

# The Adventist Review and Herald

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THE BIBLE  
IS THE FIELD  
OF THE WORLD

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

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## PRAISE THE LORD.

BY E. J. JOHNSON.  
(Hart's Road, Fla.)

PRAISE ye the Lord! Let all things praise  
His holy name, who crowns our days  
With loving-kindness.  
Praise him who, infinite in power,  
Hath ever tender pity for  
Our faults and blindness.

Praise ye the Lord! Though dark the way,  
Tempted and tried we every day  
Mourn our remissness,  
Still while with tears our eyes are dim,  
With joy we render unto him  
Thanks for forgiveness.

Praise ye the Lord; his righteousness  
Will be imputed unto us,  
If humbly staying  
Our souls in faith upon his grace,  
We walk in his appointed ways,  
His laws obeying.

Praise ye the Lord! O praise his name!  
His mercies and his love proclaim  
The wide world over.  
We'll praise him now, and hope ere long  
Our praise may with the angels' song  
Mingle forever.

## Our Contributors.

"Then they that feared the Lord spake often one to another; and he 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.

## "GO AND TELL HIM HIS FAULT BETWEEN THEE AND HIM ALONE."

BY MRS. E. G. WHITE.

THOSE who are at variance should act out the Bible directions to the letter. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is a kind of work that requires the grace of Christ in the heart. There is alienation and division where none should exist, among those who profess to be the children of God; and the reason of this is that men are hearers, readers, of the words of Christ, but not doers.

How much suffering would be prevented, if those who claim to know and believe the truth, would practice its precepts! In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be the followers of Christ were only obedient to the truth, the door that is now open where Satan finds access

and enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Let every member of the church try to save the souls of others, and not through criticism and evil reports discourage or destroy them. How many and how great evils would be extinguished in the church if men followed Christ's rule of dealing with the erring, instead of following the impulse and passion of their unsanctified hearts!

If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves, in the spirit of Christian love, the difficulty will, in most cases, be healed, and the offending brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed.

When brethren come together in harmony with the directions of Christ, Jesus himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the word. "If he will not hear thee [in that private interview], then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with the one at fault, but should bow in prayer, and with humble hearts seek the Lord.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church [if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one], let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." When every specification that Christ has given is carried out in the true, Christian spirit, then, and then only, heaven ratifies the decision of the church, because its members have the mind of Christ, and do as Christ would do if he were upon earth.

Brethren, it must be made manifest that we are not only Bible readers, but also doers of the words of Christ. Those who fully trust in the Lord Jesus, will be obedient children, and will have guidance from above. The mind and will of God are made plain in the living oracles.

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us. The Lord has spoken to every one in his word, and that word is luminous with light, and weighty with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow

to God's expressed will. We are not left in uncertainty; for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth, and revealed in the precepts of his law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily life have been made known. Those who turn from the beaten path marked out in God's word, because it suits their feelings better to do so than to walk according to the commandment, leave the light, and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will.

We are not to place dependence upon man, nor expect homage from our fellow-men. Jesus says, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." We should remember that the best and most intelligent of men have only limited ability, and we should pray for discernment to understand what is each man's true place. We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see thus, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action.

No living man should come in to take the place of God in your mind. "Call no man your father upon the earth. . . . Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted." These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride, that they act as if it were not enjoined upon them to live in harmony with the instructions of Christ.

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ's character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died. I have great sorrow of heart that the rules of Christ have been so strangely neglected by those who profess to be his followers. Reading the Bible, believing the Bible, will not save any of us; for it is the doers of the word that shall be justified.

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your

notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men! An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God, to set forth the mistakes and errors of his brethren in high colors, doing a wicked work against Jesus in the person of his saints. The rebuke of God is upon every one that engages in such work; it is the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of their faults and failings, they plant roots of bitterness, whereby many shall be defiled. It is through this kind of work that brother becomes suspicious of brother, and variance arises in the church. Love cannot exist where the conversation of the professed people of God is largely made up of talk concerning the errors and mistakes of others. When this is done, the words of Christ are treated with indifference and contempt, as though frail, erring man had found some other way to heaven save the one appointed by the Lord,—obedience to the commandments of God. We should remember that we are all brethren, seeking the same home in heaven; but if Christ is not formed within, if you have not the mind of Christ, and do not practice the words of Christ; if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? There must be kindness, love, courtesy, and delicate regard shown for one another here and now. To practice the principles of love will not prevent us from dealing plainly with our brethren, in brotherly kindness pointing out wrongs and short-comings when it is necessary to do so. But we should do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked course are turning the lame out of the way. The apostle gives this instruction concerning this class: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

Satan designs to keep the church in a state of wrangling, envy, jealousy, and evil surmising, so that brethren cannot pray or work in harmony; while thus at variance, they fail to bring the saving power of the truth to bear upon the heart of unbelievers. People become disgusted with our religion when they witness the way in which a brother treats an offending brother.

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ, I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus told the disciples to tarry at Jerusalem until they should be endued with power from on high. "Without me," he said again, "ye can do nothing." But Paul declares, "I can do all things through Christ which strengtheneth me."

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples. The record says, "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto

them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." They were not assembled to relate tidbits of scandal. They were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need, and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need to-day in every church in our land. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking, is rooted out, and a radical transformation is wrought in the heart. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The fruit of righteousness is sown in peace of them that make peace."

Paul says that "as touching the law,"—as far as outward acts were concerned,—he was "blameless," but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God's law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died."

Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church-member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ.

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to his glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God, and he will lift you up. If a fountain that has been rank and bitter loses its corrupt qualities, those who drink of it, will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing.

We are to be constantly seeking for precious pearls of truth. There must be a dying to the world. There must be no cowardice, no compromise. There must be an earnest seeking for the wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? let him show out of a good con-

versation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Brethren, God would work for us if he could do it safely; he wants to do great things for his people, but the strife of tongues has dishonored God, weakened the hands of his professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be his followers?

#### PAYMENT OF TITHES.

BY ELD. A. S. HUTCHINS.

(Essex Junction, Vt.)

"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. . . . 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." Lev. 27:30-32. These plain declarations of Scripture, with others found in both the Old and New Testaments present the duty of the payment of tithes unquestionably clear to the minds of very many who receive the Bible as their rule of faith and practice.

But here, as in many other obligations, there are temptations to be met, with suggestions to neglect duty. One feels excused on what he seems to regard as an exemption clause, from the pen of the apostle, in these words: "Owe no man anything." Separating this injunction from its connection, and assuming the apostle is giving direction with respect to civil debt, whereas he is enjoining the duty of Christian love one to another, some seem to forget their obligation to render unto God the things that are his, and without consideration come to the conclusion they will be justified in withholding their tithes to pay their debts. This is certainly a very delusive conclusion. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

In immediate connection with the injunction of the apostle, "Owe no man anything, but to love one another," stands this one also: "Render therefore to all their dues." This is in direct harmony with the teaching of Christ: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Respecting rendering unto the Lord his due, the following wholesome counsel we quote from the Apocrypha: "Give unto the Lord his honor with a good eye, and diminish not the first-fruits of thine hands. In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness. Give unto the Most High according as he hath enriched thee: and as thou hast gotten, give with a cheerful eye." Ecclesiasticus 35:8-10.

We are confident there are many who "fear God, and keep his commandments," whose desire and aim are to live in harmony with this instruction. We feel assured of this when we see some of the lonely ones weep that they can do no more financially to help on the work of God, and know of others who, on a more deliberate consideration of their duty in this direction, place in the treasury of the Lord hundreds of dollars of back tithes, with legal interest on the same for years, with a wish that they could pay more, and an acknowledgment in both word and deed

that they now see the claims of the Lord upon them in this respect as never before. And recognizing him as the Giver of every blessing, the language of their grateful hearts seems to be, "For all things come of thee, and of thine own have we given thee."

"*Just before generous*;" therefore our debts must be paid first. This construction supposes the payment of civil obligations comes under the head of justice, while the payment of tithes comes under acts of *generosity*. But is a just man satisfied when he has rendered to his fellow-man his due? Of the term "just" Webster says, "*In an evangelical sense*; righteous; religious; influenced by a regard to the laws of God; or living in exact conformity to divine will." Inspiration records of the just man, If he "hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." Eze. 18:9.

How *justice* can have less respect for the claims of God, our Creator, our gracious and bountiful Benefactor, the Giver of all our blessings, he who gave his Son to die for us, he who holds before us the precious boon of eternal life, than it has for mankind, is as difficult to comprehend as it is to understand how one can count himself *generous* because he pays his tithes.

God's requirements come first. We are not doing his will if we consecrate to him what is left of our income after all our imaginary wants have been supplied. Before any part of our earnings is consumed, we should take out and present to him that portion which he claims." —*Testimonies*, vol. 4, p. 477.

#### HOW CAN THEY VENTURE SO?

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

To me it is marvelous how any one believing the Scriptures can hope for salvation while neglecting to do the plainest duties required by the gospel. I know at least three cases of men yielding to the claims of the law of God, under the preaching of the third angel's message, and who have been keeping the Sabbath of the fourth commandment for many years, and yet they seem to feel no obligation to profess their faith in Christ and be baptized in his name!

There is nothing more plain in the Bible than that there is no other name but that of Christ whereby we can be saved; and that if we do not confess him before men, he will not confess, but will deny us before his Father; and there is no plainer commandment in the decalogue than that of Christ and the apostles which says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins;" and yet they go on from year to year neglecting to obey. They are all temperate and moral men, and as neighbors and citizens cannot be spoken against. I have labored with them personally in regard to obedience to the faith, but without effect. I write this, hoping it may remind them, and perhaps others who may be in the same condition, of the duty of faith and obedience to Christ.

It seems from their turning to keep the commandments of God, that they hope for salvation; yet how they can hope to share in Christ's salvation without attempting to obey him, is a mystery. The thief on the cross could be saved without baptism and uniting with the church, because he had no opportunity for it; but how these, living from year to year, neglecting the most favorable opportunities to confess their faith and prove their sincerity by obedience, can hope for the salvation of the gospel, I am utterly unable to imagine. I fear that these good people will be finally lost; and for this reason I appeal to them in hope that they may be induced to confess Christ and obey the gospel; and thus, by keeping both the commandments of God and the faith of Jesus, make their calling and election sure. My brother, or my sister, if you have not faith enough to confess Christ under the present favorable circumstances, you will be poorly prepared to face the stormy future which lies before us.

—"Every word of God is pure."

#### A SONG OF EARTH BEFORE THE FALL.

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

I TOUCH my harp with fingers deft,  
For a ballad soft of other years;  
The present busy scenes are left,  
Their joys and sorrows, smiles and tears.  
I'm carried by the music wild,  
And by my fancies' magic gleams,  
To years when earth was undefiled,  
To strange lands filled with crystal streams.

The silver light of harvest-moon  
Shone soft and white in summer sky,  
And light of countless mornings shone  
In years far distant, long gone by.  
The purple light of sunset's flame  
Filled all the land with russet gold;  
And starry constellations came,  
And shone in nights of years untold.

And islands vast, by nature's law  
Now sunk 'neath waves to rise no more;  
And wealth of verdure man ne'er saw  
Begirt each peace-enchanted shore.  
And beauteous flowers filled mystic lands  
Where foot of man had never trod,  
And wafted high with unseen hands  
Their sweetest incense unto God.

And mountains reared their snowy crests  
In solemn grandeur to the sky,  
Their slopes by human foot unpressed,  
And all unseen by mortal eye.  
Primeval forests whispered low  
Their secrets to the listening breeze.  
While 'neath their arches, waving slow,  
Was heard the hum of drowsy bees.

And in the music's witching strain  
I hear the tones of early years;  
I hear no saddened sounds of pain,  
I hear no grief, I see no tears.  
In waves of joy the music flows,  
And as the strings are gently pressed,  
They breathe a psalm free from woes—  
A world at peace, a world at rest.

O peaceful years! O happy age!  
It seems the visions of a dream  
To look adown time's mystic page,  
And see these far-off glories gleam;  
When flowers bloomed 'neath radiant skies,  
And Eden bright to man was given,  
And mid the joys of paradise,  
The peaceful earth seemed more like heaven.

#### CAMP-MEETING HYGIENE.

BY J. H. KELLOGG, M. D.  
(Battle Creek, Mich.)

It is not the purpose of this article to make a dissertation on the subject of general hygiene, or, indeed, to consider fully the subject of hygiene with particular reference to hygiene, but to call attention to a single point; namely, the necessity of having proper food at camp-meetings. It is generally known to the world at large that Seventh-day Adventists have for several years given considerable attention to diet, and it would naturally be expected that at camp-meetings some of the good results in this special study of an important hygienic question, should be apparent. Unfortunately, however, this is not always the case. Not infrequently bowel troubles and various digestive disturbances are prevalent upon our camp-grounds. The hard-working ministers who are sent by the General Conference to assist in the labor of the meeting, often find at the camp-meeting boarding-tent, food very poorly prepared to replenish their worn energies. The camp-meeting ought to be a great object lesson for the public. Those who visit our camp-meetings, being attracted by the novelty of the affair, or by a desire to become acquainted with our people and their views and ways, have a right to take what they find upon our camp-grounds as a sample of what our people are, what they believe, what they eat, etc. Is it not important, then, that at our camp-meetings we should try to have as good advantages as possible? It is the aim of the Conference authorities and the General Conference to secure the most capable speakers for camp-meetings, so that our religious views may be presented in an efficient and attractive manner. From year to year improvements have been made in the arrangement of our camp-grounds, of tents, etc., until camp-meeting times have be-

come so well conducted in this respect that our camps are rarely otherwise than models of neatness and order in their general arrangement. People are always impressed with the order and neatness of our grounds. It seems to me, however, that in the practical manner of eating we are not quite up to the standard reached in other particulars.

An effort has been made for some months back, to elicit an interest in this matter by correspondence with the presidents of State Conferences, and other Conference officers; but very few have seemed to have any special burden upon this subject. The Sanitarium offered to receive and train persons who might be selected to take charge of the boarding-tents, but have received very few responses in relation to the matter. In a few instances, however, there has been co-operation in this matter, and as the result, the boarding-tent has been conducted in a more healthful and, I believe, more satisfactory manner than formerly. Doubtless in some States persons can be easily secured who are competent to take charge of a boarding-tent, and who understand how to prepare food in a healthful and palatable manner. But all States are not so blessed, and the Sanitarium holds itself in readiness to assist such States in training persons specially for the work. All that is asked is that these persons shall be sent to the Sanitarium, where they can be put through the proper course of instruction.

A few camp-meetings have had the benefit of the services of trained cooks, and have been thoroughly pleased with the results. I had the pleasure of eating one meal in the boarding-tent at the Pennsylvania camp-meeting, and really, as far as the quality of the food was concerned, I might have imagined myself at the Sanitarium table. I observed that a gentleman, a stranger on the ground, who with his wife sat opposite me at the table, was making a very hearty meal. He seemed to enjoy the food very much, although he at first inquired for the pepper-box and mustard-jar, and seemed somewhat surprised at their absence. Before he left the table, I overheard him remarking to his wife, "I believe I should like to become an Adventist if I could always get such good fare as this."

The public have the impression that Seventh-day Adventists are half-starved, and that those features in diet which are at all peculiar to the denomination, are a sort of grievous burden which the people carry by a sort of moral compulsion, as the Catholics abstain from flesh food on Friday. If when they come upon the camp-ground, they find at the boarding-tent a meager diet, perhaps supplemented by cheese and meat preparations, they get the impression either that we have no faith in our principles, or else that we are compelled to fall back upon the old fare when we wish anything good to eat. Doubtless many of our people entertain similar notions, especially those who are new in the faith. The fact is, hygienic food, which is in every way compatible with the health principles which our people have held for so many years, can be made so palatable and attractive as to abundantly suit the tastes of even those who have been accustomed to the use of unwholesome food preparations. All that is necessary is that there should be persons properly trained to act in the capacity of cooks in connection with every camp-meeting. There is, doubtless, a false impression abroad as regards trained cooks. A brother told me some time ago of the conversation he had with a prominent minister in the boarding-tent at another of our camp-meetings. He said, "Bro. C., I do not have any faith in your trained cooks. I never saw a trained cook yet that could cook a meal of victuals fit to eat. Now, such a meal as this is good enough for anybody. Proper cooks, who can prepare such food as this set before us, are what we want." A brother sitting near, who had been listening to the conversation, then begged the liberty to inform the speaker that the boarding-tent was superintended by a graduate of the Sanitarium Training-school for Health and Temperance Missionaries, who had taken a thorough course in



hygienic cookery. So it is possible to have cooks who are practical. This is the sort of cooks made in the Sanitarium Training-school.

We hope our brethren will co-operate with us in our efforts to extend the knowledge of practical hygiene among our people, through the instruction of persons competent to instruct others in holding cooking-schools at camp-meetings, in large churches, and wherever the subject may be properly introduced.

#### A CONSIDERATION OF CRITICISMS ON PRINCIPLES BY WHICH TO INTERPRET PROPHECY.

BY ELD. D. T. BOURDEAU.  
(Battle Creek, Mich.)

##### Let Us Stand by the Original.

ANOTHER correspondent indorses our views on the true Israel and the Sabbath, as set forth in article No. 19, etc., but thinks that it would give more force to the Sabbath as binding on the Gentiles as well as on the Jews, to substitute the words "shall not be" for "shall be" in Isa. 56:7: "Even them [the sons of the stranger who keep the Sabbath, and take hold of God's covenant, the ten commandments. Verse 6 and Deut 4:13] will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar." These words and their connection apply especially when salvation is near to come; in other words, when Christ is about to appear to save his people. Compare verse 1 with Isa. 25:9; Matt. 24:13; Heb. 9:28; 1 Pet. 1:5.

As the words "shall be" are in italics in Isa. 56:7, and are not, therefore, in the Hebrew of that passage, it is thought proper to put in their stead "shall not be," thereby representing God as teaching that burnt-offerings and sacrifices are not accepted under this dispensation, whereas the Gentiles are encouraged to keep the Sabbath. But it is not allowable to make this change, as the proposition in the Hebrew has a positive form, and is not formed by the aid of a negation, as are all negative propositions. Let the expressions "burnt-offerings" and "sacrifices" now mean "spiritual sacrifices," as "our bodies" consecrated to God, and "the calves of our lips" (1 Pet. 2:5; Rom. 12:1; Hos. 14:2), which are acceptable to God now, and will be acceptable to God in the world to come; and all will be harmonious.

