

Adventist Review

AND SABBATH HERALD.

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

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THE SIFTING OF PETER.

"Behold, Satan hath desired to have you, that he may sift you as wheat."
Luke 22: 31.

In St. Luke's Gospel we are told
How Peter, in the days of old,
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce, with arrows fleet,
Its center.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—H. W. Longfellow, in *Harper's Magazine*.

Our Contributors.

CHRIST'S COMMISSION.

BY MRS. E. G. WHITE.

AFTER the resurrection of Christ, before he ascended to Heaven, he gave to his disciples, and through them to all who should believe on his name to the end of time, this commission: "Go ye into all the world, and preach the gospel to every creature." God has claims upon the service of all,—men and women, youth and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. There is work for every one of us to do; not one is excused. Many select a course of life for themselves, without thought or reference to the glory

of God; and yet they profess to be his servants, following his directions, when they are, in fact, only serving themselves.

Some are ever ready to make excuses for not giving more attention to matters pertaining to the cause of God. In the parable of the marriage supper, Christ mentions a class who, with one consent, began to make excuses. One had bought a piece of land, and must needs go and see it; another had purchased a yoke of oxen, and must prove them; another had married a wife, and therefore he could not accept the invitation. This parable illustrates the frivolous and vain excuses which are made by those who, if they would, might come to the marriage supper of the Lamb; and it also conveys a reproof to those who might be workers in the vineyard of the Lord, but who will not, because their temporal affairs are placed above things of eternal interest.

Christ left his exalted position as commander of all Heaven, and came to this world as man's Redeemer. While here he was not treated as a sovereign, or even as a benefactor. His life was a scene of continual self-denial and sacrifice for the good of others. Said he, "I came down from Heaven, not to do mine own will, but the will of Him that sent me." All was laid upon the altar. How can we better show our appreciation of the great sacrifice made by the Lamb of God than by following his example, and carrying forward the work which he commenced. All who remain inactive when there is so much to be done, will at last be found guilty before God. In the words of the poet,—

"Do something—do it soon—with all thy might;
An angel's wing would droop if long at rest,
And God himself, inactive, were no longer blest."

Those who profess to believe the truth, but feel no burden for the souls of others, will be continually backsliding, and it will require time and strength on the part of the minister to keep them from making shipwreck of faith, when they should be laboring with all their might to present the way of life and salvation to their friends and neighbors. Hundreds of men and women who at the present time are professedly engaged in the work of God, are not doing one-tenth that they might do if they would only improve all the powers God has given them. Some are doing literally nothing for the truth, and by their example of indifference are bringing others into the same position of uselessness, and thus are scattering from Christ. This latter class includes by far the greater number. They are thinking and planning only for themselves. Fathers and mothers with their little ones around them make their little circle their world. Every power of their being is centered on "me and mine," and they are becoming narrower and more circumscribed every year of their lives. They do not open their hearts to the grace and love of Christ, and liberalize their nature and ennoble their being by placing themselves in sympathy with their fellow-men.

Many who are now left to darkness and ruin could have been helped, had their brethren—common men and women—come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be thus personally addressed. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful.

But instead of this, those who profess to be following their Saviour rest content with expressing a desire that some brother or minister may come and help them. Thus they neglect the very work that God has left for them to do. Just the way in which this work is to be done in every case cannot be rigidly prescribed, but as they come in closer connection with the world's Redeemer, ways and means will be suggested to their minds.

The true Christian is bent on doing good, not only to his own family, but to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others, thus improving the only means God has provided whereby Christians can grow to the full stature of men and women in Christ Jesus. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the up-building of the kingdom of Christ. It will be their meat and drink to benefit their fellow-men and glorify God.

Let this question come home to every heart, "How much owest thou unto my Lord?" Jesus, the Master, became poor that we might have eternal riches; he died that we might have life, immortal life. Should we not be willing to follow his example, and do for others as nearly as possible as he has done for us? In so doing, our own character will be disciplined and improved, our faith will grow stronger, our zeal will become more steady and earnest, our love for God and the truth and the souls for whom Christ died will become intensified, and precious souls will be saved as the result of our labors. What greater and more ennobling work can be engaged in, than seeking to attract souls to Christ. This has been successfully done time and again by ordinary men and women, not by the most learned, eloquent or wealthy, but by the true and faithful who do their work in simplicity. One soul thus reached may, in turn, bring an army into the service of Christ. But every worker must depend wholly and constantly upon Jesus Christ for wisdom and strength.

As I travel from Maine to Washington Territory, and see the many cities and towns which have never heard the warning message, my heart is burdened. We must devise more thorough and extensive plans in order to obey the divine commission and reach every creature. Our own family, village, or neighborhood is not all the world. If every member of the church would work in any branch suited to his capability, much more might be done than is now being done to obey the command of the Master. "But," says one, "I do not know of anything I can do in the work of God. I am willing to work, but what can I do?" To such we would say, Go to God; he will teach you. He who prays successfully will labor tirelessly for the salvation of souls. There are many things that persons may do if they only have a mind to work. There are many who will not go to church to hear the truth preached. By personal efforts in simplicity and wisdom these might be persuaded to turn their feet to the house of God. Conviction may fasten upon their minds the first time they hear a discourse upon present truth. Should your solicitations be refused, do not be discouraged. Persevere till success crowns your efforts.

Our sisters are doing comparatively nothing,

when they might do very much. Christ is searching the life and character for fruit, and he finds many professed Christians, like the fruitless fig-tree, bearing nothing but leaves. The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds. The distribution of tracts, and the work of Christian canvassers and colporters, can be done as well by our sisters as by our brethren. Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls. Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part. Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away as the case may seem to require. Important results will follow.

Another work in which all may engage is gathering children and youth into the Sabbath-school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when the "Well done" is spoken to the good and faithful.

Sisters, do not become weary of vigilant missionary labor. This is a work you may all engage in successfully, if you will but connect with God. Before writing letters of inquiry, always lift up your heart to God in prayer that you may be successful in gathering some wild branches which may be grafted into the true vine, and bear fruit to the glory of God. All who with humble hearts take part in this work, will be continually educating themselves as workers in the vineyard of the Lord.

Our ministers should not give all their powers to preaching discourses, and let the work end there. They should instruct the members of the church how to take hold of and successfully carry forward this branch of the work, which is to our tract and missionary society like a wheel within a wheel. The movement of this inner wheel keeps in healthful, powerful action the outer wheel. Let this inner wheel cease its action, and the result will be seen in diminished life and activity in the tract and missionary society.

It is a mystery to me how any can be indifferent and careless in reference to the souls of their fellow-men in these last days. "Thou shalt love thy neighbor as thyself," says the commandment. Can we do this, and have no special interest in their salvation? There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls.

No one who loves Jesus can long retain the divine favor, if he feels no burden for sinners around him. If coldness and indifference have crept over your spiritual senses, and your interest for those who are perishing in their sins is decreasing, it is time you were converted. Your best course will be to engage at once in personal efforts to save others. In blessing them, you will yourself be blessed. No matter how heavy the crosses you must bear to do this, the blood and agonies of the Son of God appeal to you to work on,

to sow beside all waters. The rich promises of the word of God are for the workers, the good and faithful. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

The Christian has an inexhaustible supply of strength from which to draw, if he will only take God at his word, and with living faith claim the blessings he so much needs. Few have so closely studied the Bible, and contemplated the great work involved in the plan of salvation, that they can comprehend their responsibility to their fellow-men. Those who profess Christ and yet indulge in sloth and indolence know not how many will be lost through their failure to conform to the principles laid down in the word of God. And they know not how many they might have been the means of bringing under the blood-stained banner of Christ, if they had only taken up their cross and followed him wherever he might lead. It is to those, and those only, who are engaged in carrying forward the commission of our Saviour, that the blessed "Well done" will be spoken, and upon whose brows crowns of immortal glory will be placed.

WHAT ROMANISM IS DOING.

BY WM. PENNIMAN.

We have quoted quite largely from Catholic authorities to show that their opposition to the common-school system is wide-spread, if not universal, and that they are fully determined to educate the people in their own way.

The *Catholic Columbian*, edited under the immediate supervision of the Right Reverend Bishop of Columbus, Ohio, says:—

"Our judgment of purely secular schools is, that they are unfit for Catholic children, and that Catholic parents cannot be allowed the sacraments, who choose to send their children to them when they could make use of Catholic schools."

Again, the *Tablet* says:—

"The organization of schools, their entire internal arrangement, the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, belong exclusively to the spiritual authority."

The *Boston Advertiser* affirms:—

"Catholics would not be satisfied with the public schools, even if the Protestant Bible and every vestige of religious teaching were banished from them."

The *Western Tablet*, of Chicago, declares:—

"It is a principle of the Catholic Church, laid down and enforced by several of her councils, and especially by the Council of Trent, that her pastors are to direct and watch over the education of the children of her communion. This principle has ever been maintained and acted upon. Religion is by the Catholic Church considered an essential branch of education, and without religion she conceives no real education possible."

The *Celt*, the Catholic paper of Buffalo, said:—

"Better languish and die under the red flag of England, than to live and beget children of perdition under the flag of a proselytizing Republic."

Brownson, "the great apostle of American popery," said:—

"Our enemies rely upon godless schools, State education, as a means of checking the progress of Catholicity. We must admit they have laid their plans with infernal skill. The result will not meet their anticipations, however. The attention of the Catholic world has been directed to this subject by those whom God hath sent to rule over us, and a struggle which will end in victory for the church, has begun between Catholicity and the State, to see who shall have the child."

One more extract of more recent date, and we are done with this part of the subject. The *St. Louis Globe Democrat*, of Dec. 2, 1879, represents Father Scully in his violent denunciation of the public-school system as saying:—

"Remember that this school [referring to the parochial school of Boston] has the blessing of our Holy Father the Pope, that it has the sanction of him who is the representative of Jesus Christ upon the earth; that he is watching over it and praying for it to-day. We are stronger now than we ever were; if our school was strong a few days ago, it is immensely stronger

now; if it was a power the other day, it is a still greater power to-day. It is time, my friends, that the children of the Catholic Church should receive their rights and their inheritance to the faith, and they should be brought up in the arms and hands of their holy mother, the Catholic Church. She is the one that will frame them to be better citizens by far—ten thousand million times—than they will by going to the public schools. Where there is education without God, there is a death-blow struck, not only at the child, but at the home and the country, and time will tell all; time will change everything. There is an old saying, '*Tempora mutantur, et nos mutamur in illis*,' which is, Times change, and we change with them. That is what you in this country will find out. It is history, and you will have to rejoice yet, because you will see the day when that which I am doing here for you now, the same plan will be adopted in other parishes and carried out, not only for the good of the individual parish, but for the good of the whole country."

Quotations might be multiplied to an indefinite extent to show the opposition of popery to our common schools. This opposition pervades the entire Catholic priesthood of America. Absolution is refused to parents who patronize the common schools; and this, according to the Catholic creed, consigns them to endless perdition. A Latin work of thirty-two pages, indorsed by eleven bishops, has been published as a guide to the priests in these matters. Romanism teaches that perjury, falsehood, equivocation, and even stealing, are admissible, and may be practiced for the benefit of the Roman Catholic Church.

Popery is corrupting the sources of intelligence by perverting history. This has been done in the schools in New York. An edition of Appleton's *Cyclopedia*, by the work of a Jesuit priest, has been made to favor popery. "Webster's Unabridged Dictionary" has not escaped their hands.

There are now in the United States 5,989 priests, 24 Catholic seminaries, 663 colleges and academies, 1,136 ecclesiastical students, and 2,246 parochial schools, containing 405,234 pupils. The diocese of Baltimore has 84 parochial schools, with 15,000 pupils; Cincinnati 140, with 25,000 pupils; St. Louis 106, with 25,000 pupils; New York 83, with 33,000 pupils. The estimated Catholic population of the United States is 6,143,222. (See Saddle's *Catholic Directory* for 1880, p. 22.)

Joseph Cook, in his lecture on the political power of Romanism in American cities, published in the *New York Independent* of Feb. 26, 1880, says:—

"In the parochial schools the children among the 6,000,000 of the American population will receive only such an education as will leave them fit to become political and ecclesiastical tools of the Romish priesthood. America cannot allow Vaticanism through parochial schools to cripple and degrade 6,000,000 of her population without suffering severely in other members of the body politic. I am no alarmist, and I do not think Rome is destined to conquer the United States, but she may conquer one limb of our body politic, and thus give trouble to our whole organization."

These admissions in regard to the increasing power of Romanism from one who no doubt advocates the doctrine of a temporal millennium, tell on the side of truth. It seems, however, that Mr. Cook has some reason to be alarmed, as the increase of the Roman Catholic population in this country in the last twenty years has been about 2,800,000; that of the priests, 3,754; that of the churches and chapels, 4,022. The gain in priests and churches still continues. (See *New York Witness* of May 20, 1880.)

DO ALL FOR GOD.

THE practical life of the Christian comprehends three distinct elements; *viz.*, working, fighting, and suffering. We have to do the will of God in our business; this is working. We have to oppose our bosom sin, and to resist temptation; this is fighting. We have, finally, to endure with cheerfulness and submission whatever cross the Lord Jesus pleases to lay upon us; this is suffering. And to be right in the practical department of the Christian life is summed up in these three things: to work devoutly, to fight manfully, and to suffer patiently. Each man's wisdom and happiness must consist in doing, as well as

his faculties will admit, the work which God sets him. And the true motive lifts up the humblest duties into a higher atmosphere, and refines away their earthliness, and glorifies them. "Whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."—*Selected.*

SCENES OF THE BIBLE.
BY ELD. L. D. SANTEM.

THE word of God! it hath the power to waken
Strong yearnings, like the sailors for the shore;
How does it thrill our hearts with figures taken
From that bright world where sin is known no more!

How sweet compared with this world's toils and failings,
Its tears and death, its mystery and crime,
Its sadness like some broken harps wild wailing,
Its mourners weeping where the death-bells chime!

But turn we from the worn earth's troubled story
To see through prophet's pen those mansions fair,
To look with raptured eye on scenes of glory,
To list, with ear entranced, Heaven's music rare.

We see warm hues of endless summers coming;
We see our loved, we catch the long-hushed tone;
We see glad ripples o'er life's river running,—
That crystal river flowing 'neath the throne.

Our wants unsatisfied, our spirits pining,
Are gone for aye, no more to come to mind;
But like some gorgeous cloud with no dark lining,
We, with the blessed, endless joy shall find.

Not all the fancies of the soul in dreaming,
Can bring to mind such living pictures bright
As endless day through Heaven's arches gleaming,
That radiant glory with the Lamb its light.

O'er dome, and minaret, and fluted column,
And streets of gold, a softened glory lies;
While white-robed angels, with their faces solemn,
Bathe in the silvery dews of Paradise.

So do we prize the book whose thrilling story
Unveils those joys unseen to eyes of men;
Sweeter than tales of earthly love and glory,
Sweeter than tongue e'er told, e'er wrote by pen.

Humbly and thankfully we bear life's sorrow,
Glad for that home the blessed ones await,
Hoping and longing for that glorious morrow
When Christ shall open wide the pearly gate.

BE NOT DECEIVED.

BY M. WOOD.

JESUS says, "Take heed that no man deceive you." Paul, writing by inspiration, adds, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal 6:7. Before revealing to his disciples the destruction of the temple, and the nature and extent of the calamities that should precede that event, together with the signs of his coming to Judgment and of the end of the world, the Saviour says, "Take heed that no man deceive you." He looks down the stream of time with an omniscient eye, and beholds the world filled with the deceptions of Satan; and he charges his people to beware, lest they also be deceived and finally lost.

The Bible is a book of warnings, admonitions, and exhortations; but of all the warnings handed down to the people of God, none are more important than this: "Be not deceived." This is peculiarly applicable to the present generation; for Satan, knowing that his time is limited, and that his career draws rapidly to a close, is working with all power, and signs, and lying wonders, to deceive, if it were possible, the very elect. His work of deception commenced with those pure, holy, and sinless beings that sang praises before the throne of the great Jehovah. They were deceived into the belief that with Satan at their head they could possess the very citadel of Jehovah's empire. A rebellion broke out, and they were thrust out of Heaven.

No sooner were Adam and Eve placed in the garden in all their innocence, perfect and pure, than Satan came to tempt and to deceive them. Thus all the sin and iniquity, crime, misery, woe, poverty, distress, sickness, and death, and final destruction from the presence of the Almighty, are the result of man's being deluded by the arch-deceiver. He commenced his career upon the earth by deceiving the representatives of the human family. His last work, just prior to his being cast into the lake of fire, is to deceive

the nations (after the thousand years), which are in the four quarters of the earth. See Rev. 20:7-10.

"Be not deceived," says Paul. "Take heed that no man deceive you," says Jesus. Had the prophet whom God anciently sent from Judah to Bethel, where Jeroboam, king of Israel, was offering sacrifice to Baal, followed the instructions which God gave him, he would not have forfeited his life. But the man of God was deceived by one representing himself to be a prophet. God had told his servant to eat no bread, nor drink water, nor turn again by the same way that he came; but the persuasive argument used by the false prophet, added to his own natural hunger and thirst, induced him to believe a lie. As the result, he lost his life. Now the man of God ought to have known that God would not give a commandment by one, and then nullify it by another. So to-day, men ought not to be wise above that which is written.

Take, also, the case of Korah, Dathan, and Abiram. They were famous in the congregation, men of renown, leaders in Israel; and yet they were deceived in themselves, and deceived those who looked to them for instruction in righteousness. And for choosing darkness rather than light,—for murmuring against God and those whom he had placed at the head of his people,—the earth opened and swallowed them up, with their wives and their children, and all that pertained to them. See Num. 16.

