makes some difference whether we believe it or not. In Acts 2:42, we read of those who continued steadfastly in the "apostles' doctrine." Paul, in Rom. 6:17, speaks of those who had obeyed from the heart that form of doctrine delivered them. A knowledge of Bible doctrine is classed with other gifts of the Spirit. 1 Cor. 14:26. Timothy was exhorted to give attendance to doctrine, and to take heed unto doctrine; and was promised that in doing this he would save himself and those who heard him. 1 Tim. 4:13-16. He also is spoken of as being nourished up in "good doctrine;" and the Scripture is spoken of as being profitable for doctrine. 2 Tim. 3:16. In 2 Tim. 4:3, we are told that the time will come when they will not endure *sound doctrine*, and for this reason more than any other, many of the churches are opposed to hearing doctrines preached. "And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:4. May the Lord help us to "preach the word" (2 Tim. 4:2); and to "speak the things which become sound doctrine" (Titus 2:1); "in doctrine showing uncorruptness" (Titus 2:7); that we may be able by "*sound doctrine* both to exhort and to convince the gainsayers." Titus 1:9.

#### RECOLLECTIONS.

[SISTER M. A. WHEELER, now of Brookfield, N. Y., calling up recollections of her childhood's New England home, thus speaks of her early acquaintance with the REVIEW AND HERALD:—]

Among the inmates of our home I remember two old friends, the REVIEW and the *Youth's Instructor*. Dear REVIEW! although many years have passed since I left my childhood's home, I have your visits yet. Every week we welcome you afresh to our home. But you, like the rest of us, have greatly changed since you were young. I hold in my hand a copy issued in your infancy (Vol. 1, No. 2). How small you then were! How you have since grown! Many would never recognize you. But you and I are of the same age, and have grown up together. I should grieve as for a dear friend if by any chance I should be deprived of your visits.

As I look over the papers of bygone years, many names appear which bring the faces of their owners to my recollection as I used to see them in my father's house. Among them are the names of Eld. J. and Mrs. E. G. White, Eld. A. S. Hutchins, H. Edson, S. W. Rhodes, and the mother of our present editor. Some of these we shall never see again on earth; but we feel sure that if we are permitted to dwell on the earth made new, we shall there find and know them once more.

We were taught in the old home that the REVIEW *must not be destroyed*; so you were carefully laid away, after having been read, although if we had been asked *why* we did so, I do not think we could have given any reason. But now, as we bring you out volume after volume, to send away to our dear missionaries, we can tell *why* we laid you so safely away. God knew that you had a *double* mission to perform. So now we send you forth again. Go on your way, dear papers; bear the seeds of present truth to many honest, waiting hearts. Tell them the loving Saviour who has been absent so long is soon to come again to take his people home. Comfort the mourning hearts, telling them of that beautiful land where there will be no more sorrow; for God will soon wipe away the tears from every eye, and the glorious morning of the resurrection will soon be here.

Go, dear papers, over land and sea,  
Tell of the time when, from sin and sorrow free,  
Earth once more shall blossom as the rose,  
Christ shall take the kingdom, and Satan's reign shall close.

—The vial of God's wrath drops, but the fountain of his mercy runs.

\* We are aware that many suppose that the word "Jesus" in verse 45, refers to Joshua. Luke uses the same Greek word in verse 45 that he does in verse 55, when he describes Stephen as "looking up steadfastly into heaven, and seeing the glory of God and Jesus standing on the right hand of God." It is also the same word that is translated Jesus in Matt. 1:16, 21, etc. The argument from the beginning to the end, presented by Stephen in Acts 7, is to prove that the same Jesus Christ whom the Jews had crucified, was the one that delivered ancient Israel, that spoke the law from Sinai, that dwelt among them in the tabernacle in the wilderness, and entered with the tabernacle into the promised land of the Gentiles, in fulfillment of the promise in Ex. 8:8. Though put to death by them, he had risen, and Stephen beheld him (Jesus) standing at the right hand of God in heaven. Doubtless no expositors or translators ever would have translated the word "Jesus" in verse 45 "Joshua," had they had correct views of the relation Jesus Christ sustained to the deliverance of ancient Israel. 1 Cor. 10:1-4. Should we accept the common view that Joshua is referred to in Acts 7:45, it would not change the fact that the Angel (Christ) spoke the law from Sinai, as shown by verse 38. While the Greek and Stephen's whole argument fully sustain our view, we do not regard it of vital importance to our argument.

## Choice Selections.

### WHEN YOU'RE IN ROME.

If you're weak and vacillating, have no will to call your own;  
 If you're lacking in ambition, and deficient in "back-bone";  
 If you'd rather take things easy (make of life a pleasure trip),  
 And don't care to mount the ladder, all the other prov-erbs skip;  
 Stick to this one, gentle reader, 't is a maxim made for you;  
 "When you are among the Romans, do just as the Romans do."  
 To be odd and independent, doth require courage great;  
 To defend the right, will often call forth bitterness and hate.  
 Sneers and jeers await the hero who doth dare his voice to raise  
 'Gainst the easy-going Romans and their cheerful Roman ways.  
 Lest you'd have unpleasant language spitefully addressed to you,  
 "When you are among the Romans, do just as the Romans do."  
 When you've grown somewhat accustomed to the Roman's easy life,  
 You will scarcely care to figure as a hero in the strife;  
 You will fold your hands and murmur, with a smile upon your lip,  
 "I should like to be a hero, but I guess I won't this trip."  
 You will chloroform your conscience with a soothing word or two;  
 "When you are among the Romans, do just as the Romans do." —Sel.

### THE LAST WORDS OF JESUS.

FOR six hours, from nine o'clock in the forenoon till three o'clock in the afternoon, our Saviour hung bleeding and suffering upon the cross, and then bowed his head and gave up the ghost. He hung there in absolute silence, with the exception of the following utterances placed on his lips by the evangelists:—

1. "Father, forgive them; for they know not what they do." Luke 23:34.
2. "Verily, I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:43.
3. "Woman, behold thy son!" "Behold thy mother!" John 19:26, 27.
4. "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15:34; Matt. 27:46.
5. "I thirst." John 19:28.
6. "Father, into thy hands I commend my spirit." Luke 23:46.
7. "It is finished." John 19:30.

These seven utterances constitute the last words of Jesus during the six hours immediately preceding his death. We are wont fondly to cherish and often repeat the last words of our departed friends. Why should we not thus treat the dying words of our Saviour, who, "for the joy that was set before him endured the cross," and voluntarily laid down his own life that we might have eternal life?—Sel.

### POPULAR ESTIMATE OF SIN.

NOTHING more clearly reveals this deplorable spiritual condition of society, than the popular estimate of sin, which, instead of regarding it, in whatever guise it may appear, as an "abominable thing," pronounces its verdict against that which is gross and vulgar, but approves and makes popular that which is refined and artistic. The "creeping thing" is disgusting; but give it wings, and woe to him who has the temerity to cry, "Unclean, unclean." The lady who indulges in all the falsehoods which the etiquette of fashion requires, who is "not at home" to the unwelcome caller, and "so delighted to see" the rival whom she hates, is horror-stricken when Bridget is caught in a lie. Fond mammas, with eligible daughters, throw open wide the parlor doors to the rich, gay Lothario, and bang the kitchen door in the face of Magdalene, starving for a crust of bread.

It is the expected thing for the one "to sow his wild oats, you know," but something alto-

gether different for the other to reap the harvest. Your conservative, complacent pillar of the church goes in heartily for closing up the low grogeries along the wharf, and advocates just as heartily elevating the liquor business by the imposition of \$1,000 licenses, and putting it into the hands of "respectable" men, who will upholster the rooms, and hang art pictures upon the walls. He who is too honorable to plunder the till of a store, will corner the market to the tune of hundreds of thousands, and not lose caste in society. Many alleged Christians keep the Sabbath holy, and worship God by lolling about all day, reading novels or the newspaper, or else visiting friends as worldly-minded as themselves. Let the pulpit lift high God's estimate of sin, and cease not to proclaim that the attractive and refined forms of sin are as abominable in the sight of God, and as destructive to the soul, as those which are loathsome to the sight and touch.—*Methodist Protestant.*

### EUTYCHUS AND HIS SUCCESSORS.

EUTYCHUS was not the last person to fall asleep under the preaching of the gospel. Possibly he was not the first. His one performance in this department has been so celebrated, however, that he may be justly regarded as the father of this illustrious line. Of course his peculiar accomplishments did not call for any great degree of intellectual acuteness, which can still be said, without fear of acrimonious contradiction, of his descendants. It is also true that his action at this time gives him very little claim to our respect or admiration. Perhaps he was not seeking this, or anything else, except his own bodily ease and comfort. Whatever may have been his motive or excuse for going to sleep, whether a sympathetic temperament, which always readily yielded to the soothing and seductive influences of oratory, or whether he was worn-out physically, or whether he was too young or too feeble in intellect to follow the preacher, the fact remains that he did fall asleep in the very midst of one of the best sermons ever preached by the grandest preacher of the gospel who ever lived; that he very seriously interrupted and interfered with the sacred exercises of the hour; that he got himself into a very serious and almost fatal predicament; but that, in spite of it all, he instantaneously won for himself abiding fame, not to say notoriety, as the earliest mentioned of that distinguished company who have, in all lands and in all ages, slumbered sweetly and peacefully under the preaching of the gospel, undisturbed and unprovoked by logic, rhetoric, or "action" on the part of the preacher.

Although Eutychus took a sleep right in the middle of the sermon, we do not hear of any reflection on Paul for preaching too long a sermon. After Eutychus had been attended to, . . . Paul went on with his sermon, and the people kept on listening, until morning broke. He had a subject, and he kept on until he had finished it. "When I preach a long sermon," said a preacher once, "it is because I have not much to say." "When I preach a long sermon," was the answer, "it is because I have a great deal to say." I have no doubt that thus it was with Paul. No half-hour rule guided or fettered him. He would preach all night, if appropriate, and the people would follow him with loving and intelligent interest—all except the lymphatic and the feeble-minded. Paul did not believe in homeopathic doses of the gospel, nor did he grade down the length of his sermons to suit the feeblest-minded, or the most restless of his flock. A great orator of Greece spent much time in cutting down his speech, previous to delivering it. He explained it as a necessity, or an advantage, to "shorten what he had to say to the Athenians." Perhaps he had found out that the Athenians would endure only about so much, when he was the speaker.

But this thing of long and short sermons is entirely a relative matter. It depends on who is preaching as to whether an hour has sixty minutes or one hundred. The average length of Henry Ward Beecher's sermons was one hour and

ten minutes, and of the whole service, two hours; but he did not have the reputation of preaching long sermons. The rector of an Episcopal church once told me that he never preached over twenty minutes, and sometimes only fifteen. I went to hear him once. The watch said that the sermon was only twenty minutes long, but I was not struck by the fact of its brevity, and a few persons were well started in a nap before he concluded. He several times told me, "Our bishop says that it is a heresy to preach a sermon over twenty minutes in length." Once when the bishop was on a visit, I went around to hear him preach. The watch said this time the sermon was about an hour long, but the people were awake at the close, and none of them suspected the bishop of being heretical. . . .

But, then, this thing of sleeping in church is also a relative matter. It is not nearly so often that the preacher has the fatal facility of soothing into slumber, as it is that the distinguished individual has the genius for repose. A young New England preacher had among his deacons one of the best, most exemplary, most benevolent men in the world. No one was more intensely interested in all that concerned the interests of the church, and yet the preacher never had gone through a sermon without being edified by the spectacle of the deacon's nodding head, closed eyes and open mouth, and this perhaps in the most eloquent, or pathetic, or glowing passages. The preacher might be "rapt" in oratorical ecstasy, but the good deacon was wrapped in agonizing slumber. But at last there comes relief, when together pastor and deacon attended a service by Mr. Beecher, and the deacon, as usual, went to sleep. Tons were lifted from the heart of the young preacher. Henceforth he would not attempt to keep his good brother awake. It could not be done. He would simply go ahead and preach. The deacon was by nature a sleeper as well as a pillar in the church, and there was no need of flying in the face of established architecture. The deacon was a lineal descendant of Eutychus, and what was bred in the bone had to come out during preaching.

Of all this we shall not attempt to point out the moral—or the immoral. We might simply intimate that the church-pew is not meant to be a Pullman berth; that the preacher must be careful not to sing a lullaby; and last and not least, that the sexton should be the most intelligent man in the church, at least in his own department. Eutychus's sleep in church ended in death, from which it took a miracle to restore him. I wonder if Paul did not have his case in mind, remembering how he had knelt over him and prayed for his restoration, when he said so earnestly to the indifferent and impenitent, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Certain is it that there is a great deal of sleeping more dangerous than that of Eutychus. There is a sleep of indifference, in which some slumber away all of life, awaking only in the morning for a last eternity. Alas for such sleep! Alas for such awaking!—*Dominie Derrick, in Interior.*

### SUN YOURSELF.

SLEEPLESS people—and there are many in America—should court the sun. The very worst soporific is laudanum; the very best is sunshine. Therefore, it is very plain that poor sleepers should pass as many hours of the day as possible in the sunshine, as few as possible in the shade. Many women are martyrs and do not know it. They shut the sunshine out of their houses and their hearts; they wear veils, they carry parasols; they do all that is possible to keep off the subtlest and yet the most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, to get roses and color in our pale cheeks, strength in our weak souls? The women of America are pale and delicate. They may be blooming and strong, and the sunlight will be a potent influence in this transformation.—*The Home.*

## The Mission Field.

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

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

### THE SILVER SIXPENCE.

It was only a silver sixpence,  
Battered and worn and old,  
But worth to the child that held it,  
As much as a piece of gold—

A poor little crossing-sweeper,  
In the wind and rain all day;  
For one who gave her a penny,  
There were twenty who bade her nay.

