

Advent 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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BEYOND.

BEYOND the parting and the meeting
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Beyond the frost chain and the fever
I shall be soon;
Beyond the rock waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

—Bonar.

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

CHRISTIAN DEPARTMENT AND INFLUENCE.*

BY MRS. E. G. WHITE.

THIS morning many good testimonies were borne, expressing faith and confidence in God. But there were some not of this character. Some who come to God by repentance and confession do not accept the forgiveness he has promised. They do not see that Jesus is an ever-present Saviour; and they are not prepared to commit the keeping of their souls to him, relying upon him to perfect the work of grace begun in their hearts. They lose sight of the fact that Jesus came not to call the righteous, but sinners, to repentance.

While some think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God to be kept by his power, but depend upon watchfulness and the performance of certain duties for acceptance with him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to recommend ourselves to divine favor. We must not trust at all in ourselves nor in our good works; but when as erring sinful beings we come to Jesus, we may find

rest in his love. God will accept every one that comes to him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There is no ecstacy of feeling, but an abiding, peaceful trust. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light.

One brother said this morning that he had repented of his lightness and trifling again and again, and had asked God to help him to overcome this disposition; but for some reason he did not receive the help he asked for. Has the word of our God been tested, and proved false? No, no; the fault is with man, not with his Creator. This brother's efforts to reform have been made by fits and starts in his own weak strength. He must put forth steady, persevering effort; he must follow his prayers by placing a strict guard over himself.

There is a great and solemn work devolving upon ministers, and many have not felt its weight sufficiently to balance them, and lead them to walk circumspectly. Out of the desk, their ministerial labors cease almost entirely, and their example is not worthy of imitation. Their light, jesting conversation may entertain, and provoke mirth; but believers and unbelievers lose confidence in them as Christ's ambassadors. Such ministers may present a theory of truth to the people; but they have not felt its sanctifying power on their own souls, and the word spoken has but little effect.

Those who are convicted of sin by the Spirit of God, need the assistance of loving, kindly labor that the work of grace may be carried forward to completion. This labor for souls is a part of the ministry that God requires of his servants; but it is a part that is sadly neglected by some. They do not realize their responsibility, nor know how to deal with souls. Having laid off the armor of righteousness, they are exposed to the darts of Satan, and often fall under the power of his temptations. They do not remember that a single thoughtless act, a light and trifling word, may balance a soul in the wrong direction, and effect decisions that are made for eternity.

Ministers should live close to Jesus, that they may rightly represent him to others. He has set them an example in his ministry. They should labor for souls with the same unselfish love that characterized his labors. They have something more to do than merely to preach in the desk. This is only the beginning of their work. They are "overseers of the flock;" and it is their duty "to feed the church of God, which he hath purchased with his own blood." They are required to "watch for souls," as "they that must give account;" and they need clear discernment, that no wrong influence may pervert their work.

Some ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in

tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the word of God. Pray for wisdom, that you may be able so to present the instructions of that sacred word that they may see wherein their characters are defective, and what is required of them in order to conform to the true standard. Win their confidence and affection. Bring the truth as it is in Jesus to bear upon their hearts; for there is no other power that can keep the soul steadfast. The truth, planted in the heart by the Holy Spirit, and nourished by divine grace, is our only safeguard against Satan's devices. Thus you are to labor until you can present every man perfect in Christ Jesus.

This personal labor is not the most agreeable work; it involves a cross. Nevertheless, ministers have no right to shun the responsibilities laid upon them. To deal wisely and truly with souls is a work that calls for special help from God. A faithful performance of the duties assigned to his servants would drive every worker in the vineyard of the Lord to his closet in earnest intercession for divine aid. The love of God in the heart will lead them to make earnest appeals,—to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things. In view of these considerations, how carefully should we walk; how closely should we cling to Jesus.

The Apostle Paul felt the importance of faithfulness. He says of his own ministry in Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily." And he exhorts Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." This is in accordance with the word which through the prophet Isaiah the Lord has spoken to the watchmen on the walls of Zion: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

We shall none of us be saved for our own merits. The rewards of eternity are purchased by Christ, and in no case merited by man; yet ministers should remember that every man will receive according as his works have been. The trials of the great assize will proceed most accurately on the basis of works; and our listlessness and want of zeal will tell on its decisions. The parable of the talents illustrates this subject. One man becomes ruler over ten cities, another over five, another over two. Each receives in exact proportion to his work,—to the improvement he has made on the talents lent him of God; and it is the privilege of each to strive for the highest recompense.

The thought should be ever present with us that we must meet the record of our lives, that we are building characters for eternity. The lines traced by our pens will be read when the

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 17, 1883.

hand that wrote them is lying idle in the grave. The influence of our words and acts will live, and will decide the destiny of souls. Angels of God are writing the history of our lives; let us be careful that the record is such as we shall not be ashamed to meet when the Judgment shall sit, and we shall receive according to the deeds done in the body.

Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In his expiring agony hear him exclaim, "My God, my God, why hast thou forsaken me?" and remember that he endured the hiding of his Father's face that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in Heaven, from whence we look for our Saviour, and even vain thoughts will seem out of place.

He who died for us loves us with a love that is infinite. He wants us to be happy; but he would not have us find our happiness in foolish jesting and joking, which disgrace the holy cause we profess to love. If we are living branches of the true Vine, we shall bear fruit to the glory of God. "By their fruits ye shall know them."

Our Contributors.

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

THE HEALING.

BY S. O. JAMES.

A LITTLE here, a little there,
I ruminate, I ponder
How God's great plan unfolds to view;
I'm lost in pleasing wonder.

I vainly dream of joys below
In spite of all my learning,
When will the Lord himself descend,
And satisfy my yearning?

I said, This tree so dwarfed and marred,
So long controlled by Satan
'Tis 'gainst all nature, reason, hope,
To think that He can straighten.