#### IS THE COMING OF CHRIST AS SET FORTH IN DAN. 7:13, 14, PAST OR FUTURE?

Another correspondent wishes to know whether a mistake was not made under Principle 9 in putting the coming of Christ to the Ancient of days (Dan. 7:13, 14) in the past.

We answer: We honestly think we were right in so doing. If we were not, nothing would please us more than to correct ourselves; for a correct application of a scripture is always better than one that is incorrect. It seems to us that this coming of Christ took place at the end of the 2,300 days (Dan. 8:14), in 1844, when Christ passed from the holy to the most holy place of the heavenly sanctuary. It cannot refer to the second coming of Christ, for that coming is not to the Ancient of days (in heaven), but to our earth.

We favor this view because the most holy place of the heavenly sanctuary being emphatically the dwelling-place of the Most High, Christ's entering into that apartment of the heavenly sanctuary would necessarily constitute a coming to the Ancient of days.

Again, a little before presenting this coming of Christ (in Dan. 7:9, 10), Daniel describes the opening of the judgment of God's people, which took place in the second apartment of the heavenly sanctuary at the end of the 2300 days. This judgment takes place while the little horn is figuring on earth, and consequently before the coming of Christ. God judges his people, and the judgment of God's people takes place before they are rewarded, and when the end of all

things is near. Dan. 7:9-11; Ps. 135:14; 1 Pet. 4:6, 7, 17; Rev. 14:6, 7, 14, etc. Then Christ and the saints judge the world before sinners receive their retribution in the lake of fire after the resurrection of the ungodly. Rev. 20:4-9; 1 Cor. 6:1, 2, etc. But when God judges his people, Christ is before him attending to this closing work as a priest to the cleansing of the sanctuary. It would therefore seem natural to infer that the coming next described must be the one that connects with the Ancient of days Christ as a priest entering upon the last part of the work of his priesthood—the cleansing of the heavenly sanctuary—at the opening of the judgment of the Church by the Ancient of days.

This coming of Christ to the Ancient of days "with the clouds of heaven," answers well to the passing of the high-priest with his smoking censer of incense from the first to the second apartment of the earthly sanctuary, the day of the cleansing of the sanctuary, the tenth day of the seventh month, the judgment day with Israel; which occurrence prefigured a similar act on the part of Christ as the high-priest *par excellence* at the end of the 2300 days. Leviticus 16; Hebrews 8, etc., etc. But what force would there be in saying that this coming of Christ is to occur in the most holy place of the heavenly sanctuary, when the very fact of Christ's being in that apartment of the heavenly sanctuary would involve the fact of his being with the Ancient of days?

If it is objected that the description of this coming is followed by that of bestowing the kingdom upon Christ, and that these two descriptions are connected with the conjunction "and"; and if it is claimed that this goes to show that the coming described must take place at the time when Christ receives the kingdom from his Father, and consequently at the very close of Christ's work as a priest, and when Christ is crowned king, we signalize the fact that the word "and" is often used in the Scriptures to enumerate events which are separated by periods of years. Take, as an illustration, Isa. 61:1, 2: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, AND the day of vengeance of our God."

When Christ read from this passage at the time of his labors at Nazareth (Luke 4:16, etc.), he stopped with the words, "To preach [or proclaim] the acceptable year of the Lord," closed the book, and said, "This day is this scripture fulfilled in your ears." If he had read the next words, "AND the day of vengeance of our God," he would have told an untruth; for the day of vengeance was then future. And why may we not say, on the same principle, that Christ's act of receiving the kingdom is future at the time of his coming to the Ancient of days?

#### "ANSWER HIM NOT."

BY ELD. F. D. STARR.  
(Indianapolis, Ind.)

It is related concerning the Jews, when the king of Assyria sent his servants to reproach the living God, in their hearing, that they "answered him not a word: for the king's commandment was, saying, Answer him not." Isa. 36:21. It is frequently the case in similar instances, that the words of the scoffer are best met by the silent reply. I well remember an incident of this kind. In my early boyhood, two men who disbelieved and denounced the Bible, were one day talking against it to my father. They opened the book to Num. 5:11-31, and asked him to read the passage. This they considered a glaring inconsistency, and as teaching a practice most inhuman and barbarous. My father read it through (as he had done many times before) and looked up in silence, with a calm, undaunted expression, and offered not a word in reply. The men continued to berate the book that taught such practices,

but it seemed to me that the more they talked the more confused they were, and they seemed to be conscious of being defeated.

Though naturally of a skeptical turn of mind myself, and not understanding the reasons for the regulations given in the scripture in question, yet the impression was forcibly made upon my mind that the argument of those men was fully answered. What the result upon my mind would have been, had a heated discussion taken place, I do not know. It certainly could not have been any better than it was without such discussion. The ark does not often need human hands to stay it up. One thing is clear to my mind since I have seen more of the social condition of the human family, and that is, that if the means prescribed in the passage cited would be successful in keeping jealousy out of every family, far less sorrow would exist than now.

Do we not often unnecessarily undertake to defend ourselves, or even to maintain principles that we think must be defended—principles that perhaps might take care of themselves? Our Saviour's example is before us. His adversaries accused him of many things; but "he answered nothing." O for grace to know when to speak and when to be silent! for there is "a time to keep silence."

#### PATHETIC AND BEAUTIFUL BIBLE THEMES.

BY A. SMITH.  
(Grandville, Mich.)

##### THE LAST SAD HOUR.

WHEN Jacob, the progenitor of the Israelitish nation was about to die in a strange land, his sons gathered round him to receive his last blessing and to comfort him in his expiring hour. "And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. 49:29-31.

What a touching cenotaph to the memory of those illustrious dead does this beautiful inscription remain for all time!

That wonderful burial-place of those six illustrious dead is in the city of Hebron, about twenty miles south of Jerusalem. Hebron was evidently for a long time the dwelling-place of Abraham, of Isaac, and of Jacob (see Gen. 35:27), and it was doubtless from this point that Jacob and all his family started to go down into Egypt, taking their journey by way of Beersheba. (See Gen. 46:1.) A Mohammedan mosque covers those sacred graves, excluding alike the Christian and the Jew. Those peaceful sleepers await the sounding of the Archangel's trumpet, when they will come forth to the glory and immortality in hope of which they died.

##### PASSING AWAY.

"Nations of men arise and pass  
Out of the world like blades of grass."

Jacob's sons, having borne their father to the tomb, themselves, in turn, became burdened with accumulated infirmities of the passing years, until they fell like autumn leaves to mingle with the dust. It is recorded of them, "And Joseph died, and all his brethren, and all that generation." Ex. 1:6.

And yet all the experiences of childhood, of youth, of early manhood and womanhood, of the family, of the neighborhood, of the citizen, of health and sickness, of joy and sorrow, of hope and fear, and of the sad final hour that closed the scene, were theirs in common with the race of man; and although unrecorded in the annals of the past, the drama is clearly demonstrated by the practical issues of our own experiences. It points the moral that our days also flee away as a shadow and as the morning dew, and admonishes to fill the passing moments with the duties God has given us to perform. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9:10.

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

### OUR WORK IN FOREIGN LANDS.

THE present year has witnessed a steady advancement of our work in all the foreign countries where we have Conferences and missions. It is yet several weeks before the annual reports will be received, giving the statistics of the year's work. But all careful readers of the REVIEW must have gathered from the reports of our foreign workers, what we have learned more fully by correspondence, that during the past year there has been a healthy growth of our work in foreign lands.

Perhaps one of the features of greatest encouragement, and one which will be especially appreciated in those Conferences whose efficient laborers have been sent away to foreign missions, is the fact that there are a goodly number of those who have accepted the message in these foreign fields, who are now giving themselves to the work of its proclamation, or who are offering to enter the work as soon as they may receive an education and training for it. Truly the Lord is hearing the prayers of his people that laborers may be sent into his harvest-field.

At the last session of the Australian Conference, ministerial license was given to ten men of more or less experience, seven of whom had received the message in that field. Most of these brethren are now wholly engaged in the work, some in company with older laborers; and others who have business affairs which they cannot wholly abandon at present, are laboring as the way opens before them.

The same condition of affairs exists to a greater or less extent in our other foreign Conferences. In most cases these men realize that they have undertaken a great and solemn work, a work calling for great energy and a wisdom that can only be gained by years of study and faithful labor. We greatly regret our inability to send out more ministers of long experience to work with these men in the great and promising fields before them. And while we wait for them to gain experience, we rejoice that, through the distribution of literature, thousands are led to search diligently for the foundation of their faith, and will thus be prepared to receive the warning message when it shall be proclaimed to them.

According to the last statistical report, we had 123 canvassers at work in foreign countries. Their number has been greatly increased during the present season. In a recent letter from Sweden, we are told that the canvassers in that country have sold over \$5,000 worth of publications in a year. The progress of the work in Germany is equally encouraging. In New Zealand they are selling about \$1,500 worth per month, while in Australia the sales have reached as high a figure as \$4,000 a month. South Africa is a promising book field, but one that is exceedingly difficult to manage. Many of the people are able and willing to buy, but the settlements are far apart, and traveling expenses are very large. In what would otherwise be the best Dutch fields, the work of the agents is greatly hindered through prejudice aroused by the pastors. In the Transvaal the work has been interrupted by the threatenings of war.

Yet there seems to be no field in which it is more important than in South Africa, that our literature should be sold, to prepare the minds of the people for the work of the minister; therefore at a recent meeting of the Board of Foreign Missions, it was decided that Bro. E. M. Morrison, who during the past year has been engaged in the education of canvassers in New Zealand and Australia, should go to South Africa to take the oversight of the canvassing work in that country, and to educate workers.

ELD. HASKELL'S MOVEMENTS.

Our last letters from Eld. Haskell were writ-

ten from Yokohama, Japan. In Japan, as in India and South Africa, his visit has resulted in the discovery of many important facts relative to the condition of the general missionary work and its prospects, which are not readily obtained from the missionary magazines, or from books relating to the mission work in those countries. In Africa and India many avenues have been discovered for missionary effort which we have hitherto overlooked. In Japan, which we have been led to believe was almost upon the eve of a national acceptance of Christianity, there is at present an intense feeling of opposition to the missionaries which is exceedingly discouraging. In a letter, dated May 26, Bro. P. T. Magan, who is with Eld. Haskell, writes:—

There are but few English-speaking people in Japan. The statistics give 1,478 for this place, and Kobe has not so many, while Nagasaki has only a few hundred. These three towns are the only places besides the capital, where foreigners are permitted to reside. The Japanese own their own country, and they are terribly afraid some other nation will take it away from them. They have always been a very reserved people, and still possess that characteristic. No one is allowed in the interior without a passport from the Japanese authorities, and then only for scientific and health purposes. They will not grant passports to missionaries as such; and those who are inland in that work have been obliged to enter as teachers of the sciences, holding that theology is the science of divine things. The Japanese do not look at it in this light, so that now things have come to a crisis. It is true that the Japanese are anxious for western civilization, but they are not anxious for western religions. They do not want them, and all the talk about Japan's being on the eve of a national conversion is incorrect. The missionaries here feel very dubious over the aspect of affairs. Within the past few weeks there have been several cases of assassination of missionaries, and it is thought that there will be serious trouble soon.

From Japan, Eld. Haskell will soon return to China, from which place, after a few weeks' study of the field, he will proceed to Australia, where he will join Elds. Tenney, Daniells, Israel, and Curtis in holding a ministerial institute and workers' convention during the month of September. We were never so fully convinced of the great importance of sending out members of the Mission Board to visit our foreign Conferences and those fields we contemplate entering, as since Eld. Haskell has been on this trip. In South Africa his labors and counsel were greatly needed, and were fully appreciated by all our people.

In Australia and New Zealand, where the work has grown so rapidly since its establishment less than five years ago, the brethren have been pleading earnestly for a visit from some member of the General Conference Committee, and especially that Eld. Haskell, who was one of the first to enter that field, should visit them again, to aid by his counsel and instruction in making plans and preparations for the extension of the work. We are glad that Eld. Haskell will soon be with them again; for we know of no field where wise planning and the judicious efforts of our laborers are so heartily responded to, and bring such encouraging results, as in Australia and New Zealand.

### THE WORK OF BRO. MORRISON.

After attending the ministerial institute and workers' convention to be held next September in Melbourne, it is expected that Bro. E. M. Morrison will proceed to South Africa, reaching there in time to become somewhat acquainted with that field before the holidays, which seems to be the most favorable season of the year for a general meeting of canvassers and others workers, because excursion rates are given on all the railroad lines, from the 20th of December until the 1st of February. We believe this meeting will be largely attended, and we earnestly hope that an experienced Bible teacher may be sent from this country or from Australia, to assist Elds. Boyd and Hankins in conducting a Bible school at the same time that the canvassers' school is in progress.

After spending six months in the education of canvassers and the management of the canvassing work in South Africa, we expect that Bro. Morrison will proceed to England, to spend a few months with the workers there. In Great Brit-

ain we now have about a score of canvassers, most of whom have gone from this country. With the exception of Denmark, where the laws make it almost impossible for the canvasser to sell books, there is perhaps no field more difficult to work than Great Britain. But the men who have gone from America to engage in the work there, are persons of determination and energy. They have gone, knowing that it was a more difficult field than that which they have left, and realizing that it was not a financial advantage to enter the field. They have gone with the missionary spirit, determined to labor where their work is most needed, and believing that God will bless their faithful efforts. The British brethren who have joined them, are the same class of men, and have the same purposes in mind in engaging in this work. Those who have been longest in the field have attained a good degree of success.

Our British and colonial book business has grown rapidly during the past year, and we see that the publishing house in London was established none too soon. Subscription books can be printed as cheaply there as in America, and it is a far more favorable point from which to send them forth to South Africa, Australia, and New Zealand. We hope the time is near at hand when our canvassers shall enter India, the British ports of China, and other foreign countries where there are large numbers of English-speaking people.

W. C. W.

### PROGRESS OF MISSION WORK IN SAMOA.

THE *Free Church of Scotland Monthly* says, "On an island called Upolu, in the Samoan group, is perhaps the most remarkable theological seminary in the world. It was founded in 1844 by Dr. Turner, of the London Missionary Society. At that time two temporary houses were built, and twenty-five youths were selected for instruction. The two cottages have now grown to fifty substantial houses, half of them of stone, built in a hollow square like military barracks. In the center of this square stands a large building for class-room instruction, furnished with all the modern helps to study. The thirty acres of land originally possessed by the college, have been increased to 300, carefully cultivated, and stocked with 10,000 bread-fruit and cocoa-nut trees, besides thousands of bananas. The twenty-five students have grown to 125 annually, and so popular is the institution, that two candidates present themselves for every vacancy, and students come from nineteen different islands. A considerable Christian literature, embracing some forty volumes, has grown up in the seminary. Among the books are found, in the Samoan tongue, a reference Bible, a hymn-book, a commentary on the whole Bible, practical and expository notes on nearly all the books of the New Testament, volumes of sermons, a Bible concordance and dictionary, and translations of Bunyan and other Christian classics. Besides these, a Samoan dictionary, grammar, and other linguistic helps have been prepared."

### A WONDERFUL CONTRAST.

SPEAKING of the efforts of missionaries in circulating the Bible in Persia, Rev. J. L. Potter says in *The Church at Home and Abroad*:—

It is curious to note how this feature of Christian effort contrasts with the practice of Moslems as to their sacred book. A missionary, who had been in the country a few months only, wished to test their reported unwillingness to sell the Koran to a Christian. He inquired in the bazar for an interlinear Persian and Arabic Koran. Various excuses were offered, but one man bluntly said, "I will not sell it to you!" At last he obtained a copy at a high price. In his indiscretion he returned, and in triumph showed his purchase to the one who had refused to sell it to him. The effect was magical. The man leaped from his little stall, ran to his fellow merchants, and in an instant a crowd began to gather. The unfortunate seller immediately came, proffering the money, and demanding back the book. It was deemed prudent to comply with the demand. They cannot endure the sight of a Koran in the hands of an "infidel." We, on the other hand, have such confidence in the potency of the printed word of God that its circulation among the Moslems causes us to rejoice.

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 22, 1890.

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## THE RIGHTEOUS WILL BE TAKEN TO HEAVEN.

It is easy to trace out, according to the plain testimony of the Scriptures, the consecutive events which take place in the work of redemption, till the people of God are finally put into possession of their eternal inheritance, the earth made new. But in tracing out this line of events, we come to a certain time when the islands are moved out of their places, the mountains are cast down, the earth is torn by a mighty earthquake (Rev. 6:14-17; 16:17-21), so that it is even reduced back to its original chaotic condition. Jer. 4:23-26. This takes place at the second coming of Christ. Rev. 6:17; 19:11-21.

The question now arises, How long will the earth, having been reduced to such a condition, by this event, at this time, remain in this state of uninhabitable desolation and chaos? and when will it be relieved from it? The earth is finally to be made new; and there is no promise of any restoration from the desolating judgments of the second advent till it is thus made new. The desolation of the earth marks the beginning of the thousand years of Revelation 20; for it occurs in connection with the coming of Christ and the resurrection of the just. Rev. 20:4, 5. But according to the events to take place at the end of the thousand years (verses 7-9), the renewal of the earth could not possibly take place before that time; for we cannot reasonably suppose that the Devil and his evil hosts will ever curse with their presence the fair domain of the new earth, in which the righteous only are to dwell. 2 Pet. 3:13. Besides, the fire that devours the Devil and his followers at the end of the thousand years (Rev. 20:10-15), is evidently the same fire spoken of in 2 Peter, by which the earth is renewed. 2 Pet. 3:7, 10-13.

What, then, is the condition of the earth during the thousand years?—That desolate and uninhabitable condition into which it was thrown at the second advent of Christ, at the beginning of the thousand years. But where are the saints during this time?—John says they are reigning with Christ. Rev. 20:4. But certainly not on this earth, in the condition it will then be in, as shown above. Where then?—The only answer that can be given is that it will be in the Father's house, where he has gone to prepare mansions for them, to which he will take them when he appears, according to John 14:2, 3. It is where Christ has his throne, which is in the New Jerusalem. Rev. 22:1-3.

In harmony with this come in such passages as Rev. 15:2, 3; 19:1, 6; for the music which is heard "in heaven" is the song of the redeemed, rising as the voice of many waters, as they are temporarily removed from the earth, while it is waiting for its final purification, and the penalty of the wicked is being fixed. The New Jerusalem, to which Christ takes his people when he appears, does not come down to the earth till the end of the thousand years. Rev. 21:1-3.

