

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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THE WORD OF GOD.

BY MRS. L. D. A. STUTTLE.
(Bancroft, Mich.)

O BLESSED Word of God, more priceless far,
Than precious jewels of the far-off mine;
More radiant beams thy light than twinkling star,
More glorious than the sun thy rays shall shine.

Thou art the blessed counselor of youth,
The never-failing staff of hoary age,
The Christian's guide; and God's eternal truth
Shines out with sacred luster from thy page.

O precious Book! with heart all filled with love
And gratitude for Heaven's best gift to man,
I'll read thy sacred message from above,
And bless my Saviour for salvation's plan.

What wisdom shines from out th' inspired page,
What wondrous proverbs, and what magic lore!
Thou'st been the guide of prophet, priest, and sage,—
Earth's wisest men have eoned thy precepts o'er.

And while upon thy sacred page I look,
I find revealed the love of God to me;
I find a hope of heaven within this Book;
I find a Saviour and a Calvary.

For thee, O priceless Book, in years gone by
Have faithful martyrs yielded up their breath,
When angels wept to hear th' afflicted cry,
And earth was filled with violence and death.

In vain the prating fool may scoff and scorn,
The godless skeptic lift his impious voice;
Thy dazzling light shines brighter far than morn,
And in thy beams the nations still rejoice.

So let me ever follow in thy light,
And from thy sacred precepts ne'er depart;
Let God's own Spirit guide in paths of right,
Illumine my mind and consecrate my heart.

And when at last the sands of life are run,
And to the weary end the path is trod,
Oh, may I reach, when every task is done,
The heaven I read of in the Word of God.

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.

TITHES AND OFFERINGS.*

BY MRS. E. G. WHITE.

In the Hebrew economy, one-tenth of the income of the people was set apart to support the public worship of God. Thus Moses declared to Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord."

* We have the privilege of presenting this matter to the readers of the Review from advance sheets of sister White's forth-coming work, "Patriarchs and Prophets."

But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as his, and this claim was recognized and honored. Abraham paid tithes to Melchisedec, the priest of the most high God. Jacob, when at Bethel, an exile and wanderer, promised the Lord, "Of all that thou shalt give me I will surely give the tenth unto thee." As the Israelites were about to be established as a nation, the law of tithing was re-affirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended.

The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence.

"He giveth to all life and breath and all things." He declares, "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." And it is God who gives men power to get wealth. As an acknowledgment that all things came from him, the Lord directed that a portion of his bounty should be returned to him, in gifts and offerings to sustain his worship.

"The tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh day is the Sabbath of the Lord thy God." God reserved to himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests.

The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by free-will offerings; and to provide for necessary repairs, and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for "the service of the tabernacle." In the time of Nehemiah a contribution was brought yearly for this purpose. From time to time, sin-offerings and thank-offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor.

Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land, was consecrated to him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals; and a redemption price was paid for the first-born son. The first-fruits were to be presented before the Lord at the sanctuary, and were then devoted to the use of the priests.

Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that he sent them sunshine and rain for their seed-time and harvest, and that everything they possessed was of his creation, and he had made them stewards of his goods.

As the men of Israel, laden with the first-fruits of field and orchard and vineyard, gathered at the tabernacle, there was made a public acknowl-

edgment of God's goodness. When the priest accepted the gift, the offerer, speaking as in the presence of Jehovah, said, "A Syrian ready to perish was my father;" and he described the sojourn in Egypt, and the affliction from which God had delivered Israel "with an outstretched arm, and with great terribleness, and with signs, and with wonders." And he said, "He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land which thou, Jehovah, hast given me."

The contributions required of the Hebrews for religious and charitable purposes, amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. God's promise to them on condition of obedience, was: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

A striking illustration of the results of selfishly withholding even free-will offerings from the cause of God, was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work; and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple. "The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." And then the reason is given: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." "When one came to a heap of twenty measures, there were but ten; when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail in all the labors of your hands."

Roused by these warnings, the people set themselves to build the house of God. Then the word of the Lord came to them, "Consider now from this day and upward, from the four and twentieth

day of the ninth month, even from the day that the foundation of the Lord's temple was laid, . . . from this day will I bless you."

Says the wise man, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And the same lesson is taught in the New Testament by the apostle Paul: "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. . . God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God intended that his people Israel should be light-bearers to all the people of the earth. In maintaining his public worship they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to him.

The Lord has ordained that the diffusion of light and truth in the earth shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of his truth; he might have made known his will, as he proclaimed the law from Sinai, with his own voice; but in his infinite love and wisdom, he called men to become co-laborers with himself by choosing them to do this work.

In the days of Israel, the tithes and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? The principle laid down by Christ is, that our offerings to God should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required." Said the Saviour to his disciples, as he sent them forth, "Freely ye have received, freely give." As our blessings and privileges are increased,—above all, as we have before us the unparalleled sacrifice of the glorious Son of God,—should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The gospel, as it extends and widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy.

If his people were liberally to sustain his cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ.

The plan of Moses to raise means for the building of the tabernacle was highly successful. No urging was necessary. Nor did he employ any of the devices to which churches in our day so often resort. He made no grand feast. He did not invite the people to scenes of gayety, dancing, and general amusement, neither did he institute lotteries, nor anything of this profane order, to obtain means to erect the tabernacle of God. The Lord directed Moses to invite the children of Israel to bring their offerings. He was to accept gifts from every one that gave willingly, from his heart. And the offerings came in so great abundance that Moses bade the people cease bringing, for they had supplied more than could be used.

God has made men his stewards. The property which he has placed in their hands is the means that he has provided for the spread of the gospel. To those who prove themselves faithful stewards, he will commit greater trusts. Saith the Lord, "Them that honor me, I will honor." "God loveth a cheerful giver," and when his people, with grateful hearts, bring their gifts and offerings to him, "not grudgingly, or of necessity," his blessing will attend them, as he has promised. "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."

PRINCIPLES BY WHICH TO INTERPRET PROPHECY.—NO. 34.

BY ELD. D. T. BOURDEAU.

(South Stukely, P. Q.)

(Zechariah 14 concluded.)

VERSES 12-15: And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

In these verses the prophet presents a retrospective view, wherein the punishment of the enemies of God, who have fought against Jerusalem, whether in a literal or in a spiritual sense, whether against old Jerusalem when God recognized it as his beloved city, or against the New Jerusalem above, in opposing the right view respecting it, and respecting the work of God and of his Son in it, thereby treading that holy city and its sanctuary, etc., underfoot, in the same sense in which the blood of the Son of God is said to be trodden underfoot by those who teach perverse views respecting it. Heb. 10:29.

We see no reason why the essential specifications of this prophecy should not have a double application, and meet a twofold accomplishment. For instance, not only shall the flesh, eyes, and tongues of those who have opposed the truth for these times, consume away under the fearful plagues of God's wrath, just prior to Christ's second coming; but a similar and more terrible punishment shall be inflicted upon the same characters in the lake of fire, at the close of the thousand years. And why may it not be truly said of the enemies of the Lord, that the hand of each shall be raised up against the hand of his neighbor at the commencement of the day of wrath as well as at its close? For in these two epochs the wicked living upon the earth, being overawed and powerfully convicted by the power, glory, and awful judgments of an avenging God, shall rail upon, curse, and reproach, and even fight, those who have kept them from walking in the way of truth.

But some think that the expression, "Judah also shall fight at Jerusalem," implies that the literal Jews will be literally gathered at Jerusalem just before the thousand years. We do not deny that there will be a literal gathering of many of the Jews in Palestine, at the time of the final rush of the nations to that land in the near future; but they will go there only to be foiled in their expectations by the sudden destruction that will come upon them when Christ appears in his glory. So that nothing is gained in favor of the re-establishment of the Jews in their own land, if we even admit that in this passage the term "Judah" means the Jews. And nothing is gained in favor of glorious times coming to Christians at old Jerusalem in the near future, if we here apply the term "Judah" to Christians, according to the use of that term in other scriptures; for many deceived Christians will also go to old Jerusalem, to be disappointed. Also, millions of Jews according to the flesh, and a greater number of Gentiles who have borne the name of Christians without being Christians in reality, will find themselves outside of the New Jerusalem, and will even put themselves in battle array against the beloved city at the close of the day of God.

But if we followed the marginal reading, we would have: "Thou also, O Judah, shalt fight against Jerusalem." Applying this to the literal Jews and to literal Jerusalem, we would have the Jews joining with the Gentiles in fighting against Jerusalem. This would be emphatically true of the characters in question with regard to the New Jerusalem at the close of the terrible day of the Lord.

Verses 16-21: And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

In this closing portion of the interesting prophecy under consideration, we are first told that all who are left of all nations which came against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. We understand that these are the righteous of all ages who have escaped the awful second death, and reached the new earth state at the close of the great day of God, which, as we have already seen, embraces the thousand years whose commencement is marked by the second coming of Christ and the resurrection of the just, and whose termination is marked by another coming of Christ to raise the ungodly, and assign them to the flames of the final conflagration of our earth, and to prepare our earth for the final and eternal abode of the redeemed. (See Rev. 19:11-21; 20:1-9; 2 Pet. 3:7-13; Matt. 5:5; Dan. 7:22, 27; Isaiah 35; 11; Psalms 37; Micah 4:8; Rev. 21:22, etc.)

This great day of God also embraces, as has been already shown, the brief period of the wrath of God or seven last plagues, just before the second coming of Christ, and, consequently, before the beginning of the thousand years, and a brief period immediately following the thousand years, in which the wicked are to have their final opportunity of showing their real character and their wicked disposition toward God and the saints, and in which God will vindicate the honor of his government and his justice and mercy in his dealings with mankind, by giving to the ungodly a view of the saints in glory, and by destroying those who would not come under the mild reign of Jesus while mercy was extended unto them. (Read Luke 13:28; Rev. 20:7-9; Matt. 25:31-46, etc.)

It is after this that the new earth state is ushered in, and all the redeemed keep the feast of tabernacles in the new earth. The feast of tabernacles, in the type, was the last feast in the year. At this feast a retrospective view was taken of blessings previously enjoyed. It was a season of great rejoicing, in which the pious Hebrews poured forth their gratitude to the Author of their temporal and spiritual benefits. This feast fitly represented the rejoicings and thanksgivings of God's people after their final reunion in the kingdom of God. It is not essential here to decide whether there will be yearly gatherings in the new earth. We see no serious objection against claiming that there will be such gatherings there.

The next two verses (Zech. 14:17, 18) state that upon such as do not come up to Jerusalem to worship the Lord, "shall be no rain." This is retrospective. Surely there will be no one in the new earth who will be deprived of rain for not coming up to Jerusalem to worship the Lord. All the redeemed will be anxious to go and worship there. There will be no neglectful ones, no sinners, in the new earth. All such persons will have had their part in the lake of fire. Therefore there is a falling back in this prophecy. This is also true of the following verse: "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

The closing portion of this prophecy relates to

the state of things in the new earth, where holiness unto the Lord shall be seen in bold relief upon all God's creatures, and upon all created things, and where the redeemed shall truly enjoy the offering of spiritual sacrifices unto the Lord. "And in that day there shall be no more the Canaanite in the house of the Lord of hosts." Here the Canaanite is put for sinners in general. As the Canaanites were shut out of their own land because of their sins, so shall all sinners be excluded from the new earth for having disobeyed God's law and slighted the offers of mercy. A wicked Canaanite might, perchance, work himself into the house of the Lord at old Jerusalem, but no sinner shall ever find an admittance into God's house above, in the New Jerusalem.

Of course, Judah is here put for God's people, irrespective of nationality, as in Zech. 10:3: "Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock [which means his people, not merely one tribe. But what does he call them?] the house of Judah, and hath made them as his goodly horse in the battle." This will be the result of the latter rain, which, as we will show hereafter, will be poured upon all of God's people in the near future. And Jerusalem here means the New Jerusalem.

This moving of men, these wars, these awful judgments, and this glorious state of things, spoken of by Zechariah as to take place upon our earth, cannot transpire during the thousand years. For we have seen that the very remnant of the wicked of the last generation shall be destroyed at Christ's second coming, and consequently at the commencement of the thousand years (Rev. 19:21, and previous verses); that the wicked dead are not resurrected till the thousand years are accomplished (Rev. 20:5); and that at Christ's second coming all the saints are caught up to heaven, no more to occupy our earth till the close of the thousand years. John 14:1-3; 1 Thess. 4:13-18; Revelation 21, etc.

Who does not see God's wisdom in so wording this prophecy as to make it a source of profit and encouragement, and an incentive to faithfulness in walking in God's ways, to the well disposed, irrespective of nationality, till the close of human probation?

THE COMING OF OUR LORD.

BY E. J. VAN HORN.
(Covington, Ohio.)

"AND, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. We learn from this text that the second coming of our dear Lord is an event which will affect all who have lived on this earth.

He who would come to God, must first believe that he is, and that he is a rewarder of those who diligently seek him. Heb. 11:6. He who would intelligently hold any doctrine concerning Christ, must believe in him as the Son of God, and have some idea of the work which Christ has undertaken to do. When he was on the earth, he was our example. He came as the meek and lowly Jesus. But when he comes the second time, he comes as King of kings and Lord of lords (Rev. 19:16), to execute judgment (Jude 15), to reward every man according as his work shall be. Rev. 22:12. Those who put away their unrighteousness, and put on Christ, he is coming to save. Heb. 9:28. The manner of his coming will be overwhelmingly majestic and glorious. It will be in the glory of his Father (Matt. 16:27), with all the holy angels (Matt. 25:31), in flaming fire (2 Thess. 1:7, 8), with the blast of a trumpet and a voice that will shake both heaven and earth, and reach the ears of the earliest dead in their lowest sepulchers. Matt. 24:31; John 5:28; 1 Thess. 4:16; Heb. 12:26. The wicked will perish in that awful day, as wax melts before the fire (Rev. 6:15, 16; 2 Thess. 2:8; Rev. 1:7; Heb. 12:29; Rev. 19:21); but the righteous will hail

their Lord with exceeding joy. Isa. 25:9; 1 John 2:28; Jude 24; Rev. 22:20.

This second coming of Christ is now near at hand. The Scriptures have not only revealed the fact of the restitution of all things (Acts 3:21) through the redemption which Christ has undertaken, but they have also given us abundant data by which we can tell when the great work is drawing near its completion.

HOPES OF HEAVEN.

BY ELD. L. D. SANTEE.
(Livingston, Ill.)

WHEN the bloom and the joy fade out of the heart,
That no after-days can lend,
And the hopes that formed of our lives a part,
That we thought would last to the end;
When the love that furnished the spirit's wealth
Has gone in the sweep of the years,
And the song that the heart sings low to itself
Is lost in the blur of tears;

When the days and hours that come to us now
Are sacred unto pain;
When sorrow has seamed with its care the brow,
And our joys come never again;
When friends we trust become hard and cold,
And some fall asleep by the way,
And we sadly remember them, though we are old
And wrinkled and bent and gray;

When time has the roses stole from the cheek,
And the bloom comes never again;
When vanished the joys that we vainly seek,
And the heart keeps tryst with pain;
When kisses are pressed on faces white,
As they kiss whose hearts are wrung,
And the song that the heart sings low in the night
Is forevermore unsung,—

Let the darkness and silence softly fall,
To quiet the heart that breaks;
Let the hush of God's pity cover all,
Giving rest to the bosom's aches.
The nightingale sings no more to the rose,
When the beautiful flower is dead;
But God will the joys of heaven disclose
When the years of time are fled.

Let the light return to the saddened eye,
For the promise sweet is given,
That though the friends of earth may die,
We shall meet them again in heaven.
And we wait and watch for the crowning day
When no heart is with anguish riven;
Though the hopes of earth may fade away,
There is hope above, in heaven.

"MEN'S HEARTS FAILING THEM, FOR FEAR."

BY W. A. COLCORD.
(Battle Creek, Mich.)

As much as Adventism is rejected and despised by the masses of to-day, there will come a time when everybody will be Adventists. When the earth reels to and fro like a drunkard, and every island is moved out of its place, when the sword is without and famine and pestilence are within, when the storm-cloud of God's wrath sweeps over the earth like a besom of destruction, and there appears in the heavens the sign of the Son of man, with every eye beholding, *then* all will be Adventists. Then those who have scoffed at the message of warning will take it back, and believe in his coming. But, ah! it will be too late to avail. Above the din of strife, tumult, and destruction, will be heard the words, "It is done." Mercy's door will have closed forever.

The world has had ample evidence for believing Christ's coming near. When the great signs of that event which appeared in the sun, moon, and stars in 1780 and 1833 were seen, the general impression made upon those who witnessed them was, that the day of judgment was at hand. This was their design. But as time wore on, and the expected day did not immediately come, the impression gradually faded away, and the great majority fell back into a feeling of security. Only those who firmly believed them to be direct fulfillments of the Saviour's words that there should be signs in these heavenly bodies as heralds of his soon coming have held to the doctrine and preached the advent message.

But after stating that there should be signs in the sun, and in the moon, and in the stars, the

Saviour added, "and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

The recent floods which have occurred in various places, and have been the occasion of so much destruction and loss of life, have had a tendency to arouse the people to the fact that some great calamity is about to overtake this world, and lead them to inquire if the coming of Christ and the end of the world are not at hand. The following articles from papers which have in the past spoken very lightly of Adventists and their doctrines, are significant in view of Christ's words, "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The *Christian Oracle* of Aug. 8, 1889, has the following editorial, under the heading—

"DISTRESS OF NATIONS."

Political economists and statisticians are beginning to consider seriously the question of the world's food supply for the race a century or two hence, with the present rate of increase continued. It is estimated that the population of the United States doubles every twenty-five years, and that if this rate of increase continues through the next century there will be in this country over 1,000,000,000 people,—two-thirds of the entire population of the earth at the present time. The nations of Europe are doubling their population about every fifty years. Where are those billions to get their food 100 years from now?

While we of this generation in this country have no immediate interest in this question, there are infants to-day who may live to realize that it is a question of tremendous import. It is possible, however, for counter-acting causes to interpose and cut down very largely the present rate of increase; such as wars, famines, pestilences, earthquakes, and floods. And further, we cannot count with certainty that the earth will continue in its present form another century. That this world as we now see it, is to come to an end, is not questioned by any true believer in the word of God; and that the world is ripening for that consummation is highly probable. Indeed, the signs of the times are prophetic of the beginning of the end.