And yet he bends and does not break;
His wisdom how amazing!
He perfects that concerning me,
And wrath is turned to praising.

Now make thy child a lovely tree,
The while thy joy increasing;
Cut some things off, and put some on,
In mode thyself but pleasing.

And so thy tree so crooked and poor,
No fruit its limbs adorning,
Shall by thy care its life regain,
And blossom in the morning.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE.

BY ELD. A. T. JONES.

(Continued.)

OUT of the debate about things *indifferent* grew several others, from which arose yet others, and so on indefinitely. While Melancthon and his colleagues were at Leipzig discussing the "Interim," among other things they had said, "The necessity of good works in order to the attainment of eternal salvation, might be held and taught, conformably to the truth of the gospel." This declaration was severely censured by the rigid Lutherans, as being contrary to the doctrine and sentiments of Luther. George Major maintained the doctrine of good works, and Amsdorf the contrary. In this dispute Amsdorf was so far carried away by his zeal for the doctrine of Luther, as to maintain that good works are an *impediment* to salvation. This added new fuel to the flame, and on it raged.

Out of this debate grew the one known as the "Synergistical" controversy, from a Greek word signifying *co-operation*. The disciples of Melancthon, led by Strigelius, held from him that man *co-operates* with divine grace in the work of conversion. The Lutherans, led by Flacius, head of the university of Saxe-Weimar, held that God is the *only* agent in the conversion of man. The dispute led to yet another, concerning the natural powers of the human mind. On this subject a public debate was held at Weimar in 1560, between Flacius and Strigelius. Flacius maintained that "the fall of man extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing but universal darkness and corruption." Strigelius held that this degradation of the powers of the mind was by no means universal. And, hoping to defeat his opponent by puzzling him, put this question: "Should original sin, or the corrupt habit which the human soul contracted by the fall, be classed with *substances* or *accidents*?" Flacius replied that "original sin is the very substance of human nature." This bold assertion opened another controversy on the nature and extent of original sin.

In 1560 Melancthon died, glad, as he said on his death-bed, to be freed from the contentions of the theologians. After his death, many who wished to see these divisions and animosities healed, hoped to bring the contests to an end. After many vain attempts, in 1568 the elector of Saxony and the duke of Saxe-Weimar summoned the most eminent men of each party to meet at Altenburg, and there, in an amicable spirit, sought to reconcile their differences. But this effort came to naught. Then the dukes of Wirtemberg and Brunswick joined in the scheme, and James Andreas, professor at Tubingen, under their patronage traveled through all parts of Germany working in the interests of concord. At last, they were so far successful as to gather, after several conferences, a company of leading divines at Torgaw in 1576, where a treatise, composed by Andreas, was examined, discussed, and corrected; and finally proposed to the deliberations of a select number, who met at Berg, near Magdeburg. There all points were fully and carefully weighed, and discussed anew; and as the result of all there was adopted the "Form of Concord." And now that the "Form of Concord" is adopted, *discord* is fully assured; for it was only a source of new tumults, and furnished matter for dissensions and contests as violent as any that had gone before. Besides this, the field is now widened, so that the Calvinists and Zwinglians are all included in the whirl of controversy.

Now that Calvin appears upon the scene, the field is not only enlarged, but new material is supplied; for he differed from both Lutherans and Zwinglians, not only on the Lord's Supper, but his essential tenet of *absolute decrees of God*, in the salvation of men, differed from these churches, as well as its being an entirely new element in the strife; and which from the very nature of the case propagated a multitude of new disputes. It is not necessary to enlarge upon them, nor to draw them out in their full members. It will be sufficient to merely name the *leading* subjects. Differing from both Lutherans and Zwinglians on the presence of Christ in the Supper, of course the controversy on that subject was re-opened, and again canvassed through all its forms: First, What is the nature of the institutions called sacraments? Secondly, What are the fruits of the same? Thirdly, How great is the majesty and glory of Christ's human nature? Fourthly, How are the divine perfections communicated to the human nature of Christ? Fifthly, What is the inward frame of spirit that is required in the worship addressed to the Saviour?

On the divine decrees: 1. What is the nature of the divine attributes? 2. Particularly

those of justice and goodness? 3. Fate and necessity. 4. What is the connection between human liberty and divine prescience? 5. What is the extent of God's love to mankind? 6. What are the benefits that arise from the merits of Christ as mediator? 7. What are the operations of the divine Spirit, in rectifying the will, and sanctifying the affections of men? 8. The final perseverance of the elect.

Other subjects: (1) What is the extent of external ceremonies in religious worship? (2) What are the special characteristics of things *indifferent*? (3) How far is it lawful to comply with the demands of an adversary in discussing things indifferent? (4) What is the extent of Christian liberty? (5) Is it lawful to retain, out of respect to the prejudices of the people, ancient rites and ceremonies which have a superstitious aspect, yet may be susceptible of a favorable and rational interpretation? Bear in mind that these are only the leading subjects that lay between Calvinism on the one hand, and Lutheranism and the Zwinglians on the other. Calvin had yet other controversies to conduct on his own account. Among these were, 1st. The Immortality of the Soul. 2nd. The Trinity. 3rd. Predestination (against his opponents in Geneva). And above all, 4th. In acquiring and maintaining his own absolute supremacy in Geneva.