Take the case of Lot's family. Angels were sent from Heaven to rescue them from the destruction of Sodom; but some had become so contaminated with the Sodomites, that they had no pleasure in the truth, but preferred to believe a lie; and when the Lord rained fire upon unrighteous Sodom, those members of Lot's family who were deceived, perished in the flames. Jesus says, "Remember Lot's wife." She left Sodom in company with her husband and two daughters, their flight being hastened by angels. Evidently she intended to pursue the journey in obedience to the command of the angels; but she ran well only for a season. When well out of the doomed city, she had time for mature deliberation; and reasoning the matter with herself, doubtless much after the manner that people now reason upon unpopular points of doctrine as taught in God's word, she ignored the divine instruction just given, and turned and cast a wishful eye toward Sodom. For this act of disobedience she became a monument of God's displeasure.

To-day there are scores of individuals who profess to have left the world, and to be journeying toward that "city which hath foundations, whose builder and maker is God;" but their faces, like that of Lot's wife, are turned toward Sodom, and instead of following the leadings of the Spirit, like ancient Israel, they are sighing for the flesh-pots of Egypt. They possess the form without the power. Many even in the ranks of those who are looking for the speedy advent of Christ, feel perfectly at ease in Zion. They have a theoretical knowledge of the truth, and profess to love the Lord; but in works they deny him. They have feasted so long upon doctrinal themes, that they have lost all relish for the practical and experimental part of the religion of the Bible. They settle back upon the truth, feeling that they are rich and increased with goods, and have need of nothing; they are utterly deceived in themselves, knowing not that they are wretched, and miserable, and poor, and blind, and naked. To all such the testimony of the faithful and true Witness is, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

If we would stand the test of the refining process, we must possess those rare virtues and graces which ever characterized the life of Christ. By being hearers of the word, and not doers, we deceive ourselves. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many

will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." It is a fearful thing, dear reader, to fall into the hands of the living God.

We are in the midst of the perils of the last days. The time of trouble is just before us; and it behooves every child of God to seek righteousness, to seek meekness. "It may be [it is barely possible]," says the prophet, "ye shall be hid in the day of the Lord's anger." Many are asleep in sin; they are deceived in regard to their spiritual condition. Our eternal interests are at stake; our lives are in jeopardy. "It is high time to awake out of sleep. . . . The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

There are sinners in the church. The voice of the watchman should be heard at all times, preaching the word, reproving, rebuking, exhorting with all long-suffering and doctrine. It is no time to handle the word of God deceitfully, nor the soul-stirring truths for these last days with the tips of our fingers; for Jesus is coming. Our days of probation are closing up with fearful rapidity. The sands of time are about run out, and God's people must be aroused from their lukewarmness. What shall be done? Let the prophet answer: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Many deep-thinking men and women are kept from espousing the cause of Christ by the inconsistent course of some professed disciples of Jesus. "By their fruits ye shall know them." "Be not deceived;" the stumbling-blocks shall be consumed with the wicked (Zeph. 1:3), therefore, let "no man put a stumbling-block, or an occasion to fall, in his brother's way," lest in the Judgment he be weighed in the balance and found wanting.

God says to the watchman upon the walls of Zion, "Show my people their transgression." This does not mean that he who professes to be the servant of the blessed Master, should mislead the flock, and cause them to stumble and fall over his own preconceived notions of right. It does not mean that he should both do and teach those things which are displeasing to God, and contrary to the rules and regulations of our highest earthly authority. The present is no time to trifle with God's work, and deceive the people, by catering to their taste, feeding them with milk and honey, when they need that which, to the sinner, is as unpalatable as gall and wormwood. If we have a present truth, let the people hear it. Saints and sinners, ministers and people, need to be sanctified through the truth. They need to have line upon line, precept upon precept, until they become fully established in the principles and doctrines of Christ as taught in the Bible, and advocated by the remnant of Israel.

Honest souls are starving for the whole truth; and in order to become strong, healthy men and women in Christ, they must be fed with meat in due season. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing;" but "woe unto them that . . . put darkness for light, and light for darkness." They are represented as blind leaders of the blind; "and if the blind lead the blind, both shall fall into the ditch." Paul says, "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." And he further tells us that his speech and his preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

May God give us all, ministers and people, a spirit of self-examination, that we may not be deceived in ourselves,

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

A WOE COMING UPON SOME WHO DESIRE THE DAY OF THE LORD.

BY ELD. D. T. BOURDEAU.

TEXT: "Woe unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

WHEN the Lord pronounces a woe, he means a woe, and not prosperity and happiness; and the woes that the Lord sends are terrible, and it is of the highest importance that we escape them. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31) for having slighted his love and proffered mercy, and despised his promises and warnings.

In our text the Lord pronounces a woe against those who desire the day of the Lord. And yet we find in other passages of Scripture that the Lord encourages his people to desire that great day, and to hasten its coming by their desires. (2 Pet. 3:12, French translation.) Can it be that there is a contradiction on this point? By no means. The word of God is not yea and nay, but yea and amen to the glory of Him who cannot lie and deceive his creatures.

It cannot be that in this passage those are intended who desire the day of the Lord, viewing it in the light of Holy Writ, and preparing to meet it. Those are here addressed who desire that day, and yet entertain erroneous views as to its nature,—views which lead them to neglect the necessary preparation to meet it. This is clearly seen from the language of our text. The Lord, having pronounced a woe against some who desire the day in question, immediately asks, "To what end is it for you?" implying that those whom he is addressing are entertaining the hope of receiving advantages which they shall not receive. The Lord continues: "The day of the Lord is darkness, and not light." And to show the importance of this truth, he repeats it: "Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

Here, as in other portions of Scripture, darkness represents mourning, distress, and the judgments of God, while light is an emblem of joy and happiness. Speaking of the day of the Lord, Joel says: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness." Joel 1:15; 2:1, 2.

Describing the same day, Zephaniah says: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the tempest and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 1:14-18; 2:1-3.

These scriptures show that distress, anguish, and destruction shall be the portion of sinners when that great day shall come; that in view of this fact all the inhabitants of the land are exhorted to tremble; that even the meek, the very best of the earth, are commanded to seek the Lord,—to seek righteousness and meekness. It is not an ordinary work to prepare for that day when it is near. Not only must it be proclaimed as near, but it must also be heralded just as

it is described in the Scriptures of truth, as being a day of darkness, distress, and terrible judgments; a day which shall bring destruction to the masses of those then living upon earth, because they shall not have previously striven to forsake their sins and enter in at the straight gate.

But the Lord foresaw and teaches in our text that the day under consideration would be viewed in an entirely different light, as a day of light and glory, of great blessings and spiritual advantages, not only to the just, but also to sinners, who, according to this theory, can be more easily converted in that period than they can at the present time. And is not this precisely what a large number of professed Christians teach in our day? But if God has told the truth (and who will dare deny it?), to cherish such a doctrine is "as if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." It is preparing the way for a terrible disappointment. It is desiring to be delivered from the lions of the miseries of this life, only to meet that which is a thousand times more painful and more to be dreaded,—the terrible judgments of God, the last plagues of his just and fierce wrath. For how can we be stimulated to prepare for the day of God, if we believe that in that day it will be much easier to seek and serve the Lord than it now is?

Let us hear further from the word of the Lord on the nature of that great day: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9. "In that day a man shall cast his idols of silver [the idols of his silver, Heb.], and his idols of gold [the idols of his gold, do.], which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Chap. 2:20, 21. See also Eze. 7:19. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Chap. 24:1, 3, 19, 20. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Jer. 4:23-25. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord." Chap. 25:33-37.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Chap. 24:37-39. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of

the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17. "And the remnant [of the wicked] were slain with the sword of him that sat upon the horse [Christ at his coming], which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Chap. 19:21.

This does not look like a converted world meeting Christ at his coming; nor like a glorious reign on the earth commencing with the second advent. Neither will there be a possibility for the conversion of sinners in the day of God; for even the remnant of them shall be destroyed at the opening of that dread day. All the wicked who will then be alive shall be destroyed, and the saints shall be caught up to the Father's house, the heavenly Jerusalem, to reign there with Christ one thousand years. This will be a reign of judgment over the wicked before their resurrection. John 14:1-6; 13:33-36; 1 Thess. 4:16, 17; Rev. 14:1-3; 15:2; 19:1; 20:4; 1 Cor. 6:1-3; Matt. 19:28, etc.

It will be at the end of the thousand years that the conflagration and restoration of the earth shall take place, and that the saints shall return to it. Then, and not till then, shall the glory of the Lord fill the earth. Rev. 20:7-9; 2 Pet. 3:11-13; Rev. 21:1-6; Num. 14:21; Isa. 11:11; 9; Hab. 2:14.

During the thousand years the earth will be in no condition to be inhabited by saint or sinner. At the commencement of the day of God the earth shall be "utterly broken down" and "removed out of its place;" it shall be "without form and void," the cities, walls and monuments of the nations having fallen, and islands and mountains having been moved out of their places. Surely the earth will then present the aspect of a great deep or abyss (Rev. 20:1, 3; Gen. 1:1, 2), and will be a fit place for Satan, the cause of this disaster, who during the thousand years can reflect on the death that awaits him at their close, in the lake of fire. The chain with which Satan will be bound during the thousand years is a symbol of his inactivity. In this respect he will be like a criminal bound with chains. He will have no one to tempt. His hands will be tied. At the end of the thousand years this chain will be broken by the resurrection of the ungodly, who will again give him occupation.

At the opening of the day of God, the waters are turned into blood (Rev. 16). The great earthquake changes the course of streams and rivers, and other bodies of water, producing great disorder everywhere. Pools and large bodies of blood will be seen on every hand. From these will arise poisonous odors, corrupting the atmosphere. And is this to be the home of the saints during the thousand years? Blood to drink, and a polluted atmosphere to breathe! Never! Surely those who escape the plagues just before Christ's coming will not drink the vials of God's wrath at and beyond the second advent!

Again, what shameful inconsistency those are guilty of, who, while admitting that the final conflagration of our earth shall take place at the end of the thousand years, pretend that during that time it will be inhabited by saints and sinners while the latter are being converted. According to their theory, the saints will possess and improve at least a part of the earth during the thousand years, and at the close of the thousand years their possessions and the fruit of their labors during that period will be destroyed! This doctrine is unreasonable, and is unworthy of Him who is too wise to devise a plan involving such inconsistencies. The heritage of the saints shall never be marred; they shall possess it eternally; and the wicked shall never profane it.

Let us not be deceived as to the nature of the day of the Lord, lest we be found saying, "Peace and safety," when sudden destruction is about to come, and the day of the Lord come upon us as a thief (1 Thess. 5); and lest the woe Jehovah has pronounced in the words of the text fall with crushing weight upon our heads. Let us desire the day of the Lord, just as he has described it in his word, and make suitable preparation to meet it, bearing in mind that not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of the Father who is in Heaven. Matt. 7:21. Let us not be satisfied with a form of godliness, while we are destitute of its power. Having a correct theory of the truth will not save us; and mechanically, tastelessly performing certain external duties will not shelter us from the woe that is coming. Our hearts must be right with God; we must act from right motives; we must connect with God and Heaven, and taste the sweets of communion with God, have a sense of his love, and the powers of the world to come. We must have religion in the closet, in our families, in the church,

and in our relations with the world, else we shall be terribly deceived in the day of God, in having to exchange temporal pains and woes for the venomous, deadly sting of that serpent sin, whose wages is death,—death without a ray of hope,—death without relieve forever.

Whatever may be our advancement in piety, let us seek the Lord; let us seek righteousness and meekness, and perfect holiness, by keeping more and more perfectly the commandments of God and the faith of Jesus, that we may be hid in the day of the Lord's fierce anger.

SPECIAL MENTION.

THE EFFECT IN TURKEY OF GLADSTONE'S SUCCESS.

THE unexpected result of the elections in England has produced a profound sensation throughout the East. A belief has heretofore existed in Turkey, not unlike that prevalent in the Southern States prior to the war, when cotton was called king, and England was supposed to be its obedient servant, that the existence of the Ottoman empire is essential to the safety of British India, and that the policy of the English Government must of necessity be pro-Turkish and anti-Russian. The advent to power of a new school of politicians, with a programme opposed to the traditional policy of British statesmen, has consequently produced the utmost consternation and bewilderment in official circles here.

The idea of an Anglo-Russian alliance for the settlement of the Eastern question is one so utterly novel that the Turks fail to realize the results which accrue from it to the fate of their empire. They are thrown out in all their calculations, and have to provide for an entirely new political combination. The most immediate effect has been a change in their attitude toward England. It has now become plain that the reluctance which has been shown to receive advice from the British government, and the obstacles which have been raised to all measures of reform, have contributed to the downfall of the late Conservative Administration. Had Lord Beaconsfield's government been able to point triumphantly to the efforts made by Turkey to carry out the spirit of the treaty of Berlin, and frankly to enter upon the path of reform with the advice and assistance of England, it is possible that the elections would have resulted very differently. As it is, the Eastern policy of the Conservative government has been a complete failure. One of the strongest weapons in the hands of the Liberals has been the taunt that the Philo-Turkish party in England have been deceived and betrayed by their friends, and that results have justified the predictions of those who called the Turk "unspeakable." It is therefore feared here that a new and uncompromising policy will be adopted toward Turkey, and that a concerted action will be arrived at between England and one or more European powers, by which the Porte will be coerced into those measures of reform which the English government has contented itself hitherto with mildly recommending. In anticipation of this unpleasant contingency, the Ottoman Ministry are beginning to bestir themselves in the hope of depreciating any such interference, but in so vague and feeble a manner that I fear it will not be of much avail. The internal evils have got almost beyond cure, and they have been increased rather than mitigated by the financial measures which have recently been adopted.

The most appalling accounts of famine and distress reach us from all parts of the empire, and telegrams appealing for help are raining in from the provinces. In Armenia especially, whole villages are starving to death, and even money, if it could be sent to them, is of little use, for there is no corn to buy. The consequence is that this destitute population will be quite unable to pay any taxes, and a large diminution of revenue will of necessity result. Many parts of the country are almost given over to brigandage, people being driven to organized robbery as a means of self-preservation. While Moslems and Christians are alike starving in Asiatic and some parts of European Turkey, the Christian Slavs of Eastern Roumelia and Bulgaria are not backward in contributing their share of horrors, in the shape of "atrocities." In the district of Kirjaldi, we have accounts of the male population of some of the Moslem villages being stripped and severely beaten; of a hundred and four women and girls violated, some of whom were brutally mutilated and murdered; of five villages burned, and of wholesale appropriation by Christians of Moslem property. In Bulgaria, the Moslem population is being starved and driven out of the country by the oppression and injustice of the local government. Serious

riots take place between the Greek and Bulgarian inhabitants of Eastern Roumelia, the latter being determined, if possible, to expel from the country, by a process of ostracism, their Greek co-religionists. From Albania the news reaches us that the population of the districts about to be ceded to Montenegro are in revolt, and are determined to resist to the uttermost by force the transfer of their territory; from all which it is clear that the Eastern question will provide abundant occupation to the new government in England as well as to the Porte.

Vague rumors also arrive from Arabia and the Hedjaz of a movement on a large scale among the Bedouin Arabs who have been excited by the recent assassination of the Grand Shereef of Mecca, and who are also suffering from want, and have upon more than one occasion levied large contributions on some of the towns on the banks of the Euphrates. There is, moreover, the Greek frontier question still to be settled, and there can be little doubt that it will be solved in the way least satisfactory to the Turks, who will probably now be compelled to cede to Greece, in addition to the territory already partly agreed upon, the valuable province of Janina, against the cession of which to Greece the Conservative government in England firmly protested. The strongly pronounced Slav and Hellenic sympathies of Mr. Gladstone and his adherents will now be allowed full play, and it will be curious to watch the attitude which will be adopted by Germany and Austria under these new circumstances. The Slav population of Bosnia and Herzegovina recently annexed by Austria complain bitterly of the treatment to which they are subjected by their new masters, and profess that if they cannot be independent they would rather be Russian than Austrian. Whereas, the late Conservative government in England was distinctly committed to a German and Austrian alliance, as opposed to a Russian, French, and Italian combination, the Liberal government is no less distinctly committed to a Russian, French, and Italian combination, as opposed to a German and Austrian alliance, and in addition to this, to a policy of protecting and freeing Christian nationalities in the East. The claims of Slavs, Greeks, and Armenians will, it is to be presumed, therefore receive their immediate attention. Indications are not wanting that the German and Austrian governments are already alive to the dangers of this change of front, and are seeking to detach Russia from France upon the old basis of a tripartite holy alliance. The disappearance from the political arena of Prince Bismarck's great enemy, Prince Gortschakoff, may facilitate this reapportionment, but it will be found probably beyond even the German Chancellor's power to reconcile the conflicting interests of Austria and Russia in the Slav nationalities; each will desire to control them, while England will strive for their uncontrolled independence. One of the first efforts probably on the part of the Liberal government will be to bring about the annexation of Eastern Roumelia to Bulgaria, and the hopes of the Slavs are so highly excited in this direction that addresses have been pouring in upon Mr. Gladstone, congratulating him on his success at the late elections.

Meantime rumors are rife here of a change in the Cabinet. The policy of the present Turkish Prime Minister is recognized by all patriotic and far-seeing Turks as totally inadequate to the emergency with which he has to deal, and his method of conducting public affairs so far has not been such as to inspire confidence. It is earnestly hoped that before long he may be replaced by a man more competent to grapple with the present critical state of matters, supported by a Parliament which should to some extent share his responsibilities with the Prime Minister, and the names of Khannedin and Mahmoud Nedim are in everybody's mouth. We have been so long on the eve of important changes and great events that it seems futile to go on predicting them, but the impression is so general that the present situation is too strained to last, that I should not convey a true idea of public sentiment if I did not refer to them.—*Correspondence of N. Y. Sun, Constantinople, April 23.*

THE POWER OF A CYCLONE.

IN discussing the two cyclones which visited the Bay of Bengal in October, 1876, Mr. Elliott, meteorological reporter to the government of Bengal, incidentally gives some idea of the cyclonean forces which are developed by such storms. The average "daily evaporation" registered by the Bengal instruments in October is "two inches." The amount of heat absorbed by the conversion of this amount of water daily over so large an area as the Bay of Bengal, is enormous. "Roughly estimated," said Mr. Elliott, "it is equal to the continuous working power of 300,000

steam engines of 1,000-horse power." A simple calculation will show that it suffices to raise aloft 45,000 cubic feet of water in twenty-four hours from every square mile of the bosom of the bay and transport it to the clouds which overhang it. When we extend the calculation from a single square mile to the area of this whole Indian Gulf, the mind is lost in the effort to conceive the force which, in a day's time, can lift 50,000,000 tons! Yet it would be easy to show that such figures, fabulous as they seem, do not adequately represent the cyclonic force of a single storm.—*London Times.*

EUROPE BETWEEN THE ACTS.