But she carried the bit of silver—  
A light in her steady face,  
And her step on the crowded pavement  
Full of a childish grace—

Straight to the tender pastor;  
And, "Send it," she said, "for me,  
Dear sir, to the heathen children  
On the other side of the sea.

"Let it help in telling the story  
Of the love of the Lord most high,  
Who came from the world of glory  
For a sinful world to die."

"Send only half of it, Maggie,"  
The good old minister said,  
"And keep the rest for yourself, dear;  
You need it for dally bread."

"Ah, sir," was the ready answer,  
In the blessed Bible words,  
"I would rather lend it to Jesus;  
For the silver and gold are the Lord's.

"And the copper will do for Maggie."  
I think if we all felt so,  
The wonderful message of pardon  
Would soon through the dark earth go.

Soon would the distant mountains  
And far-off isles of the sea,  
Hear of the great salvation  
And the truth that makes men free.

Alas! do we not too often  
Keep our silver and gold in store,  
And grudgingly part with our copper,  
Counting the pennies o'er,—

And claiming in vain the blessing  
That the Master gave to one  
Who dropped her mites as the treasure  
A whole day's toil had won?

—Mrs. Sangster, in *Gospel in All Lands*.

### THE MISSION IN HAMBURG, GERMANY.

Six weeks have passed since we arrived here from Basel, Switzerland, and we have every reason to be thankful to God for what he has accomplished for us, and to be of good courage. It took some time to provide homes for our mission family, which now numbers seventeen, and to furnish them; but we were so fortunate as to be able to rent sufficient room on the same floor. Thus we are all together, and comfortably situated. Having all the lower story, frees us from any complaint or difficulty which might arise with any other renter, and ours being the lower story, enables us to have our store and depository, and also our public meetings and Bible readings. In any higher story, the coming in and out of so many would be quite an objection. Thus far the owner has been very kind to us, and has not made the least protest against holding public services.

We felt from the very first, that the best way to prepare the field and to get a good idea of its situation, would be by a thorough canvass of the city and its surroundings, and our workers have kept faithfully at this work. While canvassing is rather difficult in a city of this size, especially where there is so much infidelity as exists here, yet we can but rejoice at the result thus far gained. On account of the school work, our workers can canvass only in the afternoons; yet 350 orders have been taken for the new book "Eden to Eden," and over 100 books have been delivered. Five devote all their afternoons, and three others only part of them, to canvassing; the latter devote the rest to Bible and ship mission work. We average about fifty orders a week.

Ladies seem to have the best success. One sister takes from fourteen to twenty orders a week. A number of good addresses have thus been gained, more than we can follow up at present; and, in fact, we prefer to hold back with Bible work until fall, when the season is more favorable, and our school has been closed. By so doing, we are more apt to avoid public opposition until we get better acquainted. Yet some forty readings have been held, mostly in the evenings and on Sundays, and about twenty persons are very much interested. Several have already taken a stand for the truth. About twenty attend our public Bible reading in the mission each Sunday evening.

Our school began June 17, with ten students. We follow a course similar to the one pursued in Milwaukee, Wis., with the addition of physiology and hygiene. Bro. Frey assists in teaching and book work. A good degree of interest is shown, and we believe that much good will be the result. Being on the northern end of our great mission field, where nothing has been done as yet, we thought it not best to have all our German workers present, but others may yet join. Perhaps at some future time another school can be held in Southern Germany, for that part of the field and German Switzerland. Most of the students are able to pay for their board and rent, while some can defray all their expenses.

Our regular Sabbath meetings began May 17, and we organized a Sabbath-school with about nine members, Bro. Böttcher being the superintendent. It has since grown to four classes, with about twenty-three members. Then we have an interesting kindergarten, with sister Ohm in charge, and seven in attendance. Our friends also attend the preaching and social service in the morning, and four of the beginners took part in our social service yesterday.

In order to give all a good experience in the different branches of the work, we organized, as early as possible, a tract society; and besides all our workers, several of our new Sabbath-keepers have joined it. We have also subscribed for a club of thirty *Herolds*, besides the different periodicals used by the mission. Our society finds a large field in corresponding with the scattered members in Germany and Russia, and enlisting them in missionary work. We believe much good can be done in this way, to develop the work in these great empires.

Our ship mission work is also progressing. Thus far, we have aimed chiefly to get our files and distributors into the great centers of traveling. At the "Seaman's Home," in connection with which is the "Seaman's Office," where annually over 50,000 sailors are hired and discharged, we have our files on the large central table in their library, and we find that they are not only well taken care of by the librarian, but that many read them. Then at the "Home of Traveling Journeymen," where some 17,000 lodge each year, we have the same privilege. Several have visited us already, and desired more reading-matter, and the young man in charge seems much interested, and has bought several of our pamphlets. We also have our publications in the leading emigrant houses. Bro. Klein attends chiefly to this matter for the present.

Our depository, being located directly across from the post-office, attracts considerable attention; and as the canvassing work progresses, and the truth advances in Germany, we see no reason why this should not be self-sustaining, and at the same time help disseminate light and truth. Including the work of our canvassers, we sold some \$150 worth of books the first four weeks.

We were all rejoiced to have Bro. Haskell with us, and his words of cheer and timely counsel were a great encouragement and benefit to us all. Thus far, love, harmony, and peace prevail among us, and our hearts are filled with gratitude as we see souls embracing the truth. As we look over the great white harvest field, we can but ask our dear brethren everywhere to join with us in the prayer that the Lord may send

forth laborers to proclaim the truth in these different countries.

L. R. CONRAD.

July 7.

### BACK-DOOR LIFE.

[THE following article is a friendly comment on a phase of home missionary labor which is often so unobtrusive in its way as to be unnoticed, but is none the less thankworthy and acceptable in the sight of God. The giving of a cup of cold water in Christ's name is not too menial an act to gain the smiles of Heaven. This should be an encouragement to those whose lives are so circumscribed as to cause them to think there are no opportunities for them to do missionary work.

W. A. O.]

"This is an age of display. Our papers have much to say about imposing ceremonies, magnificent buildings, and crowded audiences. Much more space is given to the few extraordinary, than to the million ordinary events of life. We hear enough, and more than enough, of those who speak eloquently, give like princes, and live after the manner of kings. But this newspaper notoriety discourages common people. They know it is impossible to imitate the example of many who are now winning the applause of the world. Because they are doing nothing conspicuous, some good people think they are of little consequence, and shall have only a small reward; whereas the Bible teaches that the Lord does not estimate our services by the amount of noise we make in the world, nor judge us by the honors which men heap upon us.

"Because there is so much good done in a quiet, unostentatious manner, because there is so much faithful service that is never mentioned in public, because there are so many acts of kindness that are never heralded abroad, it is high time that something was said commendatory of *back-door Christianity*.

"There is not much style about the back door. It is not so ornamental as the front. Its surroundings are not so attractive as those of the parlor door. Sometimes it opens upon a bare floor; sometimes, upon a rag carpet; sometimes the handle is broken, and the steps leading up to it are much worn from constant use. Those who go out from or come into the kitchen are dressed in their every-day clothes, and there is an absence of all form and ceremony in the reception of callers. But the *work* done inside this door is that which makes life *comfortable* and *pleasant*; namely, the ordinary cooking, washing, and mending of the household. There is nothing poetical or sentimental connected with the back door; but if it had a tongue, what stories it could tell of life-long faithfulness, true friendship, neighborly kindness, and Christian charity.

"Many a hungry man has been fed at the back door, and gone away blessing the good woman of the house, and the great world has never heard of her kindness. Dorcas, the famous Bible sewer, was one of the back-door Christians who, in an unassuming manner, did so much to help the needy. In the course of a year, what a host of poor widows passed in at her door, ragged and scantily clothed, who came out looking neat and comfortable. Thank God! there is many another Dorcas, the work of whose busy needle is never fully known till the lamentations of the befriended tell the story. Witness, ye missionaries on Western frontier! Witness, ye poor in every alley and crowded tenement!

"The writer has in mind a kind lady who held a place in her heart for all the sick, all the hungry, and all the poor. Many a time he has acted as her messenger to carry from her back door a well-loaded basket for her needy neighbors, or a bowl of broth to tempt the appetite of some invalid. He can almost smell again the odor of good things that came up from beneath the snowy napkin. He can almost see again the smiles that lightened up the faces of the recipients. How the common people loved her! How the poor praised her! How happy was she while



engaged in the kindly offices of back-door Christianity.

"There is not space enough to mention the many acts of kind neighbors who always come in at the back door. Some watch at the bedside of the dying, while tired relatives snatch a few hours of needed repose. Some send in necessary provisions, or a cake, or a pie, upon the unexpected arrival of company. Some take the piled-up family work-basket, and sew and patch and darn for the children, while the overworked mother gives her exclusive attention to the sick baby.

"Let us have more illustrations of back-door Christianity. The masses can understand and appreciate this imitation of the Master's example. They will not bother themselves about many of our doctrines; they will not attend our prayer-meetings; but when their hearts are sorely troubled, when the wolf is heard at the kitchen door, or the hand of death has hushed the busy activities of the household life, they can but welcome the neighbor who quietly comes to their aid in the spirit of the Master, with food, raiment, and consolation "in his name."—*Rev. H. H. Henry, in Mid-Continent.*

## Special Mention.

### THE PAPACY AND ROME.

It is now asserted, as it is generally believed, that in the Secret Consistory held the other day, the pope finally determined to leave Rome so soon as war becomes really imminent, and to seek a temporary asylum in Spain. This step must be carefully distinguished from the intention to remove the papacy from Rome. It would be obviously difficult for the pope to remain in Rome during a war between Italy and another Roman Catholic power. In such a war, a siege of Rome is very probable. In that event, Leo XIII. would be a prisoner in the Vatican against his will; his communications with the Catholic world would be cut off, or only maintained under a system which would place them and him at the mercy of the generals commanding the besieged or the besiegers. The more he tried to comport himself as the common father of the two hostile powers, the more likely he would be to fall under the suspicion of one or both of them. Before, therefore, there is any danger of his retreat being cut off, Leo XIII. will leave Rome. That he should choose Spain as his refuge is doubly natural, since Spain is not only still the most Catholic country in Europe, but also the country which is least likely to take part in a European war.

Any guarantee of the pope's safety during war would make him the mere subject of Italy—an intolerant idea to the pope; and then the recent apotheosis of Bruno, which has been regarded by every Italian as a challenge delivered to the pope on his very threshold, has been a most important, if not the deciding event.

Then there is another aspect of this matter. The pope and the Sacred College undoubtedly see that the rival claims of France and Germany, of Austria and Russia, are not likely to be settled without either a war or such a redistribution of power and territory as, from the point of view of results, would be tantamount to a war. Of such a war it is impossible to predict the consequences; but certain contingencies cannot well be overlooked, and one of these is such a defeat of Italy by France as would for the time reduce her to the second rank among powers. Supposing this to happen, it would be very much to the interest of France to undo some, at least, of the work of unification, and the restoration of Rome to the pope would be the most obvious means of bringing this about. Such a result would be generally accepted, and the whole Catholic world would rejoice at it. And while it is by no means certain that France would give back Rome to the church—the probability is that she would do nothing of the kind, as she has already disestablished the

Roman Church in her own country—still, as between the Italy of to-day and France, the Roman Curia will turn to France, where something may happen to help the church, instead of to Italy, whose course toward the sovereign pontiff is determined and unchangeable in purpose. With this prospect before them, it is not surprising that the pope and the Sacred College are in no hurry either to leave Rome for good, or to come to terms with the Italian government.—*Christian at Work.*

### OUR INDUSTRIAL GROWTH.

THE recent industrial growth of the United States furnishes the most remarkable record of material progress in the history of the world. In considering the extent and character of this progress, the first question which naturally presents itself is production, and then follow the means and conditions of distribution, without which production cannot be fully and fairly utilized. Taking first agriculture, we find that in 1867 the total amount realized from potatoes, hay, tobacco, cotton, corn, wheat, rye, oats, horses, milch cows, oxen, etc., and sheep was \$2,875,430,000; and in 1887, \$3,851,735,000. Under every heading there has been an enormous expansion of business, accompanied, in the majority of cases, by a considerable fall of values. This fall is especially remarkable in reference to cattle. Cows, oxen, and sheep have all greatly fallen in price, while horses have more than maintained their value. There has also been a striking development of horses and cattle in point of numbers, and the horses of the United States now number close on 14,000,000, the overhead official value returned for 1887 being seventy dollars per head. One of the greatest sources of wealth and prosperity of the United States, is undoubtedly agriculture; but it is less so now than formerly. A proof of this is the fact that the total value of the cereal crops raised from an area of 142,000,000 acres in 1887, was less than the value of the crops raised from 65,500,000 acres in 1867. In other words, 2,660,000,000 bushels in 1887 were worth less than 1,330,000,000 bushels twenty years before. This very striking decline in prices has been due, no doubt, to better systems of cultivation, and to economy in many directions; but it has been chiefly caused by the reductions that have taken place in the cost of transport, and the facilities that have been provided throughout the country for the distribution and the consequent equalization of prices of the products of agriculture generally. The facilities for transport show enormous increase. In 1860 there were only 30,626 miles of railway in the United States as a whole, and in 1888 the mileage had increased to 157,000, and the traffic over the lines shows a corresponding increase, being double that of the railroads of England, Scotland, and Ireland put together. The mineral production of the country has advanced with quite as giant strides, and the facilities for its distribution have been quite as fully provided for. The basis of our mineral wealth is, of course, coal, and in 1887 the production of coal was 111,000,000 tons, against 33,000,000 in 1870, other mineral and metallic productions increasing in the same proportion. Natural gas, which in 1880 gave almost nil, represented in 1887 a value of \$16,000,000. In one great national product there has recently been a falling off. Petroleum is not produced to the same extent as it was a few years ago. This may be owing to the competition of European and other deposits, but still our present production, 28,000,000 barrels, is not to be despised. Copper shows the extraordinary increase of 184,500,000 pounds in 1887, over 91,500,000 in 1881, and in iron and steel equally large strides have been made. The total value of the mineral produce of the country in 1887 was officially returned at \$542,250,000, as compared with \$456,000,000 in 1882, and in other departments of industrial and economic wealth the progress has been equally remarkable.—*New York Commercial Advertiser.*

### LOOSE NOTIONS ABOUT MARRIAGE.

THE frivolous character of the complaints in many cases of divorce recently granted and now on the docket, leads thoughtful people to ask, "What are we coming to?" We do not know that the wives in a given number of cases are more blameable than the husbands, but it is the wives who suffer the most from such sundered relations. As a rule, they suffer more in their affections and in their reputations than the stronger sex. While there is something to be said in favor of a law of divorce which separates mis-mated couples, there is no condemnation too severe for men or women who enter the marriage state with the idea in their minds that if they do not like it they will take advantage of the law that allows them to escape. Yet there is no doubt that thoughtless young men and giddy girls often do approach the altar with that thought in their minds.