But there are some who manifest great antipathy to the idea of any one ever going to heaven, and they take every occasion to speak of it in the most contemptuous manner. The text on which they principally build their protest is Prov. 10:30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." There! they say, that settles the question. And they insist on the most rigid construction of the language, "the righteous shall never be removed;" but, they say, if the righteous ever go to heaven, they are removed;

but this text forbids it. They thus, it will be seen, confine their idea to continued absolute contact with the earth,—the righteous must never be separated at all from the earth. This is what their claim amounts to if it amounts to anything.

Now let us compare this with a statement found in the New Testament, which not even they will deny. Paul, speaking of the resurrection of the righteous at the coming of Christ, says: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." We suppose that all will admit that this will be literally fulfilled, and that when Christ appears, the saints will be for a time with Christ in the clouds of heaven; and when they are away up in the clouds with him, we ask if they are not "removed" from the earth, according to the rigid construction, on which our friends insist. It matters not if they are not up there more than thirty minutes, they are just as much removed from the earth, as if they were there a thousand years. Prov. 10:30, therefore, cannot apply to such a "removal" as that. Very well; neither can it apply if their absence from the earth is continued a thousand years, if they are to come back, as they will do, and make it their abode forever.

The fact is, Prov. 10:30 does not apply to any mere technical contact with the earth. It is false and silly to reason so. It simply means that the righteous never lose their title to the earth, nor are dispossessed of it, as their inheritance, as the wicked will be. Their being taken to the city which is finally to be its metropolis, until the earth is fitted up to be their final abode, is no such "removal" as Prov. 10:30 refers to. There is, therefore, nothing in that text against the idea that the saints will spend a thousand years reigning with Christ in the New Jerusalem in heaven, before the city comes down to this earth.

Why should any one scorn so glorious a prospect? After Christ comes, we are not to suffer the delay of a thousand years before we reach the city of our God; but we are taken at once to enter its pearly portals, to rest in its peaceful mansions, to walk its streets of gold, and bask in the light and glory of its heavenly throne.

### "MY SHEEP HEAR MY VOICE."

We live in a time when a multitude of voices are sounding throughout the length and breadth of Christendom, striving to win the faith and gain the following of men. Claiming to be sounding by divine authority, and attended in many cases by an appearance of miraculous power, they arrest our attention by the cry, Lo! here. Here is truth; here is divine power; here is a movement which confers great blessings upon those who will connect themselves with it.

How shall it be known to which of these voices we can safely listen? for it is self-evident that not all of them can emanate from a divine source. Oftentimes it is the disguised voice of man's great enemy which thus invites their confidence. How is the genuine to be distinguished from the false? Too many there are who, lacking in spiritual discernment, have failed to do this, and their unwary souls have been led into the by-paths of error and delusion.

But not so with the true followers of the world's Redeemer. In spite of all fair appearances and specious claims, in spite of the smooth cadence of the voice which says to them, Follow me, they are not deceived. And the reason is given in the Saviour's words (John 10:27): "My sheep hear my voice, and I know them, and they follow me." No false leader can imitate the voice of the true Shepherd; that voice has a sound peculiarly its own; and as the sheep of an earthly shepherd know his voice and follow him, so surely do the flock of the great Shepherd recognize the accents of his voice, and shrink instinctively from the voice of any other.

To this truth the Scriptures bear witness. "When

he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10:4, 5. Those who are counted among the true sheep have listened to the Shepherd's voice until they are familiar with its accents. Many times it has spoken to them, in words of instruction, encouragement, or reproof, but always with a graciousness of tone and a depth of meaning which no other voice can possess. And when a strange voice would lead them forth, they quickly and surely recognize the deception. They know that voice is not an ostentatious one, nor distinguished by great noise. Like Elijah, they know the "still small voice" is to be heeded rather than earthquake, fire, and storm. They know that it will never awaken in them feelings of pride and vanity, that it will not overlook their faults, that it will never lead them out of the paths of justice and propriety. It is never out of harmony with the inspired word. When it speaks, they know that it speaks the truth, and its authority is never questioned.

But not all who profess to belong to the fold of the Great Shepherd are in a position to hear and know his voice. A vast number keep at too great a distance from him, or pay too little heed to his voice to be familiar with its sound; many, by disobedience or indifference, have silenced it altogether. When a voice comes to them, saying, Follow me; I will lead you into new pastures, they are not able to distinguish whose voice it is that speaks. Many voices are sounding, Lo! here, and, Lo! there; and amid all these they wander about in uncertainty, thinking they are following the call of the true Shepherd, when the voice is that of a stranger; and suspicious indeed must be the voice which in these days can find no following.

But amid all the confusion of the babel of voices and the blowing of winds of doctrine, the true sheep of the fold are not misled. They are children of the light, and walk in the light, which grows brighter and brighter unto the perfect day. The signs and wonders of false christs and false prophets in the last days would deceive the very elect, if it were possible; but the power and mercy of God have forbidden it. They are never out of hearing of the Shepherd's voice, and when they turn to the right hand or to the left, that voice calls to them, "This is the way, walk ye in it." Of them the Good Shepherd has said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

But the all-important question which each one must consider, is, Am I numbered among those whom the Good Shepherd counts as his sheep? Have I a safeguard against the alluring voices of error? Such a safeguard the Scriptures alone can furnish. "Thy word is a lamp unto my feet, and a light unto my path." "His truth shall be thy shield and buckler."

L. A. S.

### THE PERSECUTION OF THE CHRISTIANS, AND THEIR EXPULSION FROM JAPAN.

In our former articles we endeavored to show how the gospel was first introduced into Japan, and by whom; also the principles upon which the work was carried forward, and by what means it became popular. Then because of these very principles, like a canker-worm at the root of a tree, it sapped its life and conspired to its ruin. Christianity walks in a humble path, and its strength lies in its purity. It takes its rise in the heart, and leans upon its Author. Although through worldly policy it may appear to prosper, yet it flourishes only in godly sincerity without any affectation. It never enters into partnership with Satan by worldly principle. It is a divine plant emanating from the throne of God, and triumphs in unselfish purity. It draws its entire nourishment and strength from the divine.



All other props will fail, all other supports will be removed in the day of God. The way into the kingdom is too strait and narrow to let into the sacred portals of glory a single principle that is not of and from our Lord and Saviour Jesus Christ.

The estimate of the Christians at the time when the persecution first set in, in earnest, is variously estimated from 600,000, to about 2,000,000. In 1588 began hostile proceedings against the Christians, but these were local, and matters might have remained as they were or even quieted down, had not a new enemy arisen in 1592. Lupus di Liano, an ambassador of the governor of the Philippines, came to complain of the Portuguese merchants. This led to the coming of four Spanish Franciscans, who asked the privilege of building a house at Kioto. This was granted as ambassadors, under the express condition that they should not preach. The governors expressed some anxiety, but said Taiko-Sama, "They will not act contrary to my command if they are wise; if not, I will teach them to laugh at me." As soon as their houses were built, the mendicant friars did not trouble themselves about their promise, but preached publicly and excited men's minds to violence by their language, and even brought discord into churches. Other advantages were taken by the special concessions made. This so enraged Taiko-Sama that he had the Franciscans and Jesuits arrested and led through the principal streets of the towns where they had disregarded the command, and before them went an official, holding up a board with the following inscription: "Taiko-Sama. I have condemned these people to death, because they have come from the Philippine Islands, have given themselves out as ambassadors, which they are not, and because they have dwelt in my country without my permission, and proclaimed the law of the Christians against my command. My will is that they be crucified at Nagasaki." This sentence was carried into effect on Feb. 5, 1597. There were three Portuguese Jesuits, six Spanish Franciscans, and seventeen native Christians. The historian says they met death joyfully. See Rein's "Travels and Researches," p. 292.

Still after this the public sentiment fluctuated as to the severity of the persecution of the Christians. But after the pope permitted other religious bodies to enter Japan, and the laws of the princes were repeatedly disregarded in various ways, on Jan. 27, 1614, there appeared that fatal proclamation which led to a general persecution of the Christians throughout the country. In this decree Iyeyasu declared that the Portuguese, brothers, and the foreign fathers were enemies of the country, of their gods, and of Buddha, and consequently he ordered their utter extermination, the destruction of their churches, and the return of their converts to the heathen faith. There were fifteen articles of condemnation issued, in which the following appears:—

The band of Christians have come to Japan, not only that their trading ships may barter goods, but also do they desire to propagate an evil law, to overturn true doctrines, in order that they may thus effect a change of government in the country, and may be able to usurp possession of it. This is the seed of much unhappiness and much discord.

The priests and people, both native and foreign, without regard to orders or sects, were sent off to Macao and Manilla. Those princes who had espoused the Christian faith, and whose armies were composed of Christians, sometimes fought with bravery, but were beaten and destroyed. In the account of the Jesuits at this time, are found full details of what they suffered, and the different means of torture that were employed in the persecution. Other writers, to whom no party coloring can be attributed, confirm their testimony. The following is reported from Capt. Cocks, who in 1619 visited Japan in the service of the East Indian Company:—

The persecution in this country, which before proceeded no further than banishment and loss of civil and religious liberties, has since run up to all the severities of corporal punishment. The Christians have suffered as many sorts of deaths and torments as those in primitive

persecution; and such is their constancy that their adversaries were sooner weary of inflicting punishments than they of enduring the effects of their rage. Very few, if any at all, renounced their profession; the most hideous forms in which death appeared (by the contrivance of their adversaries), would not scare them, nor all the terrors of a solemn execution overpower their strength of mind with which they seemed to go through their suffering. They made their very children martyrs with them, and carried them in their arms to the stake, choosing rather to resign them to the flames than to leave them to the bonzes, to be educated in the pagan religion. All the churches which the last storm left standing, this had entirely blown down and demolished, and heathen pagods were erected upon their ruins.

Foreign commerce was restricted to Hirado and Nagasaki. In 1618 all Japanese were forbidden to leave the country. In 1624 all foreigners, except the Dutch and Chinese, were banished. An edict was promulgated, ordering the destruction of all ships of sufficient size to cross the seas, and limiting the building of craft to certain dimensions, in order to prevent the Japanese from navigating the open sea, and thus coming in contact with foreign nations. Fresh and more terrible persecutions arose, until like some terrible monster the Christians were sought out and put to death in the most horrible manner. No means of torture was left untried upon them. Death was preferable to life. Thousands fled to China, Formosa, and the Philippines, and thousands more died on the cross. They were beheaded, burned, and buried alive, and the historian says that every kind of torture was applied which barbarism and hatred could invent. Griffin closes his terrible account of this time with these words:—

If any one doubt the sincerity and fervor of the Christian converts of to-day, or their willingness to suffer for what they believe, they have but to read the accounts preserved in English, Dutch, French, Latin, and Japanese, of various witnesses to the fortitude of the Japanese Christians of the seventeenth century. The annals of the primitive Church furnish no instances of heroic constancy, in the coliseum or the Roman arenas, that were not paralleled on the dry river-beds and execution grounds of Japan.

These horrors continued for twenty years with somewhat unequalled severity, without great resistance. Finally some 30,000 Christians rose to resist the unjust slaughter, which only resulted in a general slaughter of them all. This is described in the Dutch History of the Church, and is known as the "Massacre of Shimabara Kassenki." Islands became the refuge of the Christians only to make their destruction more complete. Finally, to detect Christians, there was a cross prepared, first by ink, and then a copper one was cast and carried from place to place, and the suspected persons were required to trample upon it.

It was about the year 1636 that some 30,000 or 40,000 Christians who came from the dominion of Shimabara and other parts of the island of Kiushiu, put themselves in a position of defense against their persecutors, in an old abandoned castle of Arima, and the neighboring islands. After a three-months' siege by land and by water, in which Itakura and his son fell, the Dutch cannon, it is said, co-operating, the army succeeded in becoming master of the fortified place, Arima. "The massacre which ensued baffles description. All the besieged were doomed to death. Thousands of them were led to Pappenberg, an island at the entrance of the harbor at Nagasaki, and hurled from the steep cliff into the sea."

The Christians were spoken of as Jashu or Jashumon, the corrupt or evil sect, and every one, mother, child, or adult, was taught to shun Christianity as evil incarnate. Proclamations against Christians were posted up at cross roads, mountain passes, along the country roads, in towns and villages, and in all public places. Many of them continued until 1868, but have since disappeared. Thus continued the persecutions until it was supposed that the country was entirely rid of the Christians. But it is evident that the light of the gospel was not wholly extinguished, for it was found with surprise both by Christians and the native Japanese, that as late as 1868 a large company were found north of Nagasaki, at Urakama, that

were Christians. They were the direct descendants of those Christians, and had themselves handed down the Christian faith from one generation to another, until it reached our times. This illustrates the fact that there was power in the gospel which was preached by the Jesuits, to preserve and keep those who trusted in Him. From this time on for nearly two centuries, their intercourse with other nations was nearly closed, and the reasons are apparent.

S. N. H.

(To be continued.)

#### JOSEPH.

##### His Career as Statesman and Governor.

(Concluded.)

THEN preparations are at once made. All is hurry and bustle. Best of all, the God of his fathers reveals himself in this time of great interest to the patriarch, "in the visions of the night," saying, "Jacob, Jacob. . . . And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes." Gen. 46:2-4. This was enough. God had spoken, and his heart was satisfied. This was all he wished. So Israel and his wives, his sons and daughters and grandchildren, upward of seventy souls in all, with their cattle and goods, left the land of Canaan to sojourn in Egypt for a long time, till God should bring them out in a way the most miraculous and memorable ever seen in any nation. Judah preceded the long caravan to notify Joseph of their approach. Joseph met his father in the land of Goshen, where they were to locate, going thither in his chariot to see him. What an affecting meeting that must have been! For a long time they wept for joy upon each other's necks. "And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive." He had heard he was alive, and all the evidence in the case proved clearly that he was yet alive. But now with his own eyes he had seen him alive. This was most satisfactory of all. Nothing but the actual presence of those dear to us can quite satisfy our hearts. How pleasant to reflect upon the closing period of Jacob's stormy life! On the whole, it had been one of penitence, great care, sorrow, and mourning, though in many respects quite prosperous. His own sins in his youthful days had caused him much anguish. Their consequences followed him for years, till the memorable night when, pleading for forgiveness alone in the darkness, his Saviour met him, gave him the blessing which proved all was right between him and his God, and changed his name to Israel,—*"one who prevailed."* After this he had trials deep and sore. The course his sons pursued toward the Shechemites was grievous to him. And above all, the sad loss of Joseph burdened his soul and broke down his spirits terribly. It is doubtful if its effects ever were fully overcome. Some great sorrow often leaves a melancholy tinge to all the experiences of life.

But now the great sorrow of his life had cleared away. "He had seen Joseph with his own eyes, a great and honored man among the highest potentates of earth, prosperous, blessed with children, and able to care for him and all his family; and, best of all, a man whom prosperity had not ruined, faithful to the God of his fathers, a prophet, true, honorable, noble-hearted, tender, merciful, and generous. For seventeen years he was privileged to live where he could be with Joseph, from time to time receive his tender care, and be blessed with his society. These last years of his life were every way happy and prosperous. Joseph was everywhere regarded with affection and as the nation's benefactor; his other sons were also intrusted with important business in the king's interest. Family trials, we may hope, had now ceased, and love and union prevailed. Space will not permit us to relate fully all the interesting circumstances connected with Joseph's life. The time came when

his father, whom he so greatly loved, closed his earthly pilgrimage. With the prophetic spirit full upon him, which had followed him more or less through life, he looked into the future, giving some striking prophecies of the future of the descendants of each son. He requested of Joseph a solemn promise that his body should be buried in that land most dear to him of any on earth,—the land of Canaan,—with Abraham and Sarah, Isaac and Rebecca, and his own wife Leah. Joseph and his brethren religiously fulfilled his request, and left his bones in that dear locality.

After his death, Joseph's brethren feared they might be made to feel Joseph's displeasure for their course toward him, thinking, no doubt, he had refrained from taking vengeance because of his love to their father, and because if he should do so, it would cause pain to his aged heart. But in this they mistook his feelings entirely. He "said unto them, Fear not, for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them." Noble man! No shadow of resentment clouded his fair character. He could overlook all the past, treat them as kindly as though they had always done so to him.

What a precious principle he sets before us in the above remarks! Men may hurt our feelings, break down our influence, demean our characters, treat us unkindly, and cause us intense suffering; they may think evil against us; but there is a God over and above all. He only permits that which may work for our good if we will be faithful ourselves. Through the very evils by which others may with mistaken judgment undertake to injure us, God may work great good for us. As the apostle says, All things work together for good to them who love God. That most unkind treatment of Joseph, which caused him a world of sorrow, and anguish indescribable, God used to make Joseph one of the most exalted men in history,—a statesman, rich, prosperous, noble-minded, influential, a tower of strength to all future generations; a saviour to his own family, a providential instrument in the plan of salvation, carrying out the great designs of God's providence, planting Israel in Egypt, to be delivered afterward by "a high hand and with a stretched out arm," bringing renown and honor to God and his people. Had he remained peaceably in Canaan, tending cattle with his brethren, would these grand results have been reached?—By no means. We should therefore, as he did, look beyond the immediate human instrumentalities causing sad trials, to the merciful God, learning important lessons of trust, patience, and resignation from them. But these lessons we cannot learn unless we so live as to keep the Spirit of God in our hearts. If the fruits of the flesh prevail,—anger, hatred, envy, malice, resentment,—our trials will only prove an injury to us. But this need not be. God will help us, if we humbly seek him, to develop precious traits of character from the effect of trials.

Joseph lived to be 110 years old. His last words were expressive of his ardent faith in the promises of God made to his fathers. He called together the leading men of the Israelites, and exacted an oath of them that they should take his embalmed body with them when they went up to the land of promise. He longed to be associated, even in death, with the people of God, with whom he expected to stand in the morning of the resurrection. Though he had been for a long period a leading man among the Egyptians, dwelling among them eighty years after he became a ruler and governor, yet he clung to his own people because they were the people of God. He was an honored man among the Egyptians, who seem to have remembered him with much affection for a long time. The new king, "which knew not Joseph," and became oppressive to that people, learned men tell us was of a new dynasty which had conquered Egypt. Of course he would

be unmindful of the benefits Joseph had conferred upon the kingdom.