NOT the least striking feature of the present European situation is the fact that all the men who control it, and who are struggling so energetically to maintain that control, are so far advanced in years as to preclude all hope of their living to see their cherished schemes realized. Prince Bismarck is 65, Prince Gortschakoff 82, Lord Beaconsfield 74, the Czar 62, the Emperor William 83. Yet these graybeards are still as eager as boys in the pursuit of their several objects, and amid the present pause between two acts of the great political drama, the din and bustle of preparation are audible enough. England is shaking herself free from the circus policy of her charlatan Premier. France is renewing her anti-Jesuit war of 1845. Italy is building monster iron-clads, not without thoughts of Trieste and the Austrian seaboard generally. Greece is fuming over the still unsettled "frontier question." Turkey, true to her time-honored creed of promising everything and performing nothing, is making every effort not to carry out the reforms to which she has pledged herself. . . . Russia is standing on her guard, with one eye bent on the nihilists and the other on Herat. Austria, divided between her fears of Russia and her hopes of fresh booty in Turkey, is stooping to conciliate the despised Roumanians, and to clasp the hand that struck her down in 1866; while Germany, sliding back foot by foot into the pipe-clayed despotism of Frederick the Great, is laying fresh burdens on her overtaxed people, "to promote national interests," and preaching peace and good-will toward men from the mouths of 30,000 additional breech-loaders.—*N. Y. Sunday Times.*

ASTONISHING EUROPE.

WHILE our period of youth and growth and development lasts, we shall never cease to furnish cause for astonishment to the countries of Europe. "Fifteen years ago," says the *London News*, "any one who had ventured to predict that in 1879 the United States would not only have paid off a considerable portion of its public debt, but be also in a commercial and financial position to draw upon the gold reserves of Europe as it is doing, would have been treated as a lunatic. But there was no such prophet. At that time men of great commercial and financial experience did not hesitate to say that the debt could not, and would not, be seriously dealt with, while the marvelous development of American production which we have witnessed during the last few years was not so much as imagined."

Our London contemporary takes this retrospective glance in the course of an article on the withdrawals of gold from England and France for the United States, in which it does not attempt to conceal its uneasiness at the prospect, the amount of gold shipped to this country since Aug. 1 having been about \$70,000,000. A look into the past is interesting, sometimes, and furnishes instructive contrasts. In May, 1865, not quite 15 years ago, just when the Confederacy was tumbling to pieces, the *London Times* copied and indorsed a statement of the *Journal of Commerce*, that if our national debt was not paid in two years it would be in danger of repudiation.

The *Times* denounced this statement as an "abominable libel upon the American people," and said that the debt was "as sure of being paid as next winter's snows are to melt." At that time the rebel cotton loan, which was quoted at 17 after the fall of Richmond, had fallen to 11, on receipt of the news of Lee's surrender, and loyal people in this country were heartily enjoying the groans and wry faces of the victimized rebel sympathizers of Lombard street. Our fifties had come up from a little above 50 to 65 or 70 in the London market in less than a month. That was the moment when the sunshine first broke through the clouds. At home, national hope was high. The daily subscriptions to the new seven-thirty loan astonished everybody. On the 1st of October, 1865, the debt of the nation, less the funds in the Treasury, was \$2,741,390,922.11. The last debt statement, issued the first of the present month, showed the debt to be

\$2,016,049,722.83, a reduction of \$725,341,199.28 in less than 15 years, or at the rate of \$48,356,079.95 a year. This looks as if there was a pretty deep determination in this country that the debt shall be "seriously dealt with."

It is creditable to our London contemporary that it sees in this not only a reason for complimenting the people of the United States, but also substantial ground for self-congratulation by English-speaking people everywhere.—*N. Y. Times.*

The Family Circle.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend until he's dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a loving brother's eyes,
Share them. And, by sharing,
Own your kinship with the skies.
Why should any one be glad,
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy,
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest-giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—D. W. Hoyt.

HOME DUTIES AND CAMP-MEETINGS.

BY M. J. PIERCE.

THE camp-meeting season has again come. The majority of our people will attend a camp-meeting this year, and some are now making the preparation. But while we are cutting, fitting, and making clothing that we may present a becoming appearance, how many are preparing their hearts to receive the good influences of these yearly gatherings, where we expect to spend a few days in seeking the Lord and in hearing his word expounded? We shall be pointed to the law of God as a guide to our feet, and the life of our dear Saviour as our example. Are we prayerfully examining our hearts, and seeking to get in a position where the Lord can bless us at the commencement of these good meetings, or even at our homes before we start?

Much has been said about carrying gloom into camp-meetings by neglecting to confess wrongs at home. May we each see our duty in this respect, and be active in performing it, with hearts full of love for God and our fellow-men.

Many parents manifest very little interest for their children while at home, and young people seem almost entirely unconcerned about the future life and the things that are coming upon the earth. As these parents come to meeting year after year, and listen to the earnest and faithful servants of God, their hearts are touched, and with tears they begin to look up their children, and to plead with them to come forward and take their stand with the followers of

Christ. Could more love and care be manifested at home, it would take less urging at these good and profitable meetings to move the hearts of the young.

Let us wake out of sleep; let us have a hungering and thirsting after righteousness while at home, and not have to spend the largest part of the camp-meeting in doing a work that we ought to have done before. The neglect of duty at home always has to be regretted, and will sooner or later be deeply repented of. We profess to love the precious truths for our time; let us manifest this love at home, and we shall then have a winning influence over our young friends. Oh, how we want to see our dear ones all saved in the kingdom of God! We hope to see them converted at our camp-meetings. We know the truth will be preached with power; but our influence at home is sometimes more powerful than many of us are aware of. Let us pray that we may get our hearts and minds, as well as our persons, ready for the meeting.

CAMP-MEETINGS; A SUGGESTION.

BY A MOTHER.

I HAVE been seriously pondering the question in my mind whether the mothers who have infants in their arms should go to camp-meetings. Will any one solve my doubts on this point? It is a noticeable fact that there is always a large number of these little innocents at the yearly feast of tabernacles. It has been my fortune at every camp-meeting that I have attended, except one, to have a little one in my arms, and many times have I been obliged to leave in the most interesting part of a sermon, with the thought that baby was going to cry, and I should hear the familiar command, "Take that baby out."

I have felt not a little sympathy for the mothers I have seen sitting with anxious faces, on seats without backs (for they must not go to the front, and there are no backs to the seats in the rear), trying by every imaginable device to keep the little ones quiet, that they might receive a few droppings from the altar. I have known by experience what a cross it is for these mothers to come, some of them many hundred miles, not a few all alone, with the care of a large, active baby. If you watch them, before the meeting is nearly over, you will see how tired these mothers look. They have a double task upon their hands, that others do not realize. Now I ask, Should mothers who have the care of these little ones go to camp-meeting? If you say they certainly ought, I would suggest that it would be a good plan to have a few seats in the rear with backs to them, reserved for "mothers and babies." I think if this sign were to be put over them, the crowd would not interfere; for they are not fond of babies.

A TALK WITH GIRLS AND THEIR MOTHERS.

(Concluded.)

I WILL mention only one more sad mistake which some, I hope not many, of our girls are making, and it shall be described for you in the language of one who has had the amplest opportunity for knowing whereof she speaks.

"The most common defect in the training of girls is, in my judgment, the ignoring of the command to honor and obey parents. From the age of thirteen, girls and parents alike seem to regard this commandment as a dead letter. The girl of thirteen regards herself as her own mistress; she is already a woman in her own estimation, and has a right to do as she likes. If she prefers to go to parties, sociables, etc., three or four evenings in the week, rather than to spend her evenings in study, she does so. Both she and her parents, however, expect and demand that she is to be ranked at graduation as high as the laborious, self-denying, faithful workers in her class.

"Again, in one congregation in this city I know of four cases well worthy of thoughtful consideration. The four families are all respectable, such people as form the majority of your own congregation. In each of these three families is only one child. Each one of these three girls left school when she chose to do so, went into society when she pleased, spent as much time on the street as she liked, and all three, still under twenty, have now become a by-word and reproach among all who know them. In the fourth family

there were three girls, two of whom cast off all restraint, while father and mother were regularly taking part in prayer-meetings. This father and mother excused themselves by saying they did not know what their girls were doing, yet the girls lived at home all the time and their neighbors knew all about their conduct."

This habit of running loose, of constantly seeking the street for amusement, and even of making chance acquaintances there, is practiced by some of the girls of our good families, and it is not at all pleasant to see them on the public thoroughfares, and to witness their hoydenish ways. I know that they mean no harm by it, but it often results in harm; the delicate bloom of maiden modesty is soiled by too much familiarity with the public streets of a city, and a kind of boldness is acquired which is not becoming to a woman.

Such are some of the errors which are frequently committed in the training of our girls, and some of the dangers to which they are exposed; I am sure that you will see that none of them are imaginary, but that all of them are serious. I know that many of our girls, and mothers, too, are fully aware of them, and on their guard against them. If I have succeeded in drawing the more careful attention of any of you to any of them, I shall not have written in vain.

I have left myself small space to speak of the principles and habits requisite to the development of a noble womanhood. These, however, have been suggested in what I have said already. In avoiding the mistakes to which I have referred, you will be guided to the right principles of conduct. Let us speak very briefly of some of the elements which go to make up a beautiful womanly character:—

The first is industry. The willingness and ability to work, lie, as I have said already, at the basis of all good character. The moral discipline, the patience, the steadiness of purpose, the power to overcome, that are gained in work, and only in work, are just as necessary to women as to men; and the girl who is given no chance of learning these traits is sadly defrauded. Besides, there are certain strong reasons why girls ought to be well trained in that particular kind of work which they are most likely to be called to perform. "All women, however situated," writes one of my correspondents, "should have a practical knowledge of manual labor; should know how to cook, how to purchase household stores, how to avoid waste, how to buy, out, and sew garments, how to nurse the sick. All these things should be a part of a thorough education, and few women can pass through life, no matter what their means or station, who will not find the time when such knowledge will help others, even if they personally may get on very well without it." So say a great many of them, and it is all true.

"I would train my daughter," writes one, "to regard all work, in the broadest meaning, as honorable. Whatever is necessary to be done is honorable work, for highest and lowest alike."

After industry comes thoroughness. It is not enough to be busy; we ought to do *well* whatever our hands find to do, else we may be forced to say what Hugo Grotius said when he came to the end: "Alas! I have spent my life in laboriously doing nothing." To be thorough in study, to be thorough in all work, ought to be the aim of every girl, not less than of every boy. Our methods of female education have encouraged superficiality rather than thoroughness; we have given our girls smatterings of many things, and mastery of few things. We teach them a little Latin, and a little French, and a little Italian, and a little German, and a little Spanish, and a little English—precious little, too, generally; we give them a few lessons on the piano (not often too few, however, of these), and a few lessons on the organ, and a few on the harp, and a few on the guitar, and a few, perhaps, on the violin or the banjo; we let them take oil-painting for a quarter, and water-colors for a quarter, and crayons for a quarter, and china decoration for a quarter, and so on, and so on; and the poor things, when they are done with it all, know a little of everything, and not much of anything. Don't do it, girls; life is short and art is long; you cannot be mistresses of all the arts. It is better to confine yourselves to a single branch and make yourselves proficient in that. It is much better to say, "This one thing I do," than to say, "These forty things I dabble in."

After thoroughness, independence. A habit of relying on your own judgment, a habit of thinking for yourself, and caring for yourself, not selfishly, but in a true womanly fashion,—a habit of taking responsibility and bearing it bravely,—is one of the habits that women as well as men need to cultivate. Your parents ought to give you some chance to form this habit; it is a great mistake to shield a girl from all

care, and then, by-and-by, when the helpers on whom she has leaned fall by her side, to leave her with judgment untrained and powers undisciplined, to carry the burdens of life.

Respect for character, for manhood and womanhood, more than for money, or rank, or even genius, is another of the first lessons that every girl ought to learn. Virtue, truth, fidelity—these are the shining things that every true woman honors, and she who values above these a coat-of-arms or a bank account, degrades herself. There is a silly snobbery among some of our girls that is the reverse of lovely. I see them now and then spurning association with worthy young men and women who are poor, and hear them talking in a large way about blue blood, when all the blue blood that is in their veins flowed into them from the veins of tanners or woodchoppers. Shame upon the girl who cannot recognize and honor in others the same qualities that lifted her father or her grandfather to wealth and station!

I might speak of many other elements of character indispensable to the truest womanhood, such as truthfulness, and conscientiousness, and purity, and modesty, and fidelity, but I will only name one more which sums up much of what my friends have written, and that is,—

Consecration. It is a great word. It means many things. It means, to begin with, that God has some purpose concerning you, some good work for each of you to do. It means that he has given you the power to serve in some way, and that he wishes you to devote that power which he has given you to that service for which he created you. What kind of work he has for you to do I cannot tell; but I know that he has called every one of you with a high calling, to some ennobling work. Not to be butterflies, not to be drones, not to be sponges, has he called any of you; but to be helpers, and ministers, and friends of all good; to wait with ready hands and loving hearts for the service that you can do for him. Most of you will be called, by-and-by, to the dignity of wifehood and motherhood; there is no greater dignity than that, and no nobler work.

One of the ladies asked me to describe the successful woman. There is more than one type, I answer, but among them all is none more illustrious than that of the wife and mother; the woman who builds and rules a beautiful and happy home; who holds the honor of her husband and the reverence of her children; who leads those whom God has given her up to vigorous and virtuous manhood and womanhood, imparting to them by daily communion with them her own wisdom and nobleness, and sending them forth to do good and brave service in the world.

But marriage is not for all of you, and should not be for any of you the chief end. "I try to teach my daughter," writes one, "that while happy wifehood is the glory and blessing of every true-hearted woman's life, and maternity the crown of this, more to be desired than queendom, she should hold herself too pure and dear a thing to marry for home, or position, or because it is expected of her." Many women are living happily and nobly out of wedlock, and no one is fit for it who is not fit to live without it.

To what kind of service our Lord has called you, then, I cannot tell; but I know that for you as for him, the joy of life must be, not in being ministered unto, but in ministering. God help you to understand it, girls, before it is too late. There is so much good in living, if one knows how to live; there is so much delight in serving when one has learned to serve, that I do not like to see any of you going on aimlessly and selfishly, and laying up in store for yourselves a future of disquietude and gloom. There is a better and brighter way than this, a way that has never been pointed out more clearly than in the simple words of our good friend, Mr. Hale: "To look up and not down; to look forward and not back; to look out and not in; and to lend a hand." Set your feet in that path, and follow it patiently, and you will find it the path "that shineth more and more unto the perfect day."—*Washington Gladden, in St. Nicholas.*

CASTING ALL YOUR CARE UPON HIM.

In the summer of 1878, I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me unconsciously a lesson for my life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movements. But still I would not give them up, until my guide, returning to me when I sat resting a moment, kindly but firmly demanded that I should give up everything but my alpine stock. Putting them with the utmost care upon

his shoulders, with a look of intense satisfaction he again led the way. And now, in my new freedom, I found I could make double speed with double safety. Then a voice spoke inwardly, "Ah, foolish, willful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash, and then as I leaped lightly on from rock to rock down the steep mountain side, I said within myself, "And even thus will I follow Jesus, my Guide, my Burden-bearer. I will cast all my care upon him, for he careth for me."—*Sarah F. Smiley.*

THE BABY PLANT.

No curiosity exhibited in this city for years has attracted such general attention as that wonderful plant at Shannahan's art gallery. Fully three thousand people have visited the place to look upon the botanical wonder.

It is said to be indigenous to Japan. Its technical term has not been ascertained, but it is known, and appropriately so, as the "Baby Plant."

It is of the genus lily, sometimes attaining the height of four or five feet, and blossoming semi-annually. The one of which we write is, however, not more than twelve inches in height, with leaves about six inches long and two wide.

The flower is star-shaped, having five petals of handsome brown and yellow color. The calyx encircles and protects a tiny little figure that bears an exact resemblance to a nude baby, its little arms and legs outstretched and the eyes distinctly marked.

Hovering over the diminutive form is a small canopy, angel-shaped, having extended arms and wings, and peering closely into the face of the infant. The family of plants of which the "baby" is a member produce not only the specimen on exhibition, but also give perfect imitations, if such they can be designated, of different animals, insects, and birds. Mrs. Mark Hopkins, of San Francisco, has one of the latter varieties for which \$300 was paid.—*Oregon Standard (Portland).*

Sabbath School Department.

"Feed my Lambs." John 21:15.

SABBATH-SCHOOL CONVENTION AT RAYMOND, PA.

THIS convention was held May 29, 30. Every school in the district was well represented, and from some schools there was quite a full attendance. We have never before had so large a gathering in Pennsylvania. Arrangements had been made, not so much to show what our schools could do, as to secure the most practical good from the occasion by the discussion of those principles which lie at the foundation of success in the Sabbath-school work.

Sabbath morning the school was conducted in the usual manner, all present taking part. Having been previously seated by the President, all were in readiness when the hour came for the opening exercises. The general exercises consisted in questioning the second division, and a short but spirited exercise upon the map. After an intermission of five minutes, Sister Lindsay spoke on the relation of parents to children, from Col. 3:20, 21.

Sabbath afternoon, we listened to a discourse on the True Vine, from Eld. Saunders. Then followed in quick succession stirring testimonies from brethren and sisters, expressing their determination to draw near to God, and work more earnestly than ever before for their children and for all the unconverted Sabbath-school scholars. This was indeed a precious season. We felt that the Holy Spirit was with us.