In instances in which the husband is very young, the idea is quite apt to grow in strength as the years pass. He finds himself while yet on the sunny side of thirty, with a wife who has possibly lost some of her girlish beauty, and children whose necessities absorb the greater part of his earnings. He compares the free and independent life of some of his bachelor associates, and imagination magnifies the pleasures he might participate in if he were unmarried. Some day the wife, who is ill-prepared to fight the battle of life alone, is stunned by the service of an application for divorce. Cases of this kind, we regret to say, are not uncommon. Almost every one can recall one or more in his own circle of acquaintances. Of course, if the real reasons were preferred in the application, less harm would be done; but the legal necessity of setting forth reasons often suggests a resort to falsehood. Trifles in the way of disagreements will be magnified, and baseless suspicions urged as matters of fact. The remedy for them, as for most other evils, lies with the people themselves. The law is not so much at fault as the facility with which it is evaded. The Church and society are too lenient in matters of this kind. It may be questioned if a man who divorces a wife for no other reason than that he prefers to live single, is injured in his business or social relations by his act. If he has been a church-member, he still remains one. And yet he has committed the most cowardly crime a man can commit. A woman thus divorced, unless she have powerful friends, has no future, and children are thrown upon the world without the character and instincts of right which are inculcated in well-regulated homes.—*San Francisco Call.*

### THE WORLD'S ILLITERATES.

INDIA would seem to be practically uneducated. The total number of scholars in schools and colleges of all sorts is only 3,250,000, or 1½ per cent of the entire population. These are mainly confined to the cities and towns; and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world, recently published in the *Statistische Monatsschrift*, places the three Slavic states of Roumania, Serbia, and Russia at the head of the list, with about 80 per cent of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent, followed by Italy with 48 per cent, France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent; in Austria, 39; and in Ireland, 21. In England we find 13 per cent, Holland 10 per cent, United States (white population) 8 per cent, and Scotland 7 per cent, unable to read and write. When we come to the purely Teutonic states, we find a marked reduction in the percentage of illiterates. The highest is in Switzerland—2.5; in the whole German Empire it is 1 per cent; in Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is practically no one who cannot read and write.—*Christian at Work.*

# The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 13, 1889.

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

## MAN'S FIRST SABBATH.

CONSIDERABLE misconception seems to exist in some minds in regard to what day was the first Sabbath observed by man. They fix their minds upon the first seventh day of time, when God rested, and because God rested then, they seem to think that that was a Sabbath for Adam. Then they mount another misconception, and say that that was Adam's first day, and that therefore the first day of the week should be observed, after the example of Adam, as the Sabbath.

These assertions are without foundation in any respect. Even if that seventh day was Adam's first day, it did not therefore become the first day of the week. It was not left with Adam to construct the week; God had attended to that before; and that day was the seventh day of the week as God had ordained it, and which Adam would have no power nor authority to change.

But a moment's attention to the narrative will show that that seventh day was not Adam's first day. Adam was created on the sixth day, named all the animals on that day, was married on that day, was placed in dominion over the earth on that day, and received from God the instruction necessary to regulate all his life and actions. Now, if the day of Adam's birth, the day of his marriage, the day of his coronation, and setting up in business generally, is not entitled to be called his first day, we would like to know what day could claim that honor. The more the assertion that "God's seventh day was Adam's first day," is considered, the more shallow and groundless it will appear.

But apart from the question whether it was Adam's first day or not, we ask, Was that seventh day a Sabbath day for Adam? The answer must be, It was not. While that seventh day was passing, God was taking the steps necessary to institute the Sabbath, but the Sabbath was not yet instituted. Doubtless Adam spent the day, not in labor, but in holy communion with his Maker; but he could not have observed it as the Sabbath, since that institution had not yet been created or enjoined. But just as soon as that seventh day had expired, it became God's rest-day because he had rested upon it, and he then immediately blessed and sanctified it, or set it apart for man; and then man had a Sabbath which he was thereafter to observe. Then beginning his count and laboring six days, when the next seventh day came, he had a Sabbath to observe; and that was his first Sabbath.

Some who desire to show that the Sabbath originated with Moses, are accustomed to argue against the institution of the Sabbath in Eden, in the following thoughtless manner: "The fourth commandment," they say, "enjoins six days of labor and then one of rest;" which is all true; but then they ask with an air of triumph, "How could Adam, created on the sixth day, obey that law by keeping the next day? where were his six days of labor before his day of rest?"

The trouble with their argument is, that they overlook the plain fact that that first seventh day was not a Sabbath for Adam, and he did not keep it as such. But after the Sabbath was instituted, he had his full six days of labor before the time came for him to observe it; for, as we have shown, the first Sabbath for man was the fourteenth day of time, and the ninth of his existence.

## AUSTRALIAN NOTES.

It is now (July 2) just one year since we landed in Melbourne. The time has passed away very

quickly, and we have reason for thankfulness to God for the blessings we have enjoyed. Our hearts frequently turn to the land we still call home, in affectionate remembrance of the dear friends we have left. But we are glad to realize that day by day we are drawing near that time when the good and faithful of all ages and of all countries shall meet "to part no never." It always touches my heart to hear our people in Australia pray, as they often do, for "the dear brethren in America, whom we love but may not see. The Lord grant that we may meet them in the kingdom of God." The statement that we have met, that this truth makes people unhappy, is most untrue. Why should it, yes, how can it do so? It brings with it the "blessed hope;" it recognizes those very things about which Christ said, When ye see "these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh;" and it brings to view the fact that we are living in that very time. It leads us to study and keep the word of God. And John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:4, 5. It is the failure to live out the present truth that brings discouragement and darkness to our lives.

It is not to be expected that a people realizing, as we profess to do, that we are living in the hour of judgment, and that we each have a case pending at that tribunal which will decide our fate for eternity, should be very jovial and exuberant in our religious experiences. But at the same time there is nothing in the grand principles of the "commandments of God and the faith of Jesus" which should lead those who keep them to sadness of heart or countenance. It is our privilege to wait on God with a calm and peaceful trust in Him who has undertaken to plead our names before his Father and before the holy angels. The sense of our sins and weakness would be overwhelming did we not have such an Advocate. How thankful we ought to be to God for leading us into the light, where we can see our condition and get ready to meet our Saviour when he appears. These are the sentiments often expressed by our own people over here, and doubtless they are the correct ones for us all to entertain.

Too many of us have looked so long at ourselves and at others like ourselves, that hypochondria has become chronic in our religious experiences. This state of things should not be charged to present truth. A person might make himself ill by eating green persimmons, but that is no evidence against the healthfulness of a ripe and luscious pear. So we can sour our entire experience by looking upon the subject and work of salvation from a human standpoint. We see nothing but imperfections, and no way out of the darkness. But let us, instead, "look away" "unto Jesus, the author and finisher of our faith." I have quoted the phrase *look away* because that is the literal sense of the word from which "looking" in Heb. 12:2 is taken: "Let us run with patience the race set before us, looking [away] unto Jesus"—away from self, from our weakness, and the roughness of the way. "Consider him . . . lest ye be wearied and faint in your minds." If anything will make a man tired, it is to consider and ponder continually human failings. If any man needs rest, let him come unto Jesus and learn of him.

God has been with us in the past year, and in many ways has he magnified his mercy and loving-kindness. Our building is at last virtually completed, except in some slight particulars. We feel to thank God for this.

A disciple of A. Campbell has been carrying on for some time, in his paper, a pretended discussion between a "Christian" and an "Adventist." Many were led to think that it was a *bona fide* discussion, and expressed their surprise that the Adventist made out such a poor case. Fi-

nally we intimated that if he would engage a live Seventh-day Adventist, the matter would be of more interest. This suggestion has led to a correspondence, and a challenge for a public debate has been issued by this writer, W. Hammond, who boastfully defies the whole body of our people to meet him in Auckland before July 22. As the notice is rather short, he may be disappointed. He was in Melbourne when he wrote the challenge, but left in five days for Auckland, where he defies us to go and meet him. Bro. W. D. Curtis was the person to whom the correspondence refers, and he has accepted, on the condition that the debate be held in Melbourne. But it is hardly likely to come off. Bro. Curtis has lately organized a church of about twenty-five in Parkside, Adelaide. Bro. Steed reports that his work in Tasmania is increasing. Bro. McCullagh is engaged in an interesting series of meetings at Portarlington, about twenty-five miles from Melbourne, down the bay. Many individuals are interested in various places, and we have reason to take courage in God. It is now the middle of winter, and we are having much rain; but our workers, what few there are, are striving to do what they can. Our health and courage are very good, and we earnestly anticipate the speedy consummation of our work and the realization of our hopes

G. C. T.

## CAMP-MEETING IN SWEDEN, AND A VISIT TO NORTHERN NORWAY.

In company with Bro. Johnson, we left Christiana for the camp-meeting held at Grythytted the 13th of June. This was a small meeting compared to those held in America. But the Lord was present, and although the meetings were quite small at first, they increased in interest and numbers till the close. The camp-meeting continued over two Sabbaths. The last Sabbath their Sabbath-school numbered 100. The congregation nearly filled the tent, and the attention paid to the word spoken was good. Each day was taken up in giving instruction in the missionary work and the Sabbath-school work, except Sabbaths and Sundays. The interest taken in these branches of the work was as much as is seen in our meetings in America. Every evening there was a large congregation of friends of those living in the village, who listened to a discourse. The Sabbath-school interest in Sweden is good all through the churches, and there is an urgent call for a child's paper. There seemed to be a feeling on the part of all that they must have one. A fund of some 300 kroner (about eighty dollars) was raised at the meeting, to be deposited in the office at Christiana until further arrangements could be made for its publication.

The cause in these countries seems to be advancing the same as in other parts of the world. There is a marked change for the better in many respects. This is everywhere apparent at the present time. While Satan is preparing his people for the final conflict, the Lord is evidently preparing his people for it. If there is a corresponding effort on the part of the people of God, with his opening providence before us, we shall ere long see that the Lord is fighting the battles for us; for he has as really gone before his people at this time as he did anciently in the wilderness. We do not see the visible cloud, but those who are looking for his providence can see the marks of divine guidance over his work. The ministers present at the camp-meeting were Bro. O. Johnson (a native Swede), Bro. L. Johnson, from America, Bro. Erickson, and the writer. The word spoken was appreciated, as was manifested by silent tears, and in the testimonies borne.

After the meeting, Bro. Johnson and myself went north to visit some who were scattered in that portion of the country known as Nordland. We left Christiana June 25, for Trondhjem. At this place there has been much colportage work done, and there seems to be much interest to hear the truth. It is a city of about 4,000 inhabitants. One brother living here visited America a few years



ago, to better his financial condition. In this he was successful. While he was there, he heard the truth preached in Minneapolis, and after his return, he and his wife began to observe the Sabbath. There are now two or three others observing it with them. He is a tailor, and lives in the city. We had an interesting meeting with them the evening after our arrival, continuing from eight o'clock until twelve. Trondhjem is 356 miles from Christiana. At this place we took the boat for Bodo, which is 400 miles farther north. The tour along the northern coast of Norway is considered one of the most beautiful and interesting of the whole country. The steamers ply between the larger and smaller islands which skirt the coast, and whose range is almost uninterrupted, except in a few places where we are obliged to sail in the open sea. In the first day's journey to the north, there is nothing particularly interesting. Here is a large district, containing 35,280 inhabitants, who gain their livelihood principally by fishing. The second day's journey continues through constantly changing scenery, which, we are certain, has no equal in the Northern world. Nordland, as it is called, is altogether an Alpine region by the sea. It has its Alps of the most extraordinary sizes and shapes, often such as it would be impossible to describe so as to be appreciated without seeing them.

Nordland contains altogether over 103,000 people, and these, with a few exceptions, live along the coast, and their chief means of support is the fishery. This includes a large group of islands, the two main portions of which are named the "Lofoten" and "Vesteraalen." These have a population of over 26,000. On many of these islands there is nothing but bare rocks, some of which can be seen, and yet the fisherman lives there, and there he dries his nets and also his fish. Some are dried on the stones, and some are arranged on frames and hung up to dry. The market for the fish is the world. Some kinds are sent to Spain, others to Italy, and still others to Holland and America. It is the great cod-fishery, and the place where it is said that cod-liver oil is put up in large quantities, made from many kinds of fish. We arrived at Bodo after two days' sailing in and out of the fjords and among the islands, stopping at twenty-seven stations. The steamer does not go up to the docks, but anchors out some distance from the land, and boats come to it with their freight and passengers, and receive, in return.