It will be seen at the first glance that this last list is almost nothing in comparison with that which agitated the Lutheran church, or with that which lay between the Calvinists and Lutherans. But there is an excellent reason for this; and that is, None but the most intrepid dared to question the doctrines of Calvin in Geneva. All opposers of Calvin there had to fairly take their lives in their hands. And some did not escape even that way. I am making no attack upon Calvin. I simply state facts as they come in the course of controversy. To give a proper view of affairs in Geneva, I will quote a passage of the highest authority:—

"His system of church polity was essentially theocratic; it assumed that *every member of the State* was also under the discipline of the Church; and he asserted that the right of exercising this discipline was vested *exclusively* in the consistory, or body of preachers and elders. His attempts to carry out these views brought him into collision both with the authorities and with the populace,—the latter being enraged at the restraints imposed upon the disorderly by the exercise of church discipline, and the former being inclined to retain in their own hands a portion of that power in things spiritual which Calvin was bent on placing *exclusively* in the hands of the church rulers. His dauntless courage, his perseverance, and his earnestness at length prevailed. . . . His work, as has been justly said, 'embraced everything'; he was consulted on every affair, *great and small*, that came before the council."—*Encyclopaedia Britannica*, ninth edition, art. Calvin, which was written by W. L. Alexander, D. D., one of the Bible revisers, and which is *prima facie* favorable to him.

It is plain, therefore, that where "every member of the State" "was subject to the discipline of the Church," and where this discipline was exercised "*exclusively* by the body of preachers and elders," with Calvin the head of that body, his power was practically unlimited; and that opposition to his doctrines could have no chance at all to spread, if he should choose to exert his power; and that he did choose to exert it, needs no argument. I proceed to the controversies that arose in Geneva.

One of the first of his opponents was Gruet, who attacked him vigorously on his supremacy, and called him "bishop of Asculum," and "the new pope." Amongst a good many other things he denied the immortality of the soul. He may have been an infidel; but at any rate

he was brought before the council, and punished with death. Another opponent was Castalio, master of the public schools of Geneva, who attacked the doctrine of unconditional predestination. He was deposed from his office, and banished. Another was Jerome Balsec, a monk who had been converted to Protestantism. He, too, attacked the doctrine of absolute decrees. He was thrown into prison, and after a two days' debate with Calvin before the council, was banished.

Out of this grew still another. Jacques de Bourgogne, a lineal descendant of the dukes of Burgundy, and an intimate friend and patron of Calvin, had settled at Geneva solely to have the pleasure of his company. Bourgogne had employed Balsec as his physician, and when Balsec became involved in his difficulty with Calvin, Bourgogne came to his support, and tried to prevent his ruin. This so incensed Calvin that he turned his force against the nobleman (a noble man, too), who was obliged to leave Geneva, lest a worse thing should befall him.

Another, and the most notable opponent, was Servetus, who had opposed the Catholic doctrine of the Trinity, and also infant baptism; and had published a book entitled "Christianity Restored," in which he declared his sentiments. He had been condemned to death by the Catholics for heresy, but he escaped from their prison in Dauphiné, in France, and in making his way to Italy, passed through Geneva, and there remained a few days. He was just about to start for Zurich, when at the instigation of Calvin he was seized, and out of the book before mentioned, was accused of blasphemy. The result, as everybody knows, was that he was burned to death. Dr. Alexander says further, "The heresy of Servetus was not extirpated by his death; but none of his followers were visited with severer penalties than banishment from Geneva. The trials of several of these, with the conferences and controversies connected with them, occupied much of Calvin's time for several years."

From the foregoing it is very easy to see why the Calvinistical body was so much more exempt from divisions and tumults than was the Lutheran.

But however bitter the opposition between Lutherans and Calvinists, and amongst the Lutherans themselves, and again, between all of these on one hand and the Catholics on the other, they could call a truce upon all their differences, and unite, all, Catholics, Lutherans, Zwinglians, and Calvinists, in one common onset against Anabaptists.

The name Anabaptists, signifies *re-baptisers*, and was applied indiscriminately to all who denied the validity of sprinkling for baptism, and especially of infant baptism, or sprinkling, rather. Before the period of the Reformation, there were, scattered throughout almost all the countries of Europe, and persecuted everywhere, lineal descendants, in point of doctrine, of the Albigenses and the Waldenses, who did not practice infant baptism (sprinkling) but held to the genuine doctrines of baptism, the sleep of the dead, and some to the true Sabbath. Of course, these doctrines caused them to be considered then abominable heretics; but when, unfortunately, in the early days of the Reformation, some of the name ran into the most fearful fanaticism, all of the name were classed together in it, and the severest of penal laws of those severe times, were enacted against all who could be classed as Anabaptists.

"In almost all the countries of Europe, an unspeakable number, . . . preferred death in its worst forms to a retraction. . . . Neither the view of the flames that were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword, could shake their invincible . . . constancy, or make them abandon tenets that appeared dearer to them than life and all its enjoy-

ments. . . . And it is much to be lamented that so little distinction was made between the members of this sect, when the sword was unsheathed against them. Why were the innocent and the guilty involved in the same fate? Why were doctrines purely theological . . . punished with the same rigor that was shown to crimes inconsistent with the peace and welfare of civil society? Those who had no other marks of peculiarity than their administering baptism to *adult persons* only, and their excluding the unrighteous from the external communion of the church, ought undoubtedly to have met with milder treatment than that which was given to those seditious incendiaries, who were for unhinging all government and destroying all civil authority. . . . It is true that many Anabaptists suffered death, *not* on account of their being considered rebellious subjects, but merely because they were judged to be incorrigible heretics; for in this century the error of limiting the administration of baptism to adult persons only, and the practice of *re-baptizing* such as had received that sacrament in infancy, were looked upon as the most flagitious and intolerable of heresies."—*Mosheim, Church History*, Cent. 16, sec. 3, part 2, paragraph-6.

As before remarked, the Anabaptists became the one object of the attack of all parties, civil and religious. Their opposition to infant baptism was what disconcerted Melancthon in the presence of the fanatics at Wittenberg. He owned that they had hit upon a "*weak point*;" and his doubts on this point led him to make the familiar statement, "Luther alone can decide" the question of their *inspiration*. It was the fear of being landed in Anabaptism that was the reason that "Luther did not face this question thoroughly." The Protestant Council of Zurich ordered "that any one who administered anabaptism should be *drowned*;" and the order was actually executed upon Felix Mantz, "who had formerly been associated with Zwingli at the commencement of the Reformation."