We present a few conclusions concerning Joseph's course and character. Perhaps there is no prominent personage presented in the Bible, except Christ himself, whose character presents less faults and more virtues than Joseph's. In many eminent servants some great mistake or flaw is seen. Abraham, Jacob, Moses, David, Solomon, and others, though remarkable men, showed lapses and weaknesses. We do not discern them in Joseph. In the sorest trials we read of no murmurings or despair, no vindictive, revengeful expressions, but behold perfect resignation and unflinching courage and resolution. His life of trust in God and strict compliance with principle, in every stage, whether as a child, a slave, a prisoner, or a governor, are precisely the same. His character seems wholly composed of noble, grand materials, with the common blemishes left out. His sufferings and longings must have been intense and agonizing, but they do not appear in the record, and we doubt if they did in the man. He keeps the one object in view,—a decisive determination to do the right thing wherever he is,—yet is merciful and compassionate to those who have wronged him. He believes in providence; i. e., God's overruling power in all the events of his life, leaving to him the proper punishment of wrongs, while he seeks ever to do others good.

Some have intimated a lack of these qualities in his treatment of his brethren, claiming he manifested a disposition to punish them for their course toward himself. We think this an error. His heart yearned with love toward his brethren, even when they were being imprisoned, as they talked of their treatment of him when they sold him, not supposing he understood them. He was affected even to tears. Yet to fully test them and learn from their conduct whether they retained their old cruel feelings, he had to appear stern to them.

Joseph had been absent from his family twenty-two years. When he last saw them, they were envious, jealous, and full of hatred toward him, because his father loved him more than he did them. Now that he was away, and that father's extra love placed upon Benjamin, "the son of his old age," as it had been upon himself when he was with his father, how could Joseph know but that the same hatred and malice were felt toward Benjamin? He was Joseph's own brother, the son of the same favorite wife Rachel, the ten being sons of different mothers. To ascertain their real feelings, it was necessary that Benjamin should be brought down to Egypt; that their spirit might be made manifest toward him. When he came, they were tested on this very point. It was most shrewdly arranged that without any apparent action on their part, Benjamin was left a prisoner, a bondman in the hands of the governor of Egypt, while they were permitted to return to their father. Had the old feelings manifested against Joseph existed toward the new favorite of the father, how easy for them to have left him in Egypt and gone home and told Jacob a plausible story of his loss, as in Joseph's case. But not so. Benjamin's jeopardy brings them all back at once to the governor, to obtain his release. Judah's pathetic speech is made; the sorrows of his aged father's heart are dwelt upon, and the calamity that will follow Benjamin's retention; his father's gray hairs coming to the grave in sadness, is forcibly appealed to; and finally the noble offer is made of his own self as a bondman, a slave, if Benjamin may be set free. Ah! here is a very different spirit from that shown to Joseph. Aye, much reflection upon their sinful course, the tears and sorrows of their father, whom they all loved, remorse for their guilt,—all these had been at work molding their characters in a measure. They were now different men, and as soon as this is made evident and Joseph discerns in them a proper spirit, his conduct changes at once, and he weeps aloud, and longs to embrace them all. Ah! here was a great, noble heart of mercy and love all the while,

but only held in check by good sense and a desire to benefit them. Had he wished to punish them, he could have done so at any time; for they were in his power. Joseph was a bright model for any youth to follow. He seems more like our Saviour than almost any character in Bible history.

What a world this would be if all were like Joseph! What precious lessons are taught in his life! Let us all seek for such a spirit as Joseph's.

G. I. B.

#### CAMP-MEETING IN THE PROVINCE OF QUEBEC.

We left Nashua, N. H., Sunday evening, June 29, arriving at Waterloo, Canada, the next morning. It was our desire to come here as early as possible, so as to be with them in a part of their workers' meeting. We found the camp located in a beautiful grove adjoining the city. Quite a number of tents were up, and some of our brethren and sisters and the workers were present. The attendance kept increasing until Sabbath, when, we should judge, nearly a hundred of our brethren and sisters were present. The attendance from the outside was considerable. Canada is quite different, in some respects, from the States. Here a large percentage of the population is French, and they can hardly understand the English. Of course they would not attend very much where they could not understand the language.

Bro. A. T. Jones arrived on Wednesday, and Bro. Eldridge, Prof. Caviness, and Bro. Miles came later, each representing his special line of work. The canvassing work in Canada had been very prosperous the last few months, so that the brethren and sisters were very much encouraged for the outlook in this direction. It appears from everything that we could learn, that the Province of Quebec affords a good field for labor, and they were very anxious for more help, so that they could push out into the field, and respond to the call for help in different places.

Bro. Rickard received ministerial license, and Bro. Dingman was appointed general canvassing agent in his place. This will give them another laborer in the province; and we shall hope as Bro. Owen and Rickard go out with a tent, that they will see much success attending their labors.

We left them before the meeting closed, in order to reach Battle Creek in time to be present at the opening meeting of the General Conference Council. We have heard that the interest continued to increase till the last. Sabbath was a good day, and the Lord came near to his people.

We are now again in Battle Creek, having been absent some eight weeks, attending general meetings and camp-meetings in the East. We feel very thankful for what we have realized of God's blessing in the various places, and for the interest that has been manifested in different ways. The outside interest has been very marked in some places, but the dearth of laborers is very great. May God grant that a special blessing may rest upon his people, that we may be aroused to sense the situation in its true magnitude.

The members of the General Conference Committee are now together in council, laying plans for the work during the remainder of the present year. We very much desire to be remembered in the prayers of our brethren and sisters, that God may direct by his Spirit, that such ways and means may be provided for the different branches of the work as may redound to his glory and the advancement of the truth.

O. A. OLSEN.

—The following paragraph from the *Independent* ought to be read frequently in all the churches of (self-styled) "liberal" and "advanced thought" in the land:—

There is not a little silly talk among some superficial thinkers, about modernizing Christianity, so as to adjust it to the demands of thought in the present age. They might as well undertake to modernize the old-fashioned sun that shines in the heavens. The only Christianity that is worth anything is that found in the word of God; and that will stand just as long as God's word stands, and stand just as it is in that word, no matter whether men like it or dislike it. This word will not be amended in order to please anybody.



## Progress of the Cause.

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

### "THE NIGHT IS FAR SPENT."

BY W. R. PATTERSON.

(Unita, Tex.)

The reign of death will soon be past,  
Though darker grows the dismal night;  
Its shadows soon, by morning chased,  
Shall flee before the dawning light.

The night of sin—the night of pain—  
Will soon be lost in endless day;  
The meek possess the earth again,  
When "former things are passed away."

We grope our way mid shadows dark,  
Our hearts grow faint, our "hands hang down;"  
But joy at last shall crown the work  
Of hearts and hands now tired grown.

The day will shine when night is gone;  
The morn be brighter for the night;  
The rest be sweet when work is done,  
And we are saved with "saints in light."

### NORWAY.

JUNE 11-16 it was my privilege to attend the camp-meeting at Moss, Norway. This city has a population of 7,000, and is situated on Christiana Bay, about twenty-five English miles below Christiana. The camp was located on a hill-side in the edge of a pine grove above the city, affording a view of the bay below and the landscape beyond. Fifteen family tents and one large pavilion composed the cotton village.

About 200 of our people were in attendance, mostly from Norway, a few having come from Denmark and Sweden. There not being room in the tents for all, some lodged in houses near by. Among laborers present may be mentioned J. F. Hansen and M. M. Olsen from Copenhagen, J. M. Erickson from Stockholm, and L. Johnson, E. G. Olsen, N. Clausen, and K. Brorsen from Norway. It seemed good to meet so many old friends and co-laborers after a few years' separation. It was a foretaste of the joyous meeting that will take place when the Saviour comes to gather home to glory all the scattered children of God.

From the first there was a general effort made by all to seek the Lord. Many prayers were offered for a special blessing, and we were not disappointed. On Sabbath the Lord came especially near. All hearts were deeply moved, and we received a much greater blessing than we had faith to expect. While children and unconverted came forward to signify their determination to serve the Lord, there was a general move to draw nearer to him. It seemed as though we were at the open gates of heaven, and all felt that they must press in while opportunity lasted. The Lord was better to us than we deserved, and signified what great blessings he has in store for those that humble themselves and seek him with all the heart.

Just before the morning service, we received the news of Bro. Klein's imprisonment in Russia for the truth's sake. A solemn feeling came over all, and we felt that we should unite in an earnest petition to the Lord in his behalf. During this season of prayer the Lord came very near, and we feel sure that if it is for his glory, the Lord will deliver his servant.

The attendance from the city was good, usually more coming than could find place in the tent. The weather was good throughout, especially Sunday. A large crowd was in attendance, and the Lord gave his servants freedom in preaching. The order was remarkable; no policeman was necessary. The citizens were as respectful as in a church, and listened with deep interest to the word, and we know by the tears which flowed that a deep impression was made on many hearts.

The annual sessions of the various organizations passed off harmoniously, with profitable instructions. L. Johnson was again elected president of the Conference, tract society, and Sabbath-school association. An excellent degree of good-will and confidence seemed to prevail. Monday, the last day of the meeting, was devoted to the publishing association. Reports showed encouraging prosperity during the past year. Our printing-house in Christiana has a good reputation in the city, and for some time has been favored with all the work from the outside that it could do. Good work and

prompt execution are the chief factors of this prosperity.

During the afternoon, eight were baptized in the bay, a large number of citizens witnessing the ordinance. Monday evening the last sermon was preached, after which a praise service was held to conclude the meetings. The tent could not hold all in attendance, and although an opportunity was given to depart at the close of the sermon, nearly all from the city remained, so that a number of our brethren on the outside found it almost impossible to make their way into the tent to take part in the praise service. This was an hour of interest and joy, and was a fitting conclusion to such a good series of meetings. Many pointed, cheering testimonies followed in quick succession, and when the time to close arrived, the interest was at its height.

It seemed not a little strange to see a meeting continue till nearly 11 p. m. without lamps. At this season of the year, one here can see to read without artificial light the whole night, except about one and one-half hours. A good feature of this meeting was that nearly all came at the beginning and remained till the close. Two meetings daily with the youth by themselves, and the children alone, contributed much to the spiritual interests and results. Some came from Northern Norway, from the region of the midnight sun, a distance requiring ten days to make the journey by steamer. It was only with great sacrifice that they came, but they felt richly blessed for their effort. The truth has the same effect everywhere in uniting hearts from all nations into one spirit.

This gathering was a source of much blessing and encouragement, and will prove a great help to the cause in Norway, if all return and labor in the spirit received during its many precious seasons.

H. P. HOLSER.

### CANADA.

DRESDEN, ONTARIO.—We pitched our tent at this place June 20, and began meetings on the following evening, with an attendance of 125. We have held seven meetings, the average attendance being about 100, and so far the interest has been good. Sunday evening the attendance was about 300. We have sold some books and tracts, and we hope to see a good work accomplished at this place. People are much slower to move here than in the States, and it will require a long, steady effort to bring out a company, and get them thoroughly established in all points of present truth; but we hope, with the blessing of God, to see many souls accept the third angel's message in the Province of Ontario. Eld. H. M. Kenyon, who has been delayed on account of sickness, expects to join us in a few days.

L. N. LANE.

J. O. JOHNSTON.

### PENNSYLVANIA.

ROYER'S FORD, MONTGOMERY Co.—We began meetings in this town of 2,000 inhabitants June 21. Much prejudice was manifest, and but few came out at first, but now we begin to see the prejudice giving way, and the attendance is increasing and the interest rising. In God we trust.

F. PEABODY.

H. G. THURSTON.

SOUTH OIL CITY.—We have now held twenty services, and are in the midst of the Sabbath question. The interest is still good, and quite a number have decided to obey the commandments of God. One sermon was preached against us, which has helped to advertise our meetings. Pray that God may help us to find the honest in heart in this city.

July 10.

D. A. BALL.

E. E. FRANKE.

AUSTIN.—After leaving our good camp-meeting, held this year at Lock Haven, Pa., June 3-10, I held fourteen meetings in the town of Austin, Potter Co., a town that has grown from ten inhabitants to 2,500 in four years. It is in a lumber district. The Methodists gave us the use of their house of worship free. I could be with them only eight days. Sunday, the 22nd, I baptized six, three brothers and their wives. It was an impressive sight to see husband and wife go down into the water together, and thus put on Christ. There are now ten Sabbath-keepers in the vicinity of Austin. Bro. I. N. Rhodes, lately from Iowa, is a great help to this little band. May God's blessing rest upon them. I hope Eld. J. W. Raymond will go there

and organize a church in the near future. These three brothers bid fair to become good workers in the canvassing field.

I am now on my way to Washington, Washington Co., Pa., to engage in a tent effort in that city of 10,000 inhabitants. This will be my address until further notice.

J. G. SAUNDERS.

### VIRGINIA.

SNICKERSVILLE.—Since our last report we have had several rainy nights, but the interest seems in no wise abated. Last night fully 400 were present. We have presented the law and the Sabbath, and are now coming to the messages. Many are deeply interested. There seems to be no combative spirit, but rather a satisfied disposition. We have the respect and confidence of the best and most influential people at this time. We need wisdom and power at this critical point, to present the truth in a way that souls may be stirred to accept it. Circumstances were such that we needed some assistance, and as Bro. Stillwell was not able to enter the canvassing field at present on account of his health, he is now with us for a time. Brethren, remember us in our work.

July 7.

A. C. NEFF.

R. D. HOTTEL.

### IOWA.

FARMINGTON.—We are just beginning a series of meetings here in the tent. Some interest is manifested, but we shall need a large measure of divine help if the results are what we hope for. Elds. E. J. Waggoner and I. J. Hankins held meetings here several years ago, and therefore the public are more or less acquainted with our views and work. Under these circumstances, it is pleasing to note the respect which is shown us in our efforts to again bring to their remembrance the present truth. In answer to the universal prayer for the prosperity of the work, we hope to share the divine blessing.

July 1.

C. A. WASHBURN.

A. ALLEN JOHN.

### TEXAS.

OAKLAND.—We pitched our tent at this place and commenced meetings June 28, and up to the present time have given thirteen discourses and one Bible reading. The congregations have been large from the first, and several are much interested. Sabbath and Sunday, July 5 and 6, about twenty-five brethren and sisters from the churches of Black Jack and Fairland met with us at the tent, and held their quarterly meeting. The officers of the Fairland church were ordained at the meeting. May God bless the newly organized church at Fairland. Pray for us in our labors.

Our post-office address is Ridgeway, Tex.

W. S. GREER.

W. S. CRUZAN.

RISING STAR, EASTLAND Co.—As we have been out about two months, it is time to write and let the friends of the cause know what we have done. We left home on April 13. Having been hindered at the start by mud and rain, we did not reach the field of labor as soon as we expected.

We arrived at Rising Star on April 16. We lectured in the school-house till we could secure lumber with which to seat our tent, twenty-two miles from Cisco, where we obtained our lumber. We have given fifty-five discourses, made 182 missionary visits, held thirty-one Bible readings, and visited eighty-five or 100 families. Quite a number are interested, and three dear souls have commenced to obey the truth. Two men of families say they will obey as soon as they can shape their business so as to do so. Four or five others I think will decide in favor of the truth.

When the first lecture had been given, one T. C. Goldman, introducing himself as a minister of the Christian Church, requested a discussion. Bro. Drummond informed him that he would not debate with any one until he got through his series of discourses. Mr. Goldman continued to urge having the time set for debate, so Bro. D. agreed to discuss, upon the conditions that Mr. Goldman's church would indorse him as a representative man, and that the people in attendance desired a debate. When the vote was taken, it was almost unanimous in favor of a debate. Six propositions were specified in writing, and the time for the discussion was set. The first proposition was, "Was the kingdom brought to view in Dan. 2:44 set up between the

years 30 and 34 A. D.?" Mr. Goldman affirmed and Bro. Drummond denied. The second proposition was, "Were there two distinct laws in kind and nature given to Moses, one written on two tables of stone by the finger of God, the other, called the law of Moses, placed in the side of the ark?" In the midst of the second proposition, Mr. Goldman declared he would not debate any further because his opponent was an infidel. (Bro. D. had said that not the *language* of the Scriptures was inspired, but the *ideas*.) But we were confident that this was the pretext by which he sought to extricate himself from his embarrassing position, as he utterly failed to establish his propositions, although he had an editor from Austin to counsel and assist him. The showing was decidedly in our favor, and many expressed themselves as being thus convinced.

June 15. W. T. JOHNSTON.

#### INDIANA.

DANA.—We pitched our tent here and began meetings the night of June 12, with a fair audience. The attendance and interest have increased from the first. Dana is a town of about 800 or 1,000 inhabitants, surrounded by a very fine and productive prairie. The people are generally well fixed in their homes. The Lord has greatly blessed in the presentation of his truth, and by his Spirit hearts have been deeply impressed with the same, and some of the best people have decided to walk in the light of present truth. Reading-matter goes out quite freely. Our donations have been quite good, and the people are looking after our temporal wants. We hope, by God's help, to bring out a company here who, we trust, will prove an honor to his cause. We are of good courage in the Lord, and rejoice that we have the privilege of having a part in the glorious work, however humble it may be. We shall remain here until time to ship our tent to the camp-meeting, which will be early in August.

July 8. M. G. HUFFMAN.  
W. A. YOUNG.

#### KANSAS.

CRESTLINE, CHEROKEE Co.—I came here with the tent May 26, expecting to meet Bro. Beilhart, as we were assigned this part of the State, in which to labor together the present season. I pitched the tent the evening of May 31. I began meeting, and soon learned that Bro. B. could not come, as he had a good interest at Clyde which he could not leave. So I was destined to labor alone until another minister could be sent.

June 17 Eld. Gibbs came. There was not much interest at any time. The result of the meetings was, that five united with the Columbus church, located in the country about six miles from Crestline. Four of these united by baptism. Two others declared themselves as being fully convinced of the truth, and expressed a desire to unite with our people, but as yet were not quite ready. We closed the meetings June 29. We feel to praise the Lord that the effort was not in vain. We are now at Galena, pitching the tent. We expect to begin services the evening after July 5.

July 1. R. H. BROCK.

CLYDE.—Since my last report, I have continued the meetings at this place. I have spent three months preaching in two school-houses, two miles apart. The interest has been very good. I have spent most of my time the last month in visiting, as the people have been too busy to attend meeting every night. As some were ready for baptism, Bro. C. Mc Reynolds came June 29, and remained eight days. Last Sabbath we held the quarterly meeting, and as it was time for the district quarterly meeting, we invited all the brethren in the district to come and celebrate the ordinances with us, hoping in this way to encourage those who had lately taken, and those who were to take their stand on the platform of truth. Our brethren responded to the call, and after ten joined the church, seven of whom followed their Saviour in baptism, sixty-four joined in the celebration of the ordinances of the Lord's house. This was a precious season. The Lord came very near, and we all felt his love in our hearts.