Bodo is within the Arctic Circle, and it is a thriving city. Its interest is largely shipping, which is the result of the fishery. At this place there is a company of fifteen who are keeping the Sabbath. Bro. Johnson remained here while I went on some 300 miles farther, to Tromso. On one of the Vesteraalen Islands we have a company of twelve, and on another a company of seven. North of Nordland lie the districts of Tromso, with a population of 53,934, and Finmarken, with a population of 24,232, making in Northern Norway over 161,000 people. In all of these divisions the people obtain their livelihood principally by fishing. Generally speaking, they are a religious people, living by themselves, without the privilege of the literature which floods the large places. They have their schools, and many of them have a strong desire to understand English, so it is not at all difficult to find those who can speak English. The principal cities in this Northern country are Bodo, with over 2,000; Tromso, with 6,000; Vadso, with about 2,000; Varde, with 1,200; and Hammerfest, the most northern town in the world, with 2,100 inhabitants. There are other inhabitants living north of Hammerfest, but they are scattered on the shore and among the mountains.

On Sunday morning, while in Tromso, we went out to see if we could find some one who could speak English. We soon found a man who said that he could talk a "leetle," and it was a very little. But he found another man who could talk a little more, and this one went in search of a man who had been in America for eight years, and could

speak English very well. While passing up the street, a colporter who attended the school at Christiana last winter, saw me, and he, with two other colporters, came to the hotel where we were stopping. They could not speak English at all, and as I had learned only a few words of Norwegian, we found we were much in the same condition as the man who, while on board of a ship, was asked to pray (he being a professor of religion) when they came into a storm. He said that he had learned but one prayer, and that it was not fitting on an occasion like that. This was my situation exactly. The words that I had learned were not suitable for the occasion. Yet we communicated considerable information to each other. I learned of their work and considerable about the people. They, however, found a man to interpret for us. But he had not sufficient knowledge of the English to put conversation into the English correctly, neither could he put English into the Norwegian correctly on religious subjects. Finally we found the man who had been in America eight years, and then, after finding these brethren, we had an excellent visit with them.

We learned that this man had traveled quite extensively. We asked him if he had ever fallen in with any who observed the seventh day, or the Sabbath. His reply was, Only one. He was once a mate on a ship two years, where the captain, by the name of T. O. Helly, who sailed from Boston, Mass., his family living in Maine, was a Seventh-day Adventist. But he could not prevail on the crew to join him only as they kept two days. He said that he knew of another man who was now doing business north of Tromso, who had observed it for fifteen years.

We also formed an acquaintance with a school-teacher who knew about our people, and was much inclined to keep the Sabbath. He had charge of the religious reform schools in this section of the country, and was an enemy to tobacco in all its forms, and a strong teetotaler. This is a rare thing in this country. He said that he had induced over 500 boys to sign the pledge against tobacco and all kinds of alcoholic drinks, and he was happy to say that many of them had faithfully kept it when grown up. We also became acquainted with some Baptist friends. One who was a minister, and knew of our work, said that a number from his congregations had begun to observe the seventh-day Sabbath. He gave me their names, which were the same we had taken from others. It was the result of the labors of Bro. Brorsen some time since. He was a pioneer of the Baptist faith in this country, had been imprisoned and suffered much persecution, and had had one lawsuit, which continued for two years, because he had baptized a Lutheran while he retained his membership in the Lutheran Church. He appeared very friendly, and had quite clear views of the relation of Church and State. In this Northern country, as the result of his labors, there were a number of churches he had organized in different places, and a meeting-house was about to be built in Hammerfest. He said that he had baptized over 600 in that country, into the Baptist communion.

From what we saw and learned of the people in Nordland, we could but exclaim, "Truly God has gone before us from the extreme north to the south, from the east to the west; even the isles of the sea are waiting for the law of God!" S. N. H.

#### THE NEXT GENERAL CONFERENCE.

As the time for the next General Conference is drawing near, our people will be looking for some notice as to the time and place where this meeting will be held. During the last two years the General Conference has been held in the West,—at Oakland, Cal., and at Minneapolis, Minn. I think this has been well, giving different localities the privilege of the meeting, also the burden of entertaining. This year the church at Battle Creek, Mich., has kindly invited the General Conference to hold its next meeting at that place, and the Committee hav-

ing the matter in charge has decided to hold the next session at Battle Creek, Mich., Oct. 17 to Nov. 3.

I would call the attention of our brethren to the article entitled "Proceedings of the General Conference Committee," on the last page of REVIEW for July 30, as it will give some valuable information in regard to this matter.

We need not speak here in reference to the importance of the coming General Conference. All the indications show more and more plainly our whereabouts in the history of the world, and the responsibility connected with the work of God. Never was there a time when we so much needed the special blessing of God as now. This time demands earnest faithfulness and consecrated individuality. It calls for enlarged plans well and carefully laid. Older and once strong men, who have long stood at the head, and borne the burden and responsibility, have had to retire from active service because of enfeebled health, and it falls upon younger and less experienced hands to carry on the work. This being the case, there is all the more need of special help from God. We would ask all to make this matter a subject of prayer, that God's special blessing may attend our coming General Conference. O. A. OLSEN, Pres. Gen. Conf.

#### QUESTIONS FOR SUNDAY-KEEPERS.

GIVE US:—

1. One text which commands us to observe the first day of the week as a day of rest and worship.
2. One text stating that it is a sacred day.
3. One text showing that it was ever observed as a sacred day.
4. One text in which the first day is called by any sacred title.
5. One text in which it is called anything else than "first day of the week."
6. One text showing that secular work should not be done on that day.
7. One text showing that secular work was ever regularly suspended on that day.
8. One text in which Christ, Paul, or any of the apostles gave any instructions as to how the first day should be observed respecting rest, labor, or worship.
9. One text defining the penalty for its desecration or non-observance.
10. One text in which any one was ever accused of having disregarded that day.
11. One text showing that the disciples ever had any dispute with the Jews about which day should be kept.
12. One text showing that Christians ever worked upon or disregarded the seventh day.
13. One instance after the resurrection, in which they were ever accused of having disregarded that day.
14. One text showing that the Sabbath commandment has ever been repealed.
15. One text showing that the law of God or the commandments of God have been abolished.
16. One text showing that more than one religious meeting was ever held by Christians on the first day of the week.
17. One text showing how first-day observance can be obligatory without a direct statement or command of divine authority to that effect.
18. One reason why anything more than baptism is needed to commemorate the resurrection of Christ.
19. One reason why the observance of one day in seven can, in any way, fittingly commemorate an event at the close of a ministry of three and one-half years.
20. One scriptural proof showing that such observance would commemorate that event.
21. One text in which any divine change from seventh to first day is intimated.
22. One authentic instance in which any historian or ecclesiastical writer previous to A. D. 194, applies the term "Lord's day" to the first day of the week.
23. Tell us when and by whom first-day observance was instituted.
24. Tell us how first-day observance could be brought into the new covenant after it had been confirmed and ratified, in the light of Heb. 9:15-17 and Gal. 3:15.
25. Tell us why you keep Sunday.

W. A. C.

## 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.

### "A LITTLE WHILE."

"WHAT is this that He saith, A little while?"

A little while to quaff the cup of sorrow,  
To wait with tearful eyes for light to dawn;  
A little while to watch for that to-morrow,  
Which only comes when life's sad strife is won:  
Only a little while.

A little while to stand with girded armor,  
And wait the bugle-blast with lifted sword;  
And then, when drums beat and the strife grows warmer,  
To march to fight the battles of the Lord:  
Only a little while.

A little while to mourn the vision golden,  
That vanished ere the rising of the sun;  
To see them pass, those treasures sweet and olden,  
With the eternal ages, one by one:  
Only a little while.

A little while! Where are the hopes we cherished,  
That rose as stars rise, in the evening sky,  
Only to sink as vanished dreams that perished,  
When they were brightest, shining but to die?  
Only a little while.

A little while! 'Tis not in vain with mourning,  
We lay those cherished hopes and dreams aside;  
'Tis not in vain they vanished in the morning,  
For God still liveth, and the world is wide:  
Only a little while.

A little while to quaff the cup of sadness,  
The cross to carry ere the crown we win;  
A few more tears, then, oh! to see with gladness  
The gates of heaven swing wide to let us in:  
Only a little while.

—Torcia A. Buck, in *Messiah's Herald*.

### MISSOURI.

CAMERON.—We came to this place June 25, and began meetings in the Baptist church. After giving five discourses, we concluded to pitch our tent. We have a good location in the main part of the city. Our audiences have been quite small, ranging from fifty to 150. Some have become deeply interested in the truths presented. One lady kept last Sabbath for the first, and we hope others will soon take their stand for the truth. Our courage is good, and our faith in God is strong.

J. W. WATT.  
C. H. CHAFFEE.

### TEXAS.

GARLAND.—After a stay of over eight weeks at Wylie, we moved to this place, and pitched our tent July 24, to hold a meeting here preparatory to our coming camp-meeting. We have held five services up to date, and the attendance has been small until last evening. We now hope for a better attendance, although a protracted meeting is in progress only a few rods from us. We left fifteen or sixteen adult Sabbath-keepers at Wylie, and have hopes of a few others. One of us expects to be with them each Sabbath till camp-meeting, as Bro. J. M. Huguley is assisting us in the meeting here, which enables one of us to be away part of the time. We hope for some good here.

W. S. HYATT.  
W. A. McCUTCHEN.

### TENNESSEE.

JACKSON.—Our meetings at Jackson closed last Sunday (July 29), under unfavorable circumstances, the last meeting being broken up by a wind and rain storm. The meetings where we last pitched our tent were poorly attended. Still some of the attendants learned to obey God. Our stay in the city resulted in the obedience of sixteen souls to God's law. If these will lean upon God for succor, "despising the shame," as did the holy Jesus, then it will be revealed at last that the work at Jackson was an abundant success. Arrangements were made for them to meet together on the Sabbath. Eld. Wm. Covert was with me, and labored at two different times during this series of meetings. Eld. R. M. Kilgore, on his way to the Georgia camp-meeting, stopped off at Jackson, and remained over Friday and Sabbath. He spoke twice, and his labor was much appreciated. We are now at Trezevant, to prepare for the local camp-meeting.

E. E. MARVIN.

### ARKANSAS.

TEXARKANA.—Many discouragements have militated against us in our work at this place—several weeks of almost incessant rain, opposition meetings, and general worldly influences, some of the worst I have ever met. But the Lord has been good, and several precious souls have accepted the truth. There were six persons here who held membership in our church. Their number has been increased to ten, and a church thoroughly organized, including other branches of our work. In addition to this, ten others have signed the covenant, making a company of twenty Sabbath-keepers, with still others interested.

A room has been secured in which to hold regular services. A church building is much needed and strongly talked of, and we hope one will be erected this fall. To God be the honor. We greatly desire a closer walk with him.

July 23.

J. P. HENDERSON.

### SOUTH DAKOTA.

HYDE COUNTY AND COPP.—Just before camp-meeting, I held meetings three weeks in a new field in Hyde County. Three former converts and seventeen new ones signed the covenant, and six adults were baptized. A Sabbath-school of fifty members was organized. After camp-meeting, I returned with Eld. W. B. White, and continued meetings about a week. A T. and M. society of fifteen members was organized, and a leader and treasurer were chosen. July 16, we came to Copp, and have held meetings almost every evening. Though it is harvest time, our meetings are well attended, some coming from four to six miles every evening. Some have already commenced to obey the Lord, and we have good reason to hope for a goodly number more. The Lord be praised!

July 28.

GEO. H. SMITH.

### IOWA.

EXIRA AND AVOCA.—We closed our meetings at Exira Sunday evening, July 28. Our meetings were much broken up by heavy rains and wind. Two signed the covenant, and one more expressed an intention of keeping the Sabbath. We received several dollars in donations, and sold \$6.50 worth of books and tracts. The day we closed, the Disciple minister preached against us, thus giving us no chance to reply; but we expect to review him in two weeks. One brother gave ten dollars to help defray the tent expenses while at Exira.

We now have the tent pitched at Avoca, and have given five discourses. The average attendance thus far has been about 250. The people are friendly, and manifest an interest to hear. May the Lord help us to reach the honest in heart, and lead them into the truth. Bro. C. A. Washburn is at home for a few days, attending to some church and district work. Bro. P. L. Hoen is here, looking after the interests of the Scandinavian work. We are all of good courage.

Aug. 6.

J. J. ELLYSON.

### WISCONSIN.

THORPE.—We pitched our tent, and held our first meeting here July 18. About 200 were present, and gave good attention to a lecture on the subject of temperance, from Dr. Kellogg's charts. Since then we have held ten meetings, and are now in the midst of the Sabbath question. Good attention is given, and the same ones attend regularly. Quite a number have admitted that we have proved our positions, and say that they never before heard the Bible explained so clearly. We hope for good results, and desire the blessing of the Lord, that we may have success in winning souls for the Master's kingdom.

July 29.

T. B. SNOW.  
C. A. SMITH.  
F. L. SHERWOOD.

HANCOCK.—We pitched our tent at this place July 11, and began meetings the 12th. At our first meeting there were about fifty in attendance, but the attendance has increased so that it averages 125 each evening. Twelve discourses have now been given, on different points of our faith. Last evening (Sunday) a discourse was given on the subject of National Reform, to an audience of 250. The interest manifested at this place is good, and it is hoped that honest souls will accept the message for this time. The brethren and sisters of the Plainfield church have been very kind in supplying

us with temporal necessities. We are all of good courage, and desire that God will work for us.

July 22.