The followers of Christ have, if they will give heed to them, abundant signs and warnings of the coming of that day, so that they need not be taken unawares. Our Lord's solemn words of exhortation and warning to his followers, "Take heed to yourselves, lest at any time your hearts be overcharged with snuffing and drunkenness, and cares of this life, and so that day come upon you unawares," were never of more solemn import than at the present time.

Preceding the day of his coming, "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Is not the present time full of premonitions, signs, and portents indicative of the beginning of the end of "the times of the Gentiles?"—a period in which there shall be "distress of nations," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The nations of the whole world are being stirred by a spirit of unrest and a feeling of insecurity such as never before have been known in the history of our race. Social, economic, and political problems are coming to the front in all parts of the world, and demanding attention and solution. It is a time when "the sea and the waves" of national life are in commotion, and men's hearts are, indeed, failing them for fear, in anticipation of those things which are coming on the earth.

All are profoundly interested in these questions, whether belonging to the extremely poor or rich class, or to the conservative and happier middle class. And these questions will increase in interest and importance, and danger, too, as the race increases in numbers and the earth's means of supplying the necessities of temporal life become more and more relatively inadequate to the demands upon it. There are no longer new continents that can be occupied and into which the surplus population may be drained when the present territories are full.

The rich are growing richer and further removed in sympathy from the great mass of humanity, while the poor are rapidly increasing in numbers and becoming more dissatisfied and hopeless, and at the same time more embittered toward the rich.

There is but one remedy for this state of things in this sin-cursed and sin-blighted world of ours, and that is, "the glorious gospel of Christ." But will the remedy be received? We think it will not. In the case of the Jews, as a nation, it was not. They closed their eyes and stopped their ears in the time of their merci-

ful visitation, until mercy was withdrawn and judgment, with its awful destruction, desolation, and terrors, took its place.

What assurances have we that the Gentile nations will act more wisely? The gospel is preached, but how few, comparatively, receive it into "good and honest hearts"!

The duty of the Church, however, was never plainer nor more imperative than now. She should bestir herself and send the gospel to all nations and peoples, that they may have the opportunity of either receiving or rejecting the Son of God; and in so doing she will be "hastening the presence of the day of God."

Our blessed Lord gave his Jewish disciples an infallible sign by which they might know when the destruction and desolation of Jerusalem were nigh, and be enabled to flee for safety; and that was, "When ye shall see Jerusalem compassed with armies." The Jews had their time of privilege and of opportunity, and because they knew not the one, nor improved the other, they were "trodden down of the Gentiles," and are still under that curse. The Gentiles have had their day of grace, which is evidently nearing its fulfillment. The Gentile epoch, as did the Jewish, will close amid scenes of destruction and desolation so sublimely described by our Lord in the words already in part quoted.

Whether this Gentile epoch shall close with the *personal* appearing of our Lord and Saviour, or with merely great and fearful *impersonal* manifestations of his power and just judgments on individuals and nations, is a question we may not be able to determine. We are, however, strongly inclined to the former view. But however it may be, there should be no question as to the duty of increased zeal and activity, and prayerfulness and watchfulness on the part of Gentile Christians as they see the epoch of special grace to the Gentile world nearing its close.

The time of the coming of "the kingdom of God" in glory and power, of which we are writing, shall come "as a snare . . . on all them that dwell on the face of the whole earth." But Christians should not and will not be ensnared if they are watchful and prayerful and dutiful. They shall be "accounted worthy to escape all these things, and to stand before the Son of man."

The storm of vengeance and judgment may be delayed, but it will only gain strength thereby; like the storm-cloud which a few evenings since swept over this city. Surcharged with wind and fire and hail and rain, it first made its appearance about sunset and began to advance, looking as though it was coming at once, when it began to recede slowly, making the impression on many that it would not come at all. It was, however, only gathering strength by its delay, making thereby its visitation all the more destructive and terrible when it came at last.

But "we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

This is advent doctrine pure and simple. We are glad to see it. Whether the gospel of Christ will be generally received by the world, and prove a remedy for all this unhappy state of things, the editor says, "We think it will not." This is as Adventists hold. Quite a contrast is this conclusion from an editorial expression in the same paper of a little over two years ago. May 5, 1887, it said, "We cannot believe that the world is growing worse instead of better, but rather the contrary, and we do believe that the gospel will enlighten, civilize, and Christianize all the nations of the earth." We are naturally led to inquire what has caused its change of sentiment, and what was the occasion of these candid reflections and scriptural conclusions upon the times in which we live and the prospect of the future? It was doubtless the storm-cloud which a few evenings ago swept so furiously over the city of Chicago, the place where the *Oracle* is published. We are reminded of the prophet's declaration, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The *Christian Nation*, of Aug. 7, 1889, a National Reform paper, published in New York City, has the following under the caption—

"SIGNS OF THE TIMES."

The great trouble and sorrow caused of late years by earthquakes, famine, and pestilence seem to be approaching a climax in the terrible calamities that have come upon the world during the present year. When one reads of the earthquake in Japan and the death of thirty persons, it arouses our sympathy; but when we read of the number of sudden deaths, from natural and unnatural causes, of false Christs, of the vast army going to drunkards' graves, of the defying of law by the saloon and the anarchist, of the persecution and slaughter of Christians, and of such loss of life in one year as the world has not known since the days of Noah, by fire and flood in China and our own country, we cannot refrain from asking one another, Can it be that we are near the end of the world? Is this the beginning of sorrows foretold by the Saviour?

The calamities of Johnstown and Seattle are heart-rending, but the spoiler is still at work, and property and provisions are being destroyed to such an extent that suffering and loss of life must follow. Mountain streams have become rivers, and rivers raging torrents, east, west, north, and south; indeed, it might be safe to say that almost every State and Territory has been visited by storms of wind and rain, some of our larger cities as well as smaller towns being for a good part flooded by water. A beautiful lake, called Sylvan Lake, dividing Avon-by-the-Sea from Bradley Beach, one of the chief places of summer resort, burst its banks on August first, and emptied its waters into the ocean with a roar that could be heard a mile off. Railroads have been damaged and destroyed all over the country.

In all this desolation, why is it that mankind cannot see that the anger of the Lord is kindled against us? We do not declare that the Lord causes these calamities to come upon us. No, but instead of praying to the Father as a nation for his protecting care to be thrown around us, we defy his authority and declare that we rule; the result is, his care is withheld to a certain extent, and the choicest of men's schemes come to naught, and destruction is seen on every hand.

In all this we see a marked fulfillment of the Saviour's words. The powers of the heavens are being let loose, causing distress and disaster. These fearful sights and signs cause men's hearts to fail them for fear. They do not know what terrible calamity next to expect. How ominous and startling the pertinent questions asked by the *Nation*, in view of the terrible loss of life this year by earthquakes, storms, famines, and pestilences!—"Can it be that we are near the end of the world? Is this the beginning of sorrows foretold by the Saviour?" Did it rightly discern the signs of the times, its interrogative tones would be turned into positive declarations. Instead of saying, "We cannot refrain from asking one another" these questions, it would be heralding forth the great events which these signs foretold—Christ's coming and the end of the world.

The signs are clear and unmistakable. The very fact that these journalists have serious forebodings of the coming storm, is itself a sign of the times. Christ said such would be the case. "Men's hearts failing them for fear." But while under the immediate influences of these scenes, such are caused to tremble, and admit or suggest the truth, as soon as the danger of the particular calamity is past, they cease to be deeply affected, and begin to console themselves with the thought that it was a mere accident, that all things continue as they have from the beginning of the creation, and that we are a long, long way from the end of the world.

Thus the great day of God will come upon the world as a snare. These scenes of destruction will doubtless become so common that many will seek to explain them by natural causes, and pass them by as a matter of course. Others, as is suggested in the article from the *Christian Nation*, will consider them as judgments from God, sent upon the nation for not acknowledging his authority and keeping his Sabbath, when by enacting a Sunday law it will virtually deny his authority and ruthlessly trample upon his Sabbath. The judgments come as a consequence of the very things which they are laboring to maintain. "Because they have transgressed the laws, *changed the ordinance*, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein, are desolate: therefore the inhabitants of the earth are burned, and few men left." (See Isa. 24:1-6.)

May God care for his people during these days of trial, give them wisdom to rightly discern these things, and patience to bide his time and endure to the end.

"IF."

BY E. HILLIARD.
(Duluth, Minn.)

THIS little word of but two letters is full of meaning. Sometimes it means success and sometimes defeat. We should be very careful how we use it; especially should Christians be care-

ful. "Why," you ask, "should Christians be any more careful in the use of this word than other people?"—Because by those who profess to have faith in Christ it is sometimes used in such a way as to show doubt and unbelief.

It is a small word, but it holds a great position. On it depend many precious promises of the Bible. The Israelites were to be free from all of those dreadful diseases that infested Egypt, *if* they would diligently hearken unto the Lord, and do right in his sight, and give ear to his commandments (Ex. 16:26); they were to be the head and not the tail, *if* they would hearken unto the commandments of the Lord to do them. Deut. 28:13.

The conditions for the display of God's mercy, or that of his wrath, seem to depend upon this monosyllable: "*If* his children forsake my law, and walk not in my judgments; *if* they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Ps. 89:30-32. But, on the other hand, we find it conditional to one of the greatest of God's promises: "*If* thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day. . . . Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob," etc. Isa. 58:13, 14. It is used to show the conditions of our love to Christ: "*If* ye love me, keep my commandments." John 14:15. It also designates the considerations on which we receive an answer to our prayers: "*If* ye shall ask anything in my name, I will do it." Verse 14. Even in prayer we can so use the word as to indicate faith or doubt, and we find it so used in the Scriptures.

In Mark 9:14-27, we have the history of the afflicted son of a father who went to Christ's disciples to have him healed. After all who tried to effect the cure had failed, Christ himself appeared upon the scene, and the father petitioned help from him. In response to the Saviour's question, "How long is it ago since this came unto him?" he replied, "Of a child. And oft-times it hath cast him into the fire, and into the waters, to destroy him: but *if* thou canst do anything, have compassion on us, and help us." Sometimes the answer to prayer comes back in almost the same phraseology as the petition. It was so in this case—"If thou canst believe, all things are possible to him that believeth."

Again: As Christ was at the head of a great multitude coming down from the mountain, there came a leper to him to be healed. Hear his prayer: "Lord, *if* thou wilt, thou canst make me clean." The prayer of the first was, "If thou canst;" the prayer of the second, "If thou wilt." One petition was full of doubt, the other full of faith. A doubtful mind will always get the "if" in just the right place to defeat the object for help, while the mind of faith will place it where the needed assistance will come at the proper time. It takes but little faith to accomplish great things. But if our petitions are prefaced with an "if," we can accomplish nothing. "*If* ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

—What is the difference between antinomianism and anarchy? *Anti* means against, and *nomos*, law! and if the law is no more, there is no ruler or government! and this leaves every one to be a law to himself, under no obligation of obedience to any power. R. F. C.

—The New Testament is occupied from first to last—especially the sermon on the mount—in showing that the acts are nothing except as they are fruits of a state, except as they indicate what the man is; that words are nothing except as they express a mind or purpose.—F. D. Maurice.

The Mission Field.

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

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

MISSIONARY SHIPS.

As the matter of procuring a ship for missionary purposes has been agitated to some extent among us as a people, a few facts relative to what other denominations have done, and are doing, in this direction may be of interest to the readers of the REVIEW. Perhaps some have regarded a move of this kind in the light of a new departure in missionary operations, requiring almost unprecedented faith and enterprise. Those who have entertained such ideas, however, are quite wrong in their conclusions. The *Gospel in all Lands* for January, 1889, contains an article in which nearly 100 missionary vessels are enumerated, of various kinds, sent out at different times by societies and individuals. Quite a number of these vessels have been worn out in the missionary work, and a number more are now in successful operation in different parts of the world. In some localities the large increase of commercial steamers has removed the necessity of sustaining those devoted wholly to missionary interests, but among the South Sea Islands, along the rivers of Central Africa, and in some other localities, they are still indispensable.

As early as 1770, the Moravians sent out a missionary ship, laden with supplies, to their mission field in Labrador,—a practice that has been repeated every year from that time to the present. For this purpose they have made use of eleven different vessels. Although encountering many dangers from cruisers in time of war, as well as from icebergs and other perils of the North Sea, it is a remarkable fact that they have never suffered shipwreck or any other serious disaster. One of their vessels was once captured by a French cruiser, but afterward released.

In 1796 the London Missionary Society sent a chartered ship to the South Sea Islands. This also contained supplies for missionaries, and in its second voyage it was captured by a French cruiser. In 1838 the Methodists collected subscriptions with which they sent a ship to the South seas, where from that time to the present, or nearly so, they have sustained one or more vessels.

One interesting feature in the history of missionary ships is the fact that several of them were purchased largely by the contributions of children. Three of these were Moravian ships. These were used on the Mosquito Coast, and purchased, respectively, in the years 1858, 1873, and 1875, children, doubtless of Moravian parents, in Germany, Great Britain, and the United States uniting in the enterprise. The school children in America and Asia Minor also contributed a large sum toward the purchase of "Morning Star IV.," a large three-masted vessel with steam auxiliary power, bought a few years ago for the use of the American Mission Board and Hawaii Missionary Society in Micronesia. The two vessels which preceded this one, "Morning Star III." and "Morning Star II.," were both wrecked, and it is probable that but for the assistance which the children gave, the fourth vessel by this name could not have entered the mission field.

In several cases vessels have been donated by individuals, and one instance is related of a lady who gave the London Missionary Society two steamers, one of which, presented in 1881, was two-masted. These were used in the Indian Archipelago.

John Williams, mentioned in a former article, realizing the need of a ship in his field of labor, first bought one with the design of using it partly in establishing a legitimate commerce among the islands; but the move was disapproved by the home committee, who ordered him to sell the vessel. He then proceeded to build one, a feat which, under the circumstances, most men would

have considered impossible. He was successful, however, and the vessel which he built has been succeeded by others until the present time. The last one, called John Williams III., has steam auxiliary power, and bears the inscription on the side, "Peace on earth, and good will to men," in letters of gold on a blue ground. For this vessel and the one that preceded it, the islanders contributed largely.

In 1817, Mr. Marsden, the one man to whom the world is most indebted for the Christianization of New Zealand, purchased at his own expense the brig which took the first missionaries to that island, and which for some time continued to be used in the interests of the missionary work there. In 1847, Bishop Selwyn pursued a similar course in his work in the New Hebrides. He purchased a small ship of twenty tons, and with a crew of only four men, visited various islands, from the natives of which he selected young men to be educated, and took them to New Zealand for the purpose. When these young men returned to their homes, they carried the gospel with them. For Mr. Selwyn's second trip he was provided with a larger vessel, one of seventy tons, by the church of Australia. In this he went as far as the Solomon Islands. The mission also received from a lady the gift of an additional small steamer.

In conclusion, the writer of the article before mentioned, after speaking of the caution that missionary societies should exercise in purchasing ships for missionary purposes, says: "In the South seas the steam mission-ships have been a universal blessing: their course from island to island has been marked by a track of light on the waters." We trust that these words will prove true of vessels that may ere long traverse these waters bearing the glad tidings of the Saviour's soon coming. In his last great work on the earth, God will not overlook these "gems of the sea,"—the isles that wait for his law. Surely the people to whom has been committed the last warning message to the world, should not possess less enterprise, less faith, less earnestness, less love for Christ and the purchase of his blood than has been manifested by others. Are there not those among us who will make as great sacrifices for these people in their enlightened, civilized condition as has been made for them by others while sunken to the lowest depths of ignorance and vice? But it is not only the natives who are to be reached by present truth, but also large numbers of people from civilized countries, who reside on these islands. What are we doing for this large field?

M. L. H.

NELLIE'S GIFT.

DID you ever want anything awful bad, and then have it come? Then you know how I felt when that package came from my Auntie in New York, and I opened it, and found a pair of real silk mitts. Jack said they were just "splendid-if-ic," and Jack's my brother, and he knows. I had wanted some for ever so long, but I didn't say much about it, 'cause when you live in a little cuddled-up house, and your papa has to buy bread and shoes for so many, the money all flies away before it gets around to what little girls want.

I don't know how Auntie found it out unless Santa Claus told her, and it wasn't near Christmas time, either. They were such pretty brown mitts. Tilly Jones said they were just the color of my hands, but I didn't care for that. Little hands will get brown when they weed the garden beds and do so many such things. I looked at them 'most a hundred times in two days, I guess, and then it came Sunday. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a scared rabbit; but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sunday-school, and by-and-by I didn't; for we had such a good Sunday-school I forgot everything else. A missionary man told all the folks about some poor little children away off—how the fire had burned down

their school-house, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ child! I just supposed everybody would give. Why, some of the folks are worth as much as ten dollars, or a hundred, and yet that basket stayed most empty.

I did wish I was rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two "mitts," every living "mitt" she had; it said so. So I slipped mine off, and dropped them into the basket, and I was glad, if my throat did choke all up. But pretty soon, when that basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobodysaid anything, and he asked again: "Did any little girl drop her gloves in the basket by mistake?" It was awful still in that room, and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him; "I wanted to help, and had n't any money, but I knew how that woman in the Bible gave her two 'mitts,' and so"—Then those folks just *shouted*, they did! and I felt as if I'd like to drop right down through the floor.

I knew I had made some dreadful blunder, but I couldn't see what, for if m-i-t-t-s don't spell mitts, what does it spell? Course I cried, but my teacher put her arm right around me, and whispered, "Never mind, little Nellie;" and she stood up and said, with her voice all trembling: "Dear friends, this little girl has given her greatest treasure; have we older ones done as much?" Some way, the money just *poured* into that basket after that, and the missionary looked gladder and gladder. They brought my mitts back to me, and my teacher said she would show me how to get some money to give. But, O, how full that basket was! And when that gentleman counted it, his eyes grew all wet, and he said softly (though I didn't know what he meant), "A little child shall lead them."—*Sel.*

"CAST DOWN, BUT NOT DESTROYED."

DID you ever reflect that Washington lost far more battles than he gained, and yet if he was not a successful man, where will you find one? Think of this when, after your best efforts, you find yourself defeated, and are ready to give way to despondency. Almost all successful men have been made so by battling with difficulties that seemed overwhelming—"Cast down, but not destroyed" has still been their motto. The struggle has developed nerve, and muscle, and brain power, that in the end won a glorious success. The words of Burns are in point:—

"Though losses and crosses
Be lessons right severe,
There's wit there, you'll get there,
You'll find no other where."