Sunday morning, after a short season of prayer especially for the children, nearly eighty responded to the roll-call with such texts of Scripture as would best express their feelings. Then Bro. Oviatt made general remarks on the Sabbath-school work, and quite fully explained the duties of a Superintendent. He was followed by F. C. Oviatt, on how to be a good Secretary. After a brief intermission, Sister Lindsay very ably handled the subject of teaching, illustrating by class exercise. Eld. Saunders then spoke for a

short time on the spiritual relation between teachers and scholars. How to learn a lesson was explained in a clear manner by Mrs. D. C. Phillips. Bro. Knapp spoke on the subject of teachers' meetings. Although we had been assembled so long, the meeting was interesting and spirited to the close. The last hour was filled up with a variety of exercises, among which was a recapitulation of the Sabbath-school lessons which describe the journey of the children of Israel from Egypt to Canaan, the places being pointed out on the map; select reading, four essays, rehearsals by the Sabbath-school scholars, etc. We had good music and good order.

An unusual degree of interest was manifested throughout the entire meeting. The special influence of the Spirit of God was felt during each exercise. Some were heard to remark that they did not remember of ever enjoying a meeting better. All regretted the close of the meeting, for nearly if not quite half the exercises had been omitted for want of time.

We trust that the result of this convention will be shown by a deep and lasting interest in the Sabbath-school work. F. C. OVIATT, *State Sec.*

KANSAS SABBATH-SCHOOL ASSOCIATION.

THE third annual session of this Association was held at Wakarusa, Kan., in connection with the camp-meeting at that place.

The first meeting was held May 21, 1880, and was opened with prayer by Bro. G. H. Rogers. Twenty-one schools were represented by regularly appointed delegates. Several schools not having regular delegates, were represented by persons present who were acquainted with their condition.

The minutes of the last session were read and approved.

The President was authorized by vote to appoint a Committee on Nominations. Eld. J. Lamont, John Gibbs, and G. C. Beach were appointed such committee.

The Secretary presented a report showing the present condition of the schools in the State. From this report, it appears that most of our schools are well supplied with the "Song Anchor" and "Gems of Song," and that each school of which the State Association has any knowledge, is taking a club of the weekly *Instructor*. A number of schools are without any suitable record book, and of the one hundred and eleven classes in the Sabbath-schools, only fifty-six are supplied with class records. Of maps illustrative of Bible scenes, there seems to be almost a total destitution. In the matter of prompt reporting, our schools seem to be making decided improvement. For the quarter ending Jan. 1, the Secretary was able to compile the first complete report of the schools in the State, every school of which we have any knowledge having reported at that time.

On motion, the meeting adjourned to call of Chair.

SECOND MEETING, MAY 23.—The minutes of the last meeting were read and approved. The committee previously appointed reported the following nominations: For President, W. E. Dawson, Ottawa, Kansas; Secretary and Treasurer, Ada A. Dawson, Ottawa, Kansas; Executive Committee, W. E. Dawson; Smith Sharp, Ottawa, Kansas; and Oscar Hill, Grenola, Kansas. The persons nominated by the committee were severally elected.

The following resolutions were presented and unanimously adopted:—

Resolved, That it is the sense of this Association that every school should have a penny box for Sabbath contributions, and that each school should donate one-tenth of its collections to defray the expenses of the State Association.

Resolved, That we urge every one who may organize a Sabbath-school in our State to see that it is supplied with school and class records.

On motion, the Association adjourned *sine die*.

W. E. DAWSON, *Pres.*
ADA A. DAWSON, *Sec.*

—Bible religion improves good manners. It teaches what it commands: "Be courteous."

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 10, 1880.

J. M. WHITE, }
J. N. ANDREWS, } Corresponding Editors.
U. SMITH, } Resident Editor.

COVETOUSNESS.

THE sin of covetousness is forbidden by the tenth precept of the moral code. That precept, commencing with the words, "Thou shalt not covet," was spoken by the voice of the Lord at Mount Sinai, and engraven in the tables of stone by his finger.

The New Testament classes the sin of covetousness with some of the higher crimes forbidden by the moral law. "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." Col. 3:5, 6. Covetousness is an inordinate desire to obtain some supposed good.

But it is a great mistake to charge the sin of covetousness upon the wealthy man who has obtained his wealth in an honorable manner, and who, feeling his obligation to God, holds himself in readiness to bestow the goods intrusted to his care wherever Providence may indicate. Heaven does not regard such a one as guilty of the sin of covetousness.

This sin more frequently lies at the door of the poor, who yield to the inordinate desire of their selfish hearts for the good things in the possession of the more wealthy.

May God pity the worthy, suffering poor, and may their hearts ever be free from the guilty stain of covetousness. The Bible speaks of the poor in words of pity and tenderness, and promises blessings upon the heads of those who consider the poor to relieve them; and the blessed book of God is full of curses upon the heads of those who oppress the poor. But it is possible for those whose hearts deeply sympathize with the poor, to act toward them in a manner to lead them into the sin of covetousness.

We call in question this sounding of trumpets in publishing through our papers that we have raised funds for the support of the needy, thus calling the attention of the selfish eye of covetousness to such a fund. Several years since, we raised a benevolent fund, and made the whole matter public. The result was that appeals came in on this wise: One poor sister asked for a sewing-machine, arguing that with this benefit she could support herself. And others wanted sums, more or less, to start them in business; but in every such case where requests were granted, as the sequel proved, the money was nearly or quite thrown away.

The divine injunction to feed the hungry, and clothe the naked, does not mean to give them six months' provision, and two suits in advance, lest they should want for food and clothing. Pay the laboring brother all he earns, and perhaps a little more, and after fully paying that poor washerwoman all she earns, make her a little present to carry home to her poor children. Feed the hungry with plain, healthful food, and clothe the naked with humble raiment, befitting their position and business. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

It is frequently the case that persons are thrown out of employment for keeping the Sabbath, and this proves a severe trial of their faith. Others are as severely tried in other ways. If these trials were not necessary, the Lord would not suffer them to come upon his people. Without these trials the church would be filled with unworthy members.

But it is sometimes the case that unworthy people throw themselves upon the market in this way. They will propose to keep the Sabbath, if some one will find them a good place among Sabbath-keepers.

Such generally wish the very highest wages, and are ready to complain if they cannot have almost everything their own way. But, in nine cases out of ten, those who buy them away from the very trial they need, make a bad bargain financially, and hasten the ruin of those who refuse to stand the trial of their faith.

The words of the Lord by the prophet are to the point: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" Isa. 58:7. Let all have a chance to be properly tried and tested. And when they have proved themselves true to God and his truth, even if their steadfastness results in being turned out of employment, or out of their homes, then it would be much safer to extend to them the helping hand.

The covetousness among us, as a people, is alarming. As soon as a man of wealth comes among us, he is beset by that selfish class among the poor who entirely overlook the wants of the cause, and labor to be personally benefited by the means which others have earned. These throw strong temptations in the way of the wealthy. They make the way very hard for them, and sometimes drive them away from the truth. They will beg and borrow. They will make good promises which they will never fulfill. The amount of means sponged from our wealthy brethren and from our treasuries by these covetous persons annually is nearly equal to the amount given to the support of the cause. If these persons would manifest a tithe of the shrewdness and perseverance in obtaining a support by honest labor that they do in getting it out of other people, they would have a competence. The past eight months we have lived in an office chamber, and have rented our good home in this city, for the want of that means which misplaced confidence and sympathy has led us to bestow upon those who would not under the same circumstances do as we have done. And our experience is that the result of helping the poor two much makes about three-fourths of them our bitterest enemies in the end.

J. W.

REVELATION 14:8.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." In the 16th of Revelation we read, "And the great city," doubtless referring to the same city, mystic Babylon, "was divided into three parts." The usual designation of these three divisions, as Paganism, Catholicism, and stagnate or apostate Protestantism, is doubtless the correct one. The fall is shown by Rev. 18:2-8 to be a moral fall.

The second angel's message, uttered near the close of the first half of the present century, announcing this fall, could not therefore apply to Paganism; for that has always been in a fallen condition morally. It could not apply to Catholicism; for that also has always been but a mass of superstition and iniquity. In the Protestant division the fulfillment of this message is therefore alone possible; for this alone, at the time the message was due and was given, was in a condition in which it could experience a moral fall.

Under the impetus of the Reformation and the stirring notes of the reformers, the Protestant body broke from its identification with Rome, and in numerous divisions in later years pushed the work of reformation to various degrees of success. But they all stopped short of a complete work, and were content with what Alexander Campbell calls a "reformation from popery only in part."

The time had come for a further advance. The divisions and dissensions must be healed by the promulgation of a truth of such all-absorbing importance that denominational lines would crumble and melt away before it. The glorious announcement of the soon-coming second advent of the Son of God was made. What it did for the few who did receive it, it would have done for all had they embraced it, and union would have reigned over the Protestant world.

Here was something very desirable to attain. If they did not receive this, they had something to lose; for, according to the parable, "from him that hath not [made a good improvement of what he has] shall be taken away even that which he hath." The churches then reached a turning point, when they must either advance or recede. Unfortunately they rejected the message of the advent, which would have brought them into an advance position, and so fell—fell behind in the march of truth, fell out of the channel through which God's Spirit works, and passed into that period of moral apathy and decline which has brought them to the state they are in to-day.

Since, then, the message of Rev. 14:8, applies only to the Protestant division of the mystic city, as that alone was in a position to fall morally when that message was given, it may be asked how we shall understand the term "Babylon." Is it restricted, the name of the whole being applied to only a part? Or is it universal, meaning Babylon in all its parts? If restricted to the Protestant division alone, how can the prophet immediately add, "Because she made all nations drink of the wine of the wrath of her fornication;" that is, corrupted them by her false doctrines, and corrupted herself by her unlawful connection with them? for, as applied to this division alone, it might be claimed that the charge is too broad, Protestantism not being alone responsible for all this work. But if taken in its unlimited sense, how could it be said down here in the present generation, Babylon is fallen, when such had for ages been the condition of its two principal divisions?

There is, we think, an answer to these questions which clears them of all difficulty. Let the term Babylon, as seems most natural, be taken in its broadest sense; let the announcement, "Babylon is fallen," apply to it all; but let the message have its fulfillment in this present generation only. Why, then, should the message be located here? Because it could not properly have been given at any other time.

When men criminally lost the knowledge of God, and fell into Paganism, Babylon began; but the fall could not then be announced. When by unlawfully mixing Christianity with Paganism men fell into Catholicism, another great division was established, that also being in a deplorable condition morally; but it was not time yet to announce it as in a fallen condition, because of the developments yet to be made.

Under the work of the Reformation an advance movement began. But the Protestant bodies, falling successively under the creed-power, split into fragments, and the third great division of this mystical city was established. A last remedy, a crowning message of truth, is sent especially to this portion of Christendom, and is rejected. A moral fall is the consequence. And now the message can be properly proclaimed; for the last division of Babylon has been developed and is fallen. There is nothing more to come. The city is completed, and is now all found in the condition in which the judgments of God will overtake it in the great day. And now the announcement, "Babylon is fallen," applying to it all, can be made, which could not have been made while any portion of this mystic city remained to be developed, or while any division which had been developed had not fallen.

The message of Rev. 14, while using the term Babylon without limitation, did not declare that the pagan and papal divisions which had been corrupt during their whole history, then fell, but, the last division having fallen, the announcement could be made respecting the whole, that it "is fallen."

By this view we are not obliged to plead for any embarrassing limitation of the term Babylon, and the delay of the announcement of the fall to the present generation is easily accounted for.

—Modesty and humility are the sobriety of the mind; temperance and chastity are the sobriety of the body.—*Whichcote.*

CHURCH AND STATE.

THE following, from the Philadelphia Record of June 2, 1880, shows the position which the Reformed Presbyterian church has taken on the proposed religious amendment to the Constitution. By the action of their Synod, June 1, it seems they have wheeled into line with the friends of this movement, and will henceforward tender it their sympathy and aid. But not the least significant feature, perhaps, of this movement is the facility with which they fall into the wake of the *Christian Statesman*, and predict sore judgments to fall upon this land on account of its sins in this respect. There is a growing disposition to attribute all calamities by fire and flood, drouth and disease, cyclones and accidents, to this cause, setting them forth as manifestations of God's displeasure against this government because it does not acknowledge God in the Constitution, and provide a Sunday law. This will have great influence with some minds, and there will doubtless be no lack of material to work upon in this direction:—

"A committee of the Reformed Presbyterian Synod presented to that body yesterday at its morning session a lengthy report on the subject of national reform. In this document they say that a great mistake was made at the organization of the government. Those who framed the Constitution were nearly all tinged with infidelity, and consequently God and his law were disregarded. The Constitution to its framers was infidel and godless. No religious or moral qualifications were required of candidates for office. All this has been carried out through an ignorant and false patriotism. The consciences of Christian men were seared so that there is a deep-rooted prejudice against righteousness in national affairs. Experience, however, shows the necessity of amendment. The supreme regal authority of Jesus Christ as Lord over nations, as well as individuals, is admitted by nearly all professed Christians throughout the land. The relations between Church and State are now being more closely studied. This appears in conventional discussions. While Church and State are essentially distinct and independent, they have a divinely established and permanent relation, involving their mutual obligations. The question of qualification for office is now pressing itself more and more upon the people. By legal and Congressional toleration for more than fifty years, the Sabbath has been desecrated by carrying the United States mails. Thousands have been sworn to violate the Sabbath.

"The report then referred to the National Association against all secret oath-bound societies, holding that oath-bound secretists and Sabbath-breakers should be reformed. As in the anti-slavery reform, truth and regard to human rights made progress amid darkness and trial, and while some hoped for a peaceful solution of the difficulties, yet the dark storm-cloud of judgment was secretly gathering to burst in fearful fury and destruction on a guilty nation; not to shatter and destroy the anti-slavery cause, but to accomplish its great ends and establish its righteous and everlasting principles, and to vindicate the authority and government of Jehovah. In conclusion the report stated that most likely the claims of God and his law, of Jesus, the Mediator and Supreme Lord of all, shall be vindicated, and perhaps in a still more fearful manner. The report was adopted."

BABYLON IS FALLEN.

THERE could be no more complete vindication of the position we have held for years respecting the condition of the mass of the Protestant churches as a fulfillment of prophecy than is given below, in the words of Mr. Boole. The moral condition of the great majority of professed Christians is becoming so marked that it is a subject of comment everywhere, not merely by those who maintain an attitude of hostility toward Christianity, but by those who are its friends, and who deplore the facts as they appear. In setting forth the fulfillment of the prophecy on this important subject, we have no need, either to make any assertions or to use any language of our own. All has been said that need be said, and that, too, by those who cannot be accused of any sympathy with views held by Adventists. But what they have said, we have certainly a right to use, not with any design to wound or injure, but to show the fulfillment of an important

prophecy, and the manifestation of a startling sign of the times. F. A. B., of Massachusetts, copies the article for us, which, under the heading of "Something Wanting," reads as follows:—

"The *Zion's Herald* recently contained the following editorial, referring to Moody and Sankey's meetings:—

"SOMETHING WANTING. There is no lack of crowds at the meetings of the evangelists, in Brooklyn. Indeed, the multitudes, especially of professed Christians, somewhat impede the progress of the work in the direction of the unconverted; . . . yet, while much good, direct and indirect, has been accomplished, there has been no general revival influence sweeping through all ranks of society, and making itself felt upon the worldliness of the times. What is more ungrateful in its insignificance is the fact, which Mr. Moody states with great impressiveness and much sorrow (and one of which Mr. Varley had spoken as a matter of his own experience in America), that he fails to find a readiness on the part of Christian people to enter upon the work of personal effort for the salvation of others. . . . There seems to be a lack of adequate spiritual preparation, of deep conviction of duty, of a positive and lively faith. . . . Much the same want is felt in our city. . . . There is not religion enough to overcome the attraction of lectures and concerts which crowd every evening in the week. . . . It is personal consecration that is now needed."

Commenting on this in the *Advocate of Holiness*, Mr. Boole says:—

"This is a plain statement of facts, as to the general condition of the church, and it will not do to thrust aside such a statement, with the ungenerous fling that 'here is more of their carping and fault-finding.' The difficulties spoken of stare every earnest minister of Christ full in the face the moment he enters upon any determined effort for the salvation of souls.

"There is not religion enough to overcome the attraction of lectures and concerts.' Who doubts it? Let the empty seats in the lecture-room answer. Let the dull, cold walls respond!

"Revival work is up-hill business with us; the grade is too steep, and the power of the locomotives pulling the trait altogether inadequate to the task. Hence the puffing and blowing over every little 'effort,' or 'labor' for Jesus. . . .

"Until the people of God awake from the awful stupor in which a spirit of worldliness has sunk them, . . . there will be no readiness on the part of Christians to enter upon personal efforts, and the prayer-meeting will be cold, formal, and dead, . . . and in the present spiritual prostration of so large a mass of Christians, if they should consecrate themselves, how long would it be before they would become weary in well-doing? Have we not seen it tried? Is not three months a long time for such 'spurts' of zeal? . . . The sad, mournful fact remains that thousands of the church of God give evident tokens of no sympathy, no love for the cause of Christ, no interest in the eternal welfare of their neighbors. Money, business, pleasure, sensation;—these are the things in which soul and body are consumed."

CHURCH TRIALS.

BY ELD. S. B. WHITNEY.

CHURCH trials are disagreeable things, and not a pleasant subject to write about; but if anything can be said to improve their character, or possibly, in some instances, to remove the necessity for them altogether, it may be well to say it. Having had some experience which we think has been profitable, we are inclined to give others the benefit of it.

Having had occasion, in connection with the organization of churches, to arrange matters of difference between brethren, in one especially perplexing case the following course was pursued: After giving such instruction as the case seemed to demand, in which attention was called to the articles in late REVIEWS from Bro. and Sr. White, pointing out our neglect to follow the directions of the Saviour in cases of trespass, opportunity was given for any to make such acknowledgments as their feelings might dictate. To this several responded. An attempt being made by a good brother to bring in some personal matter for explanation, we asked him to waive it for the present, stating that if it became necessary to introduce such matters it would be done at the proper time. We then requested those who had grievances and had

failed to take the proper steps, to correct their mistake as far as possible by now taking those who had grieved them aside and following the Saviour's rule. This request was complied with, and the results confirmed the wisdom of such a course. It was a little tedious for those who had to wait; but when the parties returned, their eyes red with weeping, but their countenances indicating relief and even joy, we felt that it was time well spent.