B. J. CADY.  
G. W. CADY.  
W. H. THURSTON.

### INDIANA.

ANGOLA AND MONGO.—We closed our meetings at Angola July 22. Eighteen, in all, at that place have signed the covenant to live loyal to God's law. Seven of these were keeping the Sabbath before we went there. Our new Sabbath-school is doing quite well. It numbers from twenty-five to thirty. All our expenses have been met, besides a donation of \$10.55. Our book sales have amounted to about ten dollars. This is the second tent effort that has been made at Angola. In consideration of this and the rainy weather, we are quite well pleased with our work. We hope to be able to organize a church there before our camp-meeting in September. We now have our tent pitched in Mongo, a small town in Lagrange County. We have held six meetings, with increasing interest. Last night (Sunday) the tent was well filled with attentive listeners. The collection amounted to \$4.45. Our temporal wants are already being supplied. We hope to keep humble before God, so that we may have his blessing in our work.

Our address for a few weeks will be Mongo, Lagrange Co., Ind.

J. M. REES.  
LUZERN THOMPSON.

### OHIO.

COVINGTON.—We pitched our tent at this place June 6, and began meetings the evening after the Sabbath, June 8. About 100 were present at the first meeting. The Lord gave freedom in presenting his word, and the people were soon all stirred to come to hear. But we had much rain, which prevented many from coming, yet the attendance was good. But as soon as the ministers found that their flocks were interested, they began to cry "False prophets," and soon checked the crowd. A Dunkard minister advertised to speak against us. He thought that a "Gibraltar" had been erected against S. D. Adventism, and so he would show his people, and all others who would come to hear, how easy it was to explode the S. D. Adventist position on the Sabbath question. We spent one week in reviewing him. He would come to hear us, and we would go to hear him. He classed us with the Mormons, and threw away the ten commandments. But after all he could do against the truth, twelve or fifteen began to obey, five of whom came out of the elder's church.

We now go to camp-meeting, but expect to return and follow up the work.

E. J. VAN HORN.  
V. H. LUCAS.

### NEBRASKA.

CHADRON AND RUSHVILLE.—At our April meeting, held at Lincoln, it was decided to hold two or more local camp-meetings in this State this year—one in Northwestern Nebraska, and one in the Republican Valley. Our tent company, consisting of Bro. G. E. Langdon, M. N. Jenkins, and myself, began a series of meetings at Chadron, June 19. The services were pretty well attended while we presented the Sabbath question and civil government and religion. Besides this, we could see but little interest. Two souls thought they would keep the Sabbath.

Our camp-meeting was held from July 2 to 8, two miles east of town, in a beautiful grove. The attendance of our brethren was fully as good as we had anticipated, as they are much scattered in this newly settled county, and some of them live at long distances from the place of meeting. There were but few in attendance from the town. But from the country it was all that we could expect. The blessing of God attended the presentation of the precious words of life. Jesus came very near. About thirty arose for prayers on the Sabbath. Another pleasing feature of the meeting was the children's meetings. They were well attended, and we have reason to believe that they learned precious lessons which will follow them through life. We had the pleasure of seeing five of the children, together with five adults, follow their Saviour in baptism.

The Sabbath-school and health and temperance work received some attention. The canvassing branch of the cause, also, was not lost sight of.

Several declared their intention soon to enter that field. The wants of the cause were presented, and we were gratified to know that our brethren in this part do not wish to be behind in this matter. Liberal donations and pledges were made.

On Tuesday morning the camp broke up. Eld. Gardner, State secretary, went to visit the Trunk Butte church; Eld. Nettleton, to Harrison; Brn. Hyatt and J. W. Boynton, to Alliance; and Bro. Jenkins and myself, to Rushville; while Eld. Langdon was left to follow up the interest awakened by the camp-meeting.

July 17, J. D. Strong joined us in a series of tent-meetings at Rushville. The attendance up to this date has been only fair, and the interest not the best; yet there are some precious souls who are seriously contemplating accepting the faith. They live in the country some distance, and cannot attend regularly. We are hopeful of some being added to the company who meet here regularly for Sabbath services. The Lord is good. We are of good courage. We feel that God is on the giving hand, and will crown our labors with everlasting blessings in his kingdom. L. A. HOOPES.

#### NEW YORK.

LEE CENTER.—This is a village of 350 inhabitants, eight miles north of Rome. The people are much divided in religious sentiment, there being Methodists, Universalists, Baptists, Spiritualists, and infidels in the place. There are two church buildings, but regular services are held only in the M. E. church. We pitched our tent on the Universalist church lawn June 27, and began meetings Saturday evening, June 29. We have given, thus far, thirty-one discourses. The attendance has been small from the first, and the changeableness of our congregations has caused the truth to take a firm hold upon the hearts of but few. Our book sales and donations have been very small. Bro. S. N. Walsworth was with us during the first three weeks, and rendered valuable aid in visiting and doing missionary work. Bro. Norman Kling has also manifested a commendable interest in the work here. Our working force at present consists only of ourselves, and Mrs. Wilcox, who is engaged in visiting and holding Bible readings.

Thus far, four have decided to obey. We hope for several more. For these omens of good, we feel to thank God and labor on, ascribing to him all honor and praise. God is blessing us as a tent company, and we feel like pushing the work more earnestly than ever before. We move next Monday to Westernville, Oneida Co., a little town on the Mohawk River, eight miles southeast of this place, and eight miles north of Rome. All mail for the company should be sent to that place. We shall continue to look after the work here.

Aug. 1, F. M. WILCOX.  
P. Z. KINNE.

#### WEST VIRGINIA.

GRAFTON AND WEST GRAFTON.—We have our tent pitched just across the Valley River from Grafton, which city is a railroad center for three divisions of the Baltimore and Ohio Railroad. Both places number between 5,000 and 6,000 inhabitants, many of whom are engaged in the railroad repair shops or on the railroad. It has been very difficult from the beginning of our meetings, which have now continued over four weeks, to get anything like a permanent interest. We have never yet had the tent full, and only a fair attendance on Sunday evenings. A few attend quite regularly, and some of these have acknowledged the truthfulness of what they have thus far heard, and seem considerably interested in the truth; and although none have yet obeyed, we expect ere long to see some take their stand with us as a people.

Those who have attended the meetings, have kindly donated of their means to the amount of \$6.78, to help defray expenses, and have sent some things to us for table use. We have, up to date, sold over three dollars' worth of tracts and pamphlets. We receive some invitations to call, and are trying to find out and visit all the interested ones. With some of these we hold Bible readings. The Lord has helped much in the presentation of his word, for which we praise his name, and we hope to see much good accomplished here as the result of the camp-meeting soon to be held in the Grafton Park.

The prospects for the camp-meeting are very favorable so far, and those from whom we have

heard in the city and country around, are expecting to attend. The railroad companies seem willing to do all they can to help make the attendance large. Our courage in the Lord is good, and we are seeking to so relate ourselves to God that he can consistently bless our labors to the salvation of precious souls.

July 29.

W. J. STONE.  
G. T. WILSON.

#### MICHIGAN.

KENT CITY.—During the latter part of last summer, a tent effort was made at this place, which resulted in bringing into covenant relation a company of fourteen; but as it became necessary to remove the tent before the interest in the work was fully developed, it was thought best to pitch the tent here again this summer, and mature, if possible, the good work already begun. We procured a site for the tent about twenty rods south of the one occupied in the effort last year, and had all in readiness for our first meeting, which was held Sunday evening, June 16. The attendance, although not large, has been very regular, and the good interest from the first has been gradually deepening until many at the present time are most profoundly impressed with the solemn message of truth. The Lord has been with us, and has given great freedom in the presentation of his precious word.

Sunday, July 21, eleven willing souls were led down into the water, and buried with the Saviour in baptism, rejoicing in the victory it was their privilege to gain over the world, the flesh, and Satan, and resolved to rise and walk in newness of life with their blessed Lord, "henceforth to serve sin no more." With those who had been previously baptized, twenty-one now stand united in Christ. The baptismal service was largely attended, there being about 100 teams and between 350 and 400 people present. Many were moved to tears while they witnessed this solemn ordinance celebrated, and remarks were made "that it was the most impressive and solemn baptism they had ever witnessed." We have held a few meetings at a school-house north and east of this place, and a deep interest has been awakened. We have promised to return and give a course of lectures as soon as the tent season closes.

It is not without feelings of sadness that we part with these dear brethren in Kent, and go to our future field of labor at Wacousta, Clinton Co. With praises to God for the sure evidences of his divine favor, and with prayer for greater consecration to the precious cause of truth, we labor on, knowing that soon the Lord of the harvest will garner in the sheaves.

July 28.

O. F. CAMPBELL.  
J. L. EDGAR.

#### VERMONT.

AMONG THE CHURCHES.—Since moving to Essex Junction the first of April, I have been able to visit some of the churches in several counties. I have spent two Sabbaths in company with Eld. Purdon, in different places where we held meetings. I attended the general meeting for Central Vermont the last of June, where I met several of our young ministers. Different branches of our work were considered at this meeting, for their further advancement and prosperity in the salvation of souls.

The following Sabbath and first day, I was with the church in Johnson in quarterly meeting. The presence of the Holy Spirit in our meetings made our hearts to rejoice in the Lord. Bro. and sister Loveland, who were among the first to embrace the Bible Sabbath here some forty years ago, though quite advanced in years, are still spared to the church. Some others who have more recently embraced the last message of mercy, have stood ready to assist in the advancement of the truth here and in the great harvest field. I was thankful for the help of Bro. W. C. Walston in these meetings.

Sabbath and first-day, July 13, 14, I was with the church at Bordoville. My appointment, though sent some ten days previous to the meetings, was not received in time to be of any service. Our Sabbath services, we think, were beneficial to all who love the Lord. On first-day so few were out that but little business could be done. One brother, a member of this church, and over ninety years of age, was present on Sabbath, and gave a testimony for the truth, and in behalf of the love and goodness of God, of the right sound. It is certainly the privilege of younger men and women, and the youth in our churches, to be so connected with Christ, the True Vine, that they will bear much fruit. It will be seen in their lives and rec-

ognized in their prayers and testimonies. O that dear brethren and sisters everywhere might have such close communion with God that it could be said of them, "And I myself also am persuaded of you, my brethren, that you are full of goodness, filled with all knowledge, able also to admonish one another." "Full of all goodness, filled with all knowledge." Blessed state!

From this place I returned home by way of St. Albans. I learn the people of this place are pleased to know that our camp-meeting is to be held here this year. Providence seems to be opening the way more favorably in some respects for the meeting than we could have expected. We hope our brethren and sisters will pray much for the prosperity of the meeting, and that all who can will attend, and bring the Saviour with them.

After passing a winter of extreme suffering and prostration, which I did, from heart difficulty, I have been very thankful to the Giver of all blessings to be able again to do a little in the precious work, with somewhat improved health. Dear brethren and sisters, let us heed the injunction of one who under inspiration, spoke with reference to the time in which we live, "Be ye therefore sober, and watch unto prayer." A. S. HUTCHINS.

#### PENNSYLVANIA.

READING AND BIRDSBOROUGH.—Since my health has somewhat improved, I have visited Reading, and held several meetings with the friends there. This young church seems to be growing in grace as well as in the knowledge of the truth. They requested me to return soon, as there are several there who desire baptism.

Last Sunday, I accompanied a number of the Reading brethren to Birdsborough, where Brn. Wing and Russell are holding tent-meetings. We found these brethren of good courage. They have a good interest among a good class of people, with nearly a dozen already keeping God's holy Sabbath. They hope for others. In the evening, the Methodist presiding elder spoke against us, but he relied more on abuse than on argument.

J. S. SHROCK.

MIDWAY, WASH. Co.—With the help of the Lord, we have just closed, as far as tent work is concerned, a pleasant and profitable meeting here. Eight or ten adults, all heads of families, are rejoicing in the truth. The Spirit of the Lord is still among the people, and we hope that others will take hold of the truth. We have organized a Sabbath-school of about thirty members, and have arranged for regular meetings with them, so as to keep up the interest. Among those who have taken hold of the truth are two French families, in one of which is a minister of good ability and deep spirituality and devotion. He had already brought several of his countrymen out of the Catholic Church, and is now going to work to lead them into the light of present truth. There are about 1,700 French-speaking people here and at Mc Donald, where we expect next to pitch our tent. It is about three miles from here, and is a place of about 4,000 inhabitants. We feel deeply the magnitude of the work here, and desire God's blessing upon our humble efforts.

It is "not by might, nor by power, but by my Spirit, saith the Lord," as is seen in the case of our French brother. He can speak or understand but a few words of English. We visited him, and talked with him through his French Bible, by pointing out different passages in regard to the Sabbath and other subjects, and left him some French reading-matter. The result is, he kept last Sabbath with us in the tent, and is burdened for his brethren.

We have spent five weeks with this people in our tent service. We praise God for the many tokens of his power and grace that we have received, and we go to our new field with our trust and confidence in him.

Aug. 5.

J. P. HAYWARD.  
J. B. STOW.  
H. G. THURSTON.

#### IN THE FIELD AGAIN.

LAST winter the condition of my health did not permit me to labor here in Canada. I remained with my family in Battle Creek, and engaged some in physical labor. I appreciated the privileges that I had of attending the interesting series of meetings held in the Tabernacle, and several sessions of the Ministers' Institute which were held at the College. I also took part in the French Workers' Institute that was held there, in which were brought



to light interesting facts concerning the thousands who speak that language in America, and who should be reached. Truly such privileges can be highly prized by those whose hearts are really in the work.

On my way East, in the latter part of May, I enjoyed a happy season with friends in Rochester, N. Y., one of whom had recently decided to unite with God's humble people in keeping the Sabbath of the fourth commandment. After that, as circumstances permitted, I attended profitable meetings with two churches, and visited scattered friends of the cause, in Northern Vermont. Since then, during the month of July, I have been trying, with the help of God, to build up the work among some who needed help in these Eastern townships—in Fitch Bay, Ways Mills, Coaticook, Compton, and Barford, P. Q. The arch-deceiver has aimed to separate and discourage souls for whom Christ died; but God has mercifully wrought for us, and important victories are gained, and some who were wavering, are becoming established in the present truth. I have had an opportunity to speak repeatedly to interested hearers from without, in a union meeting-house, in a hall, in a school-house, etc.