When you come to think of it, do you recall a single great enterprise that ever succeeded from the very start? Look at the tug and toil for years to which Mr. Goodyear was subjected before he completed his improvements in the process of manufacturing India-rubber. He was the laughing-stock of his associates, and few could be found who had faith in his transactions. Said one who was describing him to a friend: "If you meet a man with an India-rubber hat, an India-rubber coat and pants, an India-rubber pocket-book, without a cent in it, that is Charles Goodyear." His name, to-day, stamped on an article gives it a very ready sale, and he will always be one whom the nation delighteth to honor. Our poor soldiers who wrapped themselves in his blankets in the wintry storms, will always remember him with gratitude. Without such protection, thousands more would have perished in camp than fell by the enemy's bullets. It was well for the world that he did not suffer himself to be turned aside or cast down by repeated failures and difficulties.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 10, 1889.

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THE LOST TRIBES.

THE commonwealth of Israel originally consisted of twelve tribes. Under Rehoboam, the son of Solomon, ten tribes revolted, and set up a separate kingdom under Jeroboam. This went by the name of Israel, as the other was known by the name of Judah, that being the principal tribe that remained true to the house of David.

The kingdom of Israel gave itself up to idolatry until the patience of the Lord was exhausted, and he suffered those tribes to be carried away captive into the land of Assyria, from which country they returned no more, as tribes, into the land of Canaan.

From this circumstance some have jumped to the conclusion that only Judah was represented in Canaan after that; that Judah only is represented in the visible Jewish race of to-day; and that there are still ten tribes somewhere among the nations of the earth, known to the Lord as Israel, and the subjects of many gracious promises on his part, yet to be fulfilled to them.

This conception has opened the door for a world of speculation as to where these ten lost tribes are, and who compose them, and when and how the Lord is to fulfill his promises to them, in bringing them back to him, and giving them a place of honor and supremacy among the nations. And under the general designation of "The Age to Come," a thousand fancies, and schemes innumerable, relative to the restoration of Israel, are zealously maintained.

These might all be suffered to run their race unmolested, and die in peace, did they not tend to foster in the minds of men a false idea of the coming of Christ, and change and pervert the nature of that event, and put far off the evil day, and throw a deceptive coloring over all the future, and paralyze all just sense of the preparation that is needed for the crisis we have soon to meet.

1. This view that ten tribes are yet to be restored, overlooks the positive declaration of the Lord that he had "rejected all the seed of Israel," and "cast them out of his sight." 2 Kings 17:18-23.

2. The view that the ten tribes are still recognized among the nations of the earth, and are to be restored, overlooks the fact that when the Jews were permitted to return to their own land after the seventy years' captivity, some out of all the tribes joined themselves to the returning company, and so "all Israel" (Ezra 2:70) was represented in Judea after the return; and those who chose to remain servants to the heathen in the land of their captivity, were no more accounted of.

3. The view that there are still great blessings to be bestowed upon, and promises to be fulfilled to, ten lost tribes as a literal seed, overlooks the fact that the new covenant was made, not with a portion of Israel only, not with the house of Judah merely, but with all Israel. The promise of that covenant specifically includes both Israel and Judah: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8. This covenant, after three years and a half of public ministry, setting forth its principles, its privileges, and its duties, was made by Christ at the last supper, just before his betrayal. Matt. 26:26-29. Christ was one party, the twelve apostles were the other. Did ten of those apostles represent ten lost tribes, who were to have no part in the gospel for more than 1800 years, and some time after that to be restored? — Surely nothing of this kind. They represented "all Israel," who

were then in Judea recognized as the people of God, and among whom Christ had labored. This covenant is the channel through which all future blessings, of whatever name or nature, are to come; and they are for those only who accept the gospel. Those who are outside of the gospel are "far off," and "without hope." By the blood of Christ alone can they be brought nigh, and joined to, "the commonwealth of Israel," and become "fellow-citizens with the saints, and of the household of God." Eph. 2:11-22.

In the light of these plain principles, and unequivocal declarations of the Scriptures, it is evident that any view which supposes there are still among the nations ten lost tribes of Israel for whom a great work is to be done before the coming of Christ, is but a mirage of the desert, destined to mock the hopes, and disappoint the efforts of its victims.

TRUE CHRISTIAN SIMPLICITY.

DOUBTLESS every thoughtful Christian has reflected often upon the tendency in religious bodies toward formality, pride, adornment, and outward show, as time goes on and age increases. Great religious movements which have deeply affected society, and left a mark in the history of the world, have usually begun in poverty and unpopularity, breaking away from older religious bodies which had lost their first love, and become spiritually dead. These new movements, in turn, gradually crystalize, lose their fervor, become formal and spiritually lifeless, cultivate the outward rather than the inner adorning, and the result, in time, approximates the condition of the body from which they seceded. Most generally such movements begin with some genuine reform, some new light dawning from the great fountain of God's word. Error is exposed, corruptions which have been creeping in for generations are brought out to the light of day, antagonism is aroused, persecution is inaugurated, and the reformers are forced to leave their old communion rather than prove false to the blessed light which God has given. God blesses these reforms and those who embrace them. It is by such means that the stagnant pools of long-accustomed habit, dormant and formal profession, outside show, superficial experience, worldly splendor, and artistic and mere social religious attractions are opened up, and their shallowness exposed to view. Then the Lord lets in the sunlight of his Spirit to work with those who seek a better order of things. Old conservatism is wonderfully shaken up, the honest-hearted are enlightened, souls are truly converted. The cross of Christ, with its unpopularity, its self-sacrifice, its divisions of near and dear friends, its separation from worldly interests and allurements, and its precious blessings of love, joy, and peace, appears to those who really choose it for their portion. The new movement carries with it for a season, yes, for many years oftentimes, a great flood of light, and is the means in God's hands of great benefit to the race.

Such was the gospel itself when it broke away from the old system of Judaism, with its immense body of tradition and Pharisaic customs. It could not hold in its old, shriveled skin-bottle the new wine of Christian love, zeal, and devotion emanating from the risen Saviour, which poured forth in such a living, powerful volume. It burst the barriers, and spread itself over the world, leaving its martyrs here and there, enduring monuments of the Christlike love which filled the souls of the disciples. How we love to look back to that most glorious age of the Church! We shall never find better patterns of piety and true Christianity in this world than it furnishes us. But like the crystal spring which pours forth its pure, clear flood from the mountain side, leaping from rock to rock, sparkling in the sunbeams, gradually descending toward the meadow and the low ground, where its current slows up and its waters take in the muddy elements of the surrounding soil, it finally loses

its purity, becoming turbid and roily. So the Christian stream, breaking away from Jewish traditions, drawing from Christ and his precious word its inspiration, went forth on its mission of love and mercy, blessing all who would receive it, and furnishing to the world the greatest good it has ever received. Yet gradually its stream became mingled with human elements, and was contaminated with false doctrine till it culminated in the papacy, and scarcely resembled at all the pure, simple religion of its Founder.

We need constantly to keep in mind the example of Christ and his apostles, if we would preserve our holy religion in its primitive simplicity. How little of *show* there was about him! How humble in all his outward appearance! No dressing for display. No appeals for personal effect to exalt self. No effort to arrange the outward appearance to strike the admiration of the beholder, and draw him by such means, to embrace the true religion. No appeals to flag buildings and great organizations as evidences of God's favor upon his work. No captivation of the senses by fine music, paintings, or embellishments, to draw people to the true church. And no instruction left on record that his disciples should use such means. But our Saviour seemed constantly to avoid such appeals, and to make his work simple and wholly unpretending. We see him clad in the simplest garb, working most of his life as a common laborer, with his hands callous, doubtless, with hard toil, and his muscles developed by hard labor. He was born in a stable, and cradled in a manger. His parents were very poor. They could afford to offer only a pigeon at his birth, — the offering of the poorest classes. Most of his public labor was among the poorer people. They heard him gladly. In preaching he rarely, if ever, had a pulpit. Sometimes he sat, when he spoke on the mountain side, or in a boat, or in the field. He mingled in the crowded street with the people. He talked to poor and rich alike, manifesting the same consideration for each. We never see him courting the rich especially, to gain their favor in order to extract from them as much money as possible. He talked of covetousness in the manner to cut their pride and show them their danger. We look in vain in the teachings of Christ or his apostles, for directions to build fine churches, and adorn them so the people will be attracted to the house, and its tasty furnishings, its organs and fine music. These things, which have become so important in these later generations, were entirely ignored in apostolic teachings. We find them meeting in an "upper room," praying earnestly, and God greatly blessing them. We find angels appearing in jails to deliver them, while the church is praying in private houses. They preached in synagogues to reach the people, and this was proper. Public edifices for God's worship are desirable, but artistic elegance lacks apostolic sanction. In short, our Saviour's mission is a constant rebuke to vain show, form, and ceremonious display. He rebuked Pharisaic exhibitions of outward piety, praying before men to be seen of them, while nominally engaged in secret prayer. All such praying was to be done in secret, where no eye could behold it, — in God's presence alone. Christ appealed to the heart, taught the importance of integrity, mercy, benevolence, obedience, faith, simplicity, love, and pity for the erring and the unfortunate, reverence for God and his law, wholly disconnected from outward show. And here is the true religion *to-day and always*.

But what a contrast when we come to the apostate church and churches which developed ages later! Here all is show. Appeals are constantly made to the senses. The finest architecture obtainable, grand churches, statues, images, fine paintings, grand music, chantings, solos, and choruses, many prayers and risings and spreading forth of hands, signs of the cross, troops of trained boys, gorgeous apparel, with various changes, — gold, crimson, purple, — with elaborate ornamenta-

tion. The people are dazzled with all this display. The rich have honored seats, and are treated with great consideration. They pay well for it. This is the Devil's imitation of religion, appealing to the senses rather than to the heart, developing pride rather than piety. So we see religious displays in the Catholic Roman and Greek churches to-day.

(Concluded next week.)

THE WORK IN GEORGIA.

SINCE the camp-meeting, the work in this State has been pushed with all the force at command. The large tent was removed directly to Canton, the county seat of Cherokee County, where Brn. Huffman and Crisler have been having a most excellent hearing. At the present writing their audiences range from 200 to 250 through the week. They report the people as being very friendly, and free to invite the ministers to their homes, to talk upon the subjects presented at the tent.

At Alpharetta, where the tent was before the camp-meeting, there are a dozen or more precious souls keeping the Sabbath, and there is still an interest in the community to hear. The writer spent three days there, speaking nights on the subject of Religious Liberty, in the court-house. Meetings were also held each forenoon, in which subjects of an awakening nature were dwelt upon, for the purpose of helping the people to move out in what many of them are already convinced is duty. One seldom finds a more generous and warm-hearted people than we found at Alpharetta. As we left them, it was with an earnest prayer that they might keep the truth on every point.

After several trials a man was found in the legislature with courage enough to present an amendment to the existing Sunday law of Georgia, which would give commandment-keepers equal rights with their fellow-citizens. The bill was given to a large committee, which was found to be quite largely composed of preachers. But a hearing was granted, and the committee listened patiently for an hour to the plea for equal rights in matters of religion. Some said they were impressed with the necessity for a change in the law, but the majority seemed as hard as adamant, the consequence of which was, an adverse report of the bill to the House. This, of course, kills the bill for this session, unless some one can be prevailed upon to call it up again; and this hardly any one has the courage to do. The only thing left now is to circulate assiduously the *Sentinel*, and other similar reading, everywhere throughout the State, do personal work by way of circulating petitions, both State and national, in behalf of religious rights, and thus create a sentiment which will favorably dispose the next legislature toward the truth.

Could such a work be faithfully done, there is hope that the State of Georgia will soon change the intolerant law now upon its statute-books, which recognizes as criminals a portion of its citizens, simply because they obey the commandments of God. The pains and penalties inflicted by that law, too, are of the severest nature. The judge has it in his power to impose on the person convicted a fine of \$1,000, or a sentence of one year in the chain-gang, or both, according to his prejudices against the religious views of the accused, and the intolerant spirit which actuates his decision. The writer visited the chain-gang a few days ago, for the purpose of seeing for himself what the nature of its punishment is. One visit is enough. Upon being questioned, one of the keepers said they made the chain-gang as severe for the prisoners as they well could, so as to inspire in all a dread of being sentenced to it. In another article we hope to give a description of this method of dealing with criminals.

On the 27th of August Bro. Day Conklin, formerly of Michigan, was tried before the superior court of Forsyth County, on the charge of violating the Sunday law. His statement in court showed that he had kept within the letter of the law ever since

he had lived in the county, though he acknowledged he did on the supposed occasion chop some fire-wood out of necessity. The witnesses against him did not show that he had positively violated the intent of the law. They had seen him back of the house chopping, but said they had no idea for what purpose. One of them testified that he lived within 150 yards of the defendant, but had never seen him work on Sunday before nor since that one time. Notwithstanding all this, the State's attorneys, in their plea for the prosecution, covered Bro. Conklin with shame and opprobrium by representing him a hypocrite and a falsifier. They called on the jury to remember that he was trying to overturn the Sabbath of their forefathers, and that they should teach him by their verdict, that when he came among them, he should respect the religious views of the people among whom he lived.

Had they let the question of religious differences alone, and adhered to the law, and the testimony in the case, Bro. Conklin could not have been convicted. Indeed, the verdict was a surprise to many, as it was. But the matter was well planned by the prosecuting attorney, to win the case. He called to his aid one who was acquainted with the neighborhood where Bro. Conklin lived, and as his neighbors who were on the jury were pointed out, they were objected to by the prosecuting attorney, and their names all stricken off. This is but a sample of how unfairly the case was carried by the prosecution, and also shows how a religious law operates on one who happens to be in the minority.

One other little item may be mentioned here to show to what lengths a consistent (?) church member will sometimes stretch his conscience when there is a little money in the question. The counsel employed by the State to assist the prosecuting attorney, in his plea, said some most severely bitter things against Bro. Conklin, and grossly misrepresented the evidence of the witnesses in order to make it appear that the defendant was guilty. When the counsel for the defendant was eloquently showing the fallacy of the opposing counsel's talk, the latter whispered to Eld. Huffman, who was sitting by him, and said: "I hope he won't be convicted. I don't believe he is guilty. I had to talk as I did, because I am employed by the State; but I hope he will go clear." And yet this man is a good church member, and goes to church on Sunday, when he is not traveling on that day to reach court on Monday, in order not to be obliged to hurry off too early on Monday morning. But it is to be presumed he thinks that a work of necessity, which of course the law allows, while in the case of a seventh-day-keeper, the chopping of a little fire-wood on Sunday, for immediate use, as a matter of necessity, is an indictable offense. The consistency of Sunday laws is, no doubt, plain to all interested parties.

When the verdict of "guilty" was rendered by the jury, the judge commended them for their judgment in a cordial way, but said he felt disposed to be easy with the defendant, as he did not think there would be any more violations of the law in this direction. This last was said in a significant way, much as we sometimes hear a severe father say to his child after punishing him, "I don't believe you will do this thing again." He then turned to the solicitor, and said: "Make an order for \$25 and costs," amounting in all to nearly \$47. At this the two lawyers employed to defend Bro. C. came to him, and each made him a present of \$10.

What the end of these persecutions will be, cannot yet be known. In charging the grand jury regarding their duty, the judge told them that if it were shown that women had been knitting on Sunday, a true bill should be found against them. We await with much anxiety the result of all this intolerance.

We are now holding a few meetings at Mt. Airy, in the northeastern part of the State. After this week, we visit the tent in Canton, where the subject of Religious Liberty will be dwelt upon largely, as the time announced for the meetings will be court

week, and the county will be largely represented there at that time. That will be my last appointment in this State. From there I go to Guthrie, Ky., to attend the institute to be held in connection with the camp-meeting, where I hope to meet all the laborers of the great Southern field.

J. O. C.

GEOLOGICAL EPOCHS MARKED IN THE BIBLE.

THE condition of our earth at the moment of its creation was like that of a mass of materials thrown together without any form or order. But the law of gravitation appears to have been established almost at the moment of creation, and this caused the earth at once to assume a perfectly globular form, without elevation or depression, so that the surface of the earth was one vast ocean. Gen. 1:2.

The earth was covered with water during the first two days of time. At the commencement of the third day, God said, "Let the dry land appear." In order that this might take place, it was necessary that one portion of the globe should be depressed sufficiently to make a bed for the ocean. The act of the Creator in depressing a portion of the globe would, as a natural consequence, elevate the other portions. So God caused the dry land to appear by elevating it above the waters, and this by the very act of depressing the bed of the ocean.

The next great geological epoch is at the deluge. God threatened man on account of his wickedness, that the earth should return to that condition in which it existed prior to the third day. That is to say, he would drown the earth and its inhabitants by means of a universal deluge. He threatened a great rain of forty days' duration; but this seemed only to have incited the antediluvians to mockery, for their men of science were able to show that with the whole bed of the ocean below the level of the dry land, to say nothing of the elevation of the hills, table-lands, and mountains, the drowning of the earth was a thing wholly impossible. They did not know, or rather, did not believe, that the whole earth had once lain beneath the ocean, and that God had elevated the dry land by making a bed for the ocean, and gathering the waters together unto one place. They had no idea that the Creator was capable of reversing the work of the third day. Yet this was precisely what he did. He called for the waters of the sea, and poured them out upon the face of the earth. Amos 9:6. The fountains of the great deep were broken up, and from thence came forth the mighty waters which were the principal agency in the drowning of our earth. God did this by causing the dry land to sink down, and as a consequence elevating the bed of the ocean. The pressure of his hand upon our globe that caused the dry land to sink down, would at the same time cause the elevation of the bed of the ocean, and thus the drowning of the earth was accomplished. But this is not all that we are to observe in the case. The destruction of the world by water was designed by the Almighty to show how terribly he will punish sin, and it is expressly compared to the destruction of our earth at the last day. We have every reason, therefore, to believe that the events of the deluge were of the most terrific character.

We know, according to Jer. 4:23, that in the destruction of our earth at the last day, there will be a time when it will be without form and void—the precise condition in which it existed at the moment of its creation; and this will probably be brought about by the great earthquake described in Isa. 24:18-20 and Rev. 16:18-20. We have reason to believe that when God showed his indignation against sinners, in the drowning of our earth, in so terrific a manner as to render it worthy to be compared with its destruction at the last day, the sinking down of the dry land was attended by terrific earthquakes, which broke up the crust of the earth, and reduced it again to a chaotic condition.