I could not but contrast the scene with others that I have witnessed in connection with such matters. There were no humiliating exposures, no efforts at self-justification,—no unkind recriminations,—no strengthening of former prejudices, but, on the contrary, the entire restoration of union and fellowship was reported, and all that remained for us was to proceed with the organization of the church without further difficulty.

A SAD WASTE.

BY JOSEPH CLARKE.

It has been estimated that the loss to the United States through premature death, sickness, insanity, idiocy, pauperism, and crime, produced by the use of alcohol, is about one billion of dollars annually; and the cost of the liquor is equally great, making, in all, two billions of dollars yearly. If we add to this the cost of tobacco, opium, etc., we have an annual waste of at least two and a half billions, making in ten years an aggregate of twenty-five billions of dollars.

This is an expense for which there is no return; this it is that causes poverty and crime, and loads the country with unpaid mortgages and debts. Such a vast expenditure and waste affects the whole body politic; and like a profligate partner in a prosperous company, it will finally ruin the whole firm unless it is checked in its course.

Two billion dollars yearly amounts to twenty billions in ten years; this sum would buy twenty millions of farms at one thousand dollars each. Estimating the population of our country at forty millions and the number of families at ten millions, it would give each family two thousand dollars every ten years. No doubt this tremendous loss to the country is what is causing the great accumulation of public and private debts; and it is probably a fact that these numerous and ponderous individual and public debts are what give force to financial panics. These debts, municipal and of corporations, national debts and debts of counties and of States, all together, make an aggregate too large to contemplate without a shudder.

Suppose that for the next ten years this fearful waste might suddenly come to a pause, what a mighty change would take place. Or suppose that for the last eighty years all alcoholic liquors had been interdicted, and narcotics and stimulants had been laid aside; what would have been the effect? Now, instead of railroads being the property of money kings, they would, or might, be owned and controlled by the common people; and pauperism and crime would have been less than one-tenth what we now behold. Our people would have stronger and healthier bodies, and far more intelligent and better furnished minds; our schools and churches would have been much more numerous and effective.

But the flood of intemperance that is rolling over our land is a sad fact,—a terrible reality; and those who would do well are held in check by the evil course of those who drink, and those who deal in these soul-destroying beverages. The wicked make the debt and create the evil, and the good must help to foot the bill, and share in the curses which are entailed upon society by alcohol. The incendiary sets a house on fire, and is hanged to a lamp-post; but the capitalist manufactures and sells that which sets men on fire, and he is sent to Congress.

But worse than all is the fact that alcohol demoralizes a man, and makes him a brute, or a thief, or a murderer, or a man of violence ready for any crime, as the case may be. The inspired word tells us that drunkards shall not inherit the kingdom of God. The moderate drinker is a factor in the making of drunkards; his example tells in that direction; therefore, if he persists in moderate drinking, he throws his influence in the same channel with the drunkard, and must finally be ranked as an accessory in this Satanic work. I am sorry to say that there are churches and ministers in this enlightened country who think it no sin to keep alcoholic liquors on hand, and to drink them and furnish them to their friends. May God pity them,

SHALL WE GO?

BY J. M. HOPKINS.

"BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:1, 2.

While it is true that during the winter season, when many are less actively engaged, Satan seems to be more successful in leading people and especially the young, into sin, it is no less true that temptations to some of the most pernicious evils are encountered in the warmer season. Among these, is the circus. Already we hear the cry raised, "The circus is coming." And we have but to step into the thoroughfares and public places to see the posters representing the wonderful feats of the "Great Show." These handbills are designed to excite curiosity, and create a desire to witness the actual performance, which, we are ready to admit, is in many instances wonderful. But while we make this admission, we would ask, What is the tendency of circus-going? What influence does the circus have upon society? Let us briefly notice some leading questions which should be well considered, especially by those who name the name of Jesus. What is the character and standing of those who get up and manage the circus? Are they God-fearing? Do they love Christ and the truth? Do they labor for the salvation of the many who come under their influence, and for whom the dear Redeemer died? Do they use the money thus obtained, or any part of it, to further the interests of Christ's kingdom? What is the object of the circus? Is it to lead men and women to love God and his word, and to have a pure and holy love for one another; and thus lead pure and holy lives? Do those employed about the circus love Jesus, and delight to speak his name? Are those comic songs and speeches, the immodest, indecent attire of the actors, the frequent thrusts at Christianity, or even the "wonderful feats," calculated to inspire pure thoughts, and to raise the mind to God and Heaven? Can you take Jesus with you to the circus? If he were near you in person, could you ask him to go with you? Can you go to your closet, and in sincerity pray God to bless you in attending the circus? And while sitting beneath the canvas, surrounded by such influences as you always meet there, can you talk of Christ and Heaven? Or would you not be treated with scorn? We think you would find yourself sitting "in the seat of the scornful," "with vain persons," "with dissemblers," in "the congregation of evil-doers," "with the wicked." Ps. 1:1; 26:4, 5.

Again, after you have been to the circus, what are your reflections? Has your soul been fed with food suitable for the child of God, that you may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?" Finally, is there that conduct and influence at the circus which Christian refinement, or even modesty, can approve? To all of these questions we believe every Christian man or woman who has ever attended the circus, will unhesitatingly answer, *No*. We say, then, *Do not go to the circus*. Do not for a moment lend your influence to advance the interests of Satan. Your time and money should be employed in a more worthy cause.

But it is the custom of many circus-managers to have a menagerie in connection with the circus. So far as this is concerned, it would not be wrong to attend, if it had no connection with the circus. But here is a difficulty. Satan is very cunning, and this is one of the many traps into which he leads the unwary. Very many are led into the circus, who would not go had it not a connection with the menagerie. But when once beneath the first canvas, seeing the animals, the battle is more than half won. The band starts up some thrilling music, the throng presses toward the entrance; and before one is conscious of it, he finds himself within the circus. And even if one does not go into the circus itself the influence is often

bad. One is seen by those who are ever ready to make mountains of molehills; the tongue of gossip is put in operation, and report says, "Mr. —, or Mrs. —, or Miss — was at the circus,—a nice place for a Christian! Wonder what they thought about what the old clown said of the Christians."

But again we hear some say, "Good Christians often go to the circus." Yes, we know that many who are said to be good Christians go to the circus, and perhaps they are conscientious, but that makes it no better. The circus would not be a better place if all so-called Christians were to attend it. Truth can never be changed into error, nor error into truth. To be a Christian is to be like Christ, and we are sure Christ never attended any such place. We read in 2 Tim. 3:1, 5, that in the last days there will be those who are "lovers of pleasures more than lovers of God." And yet they have "a form of godliness." Such persons no doubt go to circuses. And no wonder; for "Babylon is fallen." Rev. 14:8. But it should be the unalterable rule of the disciple of Christ to attend no place of entertainment where he cannot take Christ with him, and to say or do nothing upon which he cannot ask the blessing of Heaven. "Be ye therefore perfect [in your respective spheres], even as your Father which is in Heaven is perfect" (Matt. 5:48), is the admonition of the Saviour. God's people are called upon to act as lights in the world, that others, seeing their good works, may be led to glorify him. Surely no Christian can shine, as such, in a circus tent.

Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1. If the "carnal mind" has been "crucified with Christ," and has been "buried with him," and we have risen to "walk in newness of life," our way will not be to those places, the very nature of which is opposed to Christ and his work. In a little while the blessed Lord will be seen coming in majesty and power, attended by all the heavenly host; and then, if we have been true to the Saviour, have lived for and loved his cause, a greater glory, a grander scene, will be ours to enjoy than all the skill and cunning of the world can devise.

Oh, then be true to Jesus,
Nor mark his cause with stain;
Do not, by sinful wandering,
Give his dear heart a pain.

Chatfield, Minn., May 25.

Our Tract Societies.

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

THE TRUE SPIRIT OF LABOR.

BY ELD. S. N. HASKELL.

THE eleventh and twelfth chapters of Second Corinthians can be studied with much profit. The apostle here enumerates some of the conflicts and sufferings which he endured for Christ's sake. The early church is commended for its zeal as no other church has been commended since the days of the apostles. In the book of Acts we have much upon this point which is very striking. In Rev. 2:2, 3, are these forcible words: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." And yet he had somewhat against the church at Ephesus, because they had left their *first love*.

From the above scriptures we can form some idea of what devotion and zeal the early church possessed, also of what is required of us if we would meet the mind of the Spirit of God. We live amid the closing scenes of this world's history. The last sands of time are fast passing away. And yet, right upon the borders of the eternal world, as we are, how little do we realize the importance of the cause we have espoused. Should we weigh ourselves in the scales with the early church, we should come far short of their devotion; and even their zeal and devotion did not come up to the true standard.

There are only a few who can speak of laboring with

cheerfulness "in weariness and painfulness" in the cause of their Redeemer, while there are many who testify that they have thus labored on their farms or in some calling where personal interests only were at stake. Many have grown gray, and their countenances become furrowed with perplexing care, while serving themselves. This was simply for what they should eat, and drink, and wear. But few there are who labor thus in the cause of Him who left the royal courts and died that we might be saved.

Our missionary system presents an opportunity for each to engage directly in the service of the Master. Agents are wanted to sell our publications, and colporters are needed to enter thousands of cities and villages, to visit families and call their attention to the truth, and pray with and for those who may be anxious to know the will of God. Our sisters can also find a field of labor in remailing our pioneer sheet, and corresponding with those to whom papers have been sent. A number of the *Signs* should be taken in every place where any of our people live, and these papers should be distributed throughout their respective neighborhoods, or remailed to those whose addresses may be obtained.

The importance of this feature of our missionary work has never been fully realized. It has been taken hold of by many with the ends of their fingers, as it were, more as a speculative experiment than as becoming a part of their life interests. Missionary work should become so interwoven with our lives as to become a part of our nature. Then we can cheerfully labor in "weariness and painfulness." Frequently the first inconvenience experienced in paying for the papers, or the least discouragement in consequence of not receiving responses to letters written, has been a sufficient excuse for abandoning the work altogether. A little weariness or some trivial circumstance prevents many from attending the meeting, from remailing the *Signs*, or from writing a letter. The missionary work thus becomes second to everything else. In not a few instances the words of the prophet have been applicable: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts."

God has committed to each of us a talent, and we are responsible for its use. Many have hid their talent in a napkin or buried it in the earth, and in the Judgment they will say, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." It is hard for them to deny themselves some personal ease or pleasure to engage in a work which yields so little in return,—to perform so much labor with so little profit. Its accomplishment would cost them time, care, and thought,—yes, and if they became successful workers, prayers and tears also. In some instances, the midnight hour has witnessed earnest pleadings with God that he would prosper the effort put forth. We know no reason why our sisters and lay brethren should not, in their sphere, feel a responsibility in working for souls, equal to that of the minister who enters the sacred desk.

We are thankful for what some of our Conferences are doing in this direction; but not one-tenth as many papers are taken for missionary work as should be used. Not one-twentieth is accomplished which might and would be accomplished could all realize the importance of the present hour. Could the curtain be lifted, and we be permitted to see the individuals in Europe, Asia, and even Africa, who are to-day rejoicing in the light of present truth as the result of remailing the *Signs of the Times* and of correspondence, it would encourage the wearied and care-worn laborers to toil on. It would inspire in the lukewarm a desire to become more zealous in the work.

DUTY OF OUR MINISTERS.

Ministers should feel a responsibility to educate our brethren and sisters in this branch of the work. Vigilant missionary societies should be organized wherever it is consistent. Our young churches as well as our older brethren and sisters are willing to labor when properly instructed. It is the duty of those laboring in the field to give them this instruction. There is not that close thinking and planning by ministers and people to advance the truth of God that there should be. In consequence of this, they are strangers to wearisome labor. It savors too much of work, for some.

When we consider the limited number of *Signs* now taken in clubs, and the hundreds of churches that are doing comparatively nothing in this direction, less than fifteen V. M. societies doing nearly all that is done, we are led to inquire, Is God's providence in this branch of the work or not? Is he leading, and does he accept this kind of labor? If so, why should so little burden of it

be felt by our ministers? Then our mind goes over to England, Scotland, Holland, Italy, to every civilized nation of Europe, to the islands of the sea, and to Egypt, the birthplace of Moses and the asylum of our Saviour. We know that in each of these places precious souls are rejoicing in the truth of the third angel's message, many of whom have never seen one of like faith outside of their own number. And when we consider that all this resulted from remailing our periodicals and accompanying the papers with proper correspondence, we answer, Yes; we know that God's hand is in this branch of the work. His providence is over it. He has heard the cries of the praying ones. He has bottled the tears of those who have felt the burden of this work. Angels of God have co-operated with those who have labored in this direction with wearying and pains-taking care.

We have not followed cunningly devised fables in this work. No, indeed. We want to see a revival of that spirit which characterized the early church, the reformers of the sixteenth century, and those of later times, and even of those who in the infancy of our cause could fold and direct papers till midnight and not unfrequently till dawn of day. We pray that God will revive this spirit in the hearts of his waiting people.

Very much depends upon our ministers and tract officers, upon the example which they set, the spirit they possess, and the education they give to others. There is no other branch of the missionary work which is so well calculated to cultivate the spirit of self-sacrifice among those who cannot leave their homes to labor, as that of our vigilant missionary societies. Persons thus take the responsibility of finding interested readers for our papers, and if they persevere, they will gain an experience in the things of God and become educated to labor for others.

MISSIONARY WORK IN ENGLAND.

BY ELDER J. N. LOUGHBOROUGH.

OUR missionary meeting at Southampton, on Sunday evening, May 2, was one of special interest. After the opening exercises, considerable time was spent in reading interesting letters received by members (one having received thirty-two) during the two weeks previous, in response to papers sent. In several cases entire strangers have volunteered to sell, by the week, papers we may be pleased to send them.

To show the nature of most of the letters received, we give below a few of the many. J. G., from Maidenhead, writes :-

"I cannot thank you enough for the kindness you have shown toward me. I have a considerable number of tracts sent me, but they have all failed to be so interesting as those you sent. I am most happy to say they have led me to strive to live more Christ-like than ever I have done before. I have loaned three of those tracts to a fellow-believer. He told me he could remember show-ers of stars falling a few years ago. I should be glad if you would send me a few more tracts."

J. H. O. writes from London :-

"I thank you very much for the Signs of the Times, which you so regularly send me, and from which a deal of Scriptural information can be gathered. I distribute your paper as soon as I have read it, with the hope of doing good."

E. W. writes from Corfe :-

"Very many thanks for the tracts and Signs of the Times received this morning, which I hope to read with profit. I see on the last page of your tracts a notice of a book entitled, 'Thoughts on Baptism.' If you will kindly forward it to me, I will return the price in stamps. I do so delight in reading and studying the tracts you have so kindly sent me. I do feel so thankful to God that you have been led to send them to me; it is he, I know, that leads all his children. What a blessed thought to know if we are faithful to the end we shall be his sons and daughters in glory! I often find that by a careful reading of the tracts the second time, with prayer, I learn much that otherwise I should not."

R. M., of Normanton, says :-

"I have thoroughly perused the tracts you so kindly sent me, comparing them with the Scriptures, and I must say that they have greatly improved my mind. I never had such a clear view of the Scriptures before. I like your tracts very much indeed. I never had any like them before; I shall be glad of some more. After I have read them, I give them away. The Signs of the Times also came safe to hand, which I like very much. I can never repay you for the instruction it has given me."

J. A., from Derby, writes :-

"I am much obliged to you for the two copies of the Signs of the Times. I am much interested in the account of the immortality of the soul, and would like a book treating upon the subject. There is much in the papers that I like to read."

F. P. writes from London :-

"I thank you very kindly for the tracts and the book that you sent me. I read the book and liked it very

much indeed. I go out with tracts and an invitation bill before meetings; but if we had single leaflets, they would not cost so much; and sometimes when we give the tracts having three or four pages, they do not get read, whereas they might read a single leaf."

Dr. J. L. W., London, writes :-

"DEAR SIR: I have been much pleased with the Signs of the Times, and I find them highly appreciated by my Dispensary patients. If you will kindly send them to me regularly, I shall be glad to pay for them."

E. S., who lives near Derby, writes :-

"The book you forwarded me, 'Man's Nature and Destiny,' I find to be very good, and to contain a deal of very useful information, for which I am much obliged. Of the five shillings and five pence to my credit, take four shillings for the book and send me one copy of 'Second Advent,' eighteen of 'Is man Immortal?' twelve of 'Sinners Fate,' and six of 'Thoughts for the Candid.' I send you four names of those who will be interested to read the Signs of the Times."

J. C. writes from Yorkshire :-

"I have received the papers you sent me, and have sold thirteen. I have found three persons who will take in the papers by the week; please send them with mine. If I find more to take it, I will let you know. I will send the money soon."

H. T., of Wolverhampton, writes :-

"I am obliged to you for the loan of the book 'Christian Experience.' I am delighted with it, and suffice it to say that it carries out ideas which I have had for a very long time. My faith is getting stronger with regard to the Sabbath question, and I have had strong thoughts of taking determined steps to keep it. I trust faith in God will determine what course I am to take."

"The Advent doctrine must be true, since God has caused it to grow up amid such trouble as Bro. and Sr. White have passed through; nothing but the cause of God could have battled successfully with such adverse circumstances."

E. W., near Bishops Waltham, writes :-

"With thanks I now beg to acknowledge the receipt of the Signs of the Times and the tracts. Allow me to state that the subject with Scriptural arguments in support of the observance of the seventh-day Sabbath is quite a new matter of deep study and consideration to me. Many of the tracts I should like to peruse. May we all be ready, waiting, looking when the Lord comes."