The canvassing work seems to be a success in our small Conference. Some families who have perused "Bible Readings," are deciding to obey. One family of nine souls, who had never tried to pray, and three other young converts, are keeping the Sabbath. The way is opening to hold meetings in new places. It is decided that our forthcoming camp-meeting shall be held at Fitch Bay, P. Q. It is greatly desired that the brethren and sisters will make a general rally to attend. God has precious blessings in store for us if we will place ourselves by the wayside. The "willing and obedient" shall eat the good of the land."

July 30.

A. C. BOURDEAU.

#### A WORD TO OUR CANVASSERS.

I WISH to say a word through the REVIEW, for the encouragement of our canvassers. Doubtless no class of our workers stands more in need of our sympathies and prayers. The canvasser must make fair wages in order that he may support himself and family; yet, after all, it is not the money made that most encourages him. If he can know that the work he is selling will bring souls to the light of the truth, it will give more courage and zeal than money can possibly bring. You may say that your labor is almost in vain so far as bringing souls to a knowledge of the truth is concerned, but the apostle Paul says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

After attending a general meeting or a meeting of instruction, and hearing encouraging reports from our best and most experienced canvassers, even the least sanguine are apt to feel hopeful of making a success in the work; and while all are together, they feel very courageous. But they need as much, yea, more, courage when their field is assigned, and they go out alone to work it. The apostle says we shall be "made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

A few months ago, a brother with whom I am acquainted, started out to canvass for "Bible Readings for the Home Circle." He met with some success, but in a short time he became discouraged, and concluded he had missed his calling. Finally, after delivering a few books, he gave up the work and went home discouraged, thinking he had accomplished nothing. A few evenings ago, a gentleman and his wife came into the tent where I was laboring, and I noticed they were very much interested in the word spoken. After the meeting was dismissed, he stepped up to the stand and called for a copy of "Civil Government." After paying for it, I asked him if he was acquainted with our people. He said he was not, but that he believed we had the truth. Said he, "One of your agents called on me a short time ago, and I purchased 'Bible Readings for the Home Circle.' Oh! I have never before read such a book; it makes the Bible so plain." I met the family a few days later. They said: "Can't you come to our neighborhood and preach these things to our neighbors? We learned the truth in regard to the Sabbath from one of the readings, and we have commenced to keep it, and have kept three Sabbaths." These friends are firm in the truth, and they

are buying copies of "Bible Readings for the Home Circle," and sending them out to their neighbors and friends, believing that others will receive the truth as they did. This man is now one of the best teachers in our new Sabbath-school, and he was brought into the truth by the man who became discouraged and thought he was doing nothing. Surely this is encouraging.

Now, dear canvassers, I hope you have not started in the work simply for what money you can make, but from a sense of duty, for the love of souls. If we labor from any other motive than to enlighten our fellow-men in regard to these grand truths that we love so much, we shall become discouraged and quit the field. J. M. REES.

Aug. 4.

## Special Notices.

#### NOTICE FOR INDIANA.

INQUIRIES are already received as to whether there will be reduced rates on the railroads to the Indiana camp-meeting, also whether there will be tents to rent, etc. These questions we answer in the affirmative. We expect to have everything for the comfort and convenience of those in attendance, as far as possible, and we hope our people are making calculations to be present. This will undoubtedly be the only camp-meeting held in this Conference this season, as it does not seem advisable to hold a camp-meeting in Southwestern Indiana; therefore let all come who possibly can. F. D. STARR.

#### TO CHURCH TREASURERS IN VERMONT.

At the time of our camp-meeting, we hope to receive all the tithes which you may be able to collect before that date. There are also some unpaid pledges in behalf of the Conference, which we very much need, to meet the demands upon the treasury. These we would be pleased to receive at your earliest convenience. If not before, may we expect them at camp-meeting? Please bear in mind my P. O. address is Essex Junction, Vt. The number of the box need not be given, as a recent change of the office gives us another number.

A. S. HUTCHINS, Treas.

#### NEBRASKA CAMP-MEETING.

THIS meeting will be held at Fremont, which is located on the main line of the U. P. R. R. from Omaha to Denver, and is connected by branch lines of this road, with Lincoln, Beatrice, Blue Springs, Stromsburg, Norfolk, Albion, Cedar Rapids, Ord, St. Paul, Loup City, and Custer. It is also on the main line of the Fremont, Elkhorn, and Mo. Valley R. R. from Mo. Valley to Chadron, having branch lines running to Omaha, Lincoln, York, Hastings, Seward, Superior, and Albion. Application has been made to the railroad association for the usual reduced rate (one and one-third); and as they have formerly granted us these favors, we expect the same this year. This will be more definitely stated next week. For particulars in this line, address me at 1505 E. St., Lincoln, Neb.

JOHN M. MORRISON.

#### TO THE BRETHREN AND SISTERS OF LOUISIANA.

As the Lord is greatly blessing the canvassing work in this part of the State, it was thought that if we could get the support of the brethren, and if advisable, we would start the canvassing work in the city of New Orleans, and at the same time open the ship work there. In order to do this, we would like to hear from the church at New Orleans, to see if they can furnish us a couple of workers to begin with, either brethren or sisters. I would also like to hear from any in other parts of the State who would like to engage in this branch of the work this fall. Please write me at once.

Brethren, this work *must* go forward. Who will be the first to offer himself to the service of the Lord? My address is 634 Hope St., Shreveport, La.

A. F. HARRISON, Leader.

#### WEST VIRGINIA, NOTICE!

BEFORE the REVIEW containing this article will reach the majority of our brethren in West Virginia, we shall be in the midst of our workers' meeting.

From the present prospects, we expect to have nearly as large an attendance at our workers' meeting as we had at our camp-meeting last year, and from the reports which we have received from all our churches, nearly every Sabbath-keeper in the State expects to attend this annual gathering. But only a few of our brethren thus far have ordered tents. Knowing that the work is *new* to the most of you, and understanding that you expect to attend, we have ordered a sufficient number of tents to accommodate all who come. So let none stay away for fear there will be no room for them. Bro. L. C. Chadwick, of Pennsylvania, will be present all through the workers' meeting, to give instruction to our State and local officers. He will also be present during the camp-meeting, besides the other help sent by the General Conference. We still look for sister White to attend this meeting. The interest at our tent-meeting here at Grafton is better now than at any previous time. We hope for a good company to be raised up here.

W. J. STONE.

#### MICHIGAN STATE CONFERENCE.

THE business session of the Michigan State Conference for the year 1889, will be held from Sept. 27 to Oct. 7. The time has come for all our ministers, other Conference laborers, canvassers, tract society officers, Sabbath-school officers, and health and temperance society officers to think about this meeting, and lay their plans accordingly. The Conference laborers should be getting their reports ready for the auditing committee. The churches should be choosing their delegates. Ministers should be arranging their meetings and other work so as to attend this meeting.

It has not yet been decided where this meeting will be held. Any of our churches centrally located, who have a house of worship sufficiently large, or could obtain a hall in which the Conference could convene, that would esteem it a privilege to have this meeting held at their place, would greatly favor us by sending in their requests.

More particulars concerning the meeting will be given soon.

I. D. VAN HORN.

#### VERMONT CAMP-MEETING.

ROUND-TRIP tickets for fare one way for the Vermont camp-meeting at St. Albans, will be for sale Aug. 19, at the following stations: Richford, East Berkshire, Enosburgh Falls, Milton, Essex Junction, Sheldon Junction, Burlington, Vergennes, New Haven, Middlebury, Rutland, Ludlow, Bellows Falls, White River Junction, West Randolph, Northfield, Montpelier, Richmond, Royalton, Middlesex, and Rouse's Point; also on the Rutland & Bennington R. R. from Manchester.

Round-trip tickets can also be secured at the following stations on the Boston & Maine R. R., for fare one way: Bradford, St. Johnsbury, Hardwick, Wolcott, Hyde Park, Johnson, Cambridge Junction, East Fairfield. Call for round-trip tickets for the S. D. A. camp-meeting at St. Albans. Tickets will be good from Aug. 19 to Sept. 4 inclusive. There will be no return tickets issued on the camp-ground. Any one wishing to take the cars at any other stations on the Vt. Central than herein named, should notify the undersigned at once, Messenger St., St. Albans, Vt. Those who come over the Canadian Pacific between Newport and Richford, may expect a reduction of fare. At this date the arrangements are not perfected.

T. H. PURDON.

#### ILLINOIS CAMP-MEETING.

THE time is drawing near for our annual meeting in Illinois, and while preparations are being made on the part of those who expect to attend, those who have the matter in charge become more and more anxious in regard to the work of preparation on their part, that this meeting may result in the greatest good possible to the cause of God in our State. More than a dozen persons are at work in the county, and they expect to visit every family in it prior to the meeting. There are six at work in the city of Bloomington, and seventy in the State. The tents at Atlanta and Albion are well filled with interested ones, some of whom we hope to meet at this meeting, and to greet the workers and brethren and sisters from every part of the State.

We have secured the "Miller Park," in the south west part of Bloomington, and it is all we could ask for a most pleasant retreat. It is to be lighted with electricity, the water supply is to be furnished

by two large, neatly walled springs, and the surroundings are in every respect healthful and beautiful. The street-cars carry passengers from all the depots, or any part of the city, to the park for five cents, by asking the driver for a transfer to the "Miller Park" car. The railroads leading to Bloomington, also the principal connecting lines, will return passengers for one-third fare, provided that each passenger procures a certificate from the agent of whom the ticket in going is purchased. No one can be returned at reduced rates unless he has a certificate from each railroad over which he passed in coming to the meeting. This is absolutely necessary, and each certificate must be signed by our own secretary on the ground.

We are sure that our brethren and sisters will be happy to meet Eld. O. A. Olsen, Eld. E. J. Waggoner and wife, and sister E. G. White, who come this year to instruct us in the way of the Lord. With these laborers at our camp-meeting, we know that all will make a special effort to avail themselves of the benefits of the very important instruction which they will bring to us. In behalf of the children we say: Parents, gather your children together at this camp-meeting, and let the youth come. Sister Waggoner will devote her energies to instructing teachers and laboring for the young, and we hope that the children's tent will be well filled with intelligent, inquiring youth and children.

The workers' meeting begins Tuesday, July 27, at 9 A. M., and regular instruction may be expected three times each day, at least, on church work, tract and missionary work, and canvassing work; and all our workers are expected to be present.

R. M. KILGORE.

#### THE SOUTHERN KANSAS CAMP-MEETING.

THIS meeting will be held at Severy, Greenwood Co., Sept. 5-15. The workers' meeting will begin Sept. 1, and continue until the 5th. We want to make the workers' meeting profitable and instructive from the first, and to secure this end, it is desired that our people come early and stay until the close of the meeting. We would especially request all who expect to enter the canvassing work in this part of the State, to be present to receive the instruction that Bro. Dixon is prepared to give in this branch of the work. Bro. Chambers will also be present, to give instructions in the tract and missionary work, and in keeping accounts, as well as to set before the people the importance of this too much neglected work.

The children's meetings will be an especial feature of our camp-meeting this year, and we hope the parents will make an effort to bring the little ones, and give them the benefit of the efforts in their behalf. Their tent is on the way, and will be used for their advancement. We greatly desire that these meetings may be seasons of great and lasting benefit to our people; and if all will read and heed the admonitions given in "Testimony No. 31," pp. 158-163, we feel sure that such a result will be attained. Let all seek God earnestly for a fitting up that will enable us to withstand the evils and perils of these last days.

KAN. CONF. COM.

#### HOW TO REACH THE SAGINAW, MICH., CAMP-GROUND.

THE grounds for the Saginaw camp-meeting are very fine indeed, but without shade almost entirely. They are located on the west side, in what has been known as Saginaw City. Washington Avenue, on which is the main street-car line for the west side, runs directly through the grounds. The Union street-car line, of East Saginaw, crosses to the west side, and touches and crosses the Saginaw street-car line a few rods south of the grounds. So the grounds can be reached by either line of street-cars from any part of both Saginaw and East Saginaw.

Those coming by rail from the north, on the Flint and Pere Marquette, will leave the cars at Court Street depot in Saginaw City. Those coming from the north, on the Michigan Central, will stop at North Saginaw. It is then but a few rods south on the Washington street-car line to the grounds. Those coming on the F. and P. from Bay City, or on the Narrow Gauge from Port Huron, will leave the train at the F. & P. M. depot in East Saginaw. At the depot take the Union street-car to Washington Ave., Saginaw City, which will leave all a few rods from the grounds. Those coming from Flint and the south on the F. & P. M., will also leave the car

at Washington Ave., Saginaw City. Those coming on the Detroit, Lansing & Northern, and the Michigan Central from the west and south, will leave the train at the Michigan Central depot in Saginaw City. The street-car is just one block west of the depot, in plain sight, and goes through the grounds. Those coming on the Toledo and Ann Arbor line will find it most convenient to take the Union street-car line, which will leave all passengers a few rods south of the grounds. This line is about a block from the depot. Those coming on the Detroit and Bay City R. R., will also take the Union street-car a few rods from the depot, and will leave the street-car at Washington Ave., in Saginaw City, a few rods south of the grounds; or, if any desire, they can go north on the Union line to the Baneroff House, then change to the Saginaw line for the grounds. The Detroit and Bay City line stops at East Saginaw, where all change to the street-car. The fare on one street-car line is five cents, and on the other, three cents.

Proper persons will be at the different depots to guide all to the grounds. Baggage will be carried free both to and from the grounds. Plenty of hay, grain, and straw will be found on the grounds, and proper persons to attend to all needs.