Thus different kinds of rocks and masses of earth would be piled upon each other, in the most extraordinary manner. Finally, the whole earth

sunk beneath the waters of the ocean. God's indignation ceased at last in the destruction of every sinner. At the end of about one year, the time came when God in his mercy restored the habitable earth. He caused the dry land to appear and the waters to retire from off the face of the earth by the same process which he employed on the third day of time. There was this difference, however, between the removal of the waters to their own place on the third day, and that which occurred at the end of the deluge: what God did on the third day, like the other creative acts, occupied but a few moments of time, while the removal of the waters of the deluge occupied the space of some months.

We have thus noted great changes in the crust of our globe—changes which geologists never take into account when speculating upon the amount of time requisite for the formation of the present crust of the earth. Two facts which the Bible insists upon as of the highest importance, the science of geology wholly leaves out of the account. These are, 1. The fall of man and the consequent curse of God which came upon our earth; 2. The complete breaking up and destruction of the crust of the earth by the deluge, and its subsequent elevation when God restored the dry land. J. N. A.

A RESPONSE.

IN the REVIEW of Aug. 13 was published an article entitled, "Questions for Sunday-keepers." Rev. J. M. Foster, of Cincinnati, Ohio, a district secretary of the National Reform Association, sends us an article entitled, "The Christian Sabbath," which he submits as a reply to the questions. Our readers will remember that the questions, for the most part, called for proof-texts in support of the first day of the week as a Sabbath or sacred day. As Mr. Foster does not attempt any direct answer to them, and his article is largely made up of old and thread-bare arguments, such as the seventh-part-of-time theory, we do not deem it necessary to publish it. We will take time to notice only a few of his statements. Following his introduction, he says:—

The Christian Sabbath has all the advantages of the Old Testament Sabbath, with the superadded advantages of the New. It comes every seventh day, reminding us that God created the world in six days and rested the seventh, and set that apart as a memorial of creation; and that seventh day recurs on the first day of the week, reminding us that Christ finished his greater work of redemption on the first day, and set that apart as a memorial of his greater work.

It would greatly add to the cogency of their reasoning if Sunday advocates would first show from the Scriptures that there is such a thing as the "Christian Sabbath," before they proceed to talk about its advantages, superadded or otherwise. The only weekly Sabbath we have observed that the Bible makes mention of, is "the Sabbath of the Lord thy God."

Mr. Foster says this "Christian Sabbath" "comes every seventh day," "and that seventh day recurs on the first day of the week." This is edifying information. Does he mean that it comes twice a week, or that the seventh day is the first day? He says it reminds us "that God created the world in six days, and rested the seventh," and also reminds us "that Christ finished his great work of redemption on the first day, and set that apart as a memorial of his greater work." These statements are all right except in three points: The Bible nowhere says the first day is a memorial or reminder of creation, or of redemption, or that Christ set it apart for anything. All that Mr. Foster's statements lack is the evidence. Our twenty-five questions for Sunday-keepers called for texts and not assumptions.

Mr. Foster continues:—

Our New Testament Christian Sabbath is the original and permanent institution. . . . Christ is the mediator. The ten commandments are in his hands as our rule of life. We are under this law to Christ. And as the administrator of the fourth commandment, he changed the

day from the seventh to the first day of the week on the morning of his resurrection.

How an institution can be the "original" and yet be different, or "permanent" and be "changed," is a little beyond our comprehension. We are also informed in this last quotation just when and by whom the change of the Sabbath was made. This is something divines have been trying to find out this long time. Mr. Foster, it seems, has discovered the long-looked-for information, although he did not tell us just where he got it. His testimony would be complete, and right to the point—would doubtless be used by ministers, doctors, lawyers, and statesmen all over the land—had he only told us where in Inspiration it is found. This is the only missing link there has been in the evidence for Sunday observance from its earliest agitation,—the evidence.

Mr. F. does, however, attempt to give a shadow of proof, citing two texts, and only two, in support of his assertions. We will notice them. He says:—

The change was predicted. "And when these days are expired, it shall be that upon the eighth day, and so forward, the priest shall make your burnt-offerings upon the altar; . . . and I will accept you, saith the Lord God." Eze. 43:27. This language is symbolical. . . . Their eighth day is our first day. The Christian Sabbath realizes the fulfillment of this prophecy.

This is altogether too gratuitous and "far-fetched." When *what* days are expired? Let us get the connection. Verse 18 says: "These are the ordinances of the altar *in the day when they shall make it*, to offer burnt-offerings thereon," etc. Verses 26, 27: "Seven days shall they *purge the altar* and purify it; and they shall *consecrate themselves*. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priest shall make your burnt-offerings upon the altar," etc. What days, then, we ask, does this "eighth day" follow? Not the seven days of the week, as Mr. F. would have us to understand, but the seven days "purging the altar," and the priests "consecrating themselves." Similar instructions are found in Leviticus 8 and 9: "And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you" (chap. 8:33); "And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin-offering and a ram for a burnt-offering, without blemish, and offer them before the Lord." Chap. 9:1, 2. Eze. 43:27 no more predicts a change of the Sabbath than Leviticus 8 and 9 prove that Sunday was kept in the days of Moses.

But we come now to what Mr. F. claims as his best argument. "*The prime argument*," he says, "for the change of day, is found in Heb. 4:10." Upon this he comments thus:—

In this chapter the author quotes the 95th psalm, where there is a promise of "entering into rest." Then he proves that this *rest* could not be the seventh-day Sabbath, for they had that rest "from the foundation of the world." It could not refer to Canaan, for "Joshua had given them" that rest, and yet David afterward spoke of "another day." It could not refer to *heaven*, for multitudes of Israel, falling in the wilderness, went to heaven, and yet God had sworn in his wrath that they should not enter into *this rest*. There is only one other rest to which David could refer; viz., the Christian Sabbath.

Thus Mr. Foster takes the Christian Sabbath as the rest which remains to the people of God, not because the apostle says that is it, but because, from his reasoning, it is the only thing left not mentioned that it could be! His reasoning on this is like the man's who sold a good-for-nothing dog to a hunter for a chipmunk dog, explaining afterward that he had tried him for everything else and found him to be worthless; and as God had made nothing in vain, he supposed the dog must surely be a chipmunk dog. Mr. F's conclusions lack the positive testimony.

One error paves the way for another. If Mr. Foster had not taken an erroneous position on the

time of the reward of the saints, he would have had plenty of "rest" to meet all the specifications of Hebrews 4, without taking, as a "last resort," the unscriptural dogma of Sunday-keeping. He says, "Multitudes of Israel, falling in the wilderness, went to heaven." But the Bible nowhere says so. It does say, however, of as good a man as David, and a thousand years after his death, that he had not yet gone to heaven. Acts 2:34. It informs us that the righteous will be "recompensed at the resurrection of the just." Luke 14:14. And this event is located at the second coming of Christ. 1 Thess. 4:15, 16. Here, then, is a rest that remaineth to be enjoyed by the people of God in the heavenly Canaan, the land promised to Abraham, Isaac, and Jacob,—the earth made new. Rom. 4:13; Heb. 11:13, 39, 40; Matt. 5:5.

Mr. F. summarizes as follows:—

It is evident, therefore, that an institution ordained by the Creator in the beginning, re-enacted at Sinai with added obligations, and re-enacted again by the Son of God on the morning of his resurrection, with added obligations and responsibilities, is the same original and absolute, universal and permanent institution, in spite of the mere change of day. From this it follows that no express command is needed in the New Testament to observe the Lord's day.

Although the Sabbath when "re-enacted" (to use Mr. F's term) at Sinai was the same in every respect as when ordained at creation, yet God gave an express command then, stating the day and the reason for its observance. But when we come down to the resurrection, although there is an alleged "change of day" and another "re-enactment," yet we are gravely told that "it follows that no express command is needed." That is just what we should expect, under the circumstances, would be needed. There are three good-sized gaps in the above statements for Mr. F. to fill up: 1. To prove there has been such a change as he speaks of; 2. To show that Christ re-enacted the Sabbath institution; and, 3. To show how he could do this without giving an express command.

One of our questions asked for 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. In reply to this, Mr. F. says: "Writers during the first three centuries refer to the Christian Sabbath as the 'eighth day,' 'the day of the sun,' 'the first day of the week,' and 'the Lord's day.'" We did not ask for writers during the first three centuries, but those before 194 A. D. He, however, informs us that "Irenæus and Clemens Alexandrinus (178 A. D.) attest the general respect for the Lord's day." But this is altogether too general and indefinite. Did they use the term "Lord's day"? We should like the citation to their writings. Like his other statements, this lacks confirmation.

To recapitulate: According to Mr. Foster, this Christian Sabbath is the first, the seventh, and the eighth day; the permanent, the changed, and the original Sabbath; the Christian Sabbath; the Lord's day, and the "same original and absolute, universal and permanent institution, in spite of the mere change of day." This is almost overwhelming. If assumptions, adjectives, and appellations could make something out of nothing, we certainly think Mr. Foster would succeed well at the business.

W. A. C.

—We need all the varied experiences of life through which we pass. They are necessary to the evolution of a perfect character, just as all kinds of weather—sun and dew, cold and heat, rain and wind—are necessary to develop the grain of wheat that is sown in the ground.

—In the New Testament, Christ is spoken of as "the image of the invisible God." He was such in his nature, being divine as well as human; and he was such in his perfect moral character, and as such he manifested the spiritual excellence of the Godhead to men. "The light of the knowledge of the glory of God," shone forth in him.

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.

SCATTERED JEWELS.

BY MRS. NELLIE M. HASKELL.
(Hallowell, Me.)

THERE are precious jewels lying
Where we least would think to look;
There are gems of priceless value.
Hidden in forsaken nooks;
There are diamonds, only lacking
To be polished by His hand;
There are pearls and brilliant rubies
Scattered o'er our sin-cursed land.

Some are lying in dark alleys,
Covered o'er with filth and sin;
Some are out upon the highways,
Poor without, but rich within;
Some are sunk in degradation;
Others, only on the way;
Some sin's night has fully covered,
Others have of light a ray;

Some are tombed in heathen darkness,
Others are in shadows dim;
Some upon the wastes are dying
Without God—no hope within.
O! arise in strength of Heaven,
Panoplied by faith in God,
Search them out, they'll soon be hidden
Past all finding, 'neath the sod.

Soon, full soon, our day of labor
Will be past, our sun gone down;
While we may, oh! let us gather
Jewels for our Saviour's crown—
Jewels which shall shine forever,
In his kingdom bright and fair,
And shall even make more glorious,
Diadems we hope to wear.

Do we know that gems are waiting
For our eye to search them out?
That some jewels, rough and shattered,
Wait our care to bring about
That which will lead where the sin-stained
May be washed all white and fair,
And the rough receive the polish
Of redeeming love and care?
Hasten, O my brother, sister,
Let no care your steps detain;
Search that they be found and ready,
When our Lord shall come again.

THE WORK IN HAMBURG, GERMANY.

SINCE our last report, our work, with the blessing of God, has been steadily moving forward. Our canvassing school is now closed on account of the annual Conference and camp-meeting in Switzerland. Ten were in attendance, but only four gave all their spare time to canvassing. Four others divided their time between canvassing and holding Bible readings, while Bro. Frey helped in teaching and translating. Thus far, over 600 orders have been taken in Hamburg and Altona, and 235 books have been delivered, and not one-fourth of the territory has yet been canvassed. With the sales in the depository and those of pamphlets, about \$300 have been received, which, if we had canvassed for a higher-priced book, would have been about doubled. One sister paid, through her cash deliveries, all her expenses, and has quite a number of orders ahead. Some time was given to studying the special truths, such as health reform, spirit of prophecy, and tithing. All pledged to pay an honest tithe in the future. For the present all the workers will continue to canvass here, and we expect to receive additional help after camp-meeting.

Our Bible workers have found many interesting cases, and have received many invitations. In a number of instances the readers wished to pay for their readings. A number of these people attend our Sunday night readings, and thus far nine have signed the covenant. One of our workers got among the Irvingites, and for two nights we had readings with them till after midnight. The second time about twenty-five of their leading men were together. They were anxious to urge their doctrines, especially the apostleship; but with the help of God, we succeeded in presenting first the outlines of the truth. When they saw all their ground swept away by the word of God, they clung to their gifts and the Spirit. Thus far we have sold over fifteen dollars' worth of books among them, and though their leaders forbid their members to visit us, yet several attend our Sunday night readings.

Another young man, who during a visit in Bar-men became interested while I was there, visited us here, and bought over five dollars' worth of books for his friends and himself. Another who had already made preparations to enter a Lutheran mission school, has now given up his design, and has given notice of quitting his place, so as to keep the Sabbath. Then an Armenian from Constantinople, who was educated in the mission school there, a Baptist, who understood considerable German, attended quite a number of Bible readings here, and took some books, and was convinced of the truth before he left for London, England.

Our work seems already to attract attention in the city, and our Baptist friends are doing their share of advertising through their religious journal. Our missionary society, also, is spreading the truth throughout the German Empire. The ship mission work is now being extended to the ships themselves, and we are gradually gaining admittance, and are able to sell some of our publications. From several scattered Sabbath-keepers in Germany, who do not belong to us as yet, donations to the amount of over twenty-five dollars have been received.

We feel of good courage. Union and love seem to prevail among the laborers, and we hope that as the evenings grow longer, and we get more time for direct work, more may embrace the truth, and that we can organize a church to be a light in this section of Germany. And while our brethren and sisters everywhere are giving of their means, we want to consecrate ourselves to the Lord, that he may use us as humble instruments to further the third angel's message.

Aug. 20.

L. R. CONRAD.

NEBRASKA.

OXFORD.—Since our last report one of the local camp-meetings has been held here. This proved a help in deepening and widening the interest already started. We are now holding meetings a part of each week, and visiting from house to house. Seven have signed the covenant, and we hope for others soon, as the interest is still good. Opposition is beginning to be manifested, and we anxiously await results.

Aug. 13.

THOS. H. GIBBS.

J. E. JAYNE.

KANSAS.

PRESTON, ARLINGTON, AND ELIVON.—July 11, I visited Preston, and remained over the Sabbath. The work here seems to be growing. Several have embraced the Sabbath since the church was organized in the spring, and seven new ones have united with the church. Five were baptized.

I next spent a few days at Arlington, and through the courtesy of the Christian church was permitted to speak in their house to a few of our people who live here, and others who met with them. I then visited Elivon, and spent two Sabbaths with the brethren, who were hungry for meetings, not having been visited for nearly a year and a half. Four united with the church here at the close of the meetings, and three were baptized.

Aug. 12.

JOHN GIBBS.

MISSISSIPPI.

IUKA.—We came to this place July 10, and began meetings Sabbath, the 13th, in a church two miles southwest of town—the location of the Iuka battle-ground in the late war. We continued till Aug. 11, holding over forty meetings. Our congregations have been good most of the time. A few have been interested from the first. Toward the close of the meetings there was a very bad spirit manifested by some. Nine signed the covenant to keep the commandments. We feel to praise God that some are willing to walk out in obedience to God's requirements. While many acknowledge the truth when it is presented, only a few have the courage to obey God. We are now at home, but go to-day to Shannon, Lee Co., to hold another series of meetings.

July 16.

OSCAR AND RUIE HILL.

INDIANA.

MONGO.—Our meetings have now been in progress for about four weeks. The interest to hear has been very good, the tent being full almost every evening, and many times the people cannot all be seated. The best of order is observed. Almost every one says: "Surely you have the truth;" but the people are very slow to obey. However,

some have decided in favor of the truth, and if a tithe of the people who believe would obey, we would have a large company of believers here. Our donations average about four to five dollars every Sunday evening; our book sales, including Bibles sold, amount to about thirteen dollars. We are praying for power from the blessed Lord to move the people to obedience.

J. M. REES.

LUZERN THOMPSON.

DAKOTA.

WILMOT, ROBERTS CO.—We have been holding meetings here in our tent about ten days. This is a small village of about 300 inhabitants. Farmers are very busy, as this is the first good crop they have had for several years, and they are anxious to save it; therefore few of them attend our meetings, which makes our congregations rather small, averaging about seventy-five. But we can find no fault with the attention given to the word spoken. Some merchants close their stores in order to attend. Some of the ministers are present every night, and the M. E. minister has announced that he will tell them what their theologians believe concerning the Sabbath, state of the dead, etc., which we hope will increase the interest, while we try to show what inspired men taught on these subjects. We hear of but few objections to what we have presented; but we have just introduced the Sabbath question, and we do not expect it will be accepted as readily as other subjects, but we hope to find some who will love and obey the truth.

Aug. 27.

W. W. SHARP.

C. P. FREDRICKSEN.

ILLINOIS.

ATLANTA.—We pitched our tent at this place July 29, and up to the present time have spoken thirty-five times. The attendance has averaged about 100. Since the time we began to present the Sabbath question, we have met with opposition from the Presbyterian, Baptist, and Christian (Campbellite) ministers. We dismissed our meetings every time, that the people might have an opportunity to see the weakness and sophistry of those who oppose God's law. In every instance we have reviewed the opposition, and the truth has triumphed, fastening itself more firmly in the minds of those who desired to know the will of God, and bringing more condemnation to those who resist the truth. At the present, ten have decided to keep all the commandments, and as many more who are yet undecided, are laboring under conviction. Many admit that we have the truth, but feel no responsibility resting upon them to obey. Book and periodical sales, to date, amount to \$24.25; donations, upward of ten dollars.

We feel to thank God for the beautiful system of present truth; but while we rejoice in its light, we are made sad to see so many turn from it to accept the traditions of men. We desire that the work in Atlanta be remembered in the prayers of God's people, that some sheaves may be gathered for the heavenly garner.

E. A. MERRELL.

A. W. ROTHWELL.

LOUISIANA.

HOPE VILLA AND GALVEZ.—Last evening I closed the meetings at Hope Villa, having continued nearly three weeks. I had been requested for several weeks to hold meetings here, but the house of worship that had been promised to us for the meetings was closed against us, and strong efforts were made by some to hinder our work. I felt sure that the Lord had honest souls here, and that a good work could be accomplished by proper efforts. The way opened for us to use a large school-house, and the meetings began. We have not been disappointed in our hopes, for the Lord has greatly blessed in the meetings all the way through. The attendance has been excellent, and the class who attended could appreciate the truth. About a week ago we organized a church of ten members, all offices properly filled. Five members have since been added, and ten or twelve others are keeping the Sabbath, most of whom promise to unite with the church soon. Yesterday (Sunday) we had a meeting by the river side, where I spoke to a large audience on the subject of baptism and its relation to conversion, etc., after which six dear souls followed the Saviour in this solemn ordinance. This was a precious season. The Lord came very near, and a good impression was made. A Sabbath-school has been organized, and we hope for

good results. A number of papers were distributed, some tracts were sold, about six dollars were received in donations, one subscribed for the REVIEW, and others want to take it soon, while all are in favor of the tithing system, and I hope to see the financial interest come up to the proper standard in the church. There is good material here, and I trust the work will steadily move forward. I shall meet with this church as often as I can. I hope the Lord will add to their number such as shall be saved.