The above are samples of the letters. We are very thankful to our friends in America for the copies of the Signs sent for this branch of the work. We are posting them to all parts of the kingdom. What is received here on subscription or sales of Signs is used in postage to forward the papers to other names, and so the truth is slowly but surely gaining ground.

THE LEAVEN WORKING.

BRO. DE VOS, having sent some Holland papers to a friend in Massachusetts, has received the following response under date of May 21, 1880 :-

DEAR SIR: Your letter, together with several copies of De Boodschapper, have been duly received. I am very thankful to you for your willingness to send this reading matter, and for the interest you manifest in the welfare of others.

I have examined the papers carefully. On account of the many useful articles which I found in them, I felt it my duty to lend them, together with De Stem der Waarheid, to my Holland neighbors. Two days ago, De Stem der Waarheid was returned to me, torn and worn out. It had been carefully examined and read by six families. I have talked with only one of the readers, and he says that he is in harmony with the doctrines it advocates. He stated that he, in company with four of the other readers, would make me a visit in order to discuss these questions. But it is not my purpose to write further on this point. If the Lord permit, I will let you know more about this in the future. In the meantime, I believe that De Stem der Waarheid is doing a silent work.

My object in writing to you now is, to ask you to send me a few more copies of it. My wife and youngest daughter leave in a few days for a pleasure trip to Holland, and I would like to have them take a few copies along to distribute there, and I want to distribute some here. I trust that you will not disappoint me in this my request. Your brother in Christ,

A. SLOOTMAKER.

GENERAL SUMMARY OF MISSIONARY LABOR.

THE summary of missionary labor for the quarter ending April 1, as given below, is the largest ever presented for one quarter. With the exception that it includes a report from Dakota in place of Quebec, a difference of fifty-four in membership, the summary of labor in America this quarter embraces reports from the same societies as that of last quarter, and exceeds it by 659 reports returned, 99 members added, 4,414 missionary visits, 751 letters written, 518 Signs taken in clubs, 2,324 subscribers obtained for periodicals, 560,061 pages tracts and 22,753 periodicals distributed, also \$3,295.48 received.

The last annual summary represented the labor of only

18 per cent of S. D. Adventist church-members; the summary last quarter, 21 per cent; this quarter, nearly 26 per cent. In the different Conferences the per cent is about as follows: New England and Nebraska 40, Texas 39, Pennsylvania 35, California 34, Iowa 33, Ohio 31, Illinois 28, Dakota 26, Vermont 25, New York 24, Minnesota and Tennessee 22, Michigan 21, Wisconsin 17, Kentucky 15. Of the T. and M. membership the average per cent reporting is over 50. Another encouraging feature which shows progress in the right direction is the addition of new members,—661 within the last two quarters. And still another is the large number of missionary visits made. An increase of book sales and periodical business is also apparent, particularly in some States. Of the entire amount of money reported, \$3,889 51 was received as follows: Memberships and donations, \$2,376.15; book sales, \$2,718 16; periodicals, \$3,795.20. The remainder was received on the T. and M. fund and for periodicals, but the reports did not state how much for each. In New York the book sales amounted to \$931.96 (about one-third the whole amount of sales), Pennsylvania \$345.62, New England \$308 36, Ohio \$214 95. Eld. Matteson reports that the sale of tracts and periodicals by the tract society in Norway, during the quarter, more than paid for those distributed. In England, also, quite a large portion of the matter distributed was sold.

MARIA L. HUNTLEY, Sec.

SUMMARY OF MISSIONARY LABOR.

REPORT FOR QUARTER ENDING APRIL 1, 1880.

Conferences.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Michigan.....	1295	696	73	1916	1351	1217	698	3142771	19279	5375	1598 79
Iowa.....	750	399	37	1588	437	301	503	179334	6772	1427	914 86
Wisconsin.....	509	190	37	261	237	182	396	60535	4968	2301	353 85
California.....	459	255	24	575	1169	933	177	312693	17656	3970	764 17
Minnesota.....	423	220	23	817	672	336	330	695597	3034	270	419 86
Illinois.....	417	190	17	1174	958	220	172	106630	4198	471	216 66
N. England.....	414	205	2	552	751	543	163	130207	5785	975	880 70
Ohio.....	408	215	45	2179	381	182	429	102157	3035	3261	676 35
Kansas.....	334	151	19	250	140	114	363	77857	3275	1524	373 08
Penna.....	320	157	22	1004	341	73	429	139142	3413	1213	614 95
New York.....	307	161	22	944	201	129	495	117598	4395	2191	1496 14
Vermont.....	243	101	7	171	151	108	97	32304	2237	567	117 58
Nebraska.....	262	123	13	415	147	164	100	62826	2828	682	227 49
Maine.....	221	60	12	144	310	103	133	154571	1621	108	150 60
Indiana.....	179	113	12	191	136	102	184	88708	2260	665	256 43
Missouri.....	176	111	10	243	212	73	73	65815	2653	471	190 00
Texas.....	164	98	13	195	319	35	28	39288	1051	10	103 30
Dakota.....	83	52	5	90	75	72	72	17666	750	98	84 39
Kentucky.....	34	12	.....	.....	13	28	16	1205	206	11	49 50
Tennessee.....	33	12	.....	.....	19	11	40	7432	1372	94	28 20
Virginia.....	13	8	.....	.....	33	26	3	5193	133	.....	5 65
T. in Amer.....	7053	3529	380	12690	7950	4772	1931	1942728	92571	25722	9523 20
England.....	29	21	.....	.....	7346	363	35	354970	4088	.....	25 50
Switzerland.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Norway.....	56	34	.....	.....	15	16	69	35040	17193	.....	58 66
G'd Total.....	7133	3584	380	19951	8367	4772	5035	2232738	116161	25722	9607 26

*Number written in April.

†Number distributed in two quarters.

M. L. HUNTLEY, Sec.

VERMONT T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING APRIL 1, 1880.

Districts.	No. Members.	No. Reports Returned.	Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	58	20	.....	17	26	40	10	5152	516	106	\$31 80
2	46	34	6	18	16	11	59	8704	612	180	12 55
3	90	.....	.....	.....	2	5	1	4405	149	26	1 00
4	45	15	.....	10	34	12	8	5981	198	133	15 00
5	43	21	.....	125	61	30	.....	5983	554	122	44 18
6	21	11	.....	1	12	10	19	4909	208	.....	13 05
	243	101	7	171	151	108	97	35204	2337	567	\$117 58

THOMAS H. PURDON, Sec.

A REQUEST.

WILL all who are sending any of our publications to this city, Minneapolis, Minn., at once furnish me a list of the names, street, and number of all persons to whom they are sending the papers, so that I can personally visit them? I have been sent here by the Minnesota Conference to do missionary work in this city, and prepare the way for a tent-meeting. During the past six weeks Mrs. Collie and Norstrom and myself have sent the names and addresses of many interested readers to V. M. societies that have asked for them, and in several instances the papers have not come yet. I would request all our societies that write for addresses to state just how many you can use, and then be sure to send the paper to all the addresses we send you, and send a list of all such names to my address, No. 2018, 24th Avenue, South Minneapolis, Minnesota. JOHN W. MOORE.

MY WORK.

"All members have not the same office.

I COULD not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by my Master's side,
And watch the marred face I love so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I do not know the Master placed them there—
"Handsful of purpose" that he left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide-world sea;
Or ever that I knew, his smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry,
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward bro't, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O Master dear! the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give,
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!
—Selected.

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. 126:7

MASSACHUSETTS.

Boston, June 1.—Last Sabbath, I preached twice to the church in Boston. About forty persons were present. Their meetings are held in a convenient hall, at 176 Tremont street. This church has had but very little preaching, and it takes a faithful struggle for them to keep along. I spoke upon the harmony of the law and the gospel, and upon the work of Christ in the salvation of men. An excellent social meeting followed, in which all expressed themselves much encouraged, and several said that their faith in the perpetuity of spiritual gifts in the church was greatly increased. Next Sabbath I expect to be in Ipswich, and the next, June 12, in Newburyport.
C. W. STONE.

DAKOTA.

Yankton, May 31.—Came to this place the 20th to obtain a location for the tent, which was effected without difficulty. As it was too late to pitch that week, I returned to Swan Lake and spent the Sabbath. Early last week the brethren brought the tent, which we erected on a fine ground in the heart of the city, only a block from the business center. Commenced meetings the 26th. The attendance thus far has averaged a hundred or more. Yesterday and last night our meetings were entirely broken up by a cold rain-storm from the northwest. The interest has been good, however, and we hope for our usual attendance, as the weather is fine again. Some members of a local liberal league have made a bold and defiant assault upon our work, but we have been helped to vanquish them to the entire satisfaction of the better part of the community. Our trust is in the Lord.
S. B. WHITNEY.

INDIANA.

Milford, Tent No. 1.—This tent was pitched by Eld. Bartlett, May 28. He commenced meetings first-day, May 30. This is a town of about five hundred inhabitants. The people are friendly and intelligent. The writer united with Eld. Bartlett in labor June 2. My coming has proved timely; for since my arrival Eld. B. has suffered from an attack of bilious fever. At the present time we are holding meetings and caring for him.

Thus far, our congregations have ranged from one hundred and fifty to three hundred. Good order is preserved, and the best of attention given. We are selling some books. As yet we are unable to judge what the results of our labors will be.

We expect to run three tents the present season; one in the northern, one in the central, and one in the southern part of the State. We hope, through the blessing of the Lord, to see quite a number embrace the truth. We earnestly desire the prayers of our brethren and sisters.
S. H. LANE.

Rochester, Blue Grass, and New London.—May 1-6, labored at Rochester. We enjoyed some excellent meetings. The social meeting on Sabbath, May 1, was specially good. Some spoke for the first time. We gave

an invitation for those who desired to be prayed for, and to make a start in the Christian life, to come forward. Four responded. First-day two were baptized, and four united with the church.

May 7-10, at Blue Grass. Bro. and Sr. Pugh of this place first heard the truth at Rochester, about six years ago, when Eld. Waggoner and the writer were there with the tent. About eighteen months ago they began to live out the truth; and through their influence some of their neighbors became deeply interested. Bro. and Sr. Weber, of Rochester, visited the neighborhood, and distributed reading matter. One year ago, the writer gave three discourses in this vicinity, and visited those interested. Some took a stand to obey. Eld. Bartlett was here last winter, and others embraced the truth. A short time since, Sr. Weber organized a Sabbath-school among them, and they began to hold Sabbath meetings.

During our last meeting we baptized five, and celebrated the ordinances. They all take part in prayer and social meetings. They take the papers, and purchase books freely. Each family has Testimony No. 29, and they are purchasing bound volumes of Spirit of Prophecy. Bro. and Sr. Weber aided much in our last meetings.

May 21-24, at New London. The brethren there have just completed a new meeting-house. They have labored hard and sacrificed much for it. They have a nice large plain house of worship. They have it seated with chairs. Elds. Sharp, Rees, and Covert were present, and we were all rejoiced to meet my brother, Eld. E. B. Lane. He met many old friends to whom he taught the truth when first we came to this State ten years ago. He visited them, and gave the dedicatory sermon by the request of the church and many friends. The house was dedicated first-day, May 23. It was not capable of seating the people, either in the forenoon or the evening.

During the month of May, two new meeting-houses have been dedicated in this Conference. We thank the Lord for the advancement of the truth in this State.
S. H. LANE.

NEW YORK.

Ellicottsville, May 28.—Sabbath, April 24, I met the East Otto church in quarterly meeting at Ellicottsville. This was a postponed meeting; and after interesting Sabbath services, it was decided to postpone it for a second time, when there would be opportunity for baptism and other work which could not be attended to at this time. The week following I attended the State meeting and class in elocution at Wellsville.

May 8, 9, I was with the church at Lindley, Steuben Co. Found the friends here somewhat discouraged, but holding on to the truth. We have reason to believe that the meeting accomplished much good. The brethren seemed encouraged. Nearly all signed the tithing pledge, four subscriptions for the REVIEW were taken, and some books were sold. I was especially rejoiced at meeting Bro. Henry Walker and wife at this meeting, and seeing them advance by pledging themselves to fully obey the truth. We have been very anxious that this dear family should be where they could use their influence in the cause of God, and receive his blessing. We had the evidence that God loves them, and is willing to bless them and all his people in that place, if they put their whole trust in him.

I am now at Ellicottsville, arranging for tent and other labor.
D. T. FERO.

MICHIGAN.

Isabella Co., May 30.—One week ago yesterday I reached the tent, which is five miles from Mt. Pleasant, the county seat of Isabella county. Bro. Kellogg had the tent up, and notwithstanding the very violent storms the night before, quite a number attended the service. The meetings have since continued with a growing interest. Yesterday at the close of the second sermon eighteen came forward for prayers, about one-half of whom were heads of families. Four of these parents took a stand for the present truth for the first time. This morning we took up the matter of building a meeting-house, and in a short time \$880 was pledged; this sum will be raised to about \$1000. Steps were taken to organize a legal society. Four united with the church, three of whom received baptism. Thus far we have obtained eight full subscribers for *Good Health* and two for the REVIEW, and sold \$75 worth of publications. After the sermon to-night on the "Christian Sabbath," others, by raising the hand, manifested a determination to keep the true Christian Sabbath.

We expected to close our tent-meeting here to-night, but there seems to be such an interest that the tent will remain another week. Elds. J. Wilber and L. A. Kellogg expect to run this tent the coming season. Bro. W. was present on the Sabbath and to-day, and assisted in the services. I shall return on Thursday to remain until next Monday. The Lord has wrought a great work for us, whereof we are glad.
A. O. BURRILL.

NEBRASKA.

Raeville, May 26.—Last Sunday morning, Eld. Hyde preached a sermon in the S. D. Adventist meeting-house at this place, endeavoring to refute the seventh-day Sabbath, taking the position that the moral law is abolished, that it was nailed to the cross with Christ.

There was a goodly number in, who were not Seventh-day Adventists. He seemed to have a great deal of confidence in himself, and said he knew he could convince the people that Sunday was the day to keep. The gentleman has fair ability and a good flow of language; but he does not possess a very thorough knowledge of the Scriptures. He took history for his proof for Sunday-keeping, and quoted, among others, Mosheim.

Bro. Daniel Nettleton reviewed him in the evening before a large audience, taking for the basis of his remarks Ps. 119:126: "It is time for thee, Lord, to work; for they have made void thy law." Bro. N. spoke with such convincing power that we feel sure our prayers in his behalf were answered. We have but recently joined the ranks of Seventh-day Adventists, and that may be the reason why we were so surprised that our brother could quote so many passages of Scripture with such accuracy, and turn to them with such ease. Mosheim's contradictions were exposed with great clearness. We believe that Eld. Hyde felt somewhat chagrined, and also ashamed of his argument. He told Bro. N. that his argument was better than he thought he could produce. We hope that the truths spoken may be written indelibly on the Elder's heart, and that God will eventually bring him into the ranks of Sabbath-keepers.
JAMES STANTON.

MISSOURI.

Salisbury, Macon City, and Green Top.—During the week between the Kansas and Iowa camp-meetings, Eld. Corliss and myself spent our time with three small companies of believers in Missouri. I visited the church in Salisbury, and found nearly all of them strong in the truth. I gave six discourses in two days. Two good souls joined the church, and all seemed encouraged. They had had no labor for about a year.

Eld. Corliss visited the small company at Macon City. Several old Sabbath-keepers live here, and several others have recently embraced the truth under the labors of Bro. Wren. Eld. C. reports profitable meetings, although the weather was so rainy that but few could attend. Three were baptized; others will go forward in this ordinance at a more favorable time. We hope a church may eventually be raised up here.

I spent Sabbath and Sunday with the company near Green Top, who have come out under Bro. Wren's labors. These were all strangers to me, but we formed a very agreeable acquaintance. About fifteen have embraced the truth, and seem very strong in it. They have regular Sabbath meetings and Sabbath-school, have nearly all laid aside tobacco, tea and coffee, and pork, and they are adopting the tithing system. Bro. Wren has done a good work here. Our meetings were profitable, though much hindered by the rain. On Sunday Bro. Corliss baptized five. It was a very pleasant scene. Quite a crowd collected at the water's edge. We hope for a church here. Northeastern Missouri seems to be a good field of labor. It would be a good field for tent-labor the present season, if we had help to man a tent. The people are friendly, and manifest a desire to hear the truth. All seemed much encouraged.
GEO. I. BUTLER.

PENNSYLVANIA.

Sunderlinville, May 18.—The two-days' meeting appointed at this place May 1, 2, was postponed two weeks, as the Pennsylvania State quarterly meeting at Wellsville, N. Y., was held at that time. It is now just past, and was one of the most interesting meetings ever held in this place.

The Sabbath-school is in a prosperous condition. For some cause the Lesson Sheet had failed to come, and they were taking a thorough review on the prophecies. It was interesting to see the earnestness with which they entered into the work. Their general exercise was the repeating of the names of the books in the Old Testament. I find that a live, wide-awake superintendent, with his heart all aglow with love for his work, and who is always on time, makes an interesting school. The teachers and scholars will soon catch his enthusiasm, and certain victory is the result. May the blessing of God rest on the Sabbath-schools all over the wide harvest field, and may they indeed become nurseries of the church.

There were more than fifty Sabbath-keepers out at this meeting, and on first-day outsiders came in so that our congregation numbered nearly three hundred in all. Fourteen, whose ages range from ten to sixty-five years, were buried with Christ by baptism. The scene was made impressive by the presence of the Holy Spirit. Throughout, our public services were characterized by a feeling of deep solemnity. Oh that God would bless this branch of his Zion more and more, till others who are now halting between two opinions may take their stand with them, and help swell the loud cry of the third angel.

Thus closes our labor with this dear people for the present; and as we seek a field elsewhere, we ask the prayers of God's people that our future steps may be ordered by him.
J. G. SAUNDERS.

KANSAS CONFERENCE.

SIXTH ANNUAL SESSION, HELD AT WAKARUSA,
MAY 20-24, 1880.

MAY 20, the Conference assembled in the tent, and was opened with prayer by Eld. Geo. I. Butler. Delegates representing eighteen churches were present at the organization.