The Clyde church is greatly strengthened. We expect more to take their stand on the side of truth soon. Sunday we held the district quarterly meeting. The sum of \$8.85 was donated for Religious Liberty literature. Bro. Grey was chosen to devote his time to the petition work, and may the Lord bless him in this important branch of the

cause. Bro. Mc Reynolds left for Ottawa after the Sabbath. His labor with us was much appreciated by all. I shall remain here for some time. We are of good courage, and will trust in the Lord, who is our strength.

July 7.

#### SOUTH DAKOTA.

EUREKA, SPRING CREEK, AND BOWDLE.—After our good camp-meeting at Madison, in company with Eld. Leer and Bro. Theo. Valentiner, I visited the church at, or near, Eureka. The quarterly meeting was held one week earlier than the usual time. The house at which the brethren and sisters met being too small to accommodate the people, our meeting was held on the open prairie, with the blue heavens over us for a covering. The Lord came very near to us with his Spirit, and we had good meetings, notwithstanding the scorching rays of the sun. One member was added to the church.

On Sunday morning we started in a wagon to Spring Creek, twenty-three miles west. In the afternoon we held one meeting at the home of one of our brethren. One sister was added to the church. From here we went to Bowdle, and began meeting July 3. On July 4 one good soul was buried with her Lord in baptism. On the following Sabbath, two more were baptized and five were added to the church, after which we celebrated the ordinances of the Lord's house. The Lord came very near to us, and we all felt to say, as did Peter, "Lord, it is good for us to be here."

H. SHULTZ.

#### UPPER COLUMBIA CONFERENCE.

PRESCOTT, WASHINGTON.—This is a village of about 200 inhabitants, located twenty miles by railroad northeast from Walla Walla. We pitched our tents, and began meetings here Friday evening, June 6, and have thus far held thirty meetings. There was a good interest to hear from the first; and although the adjacent country is not thickly settled, and the "stay-at-home" argument has been urgently advocated from house to house, the attendance has been good, and donations have been liberal, amounting to \$15.50, besides some provisions. Several have taken a stand to keep the commandments of God and the faith of Jesus; others are on the point of doing so, and many others are convinced. Twenty-three were present last Sabbath, besides the tent company. In the afternoon, July 2, a storm blew down the large tent before we could take it down, and damaged it very much. We secured a hall after the Fourth, and are now holding meetings in it; but rent is high, and we hardly know what to do.

We have many opportunities for personal labor, and there is yet much to be done. We are anxious that the Lord shall direct our efforts and open the way before us.

J. BARTLETT.  
J. O. BEARD.

#### MICHIGAN.

ELVA, TUSCOLA Co.—While visiting the members of the Arbela church some weeks ago, Elds. Ostrander and Griggs found that there was no place where meetings could be held accessible to all. They also found many in the vicinity who believed the truth, but had never taken a stand with God's people. After considering these matters, they concluded that it was in the providence of God to pitch a tent here, and while trying to build up the church, to labor also for those outside. Accordingly, they requested our tent company to join them in the work.

The tent having been pitched two miles west of Elva P. O., meetings began Friday evening, June 20. From the very first it was evident that God led in the work, and that his mighty Spirit entered the homes and hearts of the people before us. Soon many were deeply convicted, and on June 29 fifteen persons were buried with their Lord in baptism by Eld. Ostrander. To-day, July 6, seven more were baptized. All these, except four, are heads of families, and all but two unite with the Arbela church. Others will, doubtless, yield obedience to God, and receive baptism next Sunday.

There being so much necessity here for personal labor, we thought best not to board at the tent, but to spend our time wholly with the people; and nearly all gladly welcome us to their homes. We scarcely need to say that the church is greatly encouraged by the addition of so many members, and that the old difficulties standing in the way of spiritual growth are being removed by the good Spirit of

God. In the short time we have been here, the number who have embraced the truth is greater than is often brought in by a whole season of tent labor in a new field; and they have the great advantage of stepping right into the work with those of experience. Thus both the work of spreading the message and that of strengthening the church, are accomplished by the same effort and in a shorter time.

As a tent company, we feel deeply grateful for the experience we are gaining while associating with Elds. Ostrander and Griggs in laboring for this church. It would seem very necessary that more such labor be done in our churches everywhere. We give praise to God for all that has been accomplished thus far, and depend entirely upon him to carry forward his work.

July 6.

C. B. HUGHES.  
J. C. ROGERS.  
HOMER DAY.

#### MINNESOTA.

OAK VALLEY.—I came to this place about the middle of April, and began a series of lectures in the school-house. Eld. Curtis had been here sometime in February, and had delivered half a dozen lectures on the prophecies; but the inclemency of the weather, sickness, and other causes did not permit him to stay longer. The only meetings in the place are held by the Methodists. They were very kind and sociable at first, and attended the meetings, but in a little while opposition sprang up, and two sermons were preached against the Sabbath. After this the Methodist people came no more to our meetings; but the majority of those who attended before still continued coming, and the interest still is good. Last Sabbath, June 28, we had an attendance at our Sabbath meeting of fourteen adults, all of whom signed the covenant. Two signed it afterward, making a company of sixteen. There are others who we think will yet take hold.

Sister Caroline Jacobson and her daughter have been holding a Sunday-school in this place for the past year, which has been successful. May the Lord bless these faithful workers, and make them instrumental of accomplishing much good in the Master's vineyard.

I held two meetings last Sunday, and then had to leave for North Dakota, to labor with Eld. C. W. Flaiz at Hillsboro, in connection with the tent. As I left them, many expressed an earnest wish that more labor might be bestowed there in the near future. May the Lord bless the few there, and keep them faithful.

July 2.

M. E. CADY.

PINE ISLAND.—After the close of the school at Minneapolis, I was requested to go to Pine Island with the special object of encouraging the young people of the church there. I remained with them over four Sabbaths, holding meetings twice each Sabbath and Sunday, and visiting and giving Bible readings in private houses the rest of the time. The sermons were almost entirely of a practical nature, dwelling upon conversion, forgiveness of sin, faith, and the practical duties of a Christian life. The subjects of temperance, education, and the Eastern question were also presented.

The outside interest was good, and a very friendly feeling was shown throughout the meetings. The two Methodist ministers of the place were remarkably cordial, one inviting me to dine with him, and bidding me a most hearty Godspeed, the other closing his services early, and coming with his entire congregation each Sunday evening to our meeting. I visited both at their homes, and shall not forget their kindness.

The Spirit of the Lord worked for our own people. On the second Sabbath about a dozen young persons came forward to express their desire to be Christians and to be baptized, and the entire congregation was melted to tears while parents and children made confessions to one another. Eld. H. Grant came the last Sabbath, and baptized eleven. These all united with the Pine Island church, with one other person who had been baptized before. Four were adults, the rest young people. Nearly all had taken some steps in the Christian life before, the result largely of the faithful labors of the elder of the church. There are still others who are interested, some of whom are keeping the Sabbath; and we hope they will, ere long, identify themselves fully with our people.

I greatly enjoyed this series of meetings. It was a time of refreshing to my own soul, and I de-

sire to give praise to God and to the dear Saviour for the blessings I have enjoyed.

LATER.—Four of the persons referred to in the foregoing report attended the camp-meeting at Minneapolis, and took a firm stand for the truth. Three of these had been keeping the Sabbath, but had made no profession of religion. The wife and daughter of the fourth were baptized by Bro. Grant at Pine Island, the husband not attending the ceremony. The next Sabbath, however, after the special meetings had closed, he went to the Sabbath meeting with his family, and made a public profession of religion.

During the month of June I reported the Northwestern camp-meetings. C. C. LEWIS.

## LOUISIANA.

AMONG THE CHURCHES.—Since my last report I have held quarterly meetings with the churches in this State. May 29 to June 2, I was with the church at Marthaville. The meetings were good, and the Lord came very near as we tried to seek him with humble hearts. One new member was added to the church. The attendance of those not of our faith was the best we have had for a long time at this place. It still seems clear that the debate held here some time ago was a benefit to the cause. Much prejudice seems to have broken down, and the outside interest is better. May the Lord still bless his people here.

June 7, 8, I was at Hope Villa. Two new ones were baptized and added to this church. One or two others have commenced to keep the Sabbath, and we still hope for others. The interest here is still good, and the work is growing.

June 9, 10, I met with the Galvez church. We had not held services here for some time on account of high waters, and even yet we found them quite high. We held the meetings in daylight, so the people could better see to cross the waters in their boats. Nearly all the members were present, and a few others met with us. Some thought it the best meeting they ever enjoyed at this place. I next met with the church in New Orleans. The Lord came in and blessed in the meeting as we tried to follow the Saviour's example of humility, and to take the emblems of his broken body and shed blood. A good amount of tithes was received.

In these meetings with the churches I have dwelt somewhat on the subject of health reform, and nearly all who had not previously done so solemnly and voluntarily promised to take advanced steps by putting away coffee, pork, etc., which means a great deal in this field.

In passing from place to place, I met with the friends and workers at Baton Rouge, Clinton, Morrows, and Evergreen. I think a series of meetings at each of these places would result in good. We hope to see some of these openings for meetings filled before the year closes.

We praise the Lord for what has been done in this field, and hope the work may still go forward. B. F. PURDHAM.

## OHIO.

TOLEDO.—The gracious Lord has continued to bless his work here since my last report. Up to this date two more have accepted the truth. Many more are interested on account of Bible readings, which are now being held at different places as interest and invitations demand. We have, beyond doubt, good reason to believe that several others, ere long, will take their decided stand by obedience to God's commandments. The time is certainly in the near future when God will establish a strong church here, if earnest prayers, added to personal efforts, are made by those already in the body as members. If unity, peace, and brotherly love abide with them in abundance, which I hope and trust will be the case, they will find their number increase, as the Lord is always willing to bless those that commune together in love.

As God has abundantly blessed our labor here, we are filled with sorrow to know that we must part with the members of the Toledo church. It is, indeed, a hard task for those who love unity and peace, given by Christ, to be obliged to leave the dear ones for whom the heart has a longing desire. May the heavenly cords of love that bind us together, remain thus unbroken, is my sincere prayer. It has been thought best that I should move to Canada on account of the ill health of my wife, and also for me to labor there in the cause for a while. I

have sought the Lord in earnest prayer in regard to this matter, and I feel that it is his will that we should go, and that we shall have the approval of his guiding Spirit in so doing. Many more reasons could be given in support of this contemplated move, but let this suffice. Our intention is to locate in the midst of the French population, where also reside at the present a few of our French brethren. We trust in and solicit the earnest petitions of all God's people in our behalf for his truth in our future home. Our permanent address will be Anger, P. Q., Ottawa Co., Canada.

June 15.

N. PAQUETTE.

## MISSOURI.

NEW BOSTON, ECONOMY, AND UTICA.—June 12-18 I held eight meetings with the church at New Boston. We used a school-house situated three miles from New Boston, in Macon County. Most of the services were held in the day-time, as the people chose to come at five p. m. The attendance was good for a sparsely settled district. The interest was not good to begin with, but it increased to the conclusion of the meetings. I went from here to Economy, where I found a small church holding services in a school-house. I began meetings June 21, and concluded them the 29th. But the heat being so intense, we could not hold services as regularly as we had been doing in other places. I held nine meetings. The ordinances were celebrated. The quarterly missionary meeting, also, was held, and I gave instruction to the church upon the subject of reporting. I learned from the Conference secretary, who lives at this place, that there is much irregularity with church clerks in reporting. This duty should be attended to every quarter in all our churches. The Conference officers cannot tell how matters stand in the Conference unless the officers in our churches faithfully report every quarter. I baptized four at Economy, and these, with two others, were received into the church. Although the attendance was small at this place, the meetings were profitable.

I began meetings at Utica July 1, and closed the night after the 7th. Eld. Chaffee was with me at this place, but as he was with his home church, we could prevail upon him to preach but once. Nine sermons were preached, and four other meetings were held, including the quarterly services. One was added to the church, and three names were dropped. Delegates to the Conference were chosen, and other business was attended to. The attendance of the membership was good, and many of the neighbors also came in to hear the preaching. I go from here to Armstrong. The meetings that I shall hold there will reach nearly to the time of our workers' meeting. I have averaged more than eight meetings per week for the last six months.

WM. COVERT.

## ATLANTIC CONFERENCE.

WASHINGTON, D. C.—For nearly three weeks the second series of tent-meetings in this city has been in progress. Many who attended last year, when the tent was located in another quarter of the city, are coming again, and a goodly number of new faces are seen. These, with our own people who are usually present, give us a good-sized congregation. The hot weather will, no doubt, hinder the enthusiasm and lessen the attendance; but the foundation for more active work later in the season can now be laid. Eld. J. S. Washburn, lately of the Iowa Conference, is assisting in this field. The location is very fine, only a few rods from the capitol grounds, and near a small park, in a quiet and wealthy part of the city. The Sabbath question is now under consideration, and several have already promised to obey this part of the law.

For the past few days the House of Representatives has been agitated over the Federal Election Bill. While this seems to be strictly a political matter, it is of interest in demonstrating the tendency toward centralization of power in the National Government, contrary to the rights of States and individuals as heretofore enjoyed. It is only a piece of the same paternal government demanded by the Blair Educational Bill now revived in the House, and which will not stop till the nation is committed to the task of enforcing the moral law. Bitter partisan spirit was manifested on both sides of the House, but the Republican party triumphed by a close vote. Alas for the day when questions of religion shall be made the foot-ball of these contending factions!

H. E. ROBINSON.

July 3.

## NORTH PACIFIC CONFERENCE.

NEWBURG, OREGON.—This is a town of about 500 population, and was founded by the Friends (Quakers), and they are still the predominating element. We pitched our tent and commenced meetings Friday, June 13. About seventy were present at the first meeting. Saturday evening 150 were present, and Sunday evening about 250—the largest congregation we have had. The average attendance is about 125. Good attention is given to the word spoken.

We have given twenty-one discourses, the last ones covering the Sabbath question. We have not as yet called the people to a decision. Some of the younger and more liberal-minded of the friends attend the meetings quite regularly, and seem to be anxious to know the truth. Some of our congregation are not only willing, but anxious to read on these subjects. We have reasons to believe that the Lord has a people here, and we desire to hide behind the cross that the people may see only Jesus, and hear the voice of the Good Shepherd.

W. C. WARD.

WM. POTTER.

## CENTRAL BIBLE SCHOOL AND CHICAGO CHURCH.

SINCE our last report, ten persons have been baptized and received into the church, and some four or five others have begun to observe the Sabbath.

Our school has just closed a successful course, covering over five months' time. The average attendance has numbered about twenty-two, and twenty-five have been present a part of the time. Eight States have been represented,—Kansas, New York, New England (two), Indiana, Michigan, Wisconsin, and Illinois,—besides New Zealand, Switzerland, and Germany.

The school board appointed by the General Conference have arranged to further improve the school by the employment of a teacher of ancient and Church history, and in other ways, as will be seen by the announcements.

In addition to the regular class work, the school and family have, during the past five months, made 2,205 visits, conducted 479 Bible readings, and sold \$165.25 worth of books.

The next term of school will open Nov. 5, 1890, for a six-month's course of twenty-four weeks, closing April 22, 1891. The price of room and board for the entire course will be sixty-five dollars, if paid in advance, or three dollars per week, if paid by the week.

For announcements and particulars, address Central Bible School, 28 College Place, Chicago, Ill.; or W. H. Edwards, Battle Creek, Mich.

GEO. B. STARR.

## FOREST PARK ACADEMY.

THIS school closed June 20, having continued eight months. Our school has been small, but as it has had only a beginning, and is steadily improving, we are encouraged to believe that it has an important future. The Lord has abundantly blessed in the work through the year. The discipline has helped many, and some have been led to seek the Lord, and to walk in newness of life. On the Sabbath after the school closed, we had an excellent meeting, and the Spirit of the Master melted hearts, nearly every one expressing a desire to live for Jesus.

The enrollment for the past year reached only sixty, but we have already seventy-five enrolled for next year, and enough more are planning to attend to insure a school of more than 100. Brethren and sisters, pray for us in our work, and remember the young who have asked an interest in the prayers of God's people.

For catalogue, address the undersigned at Forest Park Academy, Covington, Tex.

H. E. GIDDINGS, Principal.

## MEETINGS AT MT. VERNON SANITARIUM.

I SPENT Sabbath and Sunday, July 5, 6, with the church and the helpers at the Mt. Vernon Sanitarium. This was the time of the regular church quarterly meeting. There was a good attendance, but, better than all, the Spirit of Christ was present to bless. After the Sabbath-school on Sabbath morning, the patients and helpers, and our brethren and sisters from the country assembled, filling the parlor and halls of the Sanitarium. The Lord helped in presenting some of the blessed truths designed to give



faith and hope to the people of God under trial as well as in prosperity. In the afternoon the church, composed largely of those connected with the Sanitarium, enjoyed a precious season in celebrating the ordinances. Sunday a business meeting of the church, tract society, and Sabbath-school was held.

The Sanitarium is erecting quite an addition, which will give a much more convenient place for holding meetings, also some nineteen additional rooms for patients. This improvement is much needed. I was glad to note, as far as I could see in my short stay, that a good spirit prevailed among the help and training class. At this meeting two were received into the church. One of these was a member of the training class, who has recently given her heart to Christ. Another member of the class expressed a purpose to start in the service of God on this occasion. For these and other tokens of God's favor shown upon the work at the Sanitarium, I felt to praise God. The Mt. Vernon Sanitarium from this time will give regular treatment to our ministers, Bible workers, and canvassers, free of charge, but all such patients rooming and boarding at the Sanitarium, will be charged for room and board. All such persons before coming to the Mt. Vernon Sanitarium for treatment, should have a recommendation from the Conference committee in the Conference in which they labor; they should also correspond with Dr. G. A. Hare before coming. Any of our worthy laborers who need such advantages will be assisted as above stated. If any are unable to pay for their board, the Conference or church from which they come, should become responsible for the same.