I have recently held a few more meetings with the Galvez church, which was organized a few weeks ago, with twelve members. This church now numbers sixteen, and I trust several others will soon unite with them. Some are beginning to bring in promptly their tithes, and I believe advanced steps are being taken. The Sabbath-school is doing well, and better plans are being adopted. I hope the Lord will continually guide them. Personally, I have been enjoying much of the blessing of God while trying to seek him and labor in his blessed cause. I am trying to humble myself before the Lord, and spend much time in seeking him for a preparation for the work, and I find that it pays richly. I praise the Lord for all that is being done.

B. F. PURDHAM.

Aug. 5.

PENNSYLVANIA.

HUNTINGDON.—We are still at this place, having moved into another part of the town. Ten have signed the covenant, all new ones except three. We have hope that more will do so soon. To the Lord be all the praise!

F. PEABODY.

J. D. MULHOLLEN.

IOWA.

PILOT MOUND.—We came to this place and began a series of tent-meetings Friday, Aug. 16. We have now been here about ten days. The interest and attendance have been good from the first. This is a small country town of less than 200 inhabitants, all told; yet from 250 to 300 people are regular attendants. The whole country is stirred for many miles around. We have given twelve discourses thus far, and are now discussing civil and religious liberty. Though we have spoken but three times on the Sabbath question, several have already begun the observance of God's holy day, and they, with others, express a determination to walk in the light, whatever the consequences. I have never before seen such a readiness to accept the truth as fast as presented. Our temporal wants are generously supplied. Money to the amount of \$9.87 has been donated; book sales have amounted to \$5.27. We believe that the Lord is wonderfully blessing his work here, and we desire to keep humble and in a position where the Master can use us to the honor of his name.

Aug. 27.

W. H. WAKEHAM.

E. E. GARDNER.

MICHIGAN.

EAST SAGINAW.—Our tent has now been here more than eight weeks. The congregations have been small, but those attending have been interested. There are now some fifty or more new Sabbath-keepers. On each of the last three Sundays we have had baptism, and we expect to celebrate this ordinance on next Sunday also. The churches of this city are becoming alarmed, and have sent away for some one to come and oppose God's law, and speak against his servants. We remember that God has said: "The wrath of man shall praise thee, the remainder of wrath shalt thou restrain." None of these things move us. We are hoping to be so humble that we may be able to search out many more. Our brethren are now gathering on the camp-ground, and making arrangements for the meeting.

D. H. LAMSON.

A. O. BURRILL.

BELLEVILLE.—We pitched our tent here six weeks ago. The attendance has been good all the time, not even being diminished by the M. E. Detroit District camp-meeting, which was held at this place. We are four miles from the Model District, where we formerly held meetings. The friends there have attended the meetings here, and still have a deep interest in present truth. Some there have begun to obey since our last report. They have kindly supplied all our temporal wants. The peo-

ple of this place, also, have been quite liberal. Besides this, our collections have amounted to sixteen dollars; book sales, nineteen dollars.

There has been much opposition by the clergy, both from the pulpit and privately. We have also been quite freely advertised by the local papers and the Detroit dailies. But notwithstanding all this, the people have been very respectful toward our meetings, and the order has been excellent.

In commenting on an article concerning our meetings that has been going the rounds of the press, the editor of the Belleville *Enterprise* says in his issue of Aug. 14:—

Any one who is acquainted with the facts of the above item, knows that it is all bosh and manufactured out of whole cloth. As far as the Adventist meetings are concerned, we can say that they are very orderly and quiet, the managers not believing in excitement.

After speaking on the Blair bill, we obtained a large number of signatures to the petition against religious legislation. Some have been quite active in securing names for us. In all, ten adults have signed the covenant. One encouraging fact in connection with this is, that we have obtained eight new subscriptions for the REVIEW. We still continue our meetings, trusting that the love of Christ may constrain others to obey. O to be complete in him!

LATER: Since writing the report given above, Aug. 20, three others have signed the covenant, and there are still others who are almost persuaded for whom we have strong hopes. We earnestly desire and pray that these trembling souls may receive strength to take up the cross. Sunday evening, Sept. 1, was our last meeting. Without our knowledge, a purse of several dollars, which had been made up by interested friends, was presented to us. There is a good interest at this place, and if followed up, we think a church can be established.

Sept. 4.

EUGENE LELAND.

C. B. HUGHES.

VERMONT.

VERGENNES AND FERRISBURG.—Sabbath, July 27, in company with Bro. P. F. Bicknell, I met with the little company at Vergennes. We both spoke to the friends assembled, on the importance of living faith in God and of a connection with his work, and of growth in grace which would enable us to stand the trials of the future which will test the faith and fortitude of each, and prove who is on the Lord's side, and who shall hear the Master say, "Well done." From the testimonies borne, we had reason to believe the lonely ones present were much encouraged.

On Sunday, the 28th, we visited friends in Ferrisburg. Here we met a sister who, with her family, was very greatly afflicted the past winter, five of her children being torn from her loving embrace within the space of twelve days, by the ruthless hand of death. Four of the number were borne to the grave in four days. All died of diphtheria.

As funeral services could not be held at that time, the family have been waiting with the hope that they might be favored with the presence of some of our preachers for the occasion. With reference to this wish our visit was made here. We aimed to point this afflicted family circle to the Lamb of God for comfort, through whom we may have eternal life in the kingdom of God if we devote our hearts and lives to him and to his service. We earnestly pray that the tender-hearted father and children remaining may yet have hope in God, which sustains the companion and mother.

A. S. HUTCHINS.

IDAHO.

OWYHEE COUNTY.—Having lately visited this county, I find here what appears to me a very promising field. There are a number of small settlements where the people are in a most favorable situation for receiving the truth. Silver City, the largest settlement, is a mining town, containing some 600 or 700 inhabitants; and though it has been a place of wealth and enterprise for years, it has but one church house (Catholic), and that is in a state of decay. There is no denomination now holding meeting in any part of the country, so far as I could learn. It is visited only seldom by the Catholic priest from Boise. I was urged to remain and hold some meetings. Mining is now almost entirely abandoned, though it is expected to start again as soon as there is water sufficient to work the mines. This only comes during the winter and early summer, ceasing when the snow has melted from off the mountains.

Wagontown is a point lately developing into a lively place, promising to surpass Silver City in its rich ore, now being taken out and shipped to refineries. There is also a good and rapidly increasing population in the valley of the Jordan, some six or seven miles from Silver, where agriculture is carried on with thrift and prosperity. Reynold's Creek has quite a number of families, it being from twelve to twenty miles from Silver, where ranchmen are hopeful and enterprising. They also have a school-house that would do credit to any neighborhood in the States, which they offer freely to any minister of any denomination, who will come and preach, proffering to light and warm the house and board the minister. There is also another house on the Snake River, near the mouth of Reynold's Creek, where the people extend an invitation for preaching. Sucker Creek and Jordan Valley are two other points where the people have no opportunity to hear preaching, but are anxious to have it. They say they are willing to pay for it.

Now, it appears to me that this is a most favorable opportunity to present the truth of the message of warning, and now a most propitious time, while the popular theories and ministry have not the control of the public mind. There has been quite a number of ministers of popular faith, chiefly Methodist, in these localities; but their course has been such as to prejudice the people against them, and they have refused to sustain them. These people are not slow to express their disapproval of a wrong course. Miners are not generally hampered by religious bias, nor slow to detect formality, and to condemn it. These people urged me to remain and hold services, alternating or itinerating among the various points; they desired to know the way of God more perfectly. But I felt I could not now do so. There is also a similar district on the Weiser and Payett, where the people urge their desire to hear of our faith. I pray the Lord of the harvest to send forth laborers. The fields are ready for reapers. Two hundred and fifty copies of "Thoughts on Daniel and the Revelation" and the "Marvel of Nations," with a number of our other publications, have been sold in these localities. May God hasten the truth among these rocky peaks.

G. H. ROGERS.

THE WORK IN NEW YORK.

THE cause is gaining ground in the Empire State. This has been true during the past year, and especially so since our camp-meeting, which was held in June. The presentation at that meeting of the subject of church order and church relationship, gave those present a much better idea of what constitutes a true church than they ever had received before. The result of this is being felt in the churches in the State, in that in their relationship in the church as members with each other, a spirit of kindness and forbearance has been coming in, and is having its influence for good.

The subject of the formation of the image to the beast, as ably set forth by Eld. Jones, opened up a field of thought more extensive than formerly occupied by the minds of those present, and all were caused to understand as never before how rapidly the prophecy concerning our own Government and the third angel's message is being fulfilled. The presentation of these topics did much to create an interest at the meeting; but the presentation of the subject of justification by faith by sister White and Elds. Jones and Waggoner, did more to encourage all present than the investigation of all other subjects. It brought hope and good cheer to every heart. This was manifested in many ways. The prayers and testimonies were of a stirring nature, and were filled with courage on account of the love of God which caused many to repent and not despair, and to believe without presumption. Nearly all left the meeting praising God. Not the least particle of excitement was manifested, but in its stead a spirit of genuine brotherly love prevailed, which comforted every heart.

The good spirit of the meeting has been carried into the churches throughout the State, and all from whom I have reports state that a good spirit has come into their meetings; that the prayer-meetings and meetings on the Sabbath have been better attended than formerly, and that a genuine spirit of faith, love, and union prevails. One good result of this spirit of courage is, that the tithe was larger during the past quarter than usual. There was an increase from nearly every church. This has enabled the officers of the Conference to reduce the Conference debt several hundred dollars, which encourages all. We look for a larger tithe at the

close of this quarter, and believe our brethren and sisters in the State will not disappoint us in our expectation.

Since the camp-meeting we have made use of three tents, in the western, central, and southeastern parts of the State. One series of meetings has been held in each. Not a large company has embraced the truth at any place, but a few at each, so there are more than twenty precious souls rejoicing in the truth to-day who were unacquainted with it two months since. To the Lord be all the praise!

At Bloomville, Delaware Co., where Eld. Brown and Bro. Hutchins and the writer have been laboring, some have embraced the truth. We sold some thirty dollars' worth of books from the stand, and obtained two subscribers for the *Signs*. Bro. Walsworth sold during the last three weeks of our meetings in the country, near the tent, twenty dollars' worth of books. Bro. Hutchins spoke in school-houses and private houses, and sold some books. The friends were very kind to us in donating provisions and money for our support and to meet our expenses. Our total expenses, including freight, were \$54.04, and those who attended our meetings donated in money the sum of \$58.37, making the donations above the expenses \$4.33.

Since camp-meeting, our canvassing force has increased, and they are doing better than ever before; consequently they are of good courage in the work. Book sales have increased each week. Several hundred dollars' worth are being sold every week at the present time. Each canvasser sells in one week from ten to \$118 worth. We are now laboring with the tent at Delhi. The attendance thus far has not been large, but those who come are interested. We shall continue as long as the interest may demand.

S. H. LANE.

THE OHIO CAMP-MEETING.

OTHERS will doubtless report this meeting, but as the laborers from abroad left before the meeting closed, I will speak only of the closing meetings. The most of our brethren remained till Tuesday morning. On Monday night I spoke from 2 Cor. 13:11. The large pavilion was nearly full, and the Spirit of the Lord was in the congregation to deepen the impressions already made during the meeting. Tuesday morning at the parting meeting, 150 testimonies were given in less than an hour, while many could not speak for lack of time. It was good to hear from old and young, some of whom had given their hearts to God at this meeting, and found peace and joy in believing. While the meeting from the commencement was not all we had desired, the closing meetings were such as to give courage to all. The faithful words of Elds. Olsen, Farnsworth, and Owen were not without fruit; also the labors of Bro. Belden, Mc Kee, and Ballenger will long be remembered. I wish to speak of a few of the many things which present an encouraging outlook for Ohio.

Quite a number have embraced the truth in this State during the past year, and the tithe has increased considerably over \$2,000. In severing my connection officially with the Conference, I feel sure that it will prove no hindrance to the work in Ohio. The Conference committee is enlarged to five, and the work in the Conference is organized better than ever before. Our T. and M. directors expect to devote their entire time to the work in that line. A corresponding secretary was elected, and a State canvassing agent was selected who will give his entire time to that important branch of the work; also a field secretary was elected to oppose a union of Church and State. The work at Columbus and Cleveland is moving forward. The work at Mt. Vernon, also, presents an encouraging outlook. The church there is growing in numbers and strength, and at the Sanitarium every room is occupied. The helpers are obliged to sleep on cots in the halls. Several tents were pitched at the close of the camp-meeting, for the accommodation of helpers. God has blessed the work of the physicians and helpers at this institution the past few months, and many are seeking to avail themselves of the blessings secured at this home. With the moral support of our brethren and sisters, and the blessing of God, the Sanitarium may become an auxiliary to advance greatly the cause in the Ohio Conference and elsewhere.

While duty may call me to labor for a time largely outside of Ohio, I shall never forget the faithful brethren and sisters in Ohio with whom I have been so long associated in labor. Your words of courage, support, and sympathy will ever be cherished with feelings of gratitude. May the

Lord stir up the hearts of all in Ohio to "go forward." A few more days or years of labor, mingled with conflicts, victories, sadness, and joy, and the Lord will appear to "be glorified in his saints, and to be admired in all them that believe."

R. A. UNDERWOOD.

NORTH CAROLINA CAMP-MEETING.

ON my way South to attend the Southeastern camp-meetings, I stopped over one Sabbath at Jackson, Tenn., with Eld. E. E. Marvin, who was engaged in a tent-meeting at that place. The interest did not warrant a continuance of the meetings, and he announced to discontinue the following day. A few souls had decided to obey the truth. I spoke twice in the tent. In council with him, and by letters from Eld. Covert in regard to the proposed institute in connection with their camp-meeting, I learn that they are anxious to have it, and more than willing to do all in their power to make it a success.

Passing from Jackson through Birmingham, Ala., I was disappointed in not seeing the workers in that place, having lost their street and number. At the Barnesville, Ga., camp-meeting, I was happy to meet again with co-laborers already on the ground, and with the brethren and sisters of Georgia and Florida. The case of Bro. Conklin, then pending in the court, for working on Sunday with the settled opinion that his conviction was certain, gave a point to the discourses on the subject of religious liberty, and the relation the State sustains to religion, as they were presented by Eld. Corliss, who has given a more extended report of this meeting.

After spending a day at Atlanta, in council concerning the work in that field, in company with Eld. L. H. Crisler I started for Lenoir, North Carolina. Here we found the meeting in progress, with about sixty campers. The ground was about a mile and a quarter from the town. The fifty-foot tent and one family tent constituted the camp proper, while the brethren and sisters were camped in vacant houses and with families who kindly opened their doors and took them in, while others lodged in their wagons, and ate their meals under the pine-trees near by. The brethren came from across the mountains on the north, and the flats on the south, some with ox teams, by means of which the women and children only could ride, while the men had to walk. All were happy, and remained till the close of the meeting. We have seldom seen a more grateful people for the truth, and who seemed better to appreciate the efforts made to instruct them in the duties, responsibilities, and privileges of the children of God. In response to the call for membership in the National Religious Liberty Association, twenty signed the "declaration of principles," and paid their fees, which was more than we expected, on account of their finances. Although the fine for working on Sunday in this State is only one dollar for each offense, yet the fact that their sister State, Georgia, has such oppressive laws, and knowing that such measures must, sooner or later, stare them and others in the face, and with their love for the principles of religious liberty, they were led to show their deep interest in the present movement in opposition to that of National Reform.

The canvassing work was well considered. Bro. Wolf, the State agent, gave instruction each day to all who were present. As a result, there were twelve men and women who enlisted to go forth as canvassers, and four companies were organized and leaders appointed. Those who formerly had held credentials and licenses, decided to enter the canvassing field, and thus gain an experience which will enable them to do better work for the Master. This, we believe, was a wise decision, and we are confident that in the end they will see results which will be much more satisfactory to themselves, if they will but labor on patiently until each shall make it a success. Those who have been canvassing go out again with new vigor and courage, while others will join their ranks very soon. From the experience they have already had in that State, all were agreed that there is a good demand for our books in North Carolina, and that if all who can will take hold together, and labor in love and harmony, a great and good work will be accomplished in that State. The brethren pleaded that Bro. J. W. Bagby should remain to labor in that State, and they pledged themselves to honestly pay a tithe, and thus support him in the work. This they should do, and they will be blessed in doing it.

R. M. KILGORE.

MAINE CAMP-MEETING.

THIS meeting was held at Pittsfield, a nice little town of 1,500 inhabitants, on the Maine Central Railroad. The camp was located in the edge of the town, only about ten minutes' walk from the depot. On reaching the ground Monday morning, I found that Elds. Miles and Robinson, also Prof. Caviness, were on the ground laboring in connection with those of the Maine Conference, to make the workers' meeting a success. A good spirit was manifested on the ground, and some excellent meetings had already been held. Eld. Miles had a class of about thirty taking instruction in the canvassing work. Much interest was manifested in this branch of the work. Prof. Caviness gave several talks on the subject of preparation to labor in the cause of God. We were much interested to meet some fifteen or twenty Sabbath-keepers from New Brunswick and Nova Scotia. The report of the work in those provinces shows a healthy growth since the truth was first planted in them. The brethren in those provinces think that there should be a Conference organized there soon.

I have attended, in all, three camp-meetings in the State of Maine. The present one was preceded by a workers' meeting, which was an experiment with the Maine Conference, as it was the first time they ever held a workers' meeting in connection with their camp-meeting. It was the universal testimony of the brethren and sisters, that this was the best meeting ever held in the State. One reason for this was because of the workers' meeting. I am certain that the Maine Conference will never want to give up the workers' meeting so long as they hold camp-meetings. There was a larger attendance of our own people than last year, also a much larger attendance from the outside. On Sunday from 2,000 to 3,000 were on the ground. Sabbath forenoon quite a number came forward for prayers. In the afternoon the meeting was given to the people, and in a short time over 100 testimonies were borne. The Spirit of the Lord was present, and the congregation felt its influence at times with power. A goodly number not of our faith were present, and Methodists, Baptists, and others took part in the meeting, and seemed to enjoy it much. Ten were baptized on Monday.