On motion, the churches at Caldwell, Sherman City, and Timber Hill were admitted to the Conference, and the unorganized companies at Plum Grove and Porter's Ranch were taken under its watchcare.

The minutes of the last annual meeting were read and approved.

On motion, it was voted to invite Elds. Geo. I. Butler and J. O. Corliss to take part in all the deliberations of the Conference.

The President, having been authorized to appoint the usual committees, announced the following: To Audit Accounts of Ministers: A. G. Miller, J. M. Adams, Oscar Hill, John Heligass, J. W. Bagby, J. H. Baker; On Nominations: J. Lamont, John Gibbs, G. C. Beach; On Resolutions: J. O. Corliss, L. D. Santee, J. S. Osborne; On Credentials and Licenses: J. H. Cook, A. G. Miller, J. D. Rockey; To Audit Treasurer's Account: J. S. Osborne, Oscar Hill.

Adjourned to call of Chair.

SECOND MEETING, MAY 20, 3 P. M.—Conference opened with prayer. Eld. J. Lamont was elected Secretary *pro tem*.

The Committee on Nominations reported as follows: For President, Smith Sharp, Ottawa, Kan.; Secretary, W. E. Dawson, Ottawa, Kan.; Treasurer, A. G. Miller, Topeka, Kan.; Executive Committee, Smith Sharp; J. H. Cook, Fort Scott, Kansas; W. E. Dawson.

It was voted to consider each of these nominations separately.

Eld. Sharp having strongly urged his desire to be released from duty as President of the Conference, his nomination was returned to the committee for further consideration. The other nominees were elected to the offices for which they were respectively recommended.

It was voted that the name of the Bloomfield church be changed to Moline, that of the Canola church to Grenola, and that of the Solomon Rapids church to Beloit.

Adjourned to call of Chair.

THIRD MEETING, MAY 21.—The Conference was opened with prayer by Eld. J. H. Cook. The minutes of the previous meeting were read and approved.

The Committee on Credentials and Licenses submitted a partial report as follows: For credentials, Elds. Smith Sharp, J. H. Cook, J. Lamont, and L. D. Santee; for ordination and credentials, W. E. Dawson; for license, R. F. Barton, John Gibbs, Marshall Enoch, Hattie Enoch, Geo. H. Smith, and J. W. Bagby. The Conference proceeded to vote upon each nomination separately, and the recommendations of the committee were in each case adopted.

The Secretary's report was read, showing that the membership of the churches from which reports were received last quarter is seven hundred and fifteen.

It was voted that the name of the Empire church be changed to Canton; that the names of the Zion, Eureka, Uniontown, and Seneca churches be dropped from the Conference roll; also that the church at Coopersburg, Rice Co., and that at Noble, Rice Co., be admitted to the Conference.

It appearing on examination of the minutes that no record of the admission of the churches at New Liberty and South Mound was made at the time of their admission, it was therefore ordered that the minutes of the annual Conference held May 22-27, 1878, be corrected so as to show that these churches were received into the Conference at that time.

Adjourned to call of Chair.

FOURTH MEETING, MAY 23.—Opening prayer by Eld. Corliss. The minutes of the last meeting were approved.

The Committee on Nominations submitted their report, adhering to their nomination of Eld. Smith Sharp as President, whereupon he was unanimously elected.

The Committee on Resolutions submitted the following, which, after due consideration, were unanimously adopted:—

Whereas, Past experience has shown that some of our churches have suffered greatly from want of ministerial labor, until they have become enfeebled; and

Whereas, In some of these places judicious labor would yet save to the cause those who are in danger of giving up the truth, and bring in others to unite with them, thus building up such churches; therefore

Resolved, That we recommend our Conference Committee to instruct the experienced ministers in the several districts of the State to look after these weak churches, and that where there are reasonable prospects of success, efforts be made with tents and otherwise to strengthen the work by the preaching of practical godliness.

Resolved, That we earnestly recommend to all who labor in this work, to thoroughly develop every interest they raise, and not leave any place of labor until all who have listened shall come to a full decision, and those who have identified themselves with us shall be fully instructed in the practical duties pertaining to present truth.

Resolved, That we recommend to the Auditing Committees of our Conference, that in their settlement with laborers they

make a plain distinction between those who are thorough and efficient in their labor, and those who manifest no proper burden of responsibility in the work, and who, from lack of devotion to the cause, fail to show such fruit of their labor as ought to be expected, and that they make their award accordingly.

Resolved, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at a time set by the State Conference Committee, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority. In such cases it shall be the duty of the church clerk to notify the Conference Committee, and elections in such churches shall be deferred till proper help shall be provided by the committee.

Whereas, The tract and missionary work is an important aid in the cause of present truth, and the publications thereby circulated contribute largely to our success; therefore

Resolved, that we recommend all our members to take a lively interest in this work, and we also recommend our ministers to act as agents in the sale of these publications, and return the proceeds to the society from which they receive them.

Resolved, That it is the sense of this Conference that all our brethren and sisters should regard it their duty to tithe their income at the time they receive it.

Whereas, The committee appointed to audit the Treasurer's books experienced difficulty in their work, by reason of the orders' not being numbered; therefore

Resolved, That we recommend the President to procure a blank order book, the same as is in use in other Conferences.

The committee appointed to audit the Treasurer's books reported that they found the accounts properly kept, and that the receipts and expenditures had been as follows:—

Received during Conference year,	\$3018.82
Paid out " " " "	\$1897.17

Leaving balance on hand, \$1121.65

The Committee on Credentials and Licenses presented an additional report, recommending that G. H. Rogers and N. W. Vincent receive license for the ensuing year. By vote of the Conference, licenses were granted as recommended.

Eld. Butler spoke of the value of the late Tract and Missionary Institute in Iowa, and advised that one be held in this State. After his remarks, the following resolution was presented, and unanimously adopted:—

Resolved, That the Executive Committee be instructed to correspond with Eld. B. L. Whitney in regard to holding a T. and M. Institute, and after such correspondence, to appoint an Institute at such time and place as may seem best.

Adjourned to call of Chair.

FIFTH MEETING, MAY 24.—The minutes of the last meeting were read and approved.

Elds. Smith Sharp and J. H. Cook were elected as delegates to the next General Conference.

On motion, the Conference adjourned *sine die*.
SMITH SHARP, Pres.

W. E. DAWSON, Sec.

NOTE.—The present membership of our Conference is greater than that given in this report. Several churches long connected with the Conference did not report during the year. Four churches have been organized since the last quarterly report. Our present membership is probably at least eight hundred.
W. E. D.

MICHIGAN H. AND T. SOCIETY.

You will notice that in REVIEW of last week an appeal is made to all friends of reform to engage more earnestly in the work of health and temperance. Nowhere should this appeal be heeded more than in this State, where the truth has long been proclaimed, where most of our institutions are located, and where all expect to see the first advance move in every enterprise.

It cannot be denied that this is an important branch of the work connected with the third angel's message, and every true Christian should heartily co-operate with those who are laboring for the physical as well as moral benefit of their fellow-men.

In the article referred to above, a request was made that a health and temperance meeting be held in connection with the next T. and M. quarterly meetings, and an appointment for such meetings was given in the same paper by the President of the American H. and T. Association. In compliance with this, we suggest the following, hoping that not one director in Michigan will fail to hold said meeting:—

1. Every director who has not already decided where his quarterly meeting shall be held will please make the decision as soon as possible, and arrange that one meeting at this time be devoted to the interests of the health and temperance reform.

2. Where those attending the T. and M. meeting can remain, it will be best to have the temperance meeting on Sunday evening; but where a larger attendance can be obtained in the afternoon, it may be well to hold the meeting at that time.

3. The directors should, if possible, secure interesting speakers, and should spare no pains to make these meetings entertaining and profitable. They should also ascertain the names and addresses of the full members who

have not received their certificates, and should forward a list of these to the State Secretary, Miss Jennie Thayer, Battle Creek, Mich.

Elds. Jones and Burrill will take the general oversight of this work in their respective sections.

M. B. MILLER, Pres.

General Selections.

A PRAYER HEARD.

TRANSLATED FROM THE "CHRISTEN BOTN."
[Republished by request.]

On a pleasantly situated country-seat not far from the little town of B— lived Herr L—, a very worthy Christian man. His wife was an estimable woman, who was his true helper in training up their children for the Lord; for they early led their little ones to the same throne of grace where they themselves sought from the Lord wisdom and strength.

Those who saw the dear children could not doubt that this up-bringing had borne most blessed fruit. They were obedient to their parents, amiable to each other, and kindly and modest toward strangers. The house, too, was quite a model household. Everything was in its right place; order and cleanliness reigned everywhere. The servants, though they were strictly admonished to take great care over things, and to use their time well, yet knew how to value a good service, and seldom left but under circumstances of absolute necessity. For those who loved and sought after worldly amusements did not suit in Herr L—'s house, and would indeed soon have had warning to leave. The whole family was daily gathered to examine the word of God together; the morning's work was begun by prayer, the evening was closed in the same way. These were seasons of real refreshing and strengthening. In such a house the Lord lingers lovingly; and if trials and provings are not wanting, still he does not let there be any lack of the needed strength.

It was a truly happy family.

The father took on himself the labor of instructing his children in all the various branches of knowledge belonging to a good education, while the mother took care that as soon as they were old enough, her daughters should be accustomed to all womanly handiwork.

Some Christian friends who lived in the neighborhood came now and then to the house, and such visits only passed too quickly.

On a stormy harvest evening a loud knocking was heard at the outer door of this peaceful house. The servant hurried to answer it, opened the door, and saw standing on the door-steps two uncommonly tall men, who handed him a letter, and said, with an insolent air, "Give this writing to your master, and bring us an answer as quickly as possible; we will wait for it. But look sharp!"

The servant was not a little amazed at the big strangers and their imperious manner, but promised to obey their orders, and come back as soon as possible. He hurried to the sitting-room and delivered the letter, but remained waiting in order to read in his master's countenance what all this could mean, and what might be the contents of the ominous letter. The mother, too, and the children surrounded the father, and felt not a little anxious when they saw how pale the master of the house became as he read the missive.

"We have a letter here," he began, "the contents of which are far from pleasant. But, my love, banish all fear; for in this case, too, we can say, 'If God be for us, who can be against us?' Arm yourself with courage, and I will read the letter to you:—

"Sir: The leader of a numerous band stands before your house, with the positive demand that you shall, before break of day, deposit 20,000 thalers (£3000) at the gate of your garden. In case of refusal, your beautiful house will this night be given up to the flames.—THE LEADER."

"O thou God in Heaven!" sighed the mother, when her husband had finished reading. The children wept in great alarm, and the servants, who had all by this time gathered together, trembled as if they already heard the crackling of the flames; only the father was again quite calm. After a little reflection, he took pen and ink and wrote:—

"Sir: Your imperious command deserves a decided answer. I will not comply with your requisition. If it should be according to the counsel of God's will that my house should be a prey to the flames, I hope to be able to say, 'Lord, thy will be done!' only it is certain that you have no power to accomplish this; God is almighty; but whatever godless designs you may have determined on, he reigns. Yours, L—."

At this moment there was again a loud knocking at the outer door, and the servant hastened to take his master's letter to the strangers. They read the writing by the light of a dark lantern, and in a tone of utmost menace called out to the servant, "A friendly greeting to your master; we shall soon present our thanks to him in person." With these words they hastened away.

When the servant returned to the sitting-room, the master barred all in, and then said, "Let us kneel down and pray to that powerful One without whose will can no hair fall from our heads."

All obeyed, and followed with deep devotion their master's words of entreaty, as he commended himself and all his household to the care of his God of strength. They were words that came from the depths of his believing heart, and they could not be unheard. All rose up strengthened, and now awaited their time of severe trial, with their eyes toward the Lord.

"Now let us wait courageously, and see what the Lord will bring us," said Herr L—. "Whatever he sends is good, and he will not let us want for strength; has he not said, 'I will never leave thee nor forsake thee?' so that we may boldly say, 'The Lord is my helper; I will not fear what man shall do unto me.'"

Midnight had just struck. They could not go to the little town for help, because it was too far off, and they feared to meet the robbers on the way. The great bell, which they could generally use to call together the neighbors in case of any unexpected emergency that required their help, had been sent to the town a few days before to be repaired. In short, it was as if God would show them that from him alone help should come. The wind howled from time to time with great violence around the solitary dwelling, and it appeared as if the storm would increase the coming terrors of the night.

But what happened? About two o'clock in the morning, loud peals announced a severe thunder-storm. Soon one flash of lightning followed another with great rapidity, accompanied with loud resounding thunder. If any one could have observed the little family now, they would have seen that they all appeared more calm. One danger seemed to have chased the other from their minds, and none of them thought any more of the robbers and their threats.

Then suddenly a bright flash of lightning zigzagged through the air; a fearful crack followed instantaneously, so that all the windows rattled.

"The lightning has struck!" cried one of the servants. "See, see, the hay-shed is burning!"

It was true, and soon they saw the building of which he spoke in flames; it was a happy thing that it stood far enough off to prevent any danger of the house catching from it. That clap of thunder was the last. With distant mutterings the storm died away, and the wind calmed down. But still they did not venture to go out, for fear of the robbers. After a quarter of an hour had elapsed, a sound was heard outside, and soon they could distinguish the well-known voices of neighbors whom the sight of the flames had called together to help extinguish the fire. Now Herr L— and his people all hurried out to the burning building. But imagine their astonishment!—still unconsumed by the flames, there lay at a little distance the body of a man, in whom the house-servant recognized one of the strangers who had the evening before given him the letter of which we have spoken. It was, in fact, the much-feared robber-chief, who had been struck by the lightning at the very moment when he was approaching to execute his cruel and desperate purpose of setting fire to the house. There he lay, a corpse, forsaken by his companions in evil, who had fled as soon as they saw their leader fall.

The fire was soon quenched by the help of the kind neighbors, and Herr L— related the remarkable circumstances to them. Deep astonishment seized them all.

When they went to carry away the dead man, they found a paper on him which put them on the track of the other miscreants, who had, for a long time, made the neighborhood insecure.

Thus had the Almighty God made evident that it is to him a light matter to bring to nothing the purposes of men.—*Cor. of the British Messenger.*

—We kneel, how weak; we rise, how full of power:
Why, therefore, should we do ourselves this wrong—
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—Trench.

—An offending [church] member who is brought face to face with the tender, forgiving spirit of the Master in his disciples, will not often resist the power of such love.—*Religious Herald.*

Notes of News.

—There is a prospect that the crops in Ireland will be good this season.

—In the Peru-Chilian war the victory is still on the side of the Chilians.

—The Porte now promises to carry out the terms of the Berlin treaty.

—The decrease of the public debt during the month of May was \$16,000,000.

—The new railroad to the top of Mount Vesuvius will soon be opened to travel.

—The British national debt is nearly twice as large as that of the United States.

—The Czarina of Russia, whose health has so long been poor, died Thursday, June 3.

—During the past four years, the net gain of the Methodist Church in this country has been 120,000.

—A telegram from Havana states that the insurgent chief Cuperque has surrendered, with 30 followers.

—During the week ending June 1, there were in Havana 10 deaths from yellow fever and 18 from small pox.

—Lowell, Mass., sets its sister cities a good example by prohibiting the sale of police and sporting newspapers.

—Before the Supreme Court at Boston, Mass., there are 207 divorce cases pending, 140 of which are uncontested.

—About 70 buildings in Edinburg, Pa., have been destroyed by fire, and over 100 families have thus been rendered homeless.

—The Boston Y. M. C. A. has a membership of 2,367, representing 14 denominations; 56 of these members are Roman Catholics.

—The Princess Louise and Prince Leopold visited Chicago for the purpose of attending the Republican convention which met there June 2.

—It is now demonstrated that coffee can be raised in this country, the experiment recently made on a Florida plantation having proved a success.

—The French government is about to commence the construction of a new harbor at La Rochelle, at an estimated cost of 15,000,000 francs.

—The insurrection in the district of Bagdad is assuming serious proportions. The Arabs demand self-government under the protection of England.

—On the 30th of May a destructive tornado passed through portions of Indiana, doing much damage to farm property. No loss of human life is reported.

—There is a rumor that the Navajos and Utes, two Indian tribes of New Mexico, have held a grand council, and determined to make war on the whites.

—The native delegate from India to the Methodist General Conference recently held at Cincinnati is a highly educated man, and speaks English with ease and purity.

—A dispatch from Calcutta states that four companies of British troops have orders to be in readiness to take up positions for the protection of the frontier of Burmah.

—A site has been given for the obelisk from Alexandria, now on its way to New York. It is a small knoll in front of the new building of the Metropolitan Museum of Art, Central Park.

—The Edelweiss, the white Alpine flower which is such a favorite with tourists, is becoming so scarce that the Swiss government has prohibited its destruction, under strict penalties.

—The Swiss Committee of the National Council have requested the Federal Council to take measures to prevent French Jesuits from establishing themselves on Swiss territory.

—A terrible cyclone visited Savoy, Texas, May 29. The town was almost completely destroyed, only five buildings remaining uninjured. Nine persons were killed, and 60 wounded.

—The South American Missionary Society has a mission among the Paraguay Indians, a warlike people numbering about 100,000 and having scarcely any acquaintance with Christianity.

—The King of Greece is making the tour of the European capitals, with a view to hastening the settlement of the long dispute between Greece and Turkey. He has made his first visit at Paris.

—On the 29th of March a fall of rain mingled with meteoric dust occurred at Catania, Sicily. The dust contained fragments of iron of many shapes and sizes, which were readily attracted by the magnet.

—In Rashaleh and Alashgerd 245 persons have died of starvation; and 40,000 persons in Kurdistan, Armenia, and Western Persia are entirely destitute, and must be fed two months, if they are to be kept alive.

—The Hudson River Tunnel has already advanced about 200 feet under the river. Should this tunnel be completed, it is fair to anticipate a continuation of the work entirely around the harbor, even to the Narrows.