We ought to be a grateful people for the light and blessings that God has given us as a people through the health reform. I was glad to learn that arrangements are being made by the Ohio Conference committee, to have a *practical* hygienic cook at the Ohio camp-meeting, to give instruction to our sisters and those who may desire to avail themselves of this opportunity. Most of our people have accepted general ideas of health reform, but from my experience in traveling from place to place, I am satisfied that many dollars would be saved, and great suffering, and in some cases death, prevented, if our people would spend some time and means to learn more about the *art* of healthful cookery. I hope that our sisters in Ohio will make the most of this opportunity.

R. A. UNDERWOOD.

#### CAMP-MEETING IN DENMARK.

This meeting was held on a hill a short distance west of Aalborg, a city of about 20,000 inhabitants, located upon Lime Bay. There were several places much better suited for a camp-meeting than the one we chose, but the authorities would not permit us to have it on the grounds belonging to the city. The wind blew quite hard during the meeting, and there was also considerable dust, as there was but little grass. Rain and strong wind made it difficult for us to make the necessary preparation, but the last day before the meeting being a nice day, we were enabled to pitch the tents and begin in time. We had eleven family tents, besides the pavilion. Most of the brethren camped on the ground, but a few had rooms in the city. About 100 brethren and sisters were in attendance, and the blessings of God and his Spirit's presence were felt all through the meeting.

The first day of the meeting the wind began to blow again, and it increased in strength till Friday afternoon, when it became almost impossible to continue our meetings. We then decided to take the matter to the Lord in prayer, and to this end all the ministers were invited to come on the platform, and the people gathered as near as they could. This was a holy and solemn time. Many bore testimonies to the effect that they had never before felt the presence of the Spirit of God in such a degree. All were moved to tears, and some began to confess their sins, and said that they saw them as they never had before. The Lord also gave grace to claim his promises, so that many praised him for the forgiveness of their sins. We also felt assured that God would preserve us and our tent, which he did. This prayer and praise meeting lasted over two hours. We found afterward that the strong wind wafted the sound of our song of praise down to the city below, and that it had made a deep impression on many there. We felt that we had several reasons to praise the Lord for the storm. The writer felt to exclaim with the psalmist: "In the multitude of my thoughts within me thy comforts delight my soul."

The Sabbath was a very precious day. After the Sabbath-school, which was divided into fourteen classes, Bro. J. C. Otteson spoke about the work at the present time in America. He showed how the Lord led his servants and blessed their efforts, and related many things that greatly encouraged all. In the afternoon, also, we had a precious season. After the sermon, many came forward for prayers, and the Lord came very near.

Sunday morning thirteen willing souls were baptized in the bay. This was a solemn occasion, even a reporter being moved to tears when prayer was offered. After that we had preaching at 11 o'clock, 3 o'clock, and 5 o'clock; and at 8 o'clock in the evening we had a very interesting temperance lecture. The tent was filled to the utmost all day. Some of the friends from the city asked us to take up a collection, and when we complied with the request, we received eight dollars.

As the law forbade our selling both provisions and books, we lived literally as did those in the apostles' times, "having all things in common." Our board was very simple, consisting principally of bread and butter, hot water, and milk; but we were all well and satisfied. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord."

The brethren had paid into the treasury during the Conference year about \$1,350; and besides the increase of membership in the churches, a new church of fourteen members was received into the Conference. Several brethren had looked forward to the time when they could have a camp-meeting in Denmark, and they now rejoiced over this privilege, and a resolution was passed which expressed their gratitude for this meeting and their desire to have one next year; they even promised to be there at the beginning and remain to the close.

All went home with good courage in God, and thankful to him for all his blessings; and as we separated, we felt a holy longing in our souls for the time when we should meet to part no more.

L. JOHNSON.

#### NEW ENGLAND CAMP-MEETING.

This meeting was held at Nashua, N. H., in a park called the "Lawndale Gardens," a location both pleasant and easy of access. The workers' meeting opened Tuesday evening, June 17, and we arrived on the ground the next day. The ministers from abroad were Elds. A. T. Jones, H. W. Cottrell, J. B. Goodrich, and the writer. The workers' meeting was very interesting and profitable, and the attendance was good during the entire meeting. Over 300 of our people were present during the camp-meeting, and about eighty tents were pitched.

The different lines of work were taken up, and received as much attention as time and circumstances would permit. The Sabbath of the camp-meeting was a special day. Many more of our brethren and sisters were present than had been expected, and we recognized in this the answer to our prayers for the Spirit of God to move upon the hearts of our brethren and sisters to attend. In the afternoon about seventy took part in a special effort to seek the Lord. Quite a number of these were making a move for the first time. In the meetings that followed near the close of the Sabbath, nearly every person on the ground took a part. On Sunday the attendance was very large. It was estimated that some 7,000 or 8,000 were on the ground. The meeting made a very favorable impression on the citizens of Nashua and vicinity. I think I never have heard from outsiders so many expressions of regret that our meeting should close, as I heard there. We were very glad to notice this, and we believe that the meeting will result in the final salvation of many souls in the kingdom of God.

We left there on Sunday evening, and reached Waterloo, Canada, Monday morning. The brethren and sisters of New England felt that it was one of the most profitable meetings they had ever attended. May God bless the work in that important Conference.

O. A. OLSEN.

July 2.

#### UPPER COLUMBIA CONFERENCE PROCEEDINGS.

The eleventh annual session of the Upper Columbia Conference convened on the camp-ground at Milton, Or., May 14, 1890, at 9 A. M., President, Eld. H. W. Decker, in the chair. Prayer by Eld. R. A. Underwood. The churches at Milton, Walla Walla, Dayton, Garfield, Farmington, Moscow, Spokane Falls, Boise City, Patah,

Heppner, and Franklin were represented by thirty-two delegates. All visiting brethren were invited, by vote, to participate in the deliberations of the Conference.

The Chair was authorized to appoint the usual committees, which were named as follows: On Nominations, Wm. Russell, Wm. Kinney, A. J. Butler; on Resolutions, D. T. Fero, R. A. Underwood, E. L. Stewart; on Credentials and Licenses, I. Sanborn, Wm. Goodwin, Wm. Kerr; on Auditing, N. L. McCormick, Greenville Holbrook, Aaron Miller, Wm. Semple, Frank Peabody, Wm. Frazier. Eld. R. A. Underwood spoke concerning the appointment of the Nominating Committee, also of the importance of the work in which we are engaged.

Adjourned to call of Chair.

SECOND MEETING, MAY 18, AT 9 A. M.—Eld. D. T. Fero presented a request from a newly organized church at Schwak Prairie, for admission to the Conference; the request was granted by a unanimous vote, and one additional delegate was received to represent said church. The Committee on Nominations reported as follows: For President, H. W. Decker; Secretary, I. A. Dunlap; Treasurer, F. S. Hafford; Executive Committee, H. W. Decker, D. T. Fero, T. L. Ragsdale. The names were considered separately, and the recommendations were adopted.

The Committee on Resolutions presented the following partial report:—

*Whereas*, We believe that much good would be accomplished to the cause, and the laborers would be greatly benefited by holding a ministerial institute; therefore,—

*Resolved*, That we favor the holding of a ministerial institute for Dist. No. 6, of the General Conference territory, in the latter part of fall, and that we would favor a full attendance of the ministers and licentiates of this Conference.

*Whereas*, Eld. I. Sanborn has been laboring for a time in this Conference, to the satisfaction of the brethren and to the profit of the cause; and,—

*Whereas*, We believe his long experience in the work, will help to supply an urgent need in the field; therefore,—

*Resolved*, That we invite Eld. Sanborn to locate in this Conference, and to labor as the providence of God may direct.

The first resolution was spoken to by Elds. Underwood, Owen, and Decker, and others, and was adopted. The second was spoken to by Elds. Decker, Fero, Kime, and Underwood, and others, after which Eld. Sanborn spoke concerning the object of his coming, and the needs of the cause in other fields, especially in Wisconsin. He stated that he had promised to attend the Wisconsin camp-meeting, and that his business would compel him to go back to Wisconsin, but that should Providence open the way before him, he would return and make this his field of labor.

Adjourned to call of Chair.

THIRD MEETING, MAY 19, AT 9 A. M.—The Treasurer's report was read and accepted. Eld. Decker spoke encouragingly concerning the increase in tithes the past year. The Committee on Credentials and Licenses reported as follows: For Credentials, H. W. Decker, J. Bartlett, G. W. Colcord, D. T. Fero, S. H. Kime, I. Sanborn; for License, E. E. Andross, E. L. Stewart, J. O. Beard, F. S. Hafford, C. N. Martin. The names were considered separately, and the report was adopted. Eld. Decker made some interesting remarks concerning the Spokane mission. Eld. Fero spoke concerning the financial standing of the mission. Eld. Underwood spoke concerning the starting of city missions and the elements necessary to success. Sister Anna Hemming gave an interesting account of her connection with the work in Spokane Falls.

Adjourned to call of Chair.

FOURTH MEETING, MAY 20, AT 4 P. M.—The Committee on Resolutions further reported:—

*Resolved*, That we tender Bro. William Nichols a vote of thanks for the free use of these grounds.

The Committee on Credentials and Licenses further reported, as follows: For Missionary Credentials, Sophie Andross, Mattie Myers, Anna Hemming, and Nellie Russell.

Adjourned *sine die*.

H. W. DECKER, *Pres.*

E. E. ANDROSS, *Sec.*

#### PENNSYLVANIA CONFERENCE PROCEEDINGS.

The first meeting of the twelfth annual session of the Pennsylvania Conference was held on the camp-ground at Lock Haven, Pa., June 4, at 9 A. M., the President, J. W. Raymond, occupying the chair. Prayer was offered by Eld. F. Peabody, after which the Conference was organized with forty-four delegates from their respective churches. Minutes of the last session were read and approved. Three newly organized churches—Burgesstown, Huntingdon, and Salamanca—were presented for admission to the Conference, and after due deliberation, were unanimously received. The aggregate membership of these three churches is fifty-six.

The Chair being empowered to appoint the usual committees, presented the following: On Nominations, C. O. Holden, G. W. Peabody, D. K. Trump; on Resolutions, E. J. Hibbard, L. C. Chadwick, J. M. Kutz; on Credentials and Licenses, L. A. Wing, I. D. Van Horn, D. A. Ball.

The President then gave a stirring address, in which he spoke of the prosperity attending the work during the

past year, the responsibility resting upon us as a people to respond to the openings of Providence, and, in view of this, the necessity of a vast increase in our force of Bible workers, and re-enforcements in all the other branches of work, and consequently a necessity for raising a special fund to enable us to meet all these demands.

A motion was made that the Chair appoint a committee of five to consider the wants of the cause, and to make such provisions for such wants from time to time as in their judgment seemed necessary. L. C. Chadwick, E. J. Hibbard, I. N. Williams, C. O. Holden, and S. W. Armor were appointed as said committee.

Adjourned to call of Chair.

SECOND MEETING, JUNE 6, AT 9 A. M.—The Secretary being necessarily absent, M. D. Mattson was chosen Secretary *pro tem*. Five delegates responded to the call of the President, and were added to the Conference. The Committee on Resolutions made the following report:—

*Whereas*, We recognize that the field in which the message of the third angel is to be sounded, is the world, and that its magnitude and importance cannot be overestimated; and,—

*Whereas*, The work of the Lord in this great field is to be accomplished through human agencies, and the laborers for foreign and destitute fields must come from our home Conferences almost entirely, until native laborers are developed; therefore,—

*Resolved*, That we will cultivate more of the true missionary spirit, study the field, and develop laborers who can go to foreign fields to assist in carrying the truth to those who are hungering for it.

*Whereas*, There are many counties in our State, in which nothing has been done with petitions, or Religious Liberty literature; and,—

*Whereas*, Our force of laborers is too small to make a thorough canvass of this territory in a short time; therefore,—

*Resolved*, That we request our Conference Committee to select two or more suitable persons, to go from school district to school district and secure some responsible party in each district to take the petitions and circulate them, and assist in the distribution of Religious Liberty literature.

*Whereas*, The health and temperance work has been a very important factor in the rise and progress of the third angel's message, and sustains the same relation to it that the arm does to the body; and,—

*Whereas*, Our Conference has been to the expense of sending a sister to the Sanitarium to learn the art of healthful cooking; therefore,—

*Resolved*, That we pledge ourselves anew to sustain this important branch of present truth, not only in word but in daily practice, abroad as well as at home, and tender a vote of thanks (in addition to donations) to our Conference, for thus providing for us this necessary means of instruction.

It was voted to consider these resolutions separately. The discussion was participated in by J. W. Raymond, L. C. Chadwick, I. D. Van Horn, L. A. Wing, and others, after which all were unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 9, AT 9 A. M.—The Committee on Nominations reported as follows: For President, J. W. Raymond; Vice-President, E. J. Hibbard; Executive Committee, J. W. Raymond, E. J. Hibbard, I. N. Williams, D. A. Ball, and J. M. Kutz; Secretary, Mary Schwartz; Treasurer, W. M. Lee.

After proper consideration of each name, the report was adopted. It was further recommended that I. N. Williams, Chas. Loughhead, J. H. Humphrey, Wm. Schwartz, and Chas. Woodriddle act as camp-meeting committee for the coming year.—Adopted.

The Committee on Credentials and Licenses reported as follows: For Renewal of Credentials, J. W. Raymond, J. G. Saunders, F. Peabody, L. A. Wing, J. S. Shrock, D. A. Ball; for Ordination and Credentials, J. L. Baker; for License, K. C. Russell, M. D. Mattson, J. D. Mulhollen, J. B. Stowe, J. M. Kutz, E. E. Franke, H. G. Thurston, E. J. Hibbard.—Adopted.

The committee appointed to consider the finances of the Conference and Tract Society, and make recommendations, reported the following:—

1. We find many new lines of work which could be entered upon, that would greatly enlarge and strengthen our work.

2. We find that some of the lines of work already being conducted, might be greatly extended and enlarged.

3. We find that there is need of our educating workers for efficient labor in all branches of the cause.

4. We find that it will be impossible to enlarge and extend our work and encourage new workers to enter the field, without having some provision made for raising means by special donations.

5. We find among other movements that ought to engage our interest and attention, the following: 1. Having one or two persons engage in the health and temperance work in our Conference, and devote their entire time to that line of work; 2. Putting a lecturer into the field in the interest of Religious Liberty; 3. Employing two or more persons to work in school districts with petitions and N. R. L. literature; 4. Doubling or quadrupling our present force of Bible workers; 5. Purchasing a supply of family tents for use at camp-meetings; 6. Purchasing some new and larger tents for meetings; 7. Raising a fund for the support of worthy poor in our Conference, and for such laborers as may have become worn out in the cause; 8. Educational fund; 9. Reserve fund of Tract Society.

In view of these and other considerations, we would recommend that a systematic method be arranged for raising the sum of \$10,000 during the next six months, to be placed in the hands of a committee, composed of the presidents of the Conference and Tract Society, and the treasurers of the same, to be used in our work in this State, where most needed.

This report was unanimously adopted.

Adjourned *sine die*.

E. J. HIBBARD, Sec.

J. W. RAYMOND, Pres.

#### SOUTH DAKOTA H. AND T. SOCIETY PROCEEDINGS.

THE sixth annual session of the South Dakota Health and Temperance Association was held in connection with the camp-meeting at Lake Herman, So. Dak., June 17-24, 1890.

FIRST MEETING, JUNE 18, AT 10:30 A. M.—The President and Secretary having gone to England to labor, Eld. Kauble was called to the chair, and W. T. Henton was elected Secretary *pro tem*. It was voted that the Chair appoint the following committees: On Nominations, Geo. Snyder, Frank Robinson, Frank Emery; on Resolutions, W. T. Henton, L. H. Ellis, Geo. Smith.

Adjourned to call of Chair.

SECOND MEETING, JUNE 21, AT 10:45 A. M.—The Committee on Resolutions presented the following:—

*Resolved*, That we hereby express our gratitude to God for the increasing light on health and temperance reform, and for the indications of an advance movement all along the line in this work; and that we pledge ourselves anew to walk in the light faithfully.

*Resolved*, That we will use our influence, as a society, to encourage proper persons to enter our Sanitarium training schools, to be educated in the principles of health and temperance reform, and fit themselves to do active service as health and temperance missionaries.

*Resolved*, That we express our appreciation of the efforts of the International T. and M. Society to advance the cause of truth by the circulation of health and temperance literature, and that we respectfully call the attention of this Conference to resolutions thirteen and fourteen on page eighty-six of the Year Book, and ask for a favorable consideration of the same.

*Resolved*, That we are in harmony with the plan of holding monthly missionary meetings in the interests of the health and temperance work, as provided in the *Home Missionary*, and that we will do all in our power to make these meetings a success.

Interesting remarks were made by several present in regard to the resolutions, after which they were adopted. Eld. Wakeham spoke of the importance and necessity of a fitting up for health and temperance work, not only in our own country but also in foreign lands, where large fields are opening up before us. Extracts from the *Home Missionary* were read, showing the crying needs of this time in health and temperance work. Questions relative to entering the Sanitarium training-school were asked and answered. Short testimonies were called for from the churches, and responded to by E. M. Aldrich, Elds. Wakeham and Kauble, and others.

Adjourned to call of Chair.

THIRD MEETING, JUNE 23, AT 3:15 P. M.—C. P. Frederickson was elected President, and Lena Frederickson Secretary of the Society for the ensuing year.

Adjourned *sine die*.

N. W. KAUBLE, Pres. *pro tem*.

W. T. HENTON, Sec. *pro tem*.

#### PENNSYLVANIA H. AND T. SOCIETY PROCEEDINGS.

THE twelfth annual session of the Pennsylvania Health and Temperance Association was held in connection with the camp-meeting at Lock Haven, Pa., June 3-10.

FIRST MEETING, JUNE 4, AT 5 P. M.—The President, K. C. Russell, in the chair. Prayer by J. L. Baker. Report of the last annual session was read and approved.

Eld. O. A. Olsen occupied some time in speaking of the temperance work, bringing before the minds of those present the importance of giving more attention to this line of work.

The Chair was empowered to appoint the usual committees, and the following were announced: On Nominations, Wm. Jones, G. W. Peabody, G. W. Knapp; on Resolutions, L. C. Chadwick, E. W. Snyder, D. A. Evans.

Adjourned to call of Chair.

SECOND MEETING, JUNE 8, AT 9 A. M.—Committee on Resolutions presented the following report:—

*Resolved*, That as members of the Pennsylvania Health and Temperance Association, we will study the principles of health and temperance more thoroughly, so that we can impart them to others around us, and thus be developing in our midst some who will be fitted to devote their entire time and efforts to medical missionary work.