D. H. LAMSON.

#### VERMONT CAMP-MEETING.

THE time for our camp-meeting is almost here. I say *our* meeting because, in a certain sense, it should so be regarded by each lover of present truth in this Conference. The success of the meeting will depend somewhat upon the number that attend, and largely upon the preparation and motives with which we come. In reports in the REVIEW, we read of the refreshings of God's Spirit at other camp-meetings, and perhaps a feeling of joy pervades our hearts as we think the time of our meeting is so near, when perhaps we shall experience the same blessings. But for a moment let us look at the more practical side of this important event. Laborers are expected from other fields to help us, and perhaps, as in the past, they will come direct from some other camp-meeting, weary with their labors and their journey to our meeting. Now, for them to find it necessary to hold a series of meetings to lead our brethren and sisters to realize the solemnity of the times, and the necessity of humbling themselves, before the power of God's Spirit can be felt upon the encampment, ought not so to be; to postpone until we come to the meeting the work that should be done at the family altar and in our own closets, is wrong. Our brethren from abroad will have important truths to proclaim, which we should be in a condition to receive and profit by. We read in 1 Chron. 12:32, of "men that had understanding of the times to know what Israel ought to do;" so we may expect to hear what Israel ought to do, and we want to be in a condition to put these truths into immediate practice. Let us commence the work of preparing for our meeting immediately. Let each church endeavor to become spiritually healthy; if there is a feeling of dissatisfaction with the present condition, make an earnest effort at once to change this condition.

Especially of the laborers in this Conference I would ask, Are you preparing to attend the workers' meeting? If so, try to be on the ground Monday, Aug. 19. By "laborers" I mean each church officer, all the T. and M. officers, and the canvassers. Especial attention will be given during the workers' meeting, to the duties attendant upon each office. In traveling over the Conference, I find that the T. and M. officers, *i. e.*, district secretaries and librarians, are not conversant with book-keeping; therefore many difficulties arise. As we shall give this branch especial attention, we hope each society will see that their librarian attends. Do not think because such a one holds the office, that you have no responsibility in the matter; endeavor to make it easy for such a one to attend, perhaps by assuming his or her home duties, if necessary. Let the canvassers—not only those who are now engaged, but those who contemplate canvassing at some future time—be sure to improve the opportunity which the workers' meeting will afford, to gain a knowledge of this business. We expect especial help in this branch. New features of the work will be presented; and as the work is beginning to assume some character in our Conference, we hope it will receive at this meeting an impetus that will be lasting. May God grant that as this appeal is read, it may be responded to by an earnest

effort on the part of such to attend, if possible; otherwise give us your prayers.

Our right to the soon-coming kingdom of Christ will be determined by our connection with his work. Have we been faithful soldiers? It seems as we contemplate the wondrous truths blazing forth at the present time, that they would be sufficient to save a universe, and only this one world needs them. Will we be too late, or will the contemplation of the wondrous love bestowed, lead us to decided action at once? May we feel that we cannot afford to lose the influence of the camp-meeting, and come with an earnest desire to receive all there is for us. From the "Testimonies" we learn that rich blessings and a deep experience will characterize God's remnant people. Have we not argued and plainly proved for years what will constitute the remnant people? Shall we be lacking in the great essential, a living connection with Heaven?—God forbid! May the great work which has been done at the centers of our work, viz., Battle Creek and Oakland, and the influence which has attended the camp-meetings already held, admonish us that the deep moving of God's Spirit is in the work, and that the first thing for us to do is to search our hearts, and prepare ourselves to share in the blessings that must attend the proclamation of present truth. I hope we shall prepare to attend the camp-meeting, where we may expect the outpouring of God's Spirit.

P. F. BICKNELL.

## The Sabbath-School.

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

#### TITHES AND OFFERINGS.

##### LESSON 8.—GOD'S PROMISES.

Sabbath, Aug. 24.

#### Questions, with Scripture Texts.

##### 1. Whom does God love?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.

##### 2. What is necessary on our part in order that God may accept the gift we make?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

##### 3. How will liberality affect the soul?

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

##### 4. Upon what principle should man always give?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2, last clause.

##### 5. How much of a man's possession does God sometimes require?

"Then Jesus, beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Mark 10:21.

##### 6. Does the Saviour notice the smallest gift in the Lord's treasury?

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all." Luke 21:1-3.

##### 7. Upon what principle did this widow give more than all the rich?

"For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." Verse 4.

##### 8. What encouragement is here given to those who do all they can?

##### 9. What church contributed to the apostles while in Thessalonica?

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Phil. 4:15, 16.

##### 10. Why did the apostles encourage them to give?

"Not because I desire a gift: but I desire fruit that may abound to your account." Verse 17.

##### 11. To what extent will their liberality?

"For to their power, I bear record, yea, and beyond their power they were willing of themselves." 2 Cor. 8:3.

##### 12. How did God regard such sacrifices?

"But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:12, 19.

##### 13. In what manner can we lend to the Lord, with the assurance that he will repay?

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

**14. What special promise does the Lord make to those who consider the poor?**

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41:1-3.

**15. To whom should we not give?**

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." Prov. 22:16.

**16. What words of Christ did the apostle's life exemplify?**

"Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:34, 35.

**17. What is the effect of the love of money?**

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10.

**18. Is it a desirable thing to be rich?**

"But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19:22-24.

**19. To what are riches compared?**

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5.

**20. In view of these things, what is true wisdom for the child of God?**

"And having food and raiment let us be therewith content." 1 Tim. 6:8.

"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8, 9.

#### LESSON 9.—PARABLE OF THE TALENTS. (Sabbath, Aug. 31, 1889.)

##### Questions, with Scripture Texts, and Notes.

**1. What led the Saviour to leave heaven, endure the cross, and despise the shame of coming to this world?**

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

**2. What joy will all the saved share?**

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:21.

**3. What will be the joy of Christ?**

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53:11.

**4. In what will the saints rejoice in glory?**

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20.

**5. In the parable of the talents, what had the individuals done which led their Lord to speak such words of commendation?**

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more." "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them." Matt. 25:20, 22.

**6. What did the man do who had the one talent?**

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." Verse 25.

**7. How did he feel because his Lord asked him to invest it where it would increase?**

"Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." Verse 24.

**8. To whom did his talents belong?**

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" Luke 19:23.

**9. How did the Lord judge him?**

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow." "And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds." Verses 22, 24.

**10. What was his final sentence?**

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30.

**11. What will be said to every one who enters the kingdom of God?**

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Luke 19:17, first clause.

**12. Can our means be so used as to bear fruit throughout eternity?**

"He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor." Ps. 112:9.

**13. Is it the amount or the motive that makes the gift acceptable?**

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

**14. What things does the apostle mention, which may be so used as to insure to us eternal life?**

"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19.

**15. What forcible illustration does Daniel give to represent the condition of those who are saved?**

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

**16. Who are illustrated by the parable of the talents?**

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Matt. 25:14.

**17. Is every one responsible? and to what extent?**

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Verse 15.

**18. What period of time is referred to in the parable of the talents?**

"After a long time the lord of those servants cometh, and reckoneth with them." Verse 19.

**19. In what way are we to lead others to Christ?**

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

#### NOTE.

Christ's joy will be in bringing many souls into glory (Heb. 2:10); it was for this that he became obedient unto death, and it is declared (Isa. 53:11) that "he shall see of the travail of his soul, and shall be satisfied," and all who are saved will be partakers with him; to each one it will be said, "Well done, good and faithful servant;" "enter thou into the joy of thy Lord." Matt. 25:23. But Christ labored and suffered for the salvation of souls, and if we share the glory, we must also share the labor and the suffering. As it is written (2 Tim. 2:12), "If we suffer, we shall also reign with him; if we deny him, he also will deny us." To deny Christ, it is not necessary that we say in words, as did Peter, "I know not the man," but we may deny him by refusing to suffer hardship or self-denial for his sake or in his cause. To acknowledge Christ is to serve and obey him in all things, and this we cannot do without, to some extent, suffering with him.

### News of the Week.

FOR WEEK ENDING AUGUST 10.

#### DOMESTIC.

—All but two of the business houses in the town of Delphi, Iowa, were destroyed by fire Sunday. The loss is estimated at \$50,000; insurance, \$15,000.

—A small fly has made its appearance on cattle this summer. It settles about the horns of the animal, and reduces the yield of milk from one-third to one-half.

—It is reported from New York State that the hop crop has been almost, if not quite, ruined by blight. In many localities the crops will not pay for the picking.

—Kittson County, Minn., was visited by a destructive hail and rain storm early Wednesday morning. At Hallock over 200 lights of glass were broken by the hail.

—A wagon containing a family of five persons—father, mother, and three small children—was blown into a creek during a storm, Monday, at Mitchell, Ind., and all perished.

—A cyclone passed south of Clear Water, Sedgwick Co., Kan., Monday, demolishing two houses and killing several head of cattle. The corn crop was damaged to the extent of \$12,000.

—The entire business portion of the city of Spokane Falls, W. T., was destroyed by fire Sunday night. Twenty-five blocks were reduced to ashes. The loss is estimated at \$10,000,000.

—A train on the Pittsburg and Western Railroad left the track near Edensburg, Pa., Friday afternoon, and

the cars all turned over. The passengers were all more or less injured, but none seriously.

—By the explosion of a natural gas main of the Monongahela Natural Gas Company at Pittsburg, Friday night, two men were instantly killed, two were fatally injured, and about twenty were seriously hurt.

—Reports from Standing Rock, D. T., are to the effect that the necessary number of signatures have been secured from the Indians, and that Sioux reservation will be opened. The noted chieftain, Sitting Bull, still refuses to sign.

—Train robbers attacked an express train on the Rio Grande Western Road, near Crevasse, Colo., Tuesday night, and after a vain attempt to break into the baggage-car, went through the train and collected \$900 and twenty watches.

—A Wisconsin Central passenger train was boarded, Thursday, between Chippewa Falls and Abbotsford by a single robber, who, at the point of a pistol, compelled the sleeping-car conductor, porter, and one passenger to give up their valuables, and then leaped off the train and escaped.

—The petrified arm of a prehistoric giant is said to have been unearthed on the farm of J. R. Male, near Kearney, Neb., Monday, and in trying to open the clenched hand the fingers were broken off, and nine diamonds as large as lima beans fell out. Mr. Male will exhume the rest of the giant's body.

—Michigan's State crop report for August, issued Friday, gives the estimated yield of wheat per acre in the four southern tiers of counties, at 13.81 bushels, with a slight decrease in the central and northern sections. Yield of corn about 25 per cent lower than last year; potatoes, 95; hay, 95; and apples promise 73 per cent.

#### FOREIGN.

—The wealth of Donna Isadora Consino, of Chili, is estimated at \$200,000,000.

—Reports to the Haytian Consulate at New York are to the effect that Hippolyte and his forces made an attack on Port-au-Prince on July 25, and were repulsed with heavy loss.

—It is reported from Father Point, Quebec, that the steamship "Montreal," which sailed from Montreal for Liverpool on July 31, is a total wreck on Belle Isle. The passengers and crew were saved.

—Among the latest mines discovered in Cuba, are two of mercury, covering a surface of fifty acres, and one of antimony, of about 100 acres. They are not being worked, owing to lack of capital.

—Advices from Egypt state that General Grenfell recently engaged the dervishes near Toski, and completely routed them, with a loss of 1,500 men. The dervishes fought desperately, throwing themselves upon the advancing columns repeatedly, and refusing quarter.

—Prince Bismarck's maneuvers to bring about a meeting of the three emperors have been foiled by the sullen reticence of the czar, who has not deigned to acknowledge the communications of Count Schoupskloff, informing him that Emperor Francis Joseph and Emperor William are favorable to an interview. With unshaken firmness, he has refused to listen to overtures unless preceded by a recognition of Russia's claims to freedom of action in the Balkan Peninsula. The ominous outlook on the Servo-Bulgarian frontier, where both governments are massing troops, the rising in Crete, and the concentration of Russians around Kars discourage the hope that the czar's journey will be anything but a formality, which he would be glad to avoid altogether.

#### RELIGIOUS.

—Ten thousand persons were present Sunday at the closing ceremonies of the colored people's camp-meeting at La Harpe, Ill., when they witnessed the representation of the killing of the fatted calf.

—The United Brethren have the greatest number of converts in Africa, 4,000; Bishop Taylor's missions, which include Liberia, 2,700; the United Presbyterians, 1,850; the Presbyterians, 875; the American Board, the same.

—The population of Samoa consists of 35,000 people, of whom 26,000 are nominal Christians. There are about 200 Christian schools, with over 8,000 scholars. The Samoans are considered the finest race among the Polynesian Islands.

—The Southern Pacific Railway Company has discontinued Sunday picnic trains, and closed the bars at eating-houses along its lines. The officials of this road also provide for their employees a hot temperance lunch at the low price of sixteen cents a day.

—The Niagara Hydraulic Electric Company has secured from the Ontario government the right to use the water at the Horseshoe Falls on the Canadian side, and they intend to secure their power by tunneling through the rocks to the bed of the river, thereby obviating danger from ice and wreckage, and also leaving undisfigured the beauty of the scenery.

—Among the pressing questions soon to be discussed



by Bismarck and Count Kalnoky, the Austrian Prime Minister, during the visit of Emperor Francis Joseph to Berlin, is that of the position of the pope. It is believed that Mgr. Galimberti has influenced the Austrian emperor to make an explicit promise to rupture the alliance with Italy, if Italy ventures to occupy the Vatican, should the pope leave Rome.

—The Hebrews will not take part in the celebration of the 400th anniversary of the discovery of America, which is to take place in 1892. This is the decision of the Hebrew Union Convention that recently met in Detroit. The decision is based upon a tradition of the Eastern Hebrews, particularly those of New York, that any celebration in which they take part must be of a decidedly Jewish church character.