About fifty united with the National Religious Liberty Association, and many more would have done so if they had had the means with them. This work will be carried forward in the State by Eld. R. S. Webber. Some who had been bound by sin, rejoiced in the freedom of Christ's love and righteousness at the close of this meeting. If our brethren will all do the Master's bidding, the work ere long will go with power in the good State of Maine.

R. A. UNDERWOOD.

CAMP-MEETING AT TREZEVANT, TENN.

THIS meeting was held Aug. 13-20. We desired to hold a meeting for the benefit of the brethren and sisters at Leach and Trezevant, and also to give some isolated ones an opportunity to attend services, that they might be instructed in the way of life more perfectly. After considering all the circumstances, we decided that we could best accomplish this by pitching tents and having the friends camp on the grounds for a week. We secured the free use of a beautiful grove, and pitched a new tent, forty feet in diameter, and arranged eight family tents in camp-meeting order in the grove. In these about fifty persons camped. We were informed that those who would attend this meeting thought they could not attend the State camp-meeting, and for this reason we consented to hold a local camp-meeting.

Eld. E. E. Marvin and the writer were the only ministers in attendance. We conducted six services nearly every day. Besides these, a children's meeting was held, making seven meetings a day. All the services during the day were designed to help our people understand the nature and work of the gospel of Christ. Nearly all expressed much thankfulness for the help the Lord gave them in understanding how to believe, and how to obtain righteousness. Four were baptized on Monday, the 19th. A church of ten members was organized, to be received into the Conference as the Trezevant church. Several others are keeping the Sabbath who will become members of this church soon. These voted to erect a house of worship, and a subscription list was started. Nearly \$150 in money were pledged, besides the lot and some carpentry work. This list will soon be increased. It is expected that the house will be erected before

winter. We were all made glad at the Sabbath welcome service, when a young minister of another denomination, who rode twenty-six miles to attend the meeting, arose and announced his intention to begin the observance of the Sabbath with the beginning of that day. We praise the Lord for the help he gave us in these meetings.

WM. COVERT.

MISSOURI CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the Missouri Conference convened on the camp-ground at Kingsville, Mo., Aug. 13, 1889. The President, Dan T. Jones, occupied the chair. Prayer was offered by N. W. Allee. The reading of the minutes of last year was waived. The Conference of 1889 was organized with twenty-two delegates present, representing thirteen churches. The Secretary being absent, N. W. Allee was chosen secretary *pro tem*.

The President's address showed a degree of prosperity of the cause, notwithstanding the fact that the Conference had been deprived of his personal labor for the past year. The President being authorized to appoint the usual committees, subsequently announced them as follows: On Nominations, Wm. Evans, J. F. Klostermyer, H. L. Hoover; on Resolutions, C. Santee, J. W. Watt, E. W. Farnsworth; on Credentials and Licenses, N. W. Allee, R. S. Donnell, J. G. Wood.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 9 A. M.—Thirty-five delegates were present, representing seventeen churches. The Committee on Resolutions submitted a partial report, as follows:—

Resolved, That we urge all our people of this Conference to take the *American Sentinel*, also that they purchase and carefully study the works recently written by Eld. A. T. Jones,—"Civil Government and Religion" and the "National Sunday law,"—that they may be able to converse intelligently with their friends and neighbors upon the subjects treated in these publications, when opportunity affords them the privilege.

Resolved, That we most heartily approve of the plan recommended by the General Conference, for sustaining our foreign missions by means of first-day offerings, and that we pledge ourselves to be more faithful in carrying out the recommendation.

Eld. Farnsworth offered the following as supplemental to the first resolution:—

Resolved, That we indorse the principles of the National Religious Liberty Association, and recommend that our brethren become active members of this society.

This, with the first resolution, was spoken to by Elds. Farnsworth, Jones, Donnell, and Wood, and was adopted.

Adjourned to meet at 5 P. M., Aug. 17.

THIRD MEETING.—The second resolution was adopted. The Committee on Nominations reported: For President, R. S. Donnell; Secretary, H. D. Clark; Treasurer, Wm. Evans; Executive Committee, R. S. Donnell, N. W. Allee, C. H. Chaffee, J. F. Klostermyer, Wm. Evans; Delegate to General Conference, R. S. Donnell; other delegates to be appointed by the Conference Committee. The report was adopted. Eld. Farnsworth read the following resolution:—

Whereas, It is evident that when a proper degree of interest is taken in the subject of the education of the youth among us, Battle Creek College will not be able to meet the demands upon it, and further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are so situated as to render such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three with power to act in behalf of this Conference, with the Educational Secretary, in bringing about such results.

Adjourned to Aug. 18.

FOURTH MEETING, AT 9 A. M.—The discussion of the educational resolution occupied the time of this meeting. Quite an interest was taken in this question. The following resolution, presented by Eld. Farnsworth, was heartily indorsed and unanimously adopted by the Conference, as was the former resolution:—

Whereas, The time has come that the College at Battle Creek is insufficient to meet more than the demands of those Conferences in the midst of which it is situated; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are obliged to build and equip a college for their own use; and,—

Whereas, The Missouri Conference and all of the Conferences in the district of the proposed new college have more or less stock in the Battle Creek College, the benefits of which fall into possession of the States east of the Mississippi River; therefore,—

Resolved, That we request our Educational Committee to inquire into the feasibility of asking the States east of the Mississippi River to take stock in our school enterprise.

The Committee on Resolutions reported further:—

Resolved, That we express our gratitude to God for the light given to his people in "Testimony No. 33," and that we urge

our brethren and sisters of this State to purchase and carefully study this number of the "Testimonies."

Resolved, That this Conference recognize the Secretary of the Sabbath-school Association as an employee of the Conference, recommending that she devote as much of her time to the work as may be necessary for its success.

Resolved, That we extend our thanks to the owners of these grounds for the free use of the same, and for other favors shown during the meeting.

These resolutions were adopted. Eld. Farnsworth spoke in reference to the prosperity of the work in St. Louis and Kansas City, urging that the efforts to forward the work in these cities be increased rather than slackened.

The Committee on Credentials and Licenses reported as follows: For Credentials, Dan T. Jones, J. G. Wood, C. H. Chaffee, J. W. Watt, R. S. Donnell, Wm. Evans, N. W. Allee; for License, D. N. Wood, James Klostermyer, J. B. Beckner, C. Santee, H. K. Willis, T. M. Lane, G. F. Haffner. The report was adopted.

Adjourned to meet at 5 P. M.

SIXTH MEETING.—It was voted that our Conference year end June 30; that our Conference Committee be requested to have our next general camp-meeting held in August, and that we extend a hearty invitation to sister White to attend our next annual camp-meeting. It was voted that the appointment of a State agent for circulating health publications be referred to the Conference Committee.

FINANCIAL STATEMENT.

Tithes for the Conference year (including about three quarters),	\$3,455 98
In treasury from last year,	298 62
Total,	\$3,754 60
Paid out during the year,	\$3,627 69
Balance in treasury,	\$126 91

The St. Louis mission expended \$102.93 more than were received last year, and \$249.51 more than were received this year, making the total expenditures over receipts \$352.44. There are several hundred dollars of unpaid pledges. The net expense of the mission this year was less than \$300.

Adjourned *sine die*.

DAN T. JONES, Pres.

N. W. ALLEE, Sec. *pro tem*.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	42
" reports returned.....	7
" letters written.....	50
" " received.....	33
" missionary visits.....	1,125
" Bible readings held.....	2
" persons attending readings.....	12
" subscriptions obtained for periodicals.....	5
" periodicals distributed.....	279
" pp. publications distributed.....	75,157

Cash received on books, tracts, and periodicals, \$10.82; on sales of subscription books, \$148.40; on fourth Sabbath donations, \$1.43; on first-day offerings, \$3.73; other donations, 19 cts. Tithes paid to church treasurer, \$47.88.

AMY A. NEFF, Sec.

ARKANSAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	118
" reports returned.....	66
" members added.....	4
" " dismissed.....	2
" letters written.....	193
" " received.....	125
" missionary visits.....	1,290
" Bible readings held.....	178
" persons attending readings.....	158
" subscriptions obtained.....	17
" periodicals distributed.....	873
" pp. books and tracts distributed.....	302,748

Cash received on books, tracts, etc., \$295.37; on sale of subscription books, \$665.02; on fourth Sabbath and other donations, \$3.94; on membership, \$3.11; on first-day offerings, \$5.10.

W. G. SMITH, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	541
" reports returned.....	145
" members added.....	20
" " dismissed.....	12
" letters written.....	87
" " received.....	98
" missionary visits.....	279
" Bible readings held.....	43
" persons attending readings.....	56
" subscriptions obtained for periodicals.....	6
" periodicals distributed.....	2,594
" pp. reading-matter distributed.....	36,867

Cash received on membership, \$10.40; on donations, \$73.26; on sales, \$1,162.41; on first-day offerings, \$74.29; on Christmas offerings, \$1.00; on foreign mis-

sions, \$35. The following societies failed to report: North Parma, West Monroe, Euclid, Gouverneur, West Bangor, Syracuse.

J. V. WILLSON, Sec.

ARKANSAS TRACT SOCIETY.

Report for Year Ending June 30, 1889.

No. of members.....	118
" quarterly reports returned.....	290
" members added.....	26
" dismissed.....	31
" letters written.....	727
" received.....	473
" missionary visits.....	4,550
" Bible readings held.....	601
" persons attending readings.....	1,316
" subscriptions for periodicals.....	228
" periodicals distributed.....	6,712
" pp. reading-matter distributed.....	922,840

Cash received on pledges, \$359.50; on agents' fund, \$259.56; on subscription books, \$1,407.52; on general mde., \$679.74; on Conference tithing, \$29.25; on Christmas offerings, \$78.28; on first-day offerings, \$27.80; on sundry accounts, \$49.34.

W. G. SMITH, Sec.

TO THE BRETHREN OF SOUTH DAKOTA.

WE wish at this time to address you a few words in reference to a question which we feel is of some importance to our people in this Conference.

After much delay and anxious waiting, the two Dakotas, with sister Territories, expect soon to become full-fledged States. Of course this fact has caused much rejoicing in both North and South Dakota, and all are longing for admission to the Union. The convention to frame a Constitution to be submitted to the people of South Dakota at the fall election in October, has convened at Sioux Falls, done its work, and adjourned. This constitution, which President Harrison recently stated was the best one ever offered to the people of any State, will be either adopted or rejected. No doubt you have read it, and admire the spirit which generally pervades that document. Probably there will be no question on its adoption, but we wish to call your attention to one of the three amendments, which are to be voted on separately at that time; viz., the one relating to constitutional prohibition. This amendment, if sanctioned by the people, becomes a part of the constitution, and prohibits the manufacture and sale of intoxicating liquors within the bounds of this new State.

Perhaps there are those who may read these lines who have traveled more or less extensively over the Territory, and who know by observation to what an extent the rum traffic is carried on in Western towns and cities. In many places rich and poor, young and old, men and women, are frequenters of the open saloon, imbibing freely of the deadly drink which degrades a person soul and body, and dethrones reason and judgment. One of the great questions to be decided by the people of our new State this fall is, Shall the manufacture and sale of intoxicating liquors be legalized or placed under the ban of the law? We firmly believe that the manufacture and sale of spirituous liquors as beverages, is a sin before God and man. If this is true, then the people of South Dakota would be committing sin to legalize its traffic, for we have no right to license a thing that is morally wrong. But, says one, if the amendment should be carried, would it prohibit the manufacture and sale? Perhaps not entirely at first. But how many laws have we on the statute-books which are entirely and wholly observed and not broken in some instances? And shall we say that as long as they are not, they are not necessary?—Certainly not.

Let us notice some of the States where the prohibitory law is in force, and listen to some statements from their governors relative to the question, "Does prohibition prohibit?" Hon. Frederick Robie, Governor of Maine, in his last annual message to the legislature of that State says:—

In no city or town in our State does one see the open advertisements of the bar-room inviting the young, as well as the old, to indulge in a habit so degrading as the habitual use of intoxicating liquors. The constant agitation of the subject of temperance has created a firm adherence of the people to the principle of prohibition.

Governor John A. Martin, of Kansas, in his annual message in 1886, speaking of the practical effect of the law in his State, uses the following language:—

The general working of the amended prohibitory law of last winter has been favorable. Organized opposition to the law is fast disappearing, and the general and popular feeling is positively and decidedly in favor of obedience to

the constitution as amended. Kansas has made a greater moral progress than in any other twelve months in her eventful and noble history. On the first of January, 1885, saloons were open in twenty or thirty towns and cities of the State. A year later the open saloon had been banished from every town and city of Kansas, with possibly two exceptions, and in these active and determined legal efforts for its suppression have been instituted.

Governor Sherman, of Iowa, in his retiring message, January, 1886, said:—

After quite a thorough and patient investigation, I am satisfied that the law is very generally observed throughout the State, and has more of the intelligent public indorsement than when enacted two years ago. It must be continued therefore, and as far as possible made more vigorous.

Now, what has been seen in Iowa under the present system? Are things there generally going to ruin, values decreasing, and good people leaving the State, because of constitutional prohibition? Let us hear Governor Wm. Larabee, its present Governor. It should silence those who say that prohibition is a failure. In a letter addressed, Feb. 16, 1889, to prominent men of the territory in reference to the condition of things there under the present law, he uses the following language. We wish that space would permit us to copy the letter entire, but here is what he says on some points:—

In reply, I desire to say that the prohibitory law in Iowa has much more than answered the best expectations of its former most hopeful advocates. As regards the assertion that prohibition has driven people out of the State, I think not a person has left the State on account of prohibition whom it is desirable to have return. Many of those engaged in the saloon and liquor business, and such persons as are usually attracted by these interests, have left, and the State is largely the gainer thereby. . . . There has been a steady growth in our population, and the census of 1889 will probably show in Iowa at least 2,000,000 inhabitants. . . . As to depreciation of value of real estate occasioned by prohibition, it is the sheerest nonsense. Values have, I believe, been sustained in Iowa as well as in adjoining States where prohibition is not the rule. The same causes that have affected values elsewhere, have undoubtedly had their effect here. Crops grow, herds multiply, and the markets of the world continue open to us the same as before, and why should business suffer? Money is now spent for the necessities of life, and for legitimate uses, instead of being spent at the saloon. . . . The number of banks in the State has increased from 186 in 1883, to 244 in 1888; deposits have increased from \$27,231,719.74 to \$39,935,362.68 in 1888. I think more than half of the jails in the State are entirely empty at the present time. There are ninety-eight less convicts in our penitentiaries than there were three years ago, notwithstanding the increase in our population. Tramps are very scarce in Iowa. There are evidently very few attractions for them here. Probably more than 3,000 of their recruiting stations have been closed in Iowa during the last five years. . . . There is no question in my mind but that the law is doing good for the people. My views hitherto advanced in favor of the law, are strengthened and confirmed by added experience. Our people are more determined than ever to make no compromise with the saloon. The law has more friends in the State than it ever had before, and I am satisfied that no State can show results more gratifying.

So it would not seem that Iowa is going to ruin under its prohibitory law; and, further, we understand that recently that State has paid the last dollar of its outstanding debt, and is probably in as good a financial condition as any State in the Union. And now if prohibition works well for Kansas, Maine, and Iowa, why will it not work well for the new State of South Dakota? But the enemies of temperance are active, and their literature is falling thick and fast over the country. No doubt all will be done that can be, to retain the miserable traffic, and it seems as though the influence of every lover of temperance and virtue should be thrown on the right side in the struggle this fall. Again we have been made to realize very sensibly of late, that many are watching us as a people, to see what stand we take on this question. Only recently, while listening to a prominent lecturer, at the place where we were holding meetings, he referred to the temperance principles of Seventh-day Adventists, the stand they had taken in Michigan on the question of prohibition, how at different places our people had opened church and tent for lectures on this subject, and he believed they would be on the right side this fall, when the great issue comes before us here.

We are glad to realize that the issue, as far as we are able to discern, is not connected with any third party movement, or religious legislation. As the amendment is coming before us, we believe it should have the hearty support of all our people;

and while it may not be best for us to have our minds absorbed with politics, yet on these great questions affecting so materially the morals of the people, we should not be slow to take our stand.

W. B. WHITE.

Special Notices.

NEBRASKA, ATTENTION!

LET all who bring baggage to the camp-meeting, hold their checks until they reach the camp-ground, then turn their checks over to the grocer. He will collect for all checks left there. If these directions are followed, reduced rates can be had; otherwise it is at the owner's risk. There will be a committee at the trains to meet all passengers.

NEB. CONF. COM.

TENNESSEE AND KENTUCKY, NOTICE!

WILL those who come to the Nashville camp-meeting please bring extra bedding where it is convenient, as there may be a demand for it? All should bring warm clothing, for we may have cool weather before the meeting closes. Let all bring tents who can do so. Tents will be furnished at reasonable rates to those who desire to rent. Let none remain away for fear of a lack of tent room, as we expect to have all provided for who will come.

WM. COVERT.

TENNESSEE, NOTICE!

LAST week I wrote that we had secured reduced rates from all points on the L. & N. Railroad, on the certificate plan. We have now secured the same favor from all points on the Nashville, Chattanooga, and St. Louis Railroad. These railroad lines are the only ones that reach the city. The N. C. & St. L. will honor certificates sold by L. & N. agents, to those starting from points on that route. Be sure to procure a certificate from an L. & N. or N. C. & St. L. agent. These certificates will be honored if dated any time from Sept. 17 to Oct. 1, good for returning up to Oct. 8.

WM. COVERT.

THE OTTAWA, KAN., CHURCH SCHOOL.

You have doubtless all seen the article in the REVIEW of Aug. 6, concerning our school, which it was expected would commence Oct. 1; but as we have postponed it until Oct. 14 in order to secure Bro. L. D. Santec and his daughter as teachers, we write this now that all may know of a certainty the time our school will begin, and who the teachers will be, that all who can, may be encouraged to come. We are sure that Bro. and sister Santec will work for the good of our children spiritually as well as mentally. Those of other States who wish to attend our school, will be cordially welcomed. Students desiring any information in regard to board, or text-books to be used, or any other matters connected with the school, will correspond with me.