Dr. J. H. Kellogg was present, and spoke to this resolution, bearing especially upon the subject of "medical missionary work." Great fields are opening in all parts of the world, for missionary work of this kind. The resolution was unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 9, AT 9:30 A. M.—The Committee on Nominations presented the following report: For President, K. C. Russell; Vice-President, E. J. Hibbard; Secretary and Treasurer, Lottie B. Johnson. The same are to act as Executive Committee. The report was adopted.

Adjourned *sine die*.

MILLIE SMITH, Sec.

K. C. RUSSELL, Pres.

#### CANVASSING IN MINNESOTA.

SINCE April 15, we have canvassed for "Prophecies of Jesus." We have taken 420 orders, and will try, when the time for delivery comes, to get in as many of the new edition as we can; the new edition will give the people more good instruction. We expect to deliver as many books as our orders call for,

and by the blessing of God we shall get more present truth before the people. People generally treat us very kindly, especially has this been true of the friends of the Frankford church, where we attended the quarterly meeting. We expect to be remembered in the prayers of God's people.

C. NELSON.

OLE J. ENGEN.

MARTIN S. REPPE.

#### CANVASSING IN NORTHERN MICHIGAN.

WE came to the northern peninsula immediately after the close of college, for the purpose of canvassing for "Thoughts on Daniel and the Revelation." We have had fair success, and found the people willing to hear; but as the truth makes its way, Satan is at hand with opposition. At noon we go to the mines and canvass the miners while they are at dinner. In this way we have taken a number of orders. One day this week we met a Methodist minister, formerly of this place, engaged in the same work. We had met him a few days previous to this, and when he saw the book we were handling, he informed us that he had been opposing this pernicious error for thirty years, and that he should consider it his *Christian duty* to hinder its further sale.

At the mines, when he found that we had been more successful than himself, he denounced our work in loud terms. In a few minutes about fifty or seventy-five miners had collected to hear what was being said. He told them that the work we were selling was an "Advent book," and that it would unsettle their faith in the teachings of their fathers; that it was a great deception, and its advocates did not believe in the divinity of Christ; that we taught the old Jewish Sabbath instead of the Christian Sabbath, and that man had no more soul than a beast, and that we, like the Jesuits, were undermining the Government.

We trust in God that the opposition may redound to his honor and glory. We are of good courage.

FRED M. ROSSITER.

July 9.

C. N. SANDERS.

#### WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	1,079
" reports returned.....	390
" members added.....	20
" " dismissed.....	13
" letters written.....	824
" " received.....	205
" missionary visits.....	2,988
" Bible readings held.....	598
" persons attending readings.....	2,161
" subscriptions obtained for periodicals.....	150
" periodicals distributed.....	15,225
" pp. of tracts ".....	41,459
" " " loaned.....	50,621

Cash received on accounts, sales, membership, and donations, \$1,378.66; on first-day offerings, \$270.54; on Christmas offerings, \$797.46; on other funds, \$66.68;

S. D. HARTWELL, Sec.

#### ARKANSAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	118
" reports returned.....	67
" members added.....	10
" " dismissed.....	4
" letters written.....	57
" " received.....	30
" missionary visits.....	282
" Bible readings held.....	59
" persons attending readings.....	115
" subscriptions to periodicals.....	21
" periodicals distributed.....	846
" pp. tracts and books sold, loaned, and given away.....	28,081

Cash received on Christmas offerings, \$45.95; first-day offerings, \$7.25; canvassers' fund, \$17.50; accounts, sales of books and periodicals, \$561.78. Hill Top, Eureka Springs, and Robinson societies failed to report.

EMMA J. BUCK, Sec.

#### WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1890.

No. of members.....	48
" reports returned.....	18
" letters written.....	132
" " received.....	65
" missionary visits.....	2,418
" Bible readings held.....	45
" persons attending readings.....	82
" periodicals distributed.....	540
" pp. reading-matter, sold, loaned, donated,	222,607
Cash received on sales and periodicals, \$529.83; first-	

day offerings, \$19.98; Christmas offerings, \$21.00; fund for the poor, \$3.00.

The Amos society failed to report.

Mrs. G. L. BOWEN, Sec.

## Special Notices.

### OHIO, NOTICE!

BRO. L. C. CHADWICK will be at the Ohio camp-meeting during the last week, to work in the interest of the tract and missionary society. Will our local societies show their appreciation by being well represented at the meeting?

H. W. MILLER.

### REDUCED RATES TO THE MISSOURI CAMP-MEETING.

In addition to the Mo. Pacific, we have secured the usual one-and-one-third fare over the following roads: M. K. & T.; K. C. Ft. Scott, and Memphis; Atchison, Topeka, and Santa Fe; Chicago and Alton; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Hannibal and St. Joseph; Kansas City, St. Jo, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Wabash. Pay full fare in going, and secure a certificate, or receipt, from the ticket agent when purchasing ticket. Do this on each road you travel, and the certificate will be countersigned by the secretary of the Conference, which will return you at one-third fare. Failure to secure the certificate will prevent your getting the benefit of the reduction.

N. W. ALLEE, for Com.

### SOUTH DAKOTA CAMP-MEETING.

In view of the fact that many of the brethren and sisters in the northwestern part of the Conference have not had the privilege of attending a camp-meeting for a long time, on account of crop failures and close times, it has been decided to hold a local camp-meeting at St. Lawrence, Sept. 17-22, for the accommodation of the friends of the cause in this section. We shall look for a large attendance from this part of the State. A natural grove has been secured, where there is plenty of shade and good water.

As this is the first local camp-meeting ever held in this section, we hope for its success, and hope to see a large representation from Highmore, Cresbard, Copp, Lakeside, Iroquois, and Hitchcock. No rent will be charged for tents, and all who desire them will please write to the secretary of the tract society, Bro. I. S. Lloyd, of Vilas, and they will be sent to the ground. A fund will be raised on the ground to pay freight, etc. All who come must come prepared to care for themselves, as no boarding-tent will be on the ground. Small stoves will be provided for those who desire them. Some help will be present from abroad. Bro. F. L. Mead, district canvassing agent, will be with us, and we hope for either Eld. Farnsworth or Eld. Porter. Let us come to this meeting, praying God to be with us, and grant his blessing.

W. B. WHITE.

### TO THE BRETHREN IN OHIO.

SINCE the publication of the article in the REVIEW, in regard to our camp-meeting, the Board of Managers of the Mt. Vernon Sanitarium have kindly consented to relieve Dr. G. A. Hare, Medical Superintendent of the institution, for one week, to attend the camp-meeting, to labor in the interests of health and temperance. This important branch of the great work, which the "Testimonies" tell us "is as closely connected with the third angel's message as the hand is with the body," has been sadly neglected in our State, and unless we make a special effort at this meeting to inaugurate a reform in this direction, we shall fall behind, not only the other Conferences, but the advancing light on this subject. So come to the meeting, brethren, with a determination to give the health and temperance work a new impetus in our State.

In addition to his public labors, the doctor will devote one hour each day to private consultation and examination, when all who wish may avail themselves of his services, free of charge. In addition to the doctor's labors, we have prevailed on Bro. W. P. Birmingham, head cook at the Sanitarium, to take charge of the dining hall, and, in addition, to give each day, at some convenient hour, lessons in practical and hygienic cooking. Bro. Birmingham has had years of experience, and as a prac-

tical cook is unequaled in the State; and none should fail to avail themselves of this rare opportunity to become more proficient in this important part of the health and temperance work. We hope our sisters will show their appreciation of the effort made in their behalf, by a full attendance at the meeting. Further particulars and program will be announced on the camp-ground.

GEO. A. IRWIN.

### VERMONT CAMP-MEETING.

THE time and location of this meeting being decided, other questions arise for consideration, to be settled by the brethren and sisters individually. First, we may ask, unless this question be already adjusted, Shall I attend this meeting? Will I, as far as possible, act with reference to this object in view? Have not meetings of this kind been of sufficient interest and profit to my soul so that I greatly desire to attend one more? These questions receiving an answer in the affirmative, it may not be necessary here to raise the inquiry, with what motive and what spirit will you come? Will it be with the Spirit of Him "who went about doing good"—the Spirit of Him of whom the apostle declares, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"? Shall this meeting be characterized by humble, penitent, God-fearing worshipers, who desire and love the truth above everything else?

Individually, we shall be responsible, more or less, for the influence of this meeting upon ourselves and others, for its real benefits for time and eternity upon precious souls, many of whom may hear the last message of mercy for the last time, on this occasion. "For none of us liveth to himself, and no man dieth to himself." "Ye are," says the apostle, "our epistles written in our hearts, known and read of all men."

How important, then, that our sincere prayer be, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting!"

Rather than spend time dwelling upon the faults, or supposed faults, of others, severely criticising them, and impugning their motives, let us examine ourselves. Speaking of those who have erred and do err in this direction, we read:—

Much of this work is done, and the result is, the displeasure of God rests upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them.—*Testimony No. 33*, p. 143.

A. S. HUTCHINS.

### SCHROON LAKE, NEW YORK, CAMP-MEETING.

It has been decided to hold a local camp-meeting at Schroon Lake, Essex Co., N. Y. This meeting will be held for the benefit of the Sabbath-keepers living in the northeastern part of the State, who cannot, on account of distance and expense, conveniently attend the State camp-meeting. We trust that every family of Sabbath-keepers in that part of the State will make preparations to attend. It will be the first camp-meeting that has ever been located in your part of the State. It cannot be a success unless it is attended, therefore prepare now to be present. Do not fail to be there. The cause in that part of the State demands the presence of every Sabbath-keeper. You will miss a good meeting if you do not come.

We expect to be favored with the presence and aid of Eld. A. T. Jones. Bro. Town, the State agent, will be present to give instruction in the canvassing work. Eld. Place will give instruction in the Sabbath-school work. Other able laborers, also, will be present. There will be a supply of family tents on the ground, for the use of those who attend; so do not remain at home for want of tent room. The meetings will be held on the banks of the beautiful Schroon Lake. The mountains and the lake will present scenery which will be restful to all who attend, and with the blessing of God added, you will be richly repaid for the time spent on the ground. The meeting will commence the evening of Aug. 21, and close Aug. 31.

We invite those from other parts of the State to meet with us. Should any come, be sure to write to either David Carr or Charles S. Cowles, North Creek, Warren Co., N. Y., informing them as to

what day you will reach North Creek. Come by rail from Saratoga to North Creek, and be sure to reach North Creek on Thursday, Aug. 21, if possible. Do not come without writing to one of the brethren mentioned, at least one week before you start. Come praying that the blessing of God may attend the meeting. No reduction on the railroad, but tourist's tickets are sometimes obtainable.

S. H. LANE.

### WEST VIRGINIA CAMP-MEETING.

THE time of this meeting is now fixed for Aug. 5-12. The workers' meeting will begin July 29. We are sorry that the definite date could not have been fixed, so that a notice could have appeared earlier, but this was unavoidable, and we hope that our brethren will make the best possible use of the time that remains, in making preparations to attend the meeting. The date is only one week earlier than most of our brethren have expected, so we hope none will be deprived of coming because of the short notice. The General Conference Committee has promised us good help, and we expect more help from abroad than we have had any previous year.

The Lord has especially blessed in providing us good grounds, conveniently located near the town of Newburgh. We could hardly have asked for more convenient grounds, all things considered. With this beautiful location and the promise of good help from the General Conference, it seems to me that all that is necessary in order to have a good meeting, is that our brethren shall turn out *en masse*, and come praying for the blessing of God, and bringing good angels with them. The annual meetings of the Conference, tract society, and Sabbath-school association will be held in connection with the camp-meeting. There will be plenty of tents on the ground to supply all who come, at reasonable rates. All who come should provide themselves with straw-ticks, quilts, and a few dishes. All other necessary articles can be procured upon the ground. The Conference will have charge of the grocery, and goods will be supplied as cheap as they can be bought at your homes.

We have not yet completed the arrangements with the railroad company for reduction of fare, but have no doubt that the usual reduction of *one fare* for the round trip will be given, from all points on the B. & O. R. R. in the State. Bro. Russell and family, and Bro. Wells have arrived from New York State, and before this reaches our brethren, we expect some of us will be encamped upon the grounds.

Come up, dear brethren and sisters, to this annual feast, and let us seek for a better preparation for the great and solemn work that has been intrusted to us. We are expecting angels from heaven at this gathering, and a real revival of the work of God. Can you afford to lose the blessing? This may be the last privilege that some of us will ever have of attending such a gathering. I have recently heard from some of our brethren 200 miles away who are coming, and let none think that it is too far for them to come. May God greatly add his blessing.

W. J. STONE.

LATER.—We have completed the arrangement with the B. & O. R. R. Co., and the usual reduction of *one fare* for the round trip will be given all who wish to attend the meeting. We have also secured the same reduction for all who wish to attend the workers' meeting. Tickets good until Aug. 13. The officials also gave us encouragement that they would stop the trains at the camp-ground, to let off passengers and baggage. Excursion trains will also be run on Sunday, Aug. 10. The Lord has especially blessed in making arrangements for this meeting. And let none of us fail to do our part, and the meeting will be a grand success.

W. J. S.

## The Sabbath-School.

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

### OLD TESTAMENT HISTORY.

LESSON 5.—THE FALL OF JERICHO.  
(Sabbath, August 2.)

(Read "Patriarchs and Prophets," chapter XLV.)

1. How had the people of Canaan been affected by the wonders which the Lord wrought for Israel in the wilderness? Josh. 2:9-11.



2. By what was this terror increased? Josh 5:1.
3. Near what city did the Israelites cross the Jordan? Josh. 3:16.
4. What precaution had the people of Jericho taken to preserve themselves from the invaders? Josh. 6:1.
5. What was true of the people of Jericho? Num. 14:9.
6. Then of what use was their precaution? Ps. 127:1.
7. While Joshua was by Jericho, meditating on its capture, what did he behold? Josh. 5:13.
8. What reply did the man give to Joshua's demand as to which side he was on? Verse 14.
9. What did he tell Joshua to do? Verse 15.
10. What similar direction had been given to Moses? Ex. 3:2-6.
11. Who is the Captain of the Lord's host? Compare Rev. 19:11-14; Dan. 10:21; Jude 9; 1 Thess. 4:16.
12. Then who was it that appeared to Joshua?
13. What further shows that Christ is the leader of the hosts of heaven? Heb. 1:6.
14. What further evidence have we that he was the real leader of Israel? 1 Cor. 10:4, 9; Heb. 3:5, 6, 14-18.
15. What relation does he now occupy to the host of God on earth? Heb. 2:10.
16. Why does he hold this position? Acts 5:30, 31.
17. In what place does he say that he always is? Matt. 18:20.
18. What was said of the place where Jesus appeared to Moses and to Joshua? Ex. 3:5; Josh. 5:15.
19. Then what lesson should we learn as to our treatment of the place dedicated to the worship of God? Lev. 26:2.

News of the Week.

FOR WEEK ENDING JULY 19.  
DOMESTIC.

—An earthquake shock, lasting one minute, was felt at Martinsville, Ind., Tuesday.

—Nearly all the celluloid companies of this country are about to form a trust, with \$6,000,000 capital.

—Judge Howland decided, Thursday, at Indianapolis, that German must be taught in the public schools.

—Three hundred armed negroes, with new rifles, are reported to confront twenty-five white men at Kearsin, S. C.

—The Natural Bridge, Virginia property, has been sold to a Massachusetts and Virginia syndicate for \$200,000.

—This year's wheat yield in Northern Minnesota and North Dakota promises to be the best that it has been for ten years.

—John Rath died, Monday, at the county hospital in Galena, Ill., after surviving sixty days without taking food of any kind.

—Wood & Morse's Security Warehouse at Minneapolis, was destroyed by fire Tuesday afternoon. The loss is about \$1,000,000.

—The funeral services of the late Major General John C. Fremont took place Wednesday morning, at St. Ignatius's Church, in New York City.

—Tuesday Judge Linehan, of Dubuque, Iowa, granted injunctions against fifty-five saloons, and the prosecuting attorney was allowed \$1,125 in fees.

—The powder explosion, Tuesday, at King's Mills, Ohio, killed twelve persons and wounded fourteen others, of whom one or two may not recover.

—It is estimated that over 30,000 applications for pensions under the Disability Pension Act, have thus far been received at the Pension Office.

—At a school election in Salt Lake, Utah, Monday, the liberals carried three and possibly four precincts, thus giving them control of the Board of Education.

—After an illness of twenty-four hours, Mrs. W. B. Bishop died at Atchison, Kan., Friday, and physicians unite in declaring that the cause was Asiatic cholera.

—The White Star steamer "Teutonic," which arrived at New York Wednesday, made the passage from Queens-town in 5 days and 13 hours, the best time on record.

—The appropriation bills passed and pending, not including the Dependent Pension Bill, which calls for \$50,000,000, will require an expenditure of \$455,000,000.

—It is thought that on account of the burning of 525 tons of binding twine in Minneapolis, Tuesday, the price of twine will advance from one-half cent to over five cents a pound.

—The Gosport accommodation of the Monon Railway collided with a freight train at Smithville, a flag station eight miles south of Bloomington, Ind., Monday morning, and ten lives were lost.

—The steamer "St. Lawrence" ran into the yacht "Catherine" on the St. Lawrence River, near Alexandria Bay, Thursday, and out of a party of twelve on the yacht five were drowned.

—Wag Yin Wan, a wealthy Chinaman of San Francisco, has just purchased 15,000,000 acres of land on the Isthmus of Tehuantepec, in Mexico, and will establish large Chinese colonies there at once.

—The New York cloak-makers' strike was ended this afternoon by the manufacturers agreeing to discharge all non-union men, with the understanding that they would be taken back as soon as they joined the union.

—The upper floors of the Western Union Telegraph Building at New York were destroyed by fire Friday morning, together with valuable books, files, and records that cannot be duplicated. A number of persons narrowly escaped with their lives.

—A tornado passed over Erie County, Pennsylvania, Thursday afternoon, unroofing the Presbyterian church at Girard, and a score of houses and barns. The terror-stricken people fled to their cellars for refuge. A great amount of damage is reported by the farmers.

—Prairie fires were raging, Tuesday, along the line of the Southern Pacific Railway in Texas. No rain had fallen for five weeks, and the grass and vegetation were dry as tinder. Cattle grazing in the hills were saved, but deer and smaller animals were destroyed in large areas.

—Friday, at Kingfisher, the Commissioners reached an agreement with the Cheyenne and Arapahoe Indians, by which over 4,000,000 acres of land will be thrown open to settlement under the homestead law. The Indians are to receive \$1,500,000, and are to hold in severalty 160 acres each.