## Appointments.

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

THE fifteenth annual session of the Indiana T. and M. Society will be held at Kokomo, Ind., Sept. 17-24, in connection with the camp-meeting.  
F. D. STARR, Pres.

THE next annual meeting of the Vermont T. and M. Society will be held in connection with the camp-meeting at St. Albans. I hope it will be possible to have most of the business done at the workers' meeting, which commences Aug. 19.  
P. F. BICKNELL, Pres.

THE eighteenth annual session of the Indiana Conference of Seventh-day Adventists will be held at Kokomo, Ind., Sept. 17-24, in connection with the camp-meeting. All churches should elect delegates in ample time for this meeting, and these delegates should be present at the workers' meeting to be held during the week preceding the camp-meeting, that the Conference may do part of its work during the workers' meeting.  
F. D. STARR, Pres. Ind. Conf.

THE eleventh annual session of the Vermont S. S. Association will be held at St. Albans, Vt., in connection with the workers' meeting and camp-meeting, Aug. 20 to Sept. 3. It is hoped a goodly number will be present to attend all the meetings. Children and youth's meetings will also be held daily. Let all the children and youth who possibly can, attend these meetings. Especially do we desire God's blessing to attend all our efforts.  
F. S. PORTER, Pres. Vt. S. S. Ass'n.

## ADDRESS.

THE address of Eld. D. E. Lindsey, until further notice, will be Paulsboro, New Jersey.

## Obituary Notices.

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

HOGAN.—Thomas, son of Thomas T. and Clara Hogan, died of diphtheria, in Allentown, Pa., July 28, 1889, aged two years. The mother, with her two children, had come from Philadelphia on a short visit to her parents, and the child sickened and died in a few days. The father is a Roman Catholic, and the mother an S. D. Adventist. The father consented to a Protestant burial, and I selected for the occasion Jer. 31: 15-17.  
J. S. SHROCK.

PALMER.—Died at her home near Capac, St. Clair Co., Mich., July 24, 1889, of dropsy and an ovarian tumor, sister Frances H. Palmer, in the fifty-ninth year of her age. Sister Palmer embraced the faith of the Seventh-day Adventists about fourteen years ago, through reading; and although she had but few meeting privileges, she remained firm until her death. She leaves a husband and three children to mourn their loss. Discourse by the writer.  
H. M. KENYON.

MARSH.—Died at Waukon, Iowa, June 10, 1889, of hemorrhage of the bowels, sister Elizabeth Marsh, aged sixty-six years. Sister Marsh embraced the truths of the third angel's message in 1883, under the labors of Elds. Fifield and Nicola, and united with the Waukon church. She lived a consistent Christian life, and we trust she sleeps in Jesus, to awake in the morning of the first resurrection. Funeral discourse by Rev. D. N. Mason (Baptist).  
M. J. M. D.

CHAPMAN.—Nora Eliza Chapman died of inflammatory rheumatism, at the family residence in Cassville, Wis., July 21, 1889, aged 15 years, 5 months, and 21 days. She embraced the faith held by S. D. Adventists, and was baptized by Eld. Sanborn four years ago last April, and from that time until her death she lived in the enjoyment of a Saviour's love. We have every reason to believe that Nora sleeps in Jesus, and will have part in the resurrection when the Lifegiver comes. She gave evidence of her acceptance with God, and expressed her willingness to die. She said that Jesus had pardoned all her sins. Bro. and sister Chapman feel their loss very deeply, but they sorrow not as others who have no hope. Funeral services were conducted by the writer, in the S. D. A. church at Waterloo. Text: 1 Thess. 4: 13, 14. Many sympathizing friends were present.  
SWIN SWINSON.

# HEALTH FOODS.

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Medium Oatmeal Crackers.....	10	Whole-Wheat Wafers.....	12	Avenola.....	12
Plain Oatmeal Crackers.....	10	Gluten Wafers.....	30	Granola.....	12
No. 1 Graham Crackers.....	10	Rye Wafers.....	12	Gluten Food.....	40
No. 2 Graham Crackers.....	10	Fruit Crackers.....	20	Infant's Food.....	40
Plain Graham Crackers, Dyspeptic.....	10	Carbon Crackers.....	15	White Gluten Food.....	20

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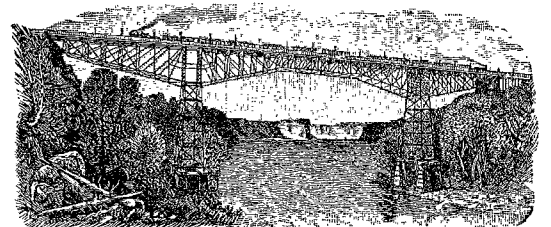
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Detroit.....	3.30	am 12.15	6.15	pm 1.30			
Ann Arbor.....	am 9.00	6.00	pm 2.2	am 10.15	pm 3.00	pm 4.00	
Jackson.....	10.27	9.02	2.24	11.35	9.15	5.22	
Battle Creek.....	pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25
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pm	am	pm	am	pm	am	Dep.	Arr.	pm	am	am	am	am	
12.45	7.15	6.40	7.45	8.55	4.10	Port Huron		10.20	1.15	7.35	12.00	10.50	
8.48	8.05	9.08	10.20	5.40		LaPeere		8.40	11.58	6.17	.....	9.17	
2.25	9.23	8.38	9.45	10.55	6.20	Flint		7.55	11.27	5.40	10.15	8.35	
2.52	10.00	9.05	10.35	11.35	7.15	Durand		7.15	10.58	6.09	9.40	8.00	
3.45	11.05	9.55	11.40	12.57	8.32	Lansing		6.29	10.07	4.00	8.55	6.35	
.....	11.4	10.21	12.11	1.09	9.08	Charlotte		4.42	9.37	5.25	.....	6.02	
4.55	12.35	11.00	12.55	1.55	10.05	A } BATTLE CREEK } D		3.45	8.55	2.35	7.45	5.15	
5.00	12.45	11.15	1.00	2.00	pm	D }		8.40	8.50	2.30	7.40	am	
.....	1.28	11.51	1.48	2.50	.....	Vicksburg		2.58	8.11	1.48	.....	.....	
.....	1.38	12.00	.....	.....	.....	Schoolcraft		2.48	.....	1.38	.....	.....	
6.19	2.23	12.33	2.50	8.45	Val. Acc.	Cassopolis		2.05	7.26	12.45	6.19	.....	
6.50	3.05	1.05	8.35	4.25	.....	South Bend		1.25	6.50	12.00	5.45	.....	
8.10	4.15	.....	9.52	.....	.....	Haskell		12.05	.....	.....	.....	.....	
.....	4.10	4.20	2.30	5.10	5.55	Valparaiso		11.50	5.50	10.00	4.30	.....	
10.10	7.00	4.45	7.30	8.10	9.45	Chicago		9.05	3.25	8.15	2.35	.....	
pm	pm	pm	am	am	am	Arr.	Dep.	pm	pm	pm	pm	pm	

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# The Review and Herald.

BATTLE CREEK, MICH., AUGUST 13, 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
Michigan (Eastern), Saginaw,	"	27 to Sept. 3	
Minnesota (Northern), Wadena,	"	28 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	
Kansas, Severy,	Sept.		5-15
*Colorado,	"		10-17
*Nebraska, Fremont,	"		17-24
SOUTHEASTERN.			
*Virginia, Luray,	Aug.		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.

The paper will be omitted next week, on account of the camp-meeting at Kalamazoo.

The Bible Reading on the Sanctuary for this number is left over till the next issue for want of room.

Friends at Mt. Vernon, O., have kindly sent us copies of the *Ohio State Journal*, which is giving full reports of the camp-meeting there. We will not anticipate the report which will be prepared expressly for the REVIEW further than to say that, according to the *Journal*, the meeting, as we are rejoiced to know, is proving very successful.

A card just received from Oakland, Cal., brings word of the unsuccessful attempt of Field Secretary Crafts, of National Reform fame, to turn public sentiment there in favor of his work and

a Sunday law. A union mass-meeting was held, at which Mr. Crafts spoke, a vote being taken at the close. Only ninety-eight voted in his favor, and the majority voted against any Sunday laws. The speaker acknowledged his defeat, and charged the result to the *American Sentinel*. Let the *Sentinel* be circulated everywhere.

A certain Campbellite in the State of Iowa, Clark Braden by name, recently published a "catechism for Seventh-dayites," and with an exhibition of more bombast than brain, sent us a large number of copies, as if to convey the impression that his effort was unanswerable. We recommend to him and his admirers a perusal of the "Questions for Sunday-keepers," found on another page. When he is able to answer any of those questions without prejudice to the Sunday institution which he champions, his "catechisms" will have a little more weight than they possess at the present.

Sister M. E. Crumb, of East Otto, N. Y., sends us extracts from letters from her daughter, now residing in China, containing the sad intelligence of the death of Eld. J. Crossette, independent missionary to China. With this gentleman some of our readers became somewhat acquainted during his recent visit to this country. He devoted his whole life most unselfishly to the work of preaching Christ to those who sit in darkness, and had become greatly interested in the questions of the Sabbath and second advent. The letter announcing his death was dated June 29th, and stated that his decease occurred a few days before that. It was the result of fever following sun-stroke.

We have received four numbers of a lively little paper just started by the Iowa Tract Society, Des Moines, Iowa, entitled *The Workers' Bulletin*. Bro. L. T. Nicola is editor, with W. H. Wakeham, J. S. Washburn, and W. E. Cornell as a corps of editorial contributors. It is designed as a medium for the interchange of reports and words of good cheer between the canvassers, Bible readers, and workers generally, in the State, and is well adapted to that purpose. What we fear is, that our brethren there will unconsciously fall into the habit of contenting themselves with reporting the many good things transpiring in the State, in the *Bulletin* alone, and thus the brethren generally be deprived of reports in which they would be greatly interested, and which they would otherwise receive. If the editors and contributors of the *Bulletin* will thoughtfully guard this point, then the paper, while it is a blessing to Iowa, will work no loss to the cause at large. We shall watch the enterprise with interest.

Our attention has been called to a sensational newspaper item, which is being given a wide circulation, to the effect that a prominent lady of Belleville, Mich., had been made insane by attending Adventist tent-meetings which are being held in that place, and that it had been necessary to take her to an asylum. "Other converts," the report says, "go roaring through the streets, warning the people of the wrath to come, and pointing to the recent floods as evidence that the vials are being emptied out." In reference to the first statement, the postmaster of Belleville, to whom we wrote for information, says: "There was a Mrs. ——— that has become a maniac here, and been sent to the Pontiac asylum, but she has been more or less demented for years, principally on the subject of religion; perhaps made worse by going to the meetings." Without doubt there is as little or less truth in that part which alleges such strange conduct on the part of "other converts." We have never before heard of any converts to our views who went "roaring through the streets." Manifestations of that kind are left to the monopoly of "holiness" bands and the Salvation Army.

## NOTICE TO STUDENTS.

The managers of the Battle Creek College ear-

nestly request *all* who expect to attend the coming year, to send in their names at once, stating when they will enter. Prompt attention to this notice will be regarded as a favor. Address Battle Creek College, Battle Creek, Mich.

## LITERARY NOTICES.

### First Lessons in the Old Testament.

SUCH is the title of a text-book for Bible study, a copy of which has been laid on our table by the author, Prof. E. B. Miller, of Battle Creek College. Bro. Miller has charge of the department of Biblical study in the College, and this book is an outgrowth of his work in that field. So many wished for the lessons for future reference themselves and for the use of others, that it has been decided to issue them in permanent book form. These first lessons are for primary instruction, and contain 149 lessons, taking the child along in easy and progressive steps through Old Testament history. It is adapted for use in the family as well as in the school, and parents will find it a great help in the instruction of their children. Bible study, in this course, is divided into three grades, and each grade is to have two books, one on Old Testament, and the other on New Testament history, making in all six books, comprising a most valuable series for Bible work. The one here mentioned is the first of the series. The others are in course of preparation, and will be ready as soon as scholars are through with this. They should be widely used. The books are illustrated, and a special edition for teachers contains notes and suggestions on each lesson. Price, 65 cts.; teachers' edition, 75 cts.

## WANTED, ONE HUNDRED YOUNG MEN AND WOMEN!

Few educational enterprises have met with so rapid and marked success as has attended the Training-school for Nurses, carried on at the Sanitarium, Battle Creek, Mich. Scores of young men and women have already been trained in this school, and are occupying positions of great usefulness. The course of training includes not only instruction in the care of the sick, but a thorough course in practical hygiene, including healthful cookery, domestic sanitation, etc. The managers have recently organized, in connection with this school, a course of instruction in health missionary work. The Sanitarium proposes to send out, and keep in operation, a corps of 100 or 200 young men and women who will go from place to place giving health talks, and circulating health and temperance literature, and engaging in various lines of health and temperance missionary work. The class who are now being trained for this work numbers nearly thirty promising young men and women, some of whom will probably be at work in the field within two or three weeks from the present time. There are doubtless many young men and women who are naturally fitted for this work, and who might engage in it acceptably after a proper course of training. I shall be very glad to hear from such, and will give further information as to terms, remuneration, etc. The plan upon which the work is to be carried on, will secure a fair salary to those who engage in it.

The managers of the Training-school also wish to announce that those who desire to enter the school the coming fall, should at once correspond with them, as the present prospect is that the school will be very full, and that it will not be possible to receive all who apply. It is the desire and aim of those having charge of the school, to receive those whose qualifications are such that promise the best prospect of success in this line of usefulness and philanthropic work.

Letters of inquiry respecting the missionary class should be addressed to me personally. Inquiries respecting the Training-school for Nurses should be addressed to the Sanitarium Training-school for Nurses, Battle Creek, Mich.

J. H. KELLOGG, M. D.