M. J. PIERCE, Sec. School Board.

A GERMAN AND ENGLISH CAMP-MEETING FOR KANSAS.

A CAMP-MEETING will be held at Mound Ridge, McPherson Co., for the accommodation of our German brethren, and of the English in that portion of the State, beginning Oct. 1, and closing on the 7th.

Eld. H. Shultz, with other valuable helpers from abroad, will attend to the interests of the German work, and we trust our brethren and sisters of that nationality will be largely in attendance. Our English-speaking people within reasonable distance, cannot afford to miss this opportunity of receiving the valuable instruction that will be given here, especially on justification only through faith in Christ. The Lord is giving us much increased light on this subject from his precious word, and none can afford to lose it. The children, also, will receive special attention in the tent which their own contributions have bought. Parents, do not neglect this opportunity, which may be the very time when the Lord will lead your little ones to give their hearts to him. Let no one within 150 miles of this meeting, fail to attend, who does not attend one of the other meetings which precede this. Begin now to seek the Lord, and to lay your plans to come, and bring your whole family with you, and the Lord will surely bless.

KAN. CONF. COM.

THE SOUTHWESTERN KANSAS CAMP-MEETING.

THIS meeting will be held at St. John, Stafford Co., Sept. 18-25. Our brethren in this portion of the State have been asking for a meeting nearer them than they have ever had, but it has seemed out of the question heretofore to grant their petition; but now plans have been laid that will bring a meeting very near their own doors, and we trust it may receive their approbation, and a very general attendance. The meeting will be held at considerable expense, and we hope it may be a means of much good to all in that section. But it cannot benefit those who do not attend; hence we shall expect a good attendance.

The Lord is very graciously letting the blessed truth of justification only through Christ shine out from his word with increased brightness; and we should walk forward in the light as it is given, if we hope to keep up with the advancing message. This subject will be one of the most prominent themes at this meeting. Come out, brethren, and receive the rich blessing of God, while the privilege is at your doors. The new tent for children's meetings will be there, and special instruction will be given them; so do not fail to bring the children to the meeting, as this may be the time when they will be induced to give their hearts to God. Let us all bring his gracious Spirit with us, and work together for the good of souls, and receive a rich blessing in our own lives. As many of the brethren as can do so, should be on the ground one day in advance of the above date, to aid in pitching tents, etc.

KAN. CONF. COM.

The Sabbath-School.

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

TITHES AND OFFERINGS.

LESSON 12.—TITHING—CONCLUDED.

(Sabbath, Sept. 21.)

Questions, with Scripture Texts, and Notes.

1. What portion of a man's time does the Lord claim as his?

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 15-17.

2. What portion of a man's substance has God reserved as his? (See note.)

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 30.

3. Can a man dispose of that which is the Lord's as he chooses?

"Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord's." Verse 26.

4. What class of offerings connected with the tithe went to the priest?

"And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." Neh. 10: 37.

5. What does God say of those who withhold tithes and offerings from his treasury?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3: 8, 9.

6. What promise does he make to his people if they bring their tithes and offerings into the store-house?

"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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Verses 10, 11.

7. If, while passing the flock under the rod to be tithed, the owner, for any cause, sought to exchange the tenth for some other, what direction did God give?

"And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change

it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. 27: 27, 32, 33.

8. Could the tithe be given to the poor? Why not? (See note.)

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

9. Could a covetous man sacredly regard God's claim in the tithe and offerings?

10. Would it not then be reasonable to conclude that God's reservation of the tenth was to guard the heart from covetousness?

11. To whom, and for what purpose, was all the tithe appropriated?

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." "But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18: 21, 24.

12. What portion of the tithe were the Levites to give?

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fullness of the wine-press. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest." Verses 26-28.

13. What other offering went to the priest who served at the altar?

"Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death." "And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute forever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it." Verses 7, 11-13.

14. Is it a duty of those who receive the blessing of the gospel to contribute for its support?

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6: 6.

15. How does the apostle enjoin this duty?

"Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 6-11.

16. How does the apostle show that the ministry should be supported?

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Verses 13, 14.

17. Does not the apostle show from this that it is just as important to support the worthy laborer in the gospel as it was formerly to support the priesthood?

NOTES.

In a certain sense, everything we have and are belongs to God; but there are some things that belong to him in a special sense. Those things which he has never given to man for his own use are God's and his alone. The Sabbath, the tithe, and the first-fruits in the former dispensation, illustrate this fact. God has also permitted men to make gifts to him, and to consecrate a portion of their substance, their talents, or their time, especially to his service. This the Lord also accepts, and it becomes consecrated and holy. In the former dispensation after men had consecrated a portion of their substance, if in any way they wished to change it the Lord would have them add one-fifth to it, that they might realize the sacredness of his claims. When men realize and acknowledge the importance of God's claims, he has promised to let a special blessing rest upon them. The paying of the tithe also secured the heart from covetousness; for continual giving serves to cultivate the spirit of benevolence, which is a part of the grace of Christ.

The Levitical priesthood received the tithe from the people, and they gave a tithe of what they received to the ones who had special charge of the work of God. Another tithe was taken for the poor. Thus there were

two tithes, one going to the priests and the other going to the poor. The apostle, in 1 Corinthians 9, teaches the duty of those who have received the gospel to support the same. He appeals to the law, and then applies it to the gospel. Men cannot give the tithe as a *donation*, because it never was theirs; but God has permitted them to handle the tithe, and then return it to God, that it may cultivate in them that spirit of liberality which was manifest in Christ's coming to this earth to die. The tithing system, therefore, is one of the greatest blessings to man.

News of the Week.

FOR WEEK ENDING SEPTEMBER 7.

DOMESTIC.

—Natural gas has been discovered at Toledo, O., and 20,000,000 cubic feet per day is the yield.

—The general cotton crop of this country for the present year promises to be the largest ever produced in the United States.

—Early Friday morning the roof of a portion of the Stewart Iron Company's works at Sharon, Pa., fell, fatally injuring four men.

—Barker, the business center of the Barker District in Montana, was destroyed by fire on Sunday. It is feared that nine persons lost their lives.

—In the Elliston and Ten Mile region, in Montana, snow fell Monday night to a depth of six inches, materially aiding in quenching the forest fires.

—Heavy rains, aided by the melting snow in the mountains, have extinguished the forest fires that have been raging for the past month in Montana.

—Forty car-loads of seal-skins, the entire catch of the Alaska Fur Company for the last year, passed over the Union Pacific Tuesday, bound for England.

—The new Roman Catholic university at Washington will be dedicated Nov. 13. Bishop Gilmour, of Cleveland, has been selected to deliver the sermon.

—During the first six months of the present year 57,000 Germans emigrated to America; the same number emigrated during the first six months of 1888.

—Holzhay, the bandit who has been terrorizing Northern Michigan and Wisconsin, was safely lodged in jail at Bessemer, Mich., at an early hour Monday morning.

—The Kansas September crop report, issued by the State Agricultural Department Friday, shows that the yield of corn promises to be the largest ever produced in the State.

—The steamship "City of Paris" recently made the trip from Queenstown to New York, a distance of 2,788 miles, in the astonishing short time of 5 days, 19 hours, and 18 minutes.

—The whole business portion of Linkville, Oregon, was destroyed by fire Thursday night. Loss, about \$160,000. The town was swept from the bridge to the telegraph office.

—Mrs. George Coons, of Little Sandusky, Ohio, died Tuesday of what physicians pronounced to be genuine Asiatic cholera. Much excitement prevails, and many of the inhabitants have left town.

—The cigarette habit is sadly on the increase. The Commissioner of Inland Revenue collected taxes last year upon 2,151,515,360, which is an increase of 288,789,260, over the preceding fiscal year.

—Reports from North Dakota and portions of Minnesota, state that a terrific electrical and wind storm prevailed in that section Tuesday night. Between Grand Forks and Fargo much damage was done.

—The largest bar of gold ever cast in the world, was turned out at the Helena (M. T.) Assay Office, Wednesday. It weighs 500 pounds, and is worth \$100,000, and will be exhibited at the Minneapolis Exposition.

—Negotiations among window-glass workers and the manufacturers have been declared off, and a long strike is expected. All the shoe-shops, save one, at North Adams, Mass., are closed, and 1,500 persons are idle, owing to differences as to wages.

—Many negroes are reported to have been killed in Le Flore County, Miss., as the result of a race war. The remoteness of the vicinity from lines of travel and communication, renders the account somewhat unreliable; but it is known that the district is being patrolled by the militia, who will prevent further trouble.

—The great project of cutting a ship canal across the Peninsula of Florida is revived by the incorporation of a company for that purpose, with a capital of \$60,000,000. It is claimed that this passage, if opened, would save from 800 to 900 miles in the voyage between New Orleans and New York, and nearly as much to European ports.

—Near East Point, Ga., Thursday night, a number of negroes were scourged with whips by "regulators," who spared neither age nor sex in the execution of their cowardly work. The affair grew out of the lynching of a

negro boy for assaulting a white girl. The legislature refused to pass a resolution denouncing the night raiders, but the governor has offered a reward of \$100 for any person convicted of having taken part in the affair.

FOREIGN.

—At last accounts 700 men were hard at work on the Nicaragua Canal.

—A colliery explosion at Penicnick, near Edinburgh, Sept. 5, resulted in the death of fifty persons.

—Dr. Fricke, who was with General Gordon at Khartoum, has returned to Berlin, after fifteen years spent in Africa.

—To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions.

—A dispatch from London, dated Sept. 1, states that the Porte has excluded four English papers from Turkey, for commenting upon the outrages in Armenia.

—The Steam Navigation Company have accepted the terms of the striking London wharfen, and the contest seems to be nearing its termination in favor of the latter.

—A company with \$100,000,000 capital has been formed in London for the purpose of building there a tower that shall be double the height of the Eiffel Tower in Paris.

—A monster mass-meeting of strikers and their sympathizers was held in Hyde Park, London, Aug. 31, at which a large sum of money was collected for the benefit of the strikers.

—Since 1800 the population of Europe has just doubled itself. Then the population was 175,000,000; in 1830, 216,000,000; in 1860, 289,000,000; in 1880, 331,000,000; in 1888, 350,000,000.

—Dispatches from Egypt say that a famine prevails at Khartoum, Kassala, Tokar, and other river towns. The survivors are said to be feeding on the bodies of the dead. About twenty deaths from starvation are reported from Tokar.

—Earthquakes and floods are reported from Japan. It is said that, by the former, almost the entire town of Kumamoto, with its population of 38,000, was destroyed. Other statements declare that the loss was much less serious. The floods destroyed 930 houses and forty-one lives.

—Antwerp, the commercial center of Belgium, was the scene of a great disaster Friday, by which 300 lives were lost, and 1,000 persons were injured. The cause was an explosion of dynamite in a cartridge factory, destroying that and adjacent buildings, and causing a conflagration which spread over several acres of the city.

—Transpacific steamers bring details of the bursting of the Yellow River embankments in China. The destruction is wide-spread. The breach in the river is over 2,000 feet in length, and a swift current swept through, flooding to a depth of twelve feet a large extent of the country lying adjacent. Many houses were washed away, and a dispatch from Che-Foo states that the number of persons drowned is too great to be counted.

Appointments.

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

THE quarterly meeting of the Williamsport, Pa., church will be held Sept. 21, 22, in order to have the assistance of Eld. J. W. Raymond. There are some who desire baptism. A full attendance is desired.

L. C. CHADWICK, *Church Elder.*

WE have planned to attend the quarterly meetings of the following churches in Pennsylvania: Allentown, Sept. 21, 22; Fleetwood, Sept. 28, 29; Reading, Oct. 5, 6. We hope the officers of these three churches will make special efforts to secure a full attendance of the membership at these meetings, as we desire to present some matters that are of interest and importance to all.

L. A. WING.

L. C. CHADWICK.

PROVIDENCE permitting, I will hold quarterly meeting with the St. Lawrence church, Dak., at the Silax school-house Sept. 24.

Madison, Sept. 28. The ordinances will be celebrated. Will be at Lake Hermon, near Madison, at the Sabbath-school gathering, Sept. 29.

At Taopi, Oct. 3-6. There will be services every evening. Eld. White is expected at Taopi. We hope to see a full representation at each place.

GEO. H. SMITH.

ADDRESS.

My address will be 812 19th Ave., Denver, Colo., till Sept. 15. W. HARPER.

Obituary Notices.

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

HAMIL.—Otto Earl Hamil, son of L. C. and Alice Hamil, died after great suffering, the 14th of August, aged 5 months and 4 days. Words of comfort, by the writer, were spoken from 1 Cor. 15:22, 23. L. A. HOOPES.

COLE.—Died of typhoid fever at the home of her parents in Denver, Col., Aug. 16, 1889, Mabel Elizabeth Cole, aged thirteen years, youngest daughter of John and Angeline Cole. The funeral services, which were largely attended, were conducted at the house Aug. 17, by Eld. G. W. Anglebarger.

FRIENDS.

SALISBURY.—Died in Battle Creek, Mich., Aug. 16, 1889, of cholera infantum, Clara Irene, daughter of W. D. and Belle F. Salisbury, aged 1 year, 11 months, and 8 days. She was a bright child, more than ordinarily winsome, and the blow fell heavily; but the afflicted parents sorrow not as those that have no hope. Remarks at the funeral from Job. 1:21. W. C. GAGE.
(Signs of the Times, please copy.)

COFFMAN.—Lloyd Coffman, only son of N. O. and F. E. Coffman, died Aug. 27, 1889, aged 4 years and 19 days. His parents had been diligent to see that their only son should have his mind so full of good things that there would not be room for evil. He loved the Sabbath-school, and always had a verse to repeat to the school. He had heard so much about Jesus and the New Jerusalem that the dear boy was anxious to get well and live until the Saviour comes. He was a lover of flowers, and often talked about the beauties of the new earth. The funeral sermon was preached by the writer.

E. J. VAN HORN.

CHILDEARS.—Died at Emporia, Kan., July 28, 1889, of nervous typhoid fever, after an illness of only eight days, Nellie, youngest daughter of Abram and Sara Childers, aged 15 years and 4 months. Nellie was a member of our Sabbath-school, and was loved and esteemed by all who knew her; and through her example in patience and obedience in the faithful performance of what her hands found to do, she will live in the memory of those with whom she mingled. She was laid to rest in Lena Valley, Greenwood Co. The funeral was attended by a large number of relatives and friends. The services were held in the M. E. church. Text: 1 Thess. 4:18.

J. B. MOORE.

(Signs of the Times, please copy.)

STRANAHAN.—Celina E. Stranahan died at Sigourney, Iowa, of cancer of the stomach, after a long illness, Sunday morning, Aug. 4, 1889, aged 45 years, 8 months, and 26 days. Sister Stranahan had always lived a consistent Christian life. She united with the S. D. A. Church Oct. 2, 1869, under the labors of Elds. Canright and Butler. The Sigourney church mourns the loss of one of its best and most earnest members, and the bereaved family loses a faithful and loving wife and mother. The funeral services were conducted by Eld. L. T. Nicola, of Des Moines, before a large and attentive audience. Text: 1 Thess. 4:16-18.

J. W. LESAN.

HIDDLESON.—William P. Hiddleston died at Downs, Kan., Aug. 9, 1889, aged 73 years and 6 months. Paralysis spread rapidly over his system, and he was confined to his bed only four days. He had anticipated our good camp-meeting, which was held at Downs, near his own door; but the cruel enemy cut off this hope, and he was laid in the grave at the very commencement of the meeting. He came west from Pennsylvania in 1840, and was married to Nancy Wick in 1845. He was baptized in Illinois, and united with the Clyde church, rejoicing in the truth. He was very patient during his sickness, and was heard to call on the Lord in prayer. His last testimony in meeting was encouraging; so we have laid him away in hope. He leaves an aged companion and four children. Services by the writer, from Isa. 43:2.

W. W. STEBBINS.

WHALEY.—Died of consumption June 30, 1889, at Siloam Springs, Benton Co., Ark., Hattie Whaley, aged thirteen years. Hattie possessed a mild and cheerful disposition, never murmuring or complaining. She was willing and ready to die. She longed to be at rest, and wait for the redemption of her body when Christ shall come. A few hours before her death, she expressed a wish to see some of her school-mates and other friends once more, that she might tell them to live so as to meet her in the earth made new. She left words of parting admonition to her three sisters, to be prepared to meet their Lord in peace. There being no minister of our faith near, the funeral services were conducted by the Congregational minister, which was her request.

N. A. WHALEY.

GREEN.—Lewie N. Green, died March 3, 1889, at Houndsfield, Jefferson Co., N. Y., aged 15 years, 10 months, and 18 days. His disease was typhoid pneumonia. In his last illness, which was brief, he manifested the same unselfish disposition toward others that he had from childhood. The first two days of his sickness, before a doctor had been called or any fears were entertained for him, he sought and found the Lord to the satisfaction of his soul. It is a source of great consolation to his sorrow-stricken parents and only brother that they have hope in his death, believing that he sleeps in Jesus. He was truly beloved by neighbors and school-mates, and a large congregation assembled at the funeral, most of whom really mourned his loss. Those who knew him best loved him most. Remarks were made at the funeral by the writer, from Rev. 21:1-4.

M. H. BROWN.

FRANK.—Died of neuralgia of the heart, at Big Springs, Union Co., S. Dak., July 24, 1889, Isabel Frank, wife of Wm. Frank, aged 60 years and 6 months. Sister Frank was born in Lancashire, England, and at the age of sixteen came to this country and settled in Boone County, Ill. She was married to

Wm. Frank the following year, and removed with him to Dakota in 1862, where she resided until the time of her death. She accepted the truth about thirteen years ago, under the labors of Eld. E. W. Farnsworth, and endeavored to live a faithful Christian life until her death. She was a loving and much loved mother and a kind neighbor. A husband, three sons, and three daughters, besides a large circle of friends, mourn her loss. We laid her away, with a firm hope that she will awake when the Lifegiver comes. Words of comfort by the writer.

P. E. DANIELSON.

EARHEART.—Died of blood-poisoning, at Clinton, Mo., July 28, 1889, Willie, eldest son of A. P. and C. A. Earheart, aged 5 years, 9 months, and 1 day. He was a great sufferer for two weeks, but bore his sufferings with much patience. Little Willie was a very bright and affectionate child. With the sympathy and assistance of a large concourse of friends, we laid him to rest in the Appleton City cemetery until the Lifegiver shall call the sleeping ones from the land of the enemy. Sister Earheart some years ago accepted the truth. The blessed hope has sustained her greatly in this trial, and we trust it will be the light of both these sorrowing parents until victory shall be given by Him who is alive forevermore. He leaves a father, mother, and two little brothers to mourn his loss; but their loss is his eternal gain. Words of comfort by Rev. Russell (Baptist).