One of the very earliest of Calvin's theological efforts, was the composition of a book entitled, "*Psychopamychia*," on the immortality of the soul, in opposition to the Anabaptists in France. (For these points, see *Ency. Brit.*, arts. Melancthon, Baptism, Baptists, and Calvin.) And the claim of the true Sabbath was not the least of the causes of Luther's bitterness against Carlstadt. (For a full and fair discussion of this point, see *Andrew's History of the Sabbath*, chap. 23.)

England was not entirely exempt from these scenes; yet while exempt from some she was subject to others from which the continental nations were free. To escape the persecutions of "Bloody Mary," many of the English Protestants fled to Germany. Worship while in exile was conducted by some with the rites of the Church of England as established under Edward VI.; while others preferred the Swiss or Calvinistic form of worship. This caused a division, and the former were called *Conformists*, the latter *Non-Conformists* or *Puritans*; and thus the Puritans appear upon the scene. After the death of Mary, at the accession of Elizabeth, these exiles returned to England, and carried their controversies with them; and England not only supplied a better field for their propagation, but there the Scotch Presbyterians, who had spread to a considerable extent in England, allied themselves with the Puritans. These controversies turned, as stated above, upon the *forms of worship*: whether the clergy should wear vestments; whether the church should be governed by bishops; about cathedral churches, and the archdeacons, deans, canons, and other officials of the same; about festivals and holy days; the sign of the cross; about godfathers, and godmothers, etc., etc.

There were, again, branch controversies from some of these. For instance: on the of-

fice of bishops, the question at first was whether bishops are allowable as they stand in the Church of England? But Bancroft, afterward archbishop of Canterbury, asserted that bishops are superior to all other offices in the church, by *divine right* of the appointment of God himself. To sustain this claim, they were compelled to hold, *not* the Bible alone as authority, but the Bible *and* the church of the first five centuries, especially as illustrated in the forms of church government. The Puritans and Presbyterians, in denying this, and asserting the sufficiency of the Bible alone, and charging all these other things to the account of Rome, as being "vain, superstitious, idolatrous, and diametrically opposite to the injunctions of the Gospel," were involved in a serious dilemma. When they inveighed so heavily against the rites, ceremonies, and festival days of the Conformists, as being of Rome, and "superstitious, idolatrous," etc., the Episcopalians retorted upon them, that the *observance of Sunday was only an ordinance of the church*, and that therefore if they renounced the authority of the church, and held "the Bible and the Bible alone," they must give up the observance of Sunday. But the Non-Conformists, instead of facing this question boldly, and instituting an honest inquiry at the oracles of God, "What day is the Sabbath?" determined that they would keep Sunday anyhow, and if anything must yield, it should be the Scripture. And so Mr. Nicholas Bound, D. D. (?) invented the, to them, very pleasing doctrine, which is yet perpetuated by many who will not obey the commandment of God, that the fourth commandment requires only *one day in seven*. And such is the origin of the seventh-part-of-time-one-day-in-seven fraud. This was adopted by all the Puritans and Presbyterians with wonderful celerity. And so a *second* time the Sabbath of the Lord plead for release from condemnation at the hands of men, and was denied as was its Lord, "Not this man, but Barabbas."

(To be continued.)

CRUMBS.

BY S. O. JAMES.

"Give ye them to eat." Matt. 14:16.

—Go forward. It is sin not to grow in grace every day; and while you learn new lessons, remember the old ones.

—It would be folly to turn from a strong wind and run in the opposite direction for the sake of easy going; but though an extra dash may stop you, hold the ground, take breath, and push on.

—A temporal loss may bring you spiritual gain, and *vice versa*.

—A perfect knowledge of all good precepts will not save you; you must grapple with sin and overcome it.

—As God's work is revived in you, so will your spiritual foes seem to gather strength to oppose it.

—Measure with God's rule, but don't be discouraged at your own shortness; it takes time to make a full-grown man.

—Feel your spiritual pulse, if you must, every day; but don't be crying out to every one what the symptoms are.

—The ideal is a pretty picture; but let not a protracted gaze spoil your relish for the actual.

—Delay not, but quickly heed the tender Shepherd's voice; and when thou art come to him apart, know assuredly that he hath some good thing for thee.

—Though you possess the least, yet may you ask for the most of any.

—Walk close to your Captain, Christian, and you need not be surprised and put to shame by your enemy; and O consider how blessed that will be.

THE ONENESS OF GOD'S PEOPLE.

BY S. H. LINSCOTT.

It was the design of Heaven that the same harmony should exist between God and man that existed between the Father and the Son. While man kept the pledge of loyalty, all was harmony and peace, and love to God and man filled his whole being with joy and happiness. Had our first parents remained true to God, this condition would have continued forever. But man listened to the voice of the tempter, rebelled against the government of heaven, transgressed God's holy law.

Alas! that man, the poor, weak creature of God's hand, should thus lift up his hand in strife against Almighty God. From this fountain-head of error, we trace all the sin and misery that curses and saddens our fair earth to-day. Into this vortex of destruction man was plunged to finally enter upon that night which has no end, and that sleep which knows no awaking. To rescue the human family from this deplorable condition, the divine Son of God left the throne of the universe, became a man among men, a man of sorrows and acquainted with grief. He bore our sins in his own body, on the tree; and passing through death's dark prison-house, dispelled the darkness of its dismal night.

Pause for a moment, ye who openly strive against heaven, by trampling under foot God's holy law. Didst thou but realize that even this thy wickedness cost the life of God's dear Son, then would thy joy be turned to mourning, and thy rejoicing depart as the dew of the morning. Look to Calvary, ye restless, murmuring, and fault-finding ones, and learn submission of him who bore his own cross, submitted his hands and feet to be pierced by the cruel nails, and his head to be bruised with the crown of thorns. Ye unforgiving, listen to his words: "Father, forgive them; for they know not what they do." All who experience that oneness for which Jesus prayed will manifest the spirit of Jesus in their life.