—An exchange mentions a new method of swindling which has been practiced in Indiana. Farmers who signed notes for \$10 to pay for hay forks are finding that the decimal point was omitted, and the banks have their notes for \$1,000 instead.

—A six-foot granite wall, built to keep in place a porous white stone through which, at one point, the St. Gothard tunnel runs, is giving way. It is thought the tunnel will have to be reconstructed around the white stone, and this will take two years.

—Atlantic Co., N. J., was pretty thoroughly devastated by the recent fires, 95,000 of its 120,000 acres being now a blackened mass. Of this, 75,000 acres were of woodland,—

oak, cedar, pine, and holly. About 10,000 acres of vineyards and 9,000 of cranberry bogs were also destroyed.

—The Presbyterian General Assembly, in their session recently held at Madison, Wis., ordered a copy of their resolution favoring the extirpation of Mormonism sent to the President of the United States, the presiding officer of each branch of Congress, and Governor Murray of Utah.

—There is a prospect that the new Prussian church bill will be defeated. Bismarck has shown a willingness to modify the May laws, which gave the government control over ecclesiastical matters; but the church party refuse to accept the concession, and demand the abrogation of the offensive laws.

—East of the Jordan there is an Arab tribe which has embraced the Catholic faith, and is ministered unto by a native Italian priest. These Arabs wander from place to place with their flocks of sheep, and wherever their tent is pitched a temporary church-building is erected. Other Arab tribes, it is said, are disposed to follow their example.

—On the 30th of May, four persons, two men and two boys, were amusing themselves in the oil-room of the ship *Sophia* lying in Philadelphia harbor, when one of the party thrust a red-hot poker toward a barrel of oil. An explosion took place, covering the party in the oil-room and the cook with burning oil. In attempting to escape from the flames, three of them were drowned, the other two were seriously if not fatally burned. The ship was not seriously damaged.

—The Czar has commuted the sentences of the Nihilists recently tried in St. Petersburg. The two who were to be executed are sentenced, one to 10 and the other to 15 years' hard labor in the mines. The others have their terms of imprisonment shortened. There is a report that the Czar's birthday will this year be signalized by the publication of a decree granting equal rights to dissenters, and that an extensive amnesty will be proclaimed to political offenders, in which even Poland will share.

Obituary Notices.

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

CURTIS.—Died at Hutchinson, Minn., May 17, 1880, Earl Ray, only child of E. A. and L. R. Curtis, aged one month and eighteen days. We have laid away our little treasure to rest until the morning of the resurrection. Words of consolation by Eld. H. W. Babcock. E. A. CURTIS.

ELLIOTT.—Edward H. Elliott died of consumption in Denver, Col., April 24, 1880, aged 36 years. Bro. Elliott had been a member of the church about six years, and his life had been that of a consistent, devoted Christian. He died in peace, trusting that he would awake to eternal life in the morning of the first resurrection. R. S. BARNHILL.

PERKINS.—Died of quick consumption, in Fairgrove, Tuscola Co., Mich., April 30, 1880, Adelbert Perkins, aged 28 years, 2 months, and 17 days. Bro. Perkins embraced the present truth about six months ago, and his love for it increased till his death. He leaves a wife and two children, also a large number of friends, to mourn his loss. Discourse by the writer. WM. OSTRANDER.

OTIS.—Died of consumption and cancerous tumor, at our residence in Rensselaer Falls, St. Lawrence Co., N. Y., April 30, 1880, our dear aunt, Miss Lina Otis, in the seventy-eighth year of her age. She had lived with us twelve years, and during this time she had observed the Sabbath with us. She suffered a great deal, but was very patient. Words of comfort by G. A. Rookwood, Congregationalist. Text: "The Master is come, and calleth for thee." A. AND O. A. THOMPSON.

[Signs of the Times please copy.]

GRAVES.—Fell asleep in Jesus, near Davis City, Decatur Co., Iowa, May 9, 1880, Lucinda Graves, aged 16 years and 10 months. Sister G. had kept the Sabbath of the Lord from childhood, and about two years ago she united with the church. A husband and a large circle of friends mourn her loss. A large concourse of sympathizing friends and neighbors listened to the funeral discourse by the writer; text, 1 Thess. 4:17, 18. A. CALDWELL.

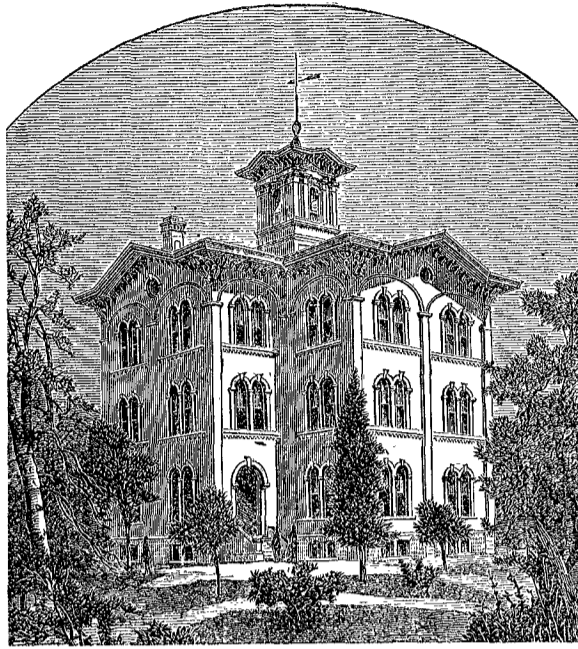
SPICER.—Died of diphtheria, at Henryville, Minn., April 2, 1880, Alice E., daughter of M. S. and Ellen Spicer, aged 6 years and 6 months. Although so young, she seemed to realize something of the meaning of the words, "The Lord is my shepherd; I shall not want," etc.; and before her sickness she often repeated the whole of the twenty-third psalm. Services at the house and grave by Eld. Oliver, Methodist minister. M. S. SPICER.

SWEARINGEN.—Died of pulmonary consumption, May 16, 1880, near West Liberty, Ind., Sister L. J. Swearingen, aged 28 years and 5 months. She embraced the truth about six months ago by reading publications furnished her by the T. and M. society at this place. She was a consistent Christian, and left good evidence of her acceptance with God. She leaves a husband and two little girls to mourn their loss. Funeral discourse by the writer, to an attentive congregation, from 1 Thess. 4:13. WM. COVERT.

THOMPSON.—Died at the residence of her son, Wilson Thompson, near Rensselaer Falls, St. Lawrence Co., N. Y., April 9, 1880, our dear mother, Mrs. Rhoda Thompson, in the seventy-ninth year of her age. About thirty years ago she and her entire family were converted to the Advent doctrine, under the labors of Eld. Wm. S. Ingraham, and four years later they all embraced the Sabbath of the Lord our God. She always gave the servants of God a cordial greeting, and for years her house was their home. Her death was sudden. Words of comfort were spoken by Bro. Chas. Lewis. A. AND A. O. THOMPSON.

[Signs of the Times please copy.]

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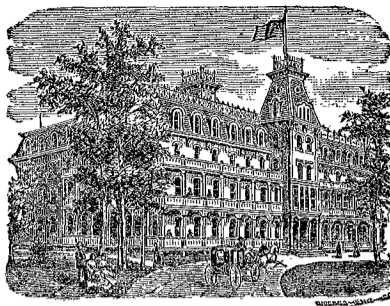
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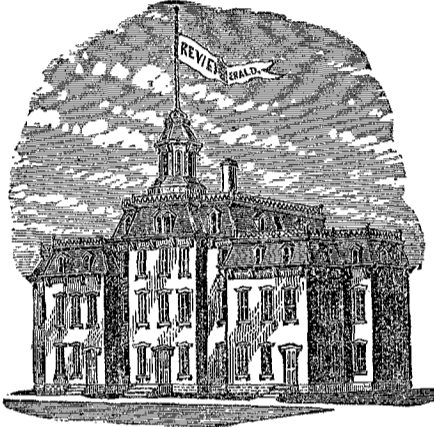
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The Review and Herald.

Battle Creek, Mich., Thursday, June 10, 1880.

CAMP-MEETINGS FOR 1880.

MINNESOTA, Minneapolis, June 16-21.

We spent Sabbath and First-day, June 5 and 6, with the church at Flint. Elders Jones and Cornell enjoyed the good season with us.

J. W.

The volume entitled Life Sketches of Elder James White, and his wife, Mrs. E. G. White, is now ready. It contains 416 pages on fine tint paper, neatly bound. Price, postage paid, \$1.00. With steel engraving of Eld. W., \$1.25.

J. W.

MINISTERIAL LABOR.

UNDER this caption the *Signs of the Times* for June 3, 1880, says:—

"We much regret that our efforts to procure ministerial help so as to have tent meetings in Oakland and San Francisco have thus far proved unsuccessful. Although, as was stated in the REVIEW, Elder Haskell, the president of the California Conference, cleared the way, those to whom special invitations were given have made no response to the call."

The facts in the case are briefly these: Elders Farnsworth and Corliss were called to California by the Conference Committee, and their names appeared in that official call in the *Signs*. Why Elder Farnsworth did not go, the president of the Iowa Conference may explain. Elder Corliss hesitated to go until the member of the General Conference on the ground should call him officially, as he had been severely punished for going to Virginia without the consent of the General Conference committee. California was the field of his choice, and a letter from either of those on the ground from Michigan, would have brought him. And had Elder Haskell invited Elders St. John and Fero to that field by letter, they would probably have gone. By telling but part of the story, the *Signs* may give a wrong impression.

Because we refused to take the responsibility in the case which others should have taken, we are falsely charged with holding ministers from the Pacific coast. Let them testify in this matter. But we yield the point, and recommend that as Elders Corliss and Decker cannot endure the climate of Colorado, that they go to Oakland without delay.

J. W.

As we go to press the news comes that Gen. Garfield of Ohio is the Republican nominee for the Presidency.

THE PRAYERS ARE ASCENDING.

A PRIVATE letter received from Burlington, Iowa, says: "I, and the few here, are hoping and praying day by day, that here the cause of truth may soon have a hearing." We are reminded by this of the multitudes of places from which similar lines have been written. All over our broad land there are places where a few have been found to witness for the truth, and their prayers are going up that the truth may have a hearing in those places. We believe these petitions will be heard, these prayers will avail. As we pen these lines, a similar letter comes from a sister in East Millington, Mich. We would say to all, Hold on with courage. Let your prayers still go up to God. In due time he will answer. You shall reap if you faint not; for the earth is yet to be lightened with the glory of this message.

VERMONT CAMP-MEETING.

AFTER a careful consideration of the subject, it is decided to hold our camp-meeting for 1880 at Morrisville, in the same beautiful grove occupied for our meetings two and three years since. And as an ex-

pression of the general desire of the brethren throughout our Conference, we wish the General Conference Committee, if expedient, to arrange for the opening of the meeting to be not later in the season than Sept. 1. As the Methodists hold their camp-meeting in the immediate vicinity about the middle of August, we cannot well hold ours earlier than the time above desired.

VERMONT CONFERENCE COMMITTEE.

MINNESOTA CAMP-MEETING.

THOSE who come on the Chicago, Milwaukee & St. Paul Railroad will pay full fare from the stations where they get on, to Minneapolis, and will receive from the Secretary of the Conference certificates on which they can return for one-fifth fare, the same as on the other roads.

H. GRANT.

TO MINNESOTA SABBATH-SCHOOLS.

A SABBATH-SCHOOL will be held in connection with our camp-meeting at Minneapolis, the third Sabbath in June, 1880. The second, third, and fourth divisions will recite the lessons of the previous Sabbath, June 12. The lesson for the first division will be a general review of Bible history from creation to Moses. We hope all will come prepared to recite well. Bring Lesson Sheets, *Instructors*, and books.

W. B. HILL, Pres.

THE WORLD BANKRUPT.

BY WM. PENNIMAN.

A RECENT number of the REVIEW contains an article with the caption, "What's the Matter with the World?" The following, from the *Missouri Republican*, will show what is the matter in a financial sense:

"An industrious statistician has gone over the financial records of 1879, and finds the world bankrupt; that is, the aggregated debt of the various nations is more than there is money to pay. He also discovers that the debt is increasing annually, that some of the nations are hopelessly involved; and he wonders when the whole thing is going to smash. The European civilization, transplanted and grafted in America, and the great English belt which girdles the world, have cost more in money than its peoples can ever liquidate, and it does not look honest.

"The Asiatic civilization makes a far better showing of that kind of morality which consists in performing promises and giving unto every man his just dues. Take China, for instance, a nation of 425,000,000 people, the greatest empire in the world. China lives within her means, and never swindles her creditors. Her annual revenues amount to \$125,000,000, and her expenditures are not more than \$80,000,000, leaving a surplus of \$45,000,000. China never had a national debt until 1874. Her communication with other spendthrift nations since that time has resulted in the contraction of a foreign debt of \$3,138,400, and a domestic loan of \$8,021,000, making in all an insignificant national debt of \$11,159,400, or only twenty-six cents a head for all the Chinese. It is evident that China could liquidate her bonded indebtedness at once. She sets an example of financial honesty to the world; and when the smash comes, China will be safe,—exempt from the general bankruptcy and its ruin. Other oriental nations that have mingled more with Europeans, and adopted some of their ways, are in no better financial condition than Europe, which is literally eaten up by its wars and rulers."

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10: 7.

WISCONSIN CAMP-MEETING.

THE annual camp-meeting of Seventh-day Adventists of Wisconsin will be held at Silver Lake, near Portage City, June 9-15. Eld. James White, Eld. J. O. Corliss, and other able speakers are expected. Ample accommodations for the comfort of all who attend. All are invited. Railroads will return passengers attending this meeting at one-fifth fare.

CONFERENCE COMMITTEE.

MINNESOTA CAMP-MEETING.

THIS meeting will be held at Calhoun Lake, three miles from the city of Minneapolis, on the grounds occupied last year, and will commence on Wednesday evening, June 16.

The location is a pleasant one, and easy of access from all parts of the Conference, and we earnestly request the brethren of all the churches, and the scattered brethren throughout the Conference, to make a vigorous effort to come to the meeting. We hope that our Scandinavian brethren will make a special effort to attend, as there will be able brethren present to give them instruction in their own languages. Brethren, come in season to be all ready to commence work at the first meeting, and come prepared to stay till the meeting closes. Come with a full determination to seek the Lord earnestly, and devote the time of the meeting to the work of drawing near to the Lord, that he may draw near to us, and grant us a refreshing.

Hay and grain will be furnished on the ground at as reasonable rates as they can be afforded, and the stand will be stocked with necessary provisions.

Arrangements have been completed with the following-named railroads, to carry those coming to the camp-meeting at reduced fare; viz., West Wisconsin, St. P., M. & M., St. P. & S. C., & S. C. & St. P., M. St. L.; and negotiations are pending with the C. M. & St. P. Co., which, it is hoped will result in securing the same over its lines. If successful, notice will be given next week. For particulars, see notice given in last week's paper. We hope for competent help from the General Conference.

CONFERENCE COMMITTEE.

PROVIDENCE permitting, I will meet with the Johnson and Eden church, at Eden Mills, Vt., June 19 and 20.

A. S. HUTCHINS.

DISTRICT quarterly meeting of District No. 4, Pa., at Randolph, N. Y., July 10, 11. Church quarterly meeting in connection with it.

O. F. BOWEN, Director.

We will meet with the brethren of Maple Grove, Mich., at their usual place of meeting, June 12, 13. There will be opportunity for baptism. Will Bro. Wm. Harding meet me at Battle Creek, June 11?

M. B. MILLER.

Publishers' Department.

"Not slothful in business." Rom. 12: 11

WE have received from J. Fitzgerald & Co., 143 4th Avenue, New York, the sixth number of the Humboldt Library of popular Science; viz., Rev. Charles Kingsley's "Town Geology," with an Appendix by Huxley, "Coral and Coral Reefs." Price 15 cents. To subscribers, 1 year (24 numbers) \$3.00. Four months (8 numbers) \$1.00.

TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased) 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100
E. H. Root (paid \$50), 100	J. M. Stansbury, 100

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

THE P. O. address of the director of Dist. No. 3, Mo., is A. E. Flowers, No. 1010 Independence Ave., Kansas City, Mo.

TO NEBRASKA H. AND T. CLUBS.—The certificates for which you have waited so long are received, and will be forwarded to all full members in the State just as soon as they can pass through the hands of the Secretary. We believe the teetotal certificate will be more than satisfactory. A meeting of every club should be held the first of July, in connection with the quarterly meeting, and plans should be laid for regular monthly meetings. A report of your present membership and condition of club should then be forwarded to the State Secretary.

GEO. B. STARR, Pres.

WANTED.—A Sabbath-keeper to work on a farm. Will give employment for a year to a good hand. Address Samuel Parrett, Venango, Ellsworth Co., Kan.

WANTED.—By a young man of some experience, a situation as teacher in a common or grammar school. Can furnish good references. Address, George K. Mayhew, Danvers, Mass.

WANTED.—A place to work on a farm among Seventh-day Adventists who keep the Sabbath from evening to evening, and make calculations to be ready for the Sabbath. Can do all kinds of farm-work, and a great many other kinds of work. Address, J. R. Wright, Half Rock, Mercer Co., Mo.

Books Sent by Freight.

Tillie Young \$15.20, M A Kerr 65.20.

Books Sent by Express.

A L Dawson \$8.00.

Cash Rec'd on Account.

Signs of the Times, Ind T & M Society \$30.00, Ind Tent Fund per S H Lane 30.50, Kan T & M Society per Ada A Dawson 252.18, E R Jones 5.00, C O Taylor 20.00, G K Owen per Bettie Coombs 9.29, Ky T & M Society per B Coombs 32.48.

Mich. Conf. Fund.

Colen per M B Miller \$9.50, Parkville per M B M 28.19, Lapeer Joseph A Demill 2.00, Kalamazoo per E M Butler 14.90, Newton per James Stiles 81.10, Dryden per N E Hall 21.00, Hillsdale, W B Castle 3.00, Wright per C Buck 50.00.

European Mission.

Lucia M Swan \$1.00, Ella D Swan 1.00.