MRS. SARAH LOONEY.

WINKLER.—E. G. Winkler, of Rosalia, Wash. Ter., died July 31, 1889, aged thirty-seven years. His disease was sarcoma of the kidneys. He had been in failing health for some time, and thinking he might be benefited at the Sanitarium, spent a part of last year there. He returned to his home in Washington Territory in the early part of winter, but did not improve as it was hoped he would. He attended the camp-meeting at Colfax, and feeling the necessity of taking advance steps, was rebaptized. Feeling the need of help he could not obtain at home, he returned to the Sanitarium, but there was no help. He was a great sufferer, but bore it with Christian patience. He was brother-in-law to Dr. Kate Lindsay, by whom the remains were taken to Wisconsin, the home of her father, where he was laid to rest until the Lifegiver comes. None of his family were with him at the time of his death. He leaves a wife, six children, an aged mother, two brothers, and two sisters to mourn, but not without hope. Funeral services by the writer.

A. J. BREED.

MOORE.—Died at her home near Crow Wing, Crow Wing Co., Minn., Aug. 28, 1889, after many months of sickness and suffering, sister Margaret Moore, in the seventy-fourth year of her age. Sister Moore embraced the faith of the Seventh-day Adventists in the year 1876, under the labors of Elds. D. P. Curtis and L. H. Ellis. She bore her sufferings with patience, often remarking that they were nothing in comparison with what the Saviour bore for her. She was conscious to the end, and often spoke of death, and that her hope in Christ had shorn the enemy of all his terrors. Before her death, she expressed a wish that she might talk to all her neighbors of the value of the hope that sustained her in the trying hour. A familiar text, and often repeated by her, was 1 Cor. 15:19: "If in this life only we have hope in Christ, we are of all men most miserable." She leaves an aged brother, a son, three daughters, and grandchildren, besides many friends, to mourn her loss. Discourse by the writer, from the above text, to the many sympathizing friends who were present. Thus we lay away another to await the voice of the Lifegiver.

H. F. PHELPS.

THOMPSON.—Died of consumption, at Russiaville, Ind., Aug. 4, 1889, Gussie S. Thompson, aged 26 years, 11 months, and 5 days. Sister Gussie Hanson was born in Iowa in 1862. In the year 1881 she joined the Seventh-day Adventist church in Illinois, and remained a faithful member till her death. Jan. 2, 1882, she was married to Eld. Victor Thompson. About a year ago her health began to be very much impaired. Various means were tried for her recovery. At last it was decided to take her to Western Nebraska, in the hope of benefiting her health. Arrangements were all made for the trip, and the day was set for starting; but before the appointed time for departure came, death had intervened, and on the very day the family were to have started on this journey, Aug. 6, another journey instead was taken—to the tomb. Our sister fell quietly and peacefully asleep, to rest in hope. A husband, three children, a mother, sister, and other relatives are bereft of her kind influence and assistance. They feel that words cannot express the loss they have sustained. Her life was that of a sincere Christian, a kind and devoted wife and mother. Funeral discourse by the writer, from Ps. 116:15.

F. D. STARR.

CHASE.—Died in Battle Creek, Mich., of general debility resulting from previous attacks of paralysis, Aug. 31, 1889, sister Mary S. Chase, sister of the late Eld. James White, in the eightieth year of her age. She was a native of Palmyra, Maine, and in early life made a profession of religion, uniting with the Christian church of which her father was a deacon. She accepted the doctrine of the near second coming of Christ when first presented, and during the first message frequently attended her brother in his meetings, to assist in the singing. She embraced the doctrine of the third angel's message some three years before she came to Battle Creek, about twenty years ago. Since her residence in this place, she has lived a quiet, consistent Christian life, steadfast in the faith she professed, and always bearing a testimony which showed her profound confidence in the final triumph of the message and the fulfillment of the Christian's hope. For some two years she had been so feeble as to need attendants; but the apostle assures us that the afflictions of this present time are light and but for a moment compared with the eternal weight of glory awaiting the Christian among the future things which are now unseen. At the funeral, attention was called briefly to the ninetieth psalm, wherein Moses, who had seen a whole generation of more than 600,000 of his brethren pass into the grave before his eyes during their forty years' wandering in the wilderness, so pathetically describes the frailty and brevity of human life, and then turns with prophetic confidence to the eternal state when the beauty of the Lord shall be upon his people (Phil. 3:21), and they shall be satisfied with his mercy (Ps. 90:14; 17:15; Isa. 65:22), and the work of their hands shall be established upon

them. Verse 17. Sept. 2 we laid her beside her brother in Oak Hill Cemetery, to await that time of which Job speaks when he says: "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:15.

U. S.

WOOD.—Died in Battle Creek, Mich., of typhoid fever, Aug. 11, 1889, sister Julia A. Wood, sister of the wife of Bro. W. W. Putnam, of this city. Her maiden name was Webber, and she was born in Concord, Maine, Aug. 21, 1828. At twenty-two years of age she was united in marriage to Abel Wood, of Norridgewock, Me., and shortly after both united with the Congregational church of that place, of which they remained members till 1867. At this time Elds. J. N. Andrews and M. E. Cornell presented the views of S. D. Adventists in that place, and sister Wood and her husband embraced them and united with the S. D. A. church which was there organized. She remained a member of that church until about three years ago, when she united with the church in Battle Creek. She had three children, one of whom, a son, died in 1873, at the age of seventeen. At eleven years of age he embraced the views above mentioned, before his parents adopted them. Her husband met his death by an accident on the railroad in 1880. Of the remaining children, one, a daughter, is a member of the S. D. Adventist Church; and the mother greatly desired that the remaining son might also adopt the same faith, and died in the firm belief that he would do so. She was a person of strong faith, one whose heart and hands were ever open to the needy and distressed. She lived an even Christian life, and after accepting the truths which we hold so dear, ever remained steadfast in the same. Funeral at the house of Bro. Putnam, with whom she was living, Aug. 13.

U. S.

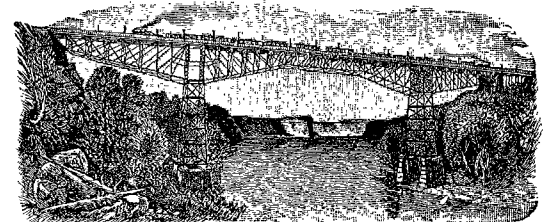
SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

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Chicago.....	am 7.55	am 10.35	pm 4.10	pm 10.10	pm 11.10	pm 4.50	
Michigan City.....	pm 10.08	12.28	4.54	am 12.23	11.27	6.58	
Niles.....	11.40	1.30	5.49	1.50	am 12.55	8.11	
Kalamazoo.....	1.12	2.45	6.58	3.35	2.27	am 7.10	pm 5.30
Battle Creek.....	1.55	3.20	7.33	4.25	3.15	7.55	6.25
Jackson.....	3.35	4.39	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....	5.04	5.43	9.41	7.50	6.00	10.43	
Detroit.....	6.50	6.59	10.45	9.20	7.30	11.50	
Buffalo.....	8.30	8.42	am 7.15	pm 5.55	9.05	pm 8.05	
Rochester.....		6.50	9.11	8.00		11.45	
Syracuse.....		9.30	11.31	10.15		am 2.15	
New York.....	pm 7.00	pm 8.54	am 7.20			11.15	
Boston.....		10.00	10.50	9.35		pm 2.50	
WEST							
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 9.15			
New York.....		10.03	6.00	11.30			
Syracuse.....		pm 7.40	am 2.10	am 9.05			
Rochester.....		9.55	4.20	11.30			
Buffalo.....	am 3.30	am 12.15	8.00	pm 1.30			
Detroit.....	am 9.00	12.15	pm 1.12	pm 4.00	pm 4.00		
Ann Arbor.....	10.27	9.02	2.24	11.35	9.15	5.22	
Jackson.....	pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	1.55	11.36	4.38	2.15	am 12.27	8.52	7.55
Kalamazoo.....	2.45	pm 12.18	5.15	3.07	1.20	pm 6.00	8.40
Niles.....	4.20	1.30	6.27	4.32	3.06	7.37	
Michigan City.....	5.42	2.35	7.32	5.43	4.32	9.00	
Chicago.....	7.55	4.35	9.30	7.45	7.00	11.20	

*Daily. †Daily except Sunday. ‡Daily except Saturday.
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Time Table, in effect June 23, 1889.

GOING WEST.						GOING EAST.					
Limit Exp.	Mail.	Day Exp.	Pack Exp.	Pack Exp.	B. Crk. Pass.	Limit Exp.	Mail.	Day Exp.	At. P. Exp.	Limit Exp.	P. H. N. Pass.
pm 12.45	7.15	6.40	7.45	8.55	4.10	am 10.20	1.15	7.35	12.00	10.50	
7.15	8.45	8.05	9.05	10.20	5.40	8.40	11.58	6.37		9.17	
2.25	9.25	8.35	9.45	10.55	6.20	7.55	11.27	5.40	10.11	8.36	
2.53	9.50	9.05	10.35	11.35	7.15	7.15	10.58	5.03	9.40	8.00	
3.45	11.03	9.55	11.4	12.37	8.32	5.20	10.07	4.00	8.55	6.35	
4.14	10.21	12.11	1.09	9.08		4.42	9.31	3.25		6.02	
4.55	12.35	1.00	12.55	1.55	10.05	4.45	8.50	2.35	7.45	6.15	
5.00	12.45	1.18	1.00	2.00	pm 1.00	3.40	8.50	2.30	7.40	am	
5.19	1.23	1.51	1.48	2.50		2.58	8.11	1.45			
6.19	2.23	12.33	2.50	3.45	VAL.	2.48		1.33			
6.50	3.05	1.05	3.35	4.27	ACC.	2.05	7.26	12.45	6.19		
7.19	4.15		4.52		am	1.25	6.50	12.00	5.45		
8.10	4.0	2.30	5.10	5.55	6.55	11.50	5.30	10.30	4.30		
10.10	7.00	4.45	7.30	8.10	9.45	9.05	3.25	8.15	2.35		
pm 1.00	pm 1.00	am 1.00	am 1.00	am 1.00	am 1.00	Dep.	am	pm	pm	pm	

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The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 10, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

CENTRAL.			
Iowa, Storm Lake,	Sept.	11-17	
*Indiana, Kokomo,	"	17-24	
Iowa, Davis City,	"	25 to Oct. 1	
Iowa, West Liberty,	Oct.	2-8	
SOUTHWESTERN.			
*Colorado, Denver,	Sept.	10-17	
*Nebraska, Fremont,	"	17-24	
Kansas, St. John, Stafford Co.,	"	18-25	
" Mound Ridge,	Oct.	1-7	
SOUTHEASTERN.			
*Tennessee, Nashville,	Sept.	24 to Oct. 1	
PACIFIC COAST.			
*California (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 article we give this week from Eld. J. N. Andrews, is one which was found among his papers after his death, and has never before been published. It will recall vividly to the minds of those who were acquainted with him, his lucid and logical way of establishing his arguments, and it will be read with interest by all.

MISSING THE POINT.

THE New York *Press* of Aug. 26, thinks it a great argument in favor of high license, because liquor dealers who have to pay the heavy tax are watchful to keep every unlawful competitor out of the business. But suppose they are vigilant to keep out of the business all others who do not pay the high license, how does that help the evil that is involved in the liquor traffic? Their vigilance is only to guard their own monopoly and increase their sales. The real question is, Is there any less liquor sold and consumed? The real object of every good law on the subject should be to reduce the sale and use of the ruinous stuff; and if it does not do this, where is its advantage? Men may exclaim, What a splendid law that is! how it leads liquor dealers to enforce the law on others to guard their own interests! But if the monopoly they thus secure by the law enables them to make their dens of infamy more fatally attractive, if just as much liquid destruction is poured out upon the community, if just

as many innocent feet are being turned into the ways of pauperism, crime, and death, where is the great advantage of the law?

MEETING HALL IN AUSTRALIA.

SINCE the very outset of the work in Australia, the want of a place of meeting has been severely felt by the church in Melbourne. It seemed one year ago that they had reached a place where they could consider the subject of building. But at the same time it appeared very necessary that the publishing work should have a building, and it was concluded to combine the two. So a building was erected three stories high, and the third floor was left out, leaving the two upper stories in the shape of a fine hall. After considerable delay in satisfying the requirements of the Board of Health, this hall was opened with appropriate services on the afternoon of July 28. Public services were held, in connection with which the history of our work was briefly rehearsed; and a collection of about \$125 was taken up to pay some expenses in connection with fixing up the hall as a place of meeting. After a brief interval of conversation, a luncheon was served of simple foods brought by the friends themselves. Conversation continued until 6 p. m., when an appropriate program of music, essays, etc., was carried out by the members of the church and Sabbath-school. They were nearly all of a character pertaining to our work, and served to draw our thoughts to that work, and to our present duties, while conveying an impression of gratitude and trust toward God. One of the essays read at that time we have forwarded, that the readers of the REVIEW may have some participation in the exercises which mark a very enjoyable and, we trust, profitable occasion in the experience of the Melbourne church. G. C. T.

SABBATH-SCHOOL LESSONS.

A SERIES of lessons on the book of Hebrews has been written for use in the senior division of our Sabbath-schools. The first thirteen will be published in pamphlet form, the same as heretofore, and will follow the present series on "Tithes and Offerings." The book of Hebrews is one of the most interesting and comprehensive of all the epistles. It is a masterly argument on the divinity of Christ, the perpetuity of the law, and the plan of salvation. These lessons are taken up in the form of a running commentary, bringing in parallel passages and followed by copious notes. They have been thoroughly examined and criticised by a large committee of ministers and Sabbath-school workers, and we anticipate much profit from their study.

There are many advantages in having the lessons issued quarterly in advance, in pamphlet form, and we trust that the officers of our State associations will encourage all to procure these pamphlets, and to study the lesson from the pamphlet and from the Bible, instead of reading it from the *Signs* or REVIEW.

This lesson pamphlet will contain 48 pages besides the covers, and will be issued as No. 20 of the "Bible Student's Library." Price seven cents per copy post-paid.

Address all orders to Pacific Press Publishing Co., Oakland, Cal., or to your State T. and M. society. Order at once, so that the schools may be supplied before the first of October.

C. H. JONES.

A JOB ON THEIR HANDS.

THE editor of the Iowa *Prohibition Journal*, although disclaiming sympathy with the National Reform movement, the promoters of which are everywhere seeking to hitch on to the temperance movement their nefarious ism of the Dark Ages, still endeavors to cling to the Sunday plank in the Iowa Prohibition platform, upon the ground that "a day of rest is needful and helpful." In the *Journal* of Aug. 20, he says:—

It is not to compel him to be religious, but to give him

the opportunity to be if he chooses. . . . All hinderances to a day of rest are to be removed.

Mark the last expression. The road to the better land is to be made very smooth and easy,—not a straw or stone of stumbling to be left in the way. But let us consider for a moment what is at least one of these "hinderances" to the observance of "a day of rest," and perhaps we can appreciate what an undertaking it is for the Prohibition party or any other party to remove "all" of them. We will let the Sunday observers speak:—

Greed is so strong that nothing but God and conscience can keep him from capturing all days for toil.—W. F. Crafts, in *Sunday Rest Bill Hearing*, p. 21.

Men drive all day and into the night, and often encroach on the day of rest, in the terrible strain and pressure of business competition and greed for wealth.—Rev. Dr. S. P. Henson, of Chicago, in *Christian Herald*, July 11, 1889.

The Sunday train is usually a crime against the laws, and is caused by what causes its fellow crimes,—the Sunday saloon and the Sunday newspaper,—namely, love of money on one side, and self-indulgence on the other.—W. F. Crafts, in *Christian Statesman*, April 11, 1889.

The Sunday newspaper is here for the money there is in it; and there are men, decent and respectable men,—I grieve to say it, some professedly Christian men,—that are trampling on the Sabbath and despising God's law and weakening the bulwark of our free institutions because of the dollars that are found in that road.—Dr. Herrick Johnson, in *Christian Statesman*, March 27, 1889.

Here, then, is one of the obstacles to the observance of a day of rest,—"greed for wealth," "love of money," "the dollars." The removal of all necessitates the removal of this, which perhaps is not the least of all. And this can be effected in only one of two ways, either by the miraculous removal of these mercenary desires, or by supplying the insatiable cravings for money without the ordinary methods of obtaining it. Either must be a hereulean task. The first, we venture to say, is impossible without the grace of God. And if by the grace of God, how can it be by law? Mr. Crafts says that nothing but God and conscience can prevent greed from capturing all the days for toil. How, then, is it to be done by legislation? As to the other method of remedying the difficulty,—to supply men with all the money they desire without their laboring for it,—we leave it for political economists to grapple with.

The quotations above are simply a confirmation of the Scripture statement that "the love of money is the root of all evil." To subdue this love and teach men to observe the Sabbath, afford a most appropriate missionary field for the church. But the Prohibition party, as a party, with all other political organizations, will do well to let such matters alone. W. A. C.

INSTITUTE FOR THE SOUTHERN FIELD.

THE REVIEW of Aug. 27 contained a notice to the effect that an institute for the Southern field would be held in connection with the Tennessee camp-meeting at Guthrie, Ky. To better accommodate the institute, the location of the camp-meeting has been changed to Nashville, Tenn. All interested will please take notice of this.

DAN T. JONES, Sec. Gen. Conf.

IN a false report that has lately been going the rounds of the press, to the effect that at a certain Seventh-day Adventist camp-meeting held in the State of Michigan, there has been intense "excitement," some being seized with the "power," and one becoming a "raving maniac," appears this expression: "There is much feeling among other Christian sects against the Adventists." This doubtless explains why the report was started, and why it is so eagerly seized upon all hands. There is much feeling among other sects against the Adventists. And as these sects cannot successfully meet and refute the doctrines of the Adventists, they start a damaging report against them to injure their influence.

THE *Interior* of Sept. 5, 1889, says:—

This has been so far certainly a year of calamities, probably surpassing all others in the loss of life and property. It almost seems as though some dark and malign dispensation had come upon us, dwarfing all the previous chronicles of horror.