He who ceases to strive with God, ceases also to strive with him who is created in his image. It matters not how high one's profession may be, or how much he says he loves the truth,—for he may even make himself believe he is in harmony with the last message, and is keeping all the commandments of God,—yet if that man's heart is filled with evil surmisings against his brethren, and he hesitates not to speak evil of them, and expresses distrust of God's servants, who have been called to lead out in this work and bear heavy burdens,—the man who does this, will find, it may be too late, that he has most wretchedly deceived himself. Dear reader, we are fast coming up to the time when God will redeem his people. Let us look well to ourselves that we be found of him in peace. And when the redeemed of every nation shall unite around the throne of God in singing the song of redemption, may we all be there. And, as not one discordant note shall be heard throughout the vast universe of God, then may we realize the oneness of God's people.

Portland, Me.

WHAT HAS NOT GOD DONE?

BY MRS. M. E. STEWARD.

FIRST, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Then for these believers he made *all* his angels ministering spirits. Heb. 1:14. Has he not then given us "all heaven?" What has he reserved from us? "All things are yours, . . . and ye are Christ's, and Christ is God's." 1 Cor. 3:21, 23; Rom. 8:32. He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things? The wonderful gift of Jesus included every

other, opening up the infinite treasures of God for us.

Has the gift of all heaven cost nothing? Did God give his Son without keenly suffering himself? (Let the heart of a parent answer.) Jesus drained the bitter cup of anguish more completely than any other being who ever lived. And can we suppose it is pleasant for the angels to leave their beautiful home and the pure, happy society of heaven, to minister to us, fallen, perverse, and ungrateful as we often are? Surely God's sacrifice took all that was most valued by him; yet we can never believe that he made this sacrifice murmuringly, or that one of his exalted angels hesitatingly obeys the divine will in entering the most degraded of earth's hovels to care for a needy, tempted, or suffering mortal; and we are assured that "so devoted was our Redeemer to the work of saving souls, that he even longed for his baptism of blood."—*Testimony 31*, page 138.

How is it with our consecration to God? Oh! can we meet such love with an unwilling or a partial sacrifice? Shame on our divided hearts, our lukewarmness! Let us be *zealous* and repent, bringing a consecration to Heaven more worthy to be laid by the side of such consecration to us. The more such a surrender costs us, the more valued it is of God.

A LIVE CHURCH.

BY ELD. E. P. DANIELS.

A LIVE church is just the opposite of a dead one. A dead church, like a dead body, may be embalmed and laid away to be kept as a memento of what it once was. That is about all the use God or Christians can make of it. A living church is composed of live, active, zealous, devoted men and women. The members have in their hands every one an open Bible, and in their hearts a living faith. They move the world,—not with noisy demonstrations on drums, cymbals, or tambourines; not with a pretended power that throws its victims into convulsions; not by a style of preaching emotional or tragic,—they move the world with something more than these. It is with a holy life that carries the presence of God with it, that, called of God, brings a living issue to the world, and proclaims it fearlessly. God has something for his church to do, and none but a live church can do it. Every member is a soldier in full uniform, and ought always to be in active service. There is no duty too hard, no sacrifice too great, no work too tedious, no suffering too painful, no want too severe to be endured. There are no retreats; every inch of ground must be maintained. The victories of yesterday will not answer for to-day. There are no paroled men, no exchange of prisoners, in this war.

It needs no eloquence to lead the visible body, but holy men full of earnestness and faith. It needs none greater than a Gideon or a Joshua, or a few tent-makers and fishermen. Who may not be as mighty for God as they, if from such humble walks God brings forth the messengers of his will? A living church will have men like these, and women of the sisterhood of Miriam, Huldah, and Anna,—watch-towers in Israel, guardians of the sacred trust, and keepers of the covenant. Circumstances did not make them; circumstances found them in the way resisting the march of evil, as the sands resist the advances of the sea. Go ask the heroes of Midian and Amalek, buried in the valley of Jezreel, why their efforts to enslave Israel proved a failure. They will answer you but this, Israel had a man of God among them. The real church of Christ is a living, luminous body, radiant with sunshine, cheerful with song, buoyant with hope, abounding in zeal. It is an organization of zealous and aggressive defenders of its soul-saving truths. Whenever it finds an easier

way to conquer sinners and to bring souls to Jesus than by the sword of the Spirit and the power of his might; when it ceases to make war in the old appointed way, and the spirit of quiescence and compromise is adopted instead of the divine policy, "Cry aloud and spare not;" when the straight testimony is let fall to the ground, and flattering words and smile-producing speeches take its place; when ministers shall cease to use the hammer of the Word to break the stony heart, and pound away at it with a bundle of chaff (see Jer. 23:29); when it raises a flag of truce, ceases hostilities and treats for peace,—then, and not till then, is it no longer of any use to God. Then it receives its dismissal. And after dismissal, watch its growth. What a fungus accumulates about it! How fast they come in,—unwashed, unconverted, unchanged in heart and life, unregenerated by the spirit of the gospel and the word of God.

But the war does not cease with this organization. A fresh troop is in the field. God called, and with a spirit as of old the faithful warrior presses into the strife, and carries the banner of Prince Immanuel into new provinces beyond the treaty lines. For the decree has gone forth from the beginning: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. "He that hath my word let him speak my word *faithfully*. What is the chaff to the wheat? saith the Lord." Jer. 23:28. "I charge thee therefore before God, . . . preach the word." 2 Tim. 4:1, 2. One organization succeeds another by divine appointment, and just as often as it becomes necessary to carry the war into the enemy's country, and his chosen refuse to do so, even as you would replace a dead tree by a living one, or a withered vine by a fresh one, so does the great Husbandman with men; when they cease to bring forth fruit to his glory, he gives their soil and standing to another.