—At Detroit, Thursday, the steamer "City of Detroit," with three excursion parties on board, became unmanageable and ran into the steam-barge "Kasota," cutting her completely in two. The "Kasota," with a cargo of ore, is a total loss. An old lady, the mother of the steward of the barge, lost her life. The "Kasota" was valued at \$120,000. The damage to the excursion steamer is \$20,000.

—Judge Phillips, of Kansas, rendered a decision recently, granting an injunction to original package agents restraining county officials from interfering with the sale of liquor in Kansas, and as a result Maynard, Hopkins & Co., of Kansas City, on Friday brought suit for \$10,000 against various county and city officials, and J. K. Hudson, editor of the *Daily Capital*, alleging conspiracy to prevent the plaintiffs from carrying on their business.

FOREIGN.

—The International Peace Congress opened in London on Monday.

—It is said that from forty to fifty cases of yellow fever are developing daily at Havana, Cuba.

—A cyclone struck Muscat, a town in Arabia, July 9, and it is said to have destroyed over 700 lives and much property.

—Advices from Chili state that the strikers in the nitrate district numbered 7,000. A conflict occurred between a number of riotous strikers and a body of troops, in which forty of the strikers were killed or wounded.

—The first election for the House of Peers, under the new Japanese Constitution, took place June 23. There were forty-four members elected. Of these, twenty-two are farmers, fifteen are merchants, and only one is a noble.

Appointments.

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

THE annual meeting of the Ohio Health and Temperance Society will be held in connection with the camp-meeting at Marion, Aug. 5-19.

E. T. RUSSELL, Pres.

THE second annual session of the Arkansas Conference of S. D. Adventists, also of their tract and missionary society, will be held in connection with their camp-meeting at Van Buren, Ark., Aug. 12-19. We hope to see a general attendance.

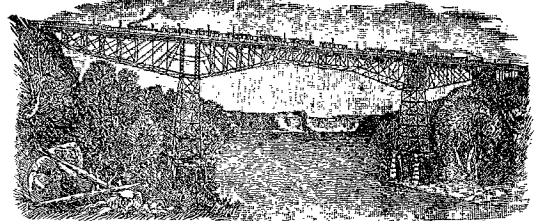
J. G. WOOD, Pres.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE.—About ten acres of land, lying just outside the limits of Battle Creek, and overlooking the city. The location is a very desirable one for residence purposes. Also two houses and lots in the city of Battle Creek. Terms, small payment down, and long time on balance. Address W. H. Littlejohn, Battle Creek, Mich., Box 1954.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected May 18, 1890

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* At. N. Y. Express.	* Amer. Express.	* Cal. Express.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 8.10	pm 10.10	pm 9.00	pm 4.50
Michigan City.....	9.10	11.10	1.55	4.45	am 12.20	10.55	7.00
Niles.....	10.21	pm 12.5	2.58	5.58	1.52	pm 12.00	8.25
Kalamazoo.....	11.50	2.20	3.58	7.04	3.25	am 1.18	pm 10.05
Battle Creek.....	pm 12.55	3.03	4.40	7.37	4.15	2.03	7.55
Jackson.....	3.10	4.30	5.58	8.62	6.11	3.40	9.55
Ann Arbor.....	4.45	5.32	6.20	9.45	7.45	4.55	11.00
Detroit.....	6.15	6.45	7.30	10.45	9.20	6.20	pm 12.10
Buffalo.....	am 8.25	am 8.25	am 8.25	am 6.25	pm 4.55	pm 2.15	8.30
Rochester.....				6.00	9.20	8.00	12.20
Syracuse.....				8.00	11.35	10.20	am 1.30
New York.....				pm 4.00	pm 8.50	am 1.20	9.42
Boston.....				8.30	10.37	9.35	pm 2.50
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	* Cal. Express.	* Niles Accom'n
STATIONS.							
Boston.....	am 8.30		pm 3.00	pm 7.00			
New York.....	11.50	pm 4.57	6.00	10.00			
Syracuse.....	pm 8.30	11.55	am 2.10	8.00			
Rochester.....	pm 11.30	11.30	am 1.42	am 4.20	10.45		
Buffalo.....	am 12.28	8.05	6.25	pm 12.50		am 8.45	
S. pen. Bridge.....	9.05	7.50	9.25	9.15	4.4	pm 5.55	
Detroit.....	10.37	8.55	10.19	2.17	10.30	7.58	7.16
Jackson.....	pm 12.15	10.05	11.18	8.20	11.50	6.13	pm 8.30
Battle Creek.....	1.50	11.35	pm 12.22	4.30	am 1.23	8.47	7.55
Kalamazoo.....	2.37	pm 12.12	12.50	5.02	2.17	pm 9.30	8.89
Niles.....	4.17	1.23	2.05	6.17	4.05	7.40	10.05
Michigan City.....	5.42	2.25	3.08	7.20	5.45	8.55	
Chicago.....	7.55	4.15	4.50	9.00	8.05	11.20	

\* Daily. † Daily except Sunday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.  
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R.  
Time Table, in Effect Jan 19, 1890.

GOING WEST.	STATIONS.	GOING EAST.
am 8.00	Boston.....	am 8.00
pm 7.00	New York.....	pm 7.00
am 5.00	Buffalo.....	am 5.00
pm 4.00	Niagara Falls.....	pm 4.00
am 3.00	Boston.....	am 3.00
pm 2.00	Montreal.....	pm 2.00
am 1.00	Toronto.....	am 1.00
pm 12.00	Detroit.....	pm 12.00
am 11.00	Port Huron.....	am 11.00
pm 10.00	Lapeer.....	pm 10.00
am 9.00	Flint.....	am 9.00
pm 8.00	Durand.....	pm 8.00
am 7.00	Lansing.....	am 7.00
pm 6.00	Charlotte.....	pm 6.00
am 5.00	BATTLE CREEK.....	am 5.00
pm 4.00	Vicksburg.....	pm 4.00
am 3.00	Schoolcraft.....	am 3.00
pm 2.00	Cassopolis.....	pm 2.00
am 1.00	South Bend.....	am 1.00
pm 12.00	Taskosha.....	pm 12.00
am 11.00	Valparaiso.....	am 11.00
pm 10.00	Chicago.....	pm 10.00

Where no time is given, train does not stop.  
Trains run by Central Standard Time.  
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.  
Pacific Limited, Day, and Atlantic Expresses, daily.  
Sunday Passenger, Sunday only.  
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.  
A. S. PARKER, Ticket Agt., Battle Creek.

CHICAGO AND NORTH-WESTERN RAILWAY.  
AFFORDS unrivaled facilities for transit between the most important cities and towns in Illinois, Iowa, Wisconsin, Northern Michigan, Minnesota, North and South Dakota, Nebraska, and Wyoming.  
The train service is carefully adjusted to meet the requirements of through and local travel, and includes  
Fast VESTIBULED Trains  
OF DINING CARS, SLEEPING CARS, and DAY COACHES,  
Running Solid between CHICAGO and  
St. Paul, Minneapolis, Council Bluffs, Omaha, Denver, and Portland, Ore.  
PULLMAN and WAGNER SLEEPERS  
Chicago to San Francisco,  
Without Change.  
COLONIST - SLEEPERS,  
Chicago to Portland, Ore.,  
And San Francisco.  
FREE RECLINING CHAIR CARS Chicago to Denver and Portland, Ore., via Council Bluffs and Omaha.  
For time of trains, tickets and all information, apply to Station Agents of the Chicago & Northwestern Railway, or to the General Passenger Agent at Chicago.  
W. H. NEWMAN, 3d Vice-Pres.  
J. M. WHITMAN, Gen'l Manager.  
E. P. WILSON, Gen'l Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 22, 1890.

CONTENTS OF THIS NUMBER.

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

Poetry.

Praise the Lord, E. J. JOHNSON..... 449  
A Song of Earth Before the Fall, ELD. L. D. SANTEE..... 451  
"The Night is far Spent," W. R. PATTERSON..... 457

Our Contributors.

"Go Tell Him His Fault between Thee and Him Alone," Mrs. E. G. WHITE..... 449  
Payment of Tithes, ELD. A. S. HUTCHINS..... 450  
How Can They Venture So? ELD. R. F. COTTRELL..... 451  
Camp-meeting Hygiene, J. H. KELLOGG, M. D..... 451  
A Consideration of Criticisms on Principles by Which to Interpret Prophecy, ELD. D. T. BOURDEAU..... 452  
"Answer Him Not," ELD. F. D. STARR..... 452  
Pathetic and Beautiful Bible Themes, A. SMITH..... 458

The Mission Field.

Our Work in Foreign Lands, W. C. W..... 453  
Progress of Mission Work in Samoa, *Free Church of Scotland Monthly*..... 458  
A Wonderful Contrast, Rev. J. M. POTTER..... 453

Editorial.

The Righteous will be Taken to Heaven..... 454  
"My Sheep Hear My Voice," L. A. S..... 454  
The Persecution of the Christians, and their Expulsion from Japan, S. N. H..... 454  
Joseph (*Concluded*), G. I. B..... 455  
Camp-meeting in the Province of Quebec, O. A. OLSEN..... 456

Progress of the Cause.

Reports from Norway—Canada—Pennsylvania—Virginia—Iowa—Texas—Indiana—Kansas—South Dakota—Upper Columbia Conference—Michigan—Minnesota—Louisiana—Ohio—Missouri—Atlantic Conference—North Pacific Conference..... 457, 458  
Central Bible School and Chicago Church, GEO. B. STARR..... 459  
Forest Park Academy, H. B. GIDDINGS, *Prim.*..... 459  
Meetings at Mt. Vernon Sanitarium, R. A. UNDERWOOD..... 459  
Camp-meeting in Denmark, L. JOHNSON..... 460  
New England Camp-meeting, O. A. OLSEN..... 460  
Upper Columbia Conference Proceedings, E. E. ANDROSS, *Sec.*..... 460  
Pennsylvania Conference Proceedings, E. J. HIBBARD, *Sec.*..... 460  
South Dakota H. and T. Society Proceedings, W. T. HENTON, *Sec. pro tem.*..... 461  
Pennsylvania H. and T. Society Proceedings, MILLIE SMITH, *Sec.*..... 461  
Canvassing in Minnesota, C. NELSON..... 461  
Canvassing in Northern Michigan, FRED M. ROSSITER..... 461  
Wisconsin Tract Society, S. D. HARTWELL, *Sec.*..... 461  
Arkansas Tract Society, EMMA J. BUCK, *Sec.*..... 461  
West Virginia Tract Society, Mrs. G. I. BOWEN, *Sec.*..... 461

Special Notices.

The Sabbath-school..... 462  
News..... 463  
Appointments..... 463  
Editorial Notes..... 464

CAMP-MEETING APPOINTMENTS.

DIST. NO. 1.

\*West Va., Newburgh, Aug. 5-12  
New York, Schroon Lake, " 21-31  
\*Vermont, Essex Junction, " 26-Sept. 2  
\*Maine, Pittsfield, Sept. 9-16

DIST. NO. 2.

\*Tenn. River Conf., Guthrie, Ky., Sept. 16-23

DIST. NO. 3.

\*Michigan (Southwestern), Homer, Aug. 5-12  
" (Eastern) Saginaw, " 26-Sept. 2  
Ohio, Marion, " 5-19  
\*Indiana, Frankfort, " 19-26  
\*Illinois, Bloomington, Sept. 2-9

DIST. NO. 4.

Nebraska (Southwestern), Oxford, July 30-Aug 4  
\* " (General), Sept. 9-16  
South Dakota, St. Lawrence " 17-22

DIST. NO. 5.

\*Missouri, Kingsville, Aug. 5-12  
\*Arkansas, Van Buren, " 12-19  
\*Texas, Dallas, " 19-26  
\*Colorado, Denver, Sept. 2-9  
\*Kansas (Northern), " 12-22  
" (Southern), Oct. 2-13

DIST. NO. 6.

Idaho, Sept. 2-9  
California, (Northern), Aug. 21-Sept. 1  
\* " (General), Oakland, Sept. 17-30  
" San Luis, Obispo Co., Oct. 14-21  
" (Southern), " 15-28

Appointments marked by a star will be preceded by a workers' meeting. GEN'L CONF. COM.

In another column will be found an important article from Dr. Kellogg, on "Camp-meeting Hygiene." We commend it to the consideration of camp-meeting committees, and all others interested in the principles which it sets forth.

The article from W. C. White, Foreign Mission Secretary, in the missionary department, this week, gives a general survey of the missionary work, its progress thus far, and its prospects for the future. It will be of interest to all; and we trust its statements will be carefully studied.

We omit the Home and Special Mention departments this week, to make room for five pages of reports under "Progress of the Cause." This indeed looks like progress. It is encouraging that the brethren have so much to report, and that the reports are withal of so cheering a nature, showing so much accomplished. As our work increases in volume, may it also increase in power.

A card just received, brings the sad intelligence of the death of Eld. J. E. Robinson. He died at Colorado Springs, Col., July 13, to which place he recently went for his health. The physician attributes his sudden decease to "galloping consumption." He will be taken to New York for burial. His wife, from whom the note is received, will have the sympathy of the brethren and sisters in her sad bereavement.

"WHO MADE THE NEW TESTAMENT?"

SUCH is the title of No. 9 of the Anti-Infidels Library, by H. L. Hastings, Boston, Mass. It is a candid examination of the skeptical cavil about the Council of Nicæa, the rejected books, and the canon of Scripture. A timely work in this age of growing skepticism and waning piety. 32 pages. Price, 5 cts.

THE WILY MUSCOVITE.

JACOB's well, in Palestine, is one of the best authenticated localities of all the so-called sacred places of that land. This in the lapse of centuries has become partially obstructed by ruins, and partly filled with debris. The *Detroit Journal* recently set on foot a movement for the removal of the rubbish and the restoration of the well, as near as possible, to its original condition. Its petition to the Turkish Government to this end, and correspondence with the United States consul at Jerusalem, reveal a significant state of things. It is that that locality is already, *by purchase*, in the possession of the Greek Church, which is the same thing as the Russian Government; and, moreover, that the same government has been quietly buying up all the important places it could secure in Palestine. The correspondence is given in the *Journal* of July 16, 1890. In reference to this fact, the paper significantly asks: "How long before that government will send troops into Palestine to 'protect' them? Will Russia do this before or after she obtains possession of Constantinople?"

A SAD PICTURE.

THE condition of some of the popular churches of the present day is such as to alarm many even of their own members. A Methodist youth's paper comments upon a questionable proceeding by a young people's church society, as follows:—

"We have recently learned of a Young People's Society in our church who gave a sort of bazar sociable for the benefit of the church. Financially it was a success, but the spiritual damage to that church cannot be estimated. Among other things, they were permitted to vote, at twenty-five cents a vote, as to which of two girls was the prettier, one of the girls being a dancing teacher. A vote was also taken as to which of two young men was the more popular—one of these young men, it is said by one who ought to know, did not bear even a 'good moral character.' What a sad picture! Why will some of our churches resort to this very questionable way of raising money and attracting young people? Is it to be wondered at that such churches do not have revivals and do not win souls? and that the members participating are weak and sickly? Nothing wins in the end, like the gospel of Jesus Christ."

SOUTHERN MICHIGAN, ATTENTION!

WE expect the same reduction of fare on all railroads for those attending the Homer camp-meeting, as was granted for our late meeting at Cadillac; namely, a round-trip ticket at four cents per mile. Our arrangement is not yet definite. Full particulars in next week's REVIEW.

I. D. VAN HORN.

CAMP-MEETINGS IN DISTRICT NUMBER THREE.

THE dates and places for these meetings are now decided. We feel very desirous that they may be seasons of more than ordinary interest. We hope that our brethren and sisters in the several States will make special efforts to attend. Seek the Lord, brethren and sisters, that we may have God's blessing with us, and that these meetings may be the best that we have ever held. The time in which we live, and the importance of the work with which we are connected, demand earnestness and consecration on our part. We cannot afford to show any degree of indifference.

Bro. A. T. Jones will attend the Ohio meeting; Bro. Kilgore, the Ohio and Indiana meetings; Bro. Durland and Chadwick, all the meetings in the district. Bro. Durland will represent the Sabbath-school work, and Bro. Chadwick the tract society work. The instructions in these branches of the cause will be given especially during the workers' meeting, and therefore we urge upon all to be present at the workers' meeting. Besides these, the laborers in the several States will be present. If nothing prevents, the writer, also, will attend. We should be very glad if the health of sister White would permit her to attend, but she finds herself very much worn, and consequently can give us no promise of being present. May God's special blessing be with her, and strengthen her for the work he has given her to do; and may we heed the many warnings and admonitions that we have received from time to time, so that they will not stand against us in the time of final reckoning. Let all seek the Lord in behalf of the coming camp-meetings. Let us come expecting God to meet with us, and we shall have his presence.

O. A. OLSEN.

HE ADMITS IT.

In the *Christian Statesman* of July 3, 1890, Mr. W. F. Crafts says:—

During nearly all our American history, the churches have influenced the State to make and improve Sabbath laws.

Yes, that is what we thought,—“the churches influencing the State,” the cause of Sunday laws. Just what Col. Richardson, in his Brief to the Supreme Court of Tennessee, argued in the case of *R. M. King vs. State of Tennessee*. And yet these laws are not religious laws! These churches did not desire those laws because of their religious regard for the day, of course! No one surmises such a thing. They wanted them upon “hygienic” and “sanitary” grounds, for the “health” of the people! Oh, no; Sunday laws are not religious! If they had been made at the suggestion of the medical fraternity, they might have been open to the charge; but coming from “the churches,” such a suspicion is out of the question!

W. A. C.

A FUND FOR THE EMPLOYMENT OF COLPORTERS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth are earnestly requested to contribute promptly and liberally to this fund for the support of colporters in the Southern field.

(Previously reported, \$778.00.)

T. Mc Alpine - - - - - \$25 00  
M. Schultz - - - - - 10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

\$5,000-FUND FOR RELIGIOUS LIBERTY WORK.

One Hundred Men Wanted to Pay Fifty Dollars Each.

WE whose names follow, agree to pay the amount set opposite, toward raising a fund of \$5,000 for the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations:—

(Previously reported, \$2,500.)

A. W. Stanton - - - - - \$50 00  
(The \$50 credited under this head last week to E. T. Palmer, should have been credited to C. W. Comings.)

Remittances to this fund should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.