We have a living issue for to-day. "The commandments of God and the faith of Jesus" is inscribed upon our banner, and ought to be on our hearts. But there are scores of men, women, and children who cannot tell you where the ten commandments are recorded in the Bible, much less repeat them, or know anything about their real significance. I know whereof I speak. There are a great many who can give a quite correct account of the journey of Israel from Rameses to Kadesh-Barnea and from thence to Gilgal, who cannot repeat the Sabbath commandment, tell whether Micah is a book of the Old Testament or the New, and who have not enough of faith in the work committed to the Seventh-day Adventist people, to pledge one dollar to the support of any advance move made by those whom God has chosen to lead in this work,—those who have proved their sincerity by a life of sacrifice and devotion.

Are such ones live members or dead? are they lights, or lamps without oil? Are they soldiers or settlers? Every one may answer for himself. There are thousands, yea hundreds of thousands, yea millions of dollars represented by the real estate and personal property of Seventh-day Adventists. But what good does all that do? A dozen or twenty men from among the rich, and scores among the poor, bear all the burdens, lift all the loads, make all the sacrifices, and do nearly all the work.

These are live members, burning coals. There may not be found more than the old required number of three hundred men of faith. God knows. Yet if rightly related to God and his work, nothing shall resist his strength. Twenty and two thousand of Gideon's army were fearful and afraid. Nine thousand and seven hundred were quite indifferent. Three hundred had the burden upon them; they longed to be free

from the oppression of Midian. They took a morsel of food in their hand,—they did not need much; they were soon to conquer a host, and take much spoil,—and while their brethren were at ease, they made their beds on the battle-field. Their faith made everything possible, and the victory was theirs. To-day their names shall come before the Judge. Crowns are their reward. I would like to place upon my shelves the individual biography of each of those three hundred men and their captain,—far more illustrious than Alexander, Hannibal, Scipio, Demosthenes, or even a Washington. My children should read them, and imbibe the inspiration of their faith to prepare them for what is soon to come.

They were heroes; and there are more of them. There are heroes in the church of the living God to-day,—heroes for present truth. Men who have borne burdens until at middle life their heads are whitened with the frost of old age; men who have written volumes for God while all Israel were asleep; women who have stood in the watch-tower, telling with pen and voice what of the night; ministers who have left all for Jesus; young men who have despised the prospects of worldly honor, and have chosen the portion of shame which this world gives to the faithful colporter; widows and wives who have given the last dollar, and in patience uncomplainingly waited upon the Lord,—with such as these it will be no trifling consideration to know that when cities are falling and forests are swept away, God's arm is about them, that he is their shield and exceeding great reward.

One rich woman, a sister in the church, once said to me that she intended to keep her property until the end came; then if the devil wanted it he might have it. What a heroine! I will venture that she will behold the city of God but a great way off, and mourn because of it. We are the remnant, or we are not. The end of the world is here, or it is not. The third angel's message is the last the world will ever hear, or we are terribly deceived. The Lord Jesus is coming soon, or there is no reliance to be placed upon the Bible. There is but one conclusion to be reached. We are the remnant; the message is going; the end is here; Jesus is coming; and the light-bearers, the sacrificers, the gospel workers, the pure, the good, and the holy, are going home. Rejoice, all ye living saints of Christ's body; great is your reward in heaven.

The carpet of the royal palace is spread. The gates of the city are moving on their hinges. There are songs bursting from the temple, and clouds of angels are gathering at the throne. The jubilee is come. Millions of angels bear millions of crowns, and harps of gold, and palms of victory. All glory is astir. Demons pale at the sight; but all the world lies wrapped in slumber, while the chariots of fire roll down into the vortex of night. Soon the requiem of a lost world will be chanted by fallen angels amidst the burning debris of the final catastrophe. Brother, be not among those who fall.

A HURRAH RELIGION.

BY J. R. CALKINS.

AN article in *Harper's Weekly* the other day, said that as there would be no question of any importance between the two political parties in the coming presidential campaign, it had been suggested to carry on a "hurrah campaign." Probably every one knows what that means; if they don't, just let them go to the Salvation Army meetings. It means noise, sound without sense. It reminds me of the prophets of Baal when they were trying to get their god to come and burn the sacrifice.

Those who suggested this kind of campaign probably understood human nature well enough to know that a great many people are carried away with noise and show. This is one of the

reasons why the majority are nearly always on the wrong side. Revivalists generally have considerable faith in hurrahing. They virtually say, "Let us get these people excited, and then we can lead and control them." Observation will lead any sane man to see that the people who are carried away at such times are the very ones who ought to be kept cool. Then it is only transient; by and by depression comes, and they go back; and it is next to impossible to reach them with truth.

But I think the result of this Salvation Army will be to develop a class who will stand ready to enforce the Sunday law when it is made. They are full of conceit, and talk loud about being saved. "I am saved *now*," is their favorite expression; and all the silly talk by silly, conceited quacks in their meetings is as sickening and weak as Ingersoll's ranting. The result of this hurrahing is shown by the following, from a daily paper:—

"The excitement at revival meetings goes on. Fenton Williams, a young convert at a revival in New Haven, Ind., became so much excited by praying and speaking that he suddenly jumped upon his chair, and, drawing a pistol from his pocket, held his left hand aloft and put four bullets through it before he could be disarmed. He afterward said that he had no idea where he was or what he was doing at the time."

Everything in this world, such as the example of our Saviour, the laws of health and common sense, teaches us to keep cool. The Salvation Army is a caricature upon religion.

CATHOLIC VIEW OF THE SABBATH.

\$1,000 REWARD.

WM. H. MILLS.

THE following with the above heading appeared in the Sunday issue of the *Emporia, (Kan.) Daily Republican*, April 13, 1884. It is to the point, and has made quite a stir among the readers of that paper.

"Rev. Canon Kirshaw Barton, a Catholic priest in Manchester, England, said in 1867 that 'Sunday is regarded by the Roman Catholic church as a day entirely of their own appointment.'

"Father Enright said in Hartford, Kan., in 1884, that 'no church or sect except the Catholic church, has the power to make laws binding on the conscience.' To prove his assertion he said: 'All Christendom acknowledges this power of the Catholic church by the observance of Sunday.'

"How can other denominations keep this day! The Bible commands you to keep the Sabbath-day; and Sunday is not the Sabbath-day. No man dare assert that it is; for the Bible says as plainly as words can make it, that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done. It is impossible.

"The observance of Sunday is solely a law of the Catholic church, and therefore is not binding upon others. The Catholic church changed the Sabbath to Sunday, and all the world bows down and worships on that day, in silent obedience to the mandate of the Catholic church. Is it not a living miracle that those who hate us so bitterly, obey and acknowledge our power every week, and do not know it? Who will take that \$1,000? It would go a good ways toward building a Methodist meeting-house or piecing out the salary of some poor Baptist or Congregational minister. The Catholics are rich and able to make their promises good.

"Signed, DAVID."

SUPERFICIAL REPENTANCE.

BY E. HILLIARD.

MANY repent as Simon did when he offered money to Philip that he might have power by the laying on of hands to administer to others the Holy Ghost. Philip said, "Thy money perish with thee. . . . I perceive that thou art in the gall of bitterness and in the bond of iniquity." He advised him to repent of his wickedness, and pray to God that perhaps the thought of his heart might be forgiven. He desired Philip that he would pray for him that none of the things which he had spoken come upon him. He did not request prayer because he was sorry for his sinful course and longed to be forgiven; but he wished to escape the just penalty of his sin.

There is a certain class of people who are acknowledging their sins, but are ever continuing to practice them. As faith without works is dead, so likewise is repentance without action. A man may commit some offense against his neighbor, and express regret for his disorderly conduct, and receive pardon; but let him repeat his ill action and still express his sorrow in words only, and the neighbor would consider his kindness abused and his dignity insulted to the highest degree. Do we not insult Heaven and abuse the love of God when in our testimonies we say that we are sorry for our wrong course and mean to do better, while our after actions show that we were not sorry and did not intend to do better?

We may feel at times sorrow for our sins, but this is not repentance. Paul says that godly sorrow worketh repentance that needeth not to be repented of. This kind of sorrow leads to a turning away from sin. He who is acknowledging his wrongs without turning from them, places himself in a ridiculous light both in the sight of his brethren and in the sight of heaven. It is a fearful thing for our actions to belie our words. It is a hard sin to repent of. Every sin hardens the heart and makes it more difficult for us to experience that power that leads to a genuine repentance. We should be very careful of what promises we make to God. "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. Better it is that thou shouldst not vow than that thou shouldst vow and not pay."

FRIENDS AND FOES.

BY KIRKE R. SHELDON.

It is an old proverb that says, "It is better to have the good will of a dog than his ill will." But there are exceptions to the general rule, especially when applied to man instead of a dog. There are men whose enmity is worth more than their friendship.

As enemies, you know where to find them; as friends, you do not. They interest themselves in your business, they worm themselves into your confidence, only to finally turn against you, and do you what harm they can. You breathe more freely when you get them outside of your confidence; for they misjudge your motives, misquote your sayings, and misrepresent your actions. But there is one comfort, they will in time use up their stock of vituperation; and then they are not likely to creep into your houses to see what else they can find to make trouble about. One traitor within the camp is more mischievous than a hundred foes without. And an unprincipled foe, bad as he may be, is better than an unprincipled friend.

Coldwater, Mich.

—The true motives of our actions, like the real pipes of an organ, are often concealed; while the gilded and hollow pretext is pompously placed in front.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

HARVEST CALL.

BY V. O. CROSS.

Oh, see how the fields of earth's harvest are whitening!
How great is the harvest! but laborers are few.
Why stand we here idle? the Master is calling,
There is work in my vineyard for each one to do.

From o'er sea and o'er land, from the South, from the North,
Comes the loud cry for reapers to gather the grain;
Armed with sickles of truth, let each one hasten forth,
To diligent work through the hours that remain.

For lo! in the distance a storm is approaching;
Already, we list to its muttering roar.
Dark grows the horizon, fierce clouds are encroaching:
Soon our work time is past, and the harvest is o'er.

The earnest and faithful, the true and the tried,
Overcome by their labors, are falling around;
Who will fill up the ranks, and whatever betide,
Ever earnest, and faithfully toiling, be found?

There is work here for all,—for the young, and the old,
Even children may share in this harvest of souls.
For each sowed one a star in their crowns of bright gold
Will shine while the age of eternity rolls.

Then how can we sit idly dreaming of pleasure,
And seeking the joys and the treasures of earth?
Let us hasten to lay up in heaven our treasure,
And gain the true riches of heavenly worth.
Battle Creek, Mich.

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,.....	60
" " reports returned,.....	30
" " members added,.....	22
" " missionary visits,.....	136
" " letters written,.....	78
" " Signs taken in clubs,.....	13
" " new subscriptions obtained,.....	44
" " pages tracts and pamphlets distributed,...	8,406
" " periodicals distributed,.....	1,015
" " Sentinals taken in clubs,.....	83

Received on membership and donations, \$10.55; on sales, \$33.09; on periodicals, \$59.41. The Ridge Society failed to report.
Mrs. M. C. FULTON, Sec.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,.....	351
" " reports returned,.....	236
" " members added,.....	7
" " " dismissed,.....	3
" " families visited,.....	1,141
" " letters written,.....	722
" " Signs taken in clubs,.....	80
" " new subscriptions obtained,.....	1,149
" " pages tracts and pamphlets distributed, 187,863	
" " periodicals distributed,.....	6,909
" " annuals distributed,.....	94

Received on membership and donations, \$123.97; on sales, \$1,081.27; on periodicals, \$524.05.
Mrs. D. C. PHILLIPS, Sec.

MISSIONARY REPORT.

WE have been here at Muskegon, Mich., about a month. Spent part of our time in canvassing for some of our periodicals and "Sunshine at Home." We find the poorer class of people, those who depend upon working by the day for support, in very close circumstances, on account of the severe winter and the very low wages paid since the mills opened. Many who would be glad to read are unable to buy. Brethren in this district have kindly furnished us with tracts and back numbers of the *Signs* to give to such ones. To those that seem to be interested or candid we promise a second visit, and try to get the truth before them.

There are quite a number here who believe the truth as the result of previous efforts in this place. If the work could be finished that has been already begun we think some might be saved. Dear brethren and sisters, pray for us that our efforts here may not be in vain, but that the seed sown may spring up and bring forth fruit unto eternal life.

FRANK CARR.
JULIA CARR.

—Missionary racks may be obtained by addressing the International Tract Society, 215 West Madison St., Chicago, Ill.

CANVASSING IN BIG RAPIDS, MICH.

AFTER spending a good portion of last winter in a state of discouragement, I concluded to "commit my ways to the Lord," and again enter the field of labor. After starting with the *Sentinel* and taking about one hundred and twenty orders, with some for *Good Health*, I came to Big Rapids April 22, and commenced canvassing for "Thoughts." Up to date, I have taken 80 orders, using only "Thoughts." Noticing Bro. King's counsel to use "Sunshine" also, I sent for a copy, and have used it four days. During these four days I have taken 12 orders for "Thoughts" and 15 for "Sunshine." I had thought that one book at a time was better adapted to success in canvassing than two, and perhaps that is largely true with any other book than "Sunshine." I recommend all canvassers for "Thoughts" to use "Sunshine" with it. Since I have been here I have held a number of Bible-readings, and one family, a doctor and his wife, have commenced to keep the Sabbath; others have promised to. I have every reason to believe the result of my labors here will be seen in the kingdom of heaven; for I have tried to carry out the recommendation in Ps. 126:6.

If these lines encourage any one to enter the field who has been hesitating, my object in writing them will have been gained.
LEVI TURNEY.

Special Mention.

INTEMPERATE WOMEN.

THE *National Temperance Advocate* says that drunkenness among women, at least in England, appears to be increasing. The *London Lancet*, a leading medical journal, says: "It is painful to see women almost rivaling men in the frequency and boldness with which they enter public houses." And the *London Temperance Record*, referring to the same subject, says: "The growth of female intemperance is one of the most discouraging features of our time. Recent judicial statistics already show not only that there is a greater proportionate increase of drunkenness among women, but that in their case the habit is more inveterate than in men." According to a New York newspaper correspondent, who writes of the Home for Intemperate Women in this city, there is in certain circles a great deal of both drinking and drunkenness among women in New York. It is affirmed that "in gay, fashionable society, women who are termed ladies imbibe freely of intoxicants;" that "even in circles nominally religious an immense amount of wines and liquors is consumed in social entertainments;" and that "ladies moving in our highest circles, some of them members of our churches, and generally believed to be examples of rectitude," have been carried to the Home, inebriated. "Mrs. Blank, of Madison avenue," the writer says, "is supposed to be at Point Comfort or at Atlantic City, while she is really at the woman-drunkard's Home in East Fifty-seventh street. She returns to her splendid house, and her friends remark how her journey has improved her personal appearance." They are necessarily locked within the House when under treatment; and it is stated that "the friends of the patients in every way try to hide their identity—fictitious names being given, etc.; but the truth is sure to leak out in some way, although the doctor tries to keep these painful secrets faithfully." "Delirium tremens in its hideous details," says this correspondent, "is not a stranger in many a grand mansion in New York, and alas! the victim is not always one of the sterner sex, but some cultured, pretty woman." This is not at all a pleasant picture, and it is possible that it may have been overdrawn; but there is, however, too much reason to fear that it is substantially accurate, or that the case might be even more distressing if the truth were fully told. A "woman's crusade," supported and aided by good men, especially by the pastors of uptown, popular churches, which should work effectually to rescue and protect the women of what is called "good society" in this city from the toils and perils of the drink temptation, would be indeed a great blessing.—*Christian Statesman*.

—They who drink wine shall know sorrow.

ASTOUNDING IF TRUE.

IN their zeal to recover the territory and the influence once possessed by the French and the Romish Church in this country, especially in New England, the French-Canadians have been sending large colonies to all the Eastern States. They come to us with the determination of not intermarrying with our people; of not learning our language, except as it may be needful to carry on their worldly affairs; of not becoming citizens of the United States; and of not adopting our manners and customs, much less our Protestant faith. They come as religious propagandists to re-establish the Roman Church as firmly on the south side as on the north side of the St. Lawrence, and as thoroughly in the Valley of the Connecticut as in that of the St. Maurice. Their plan is to drive out the Yankee element, and take full possession of their lands, factories, and homes. *L'Etendard* says:—

"For the time being, let Canadians take possession of the soil, and take root therein (a goodly number have already done so, the Acadians, for instance), and the future is secured for them. The rest of the Yankees will emigrate to the West; the setting sun is drawing them away.

"The State of Maine is well adapted for agriculture. The greater part was detached from New France; another part was afterward transferred to the Americans by the imbecile Ashburton, and it ought to be returned to the Canadians, giving us good seaports open all the year round. We shall have to come to that,—annex to Canada the north-eastern part of the States."

At first sight this looks chimerical enough; but when we think of the number of these French-Canadians already in Maine, and the quiet but persevering way in which they work, stranger things have happened than that the home of the Puritans should become the property of the adherents of the pope of Rome. It is asserted by the newspaper already quoted that there are 50,000 Canadian Catholics to-day in Maine.

"We are in a position to prove that our Canadian population of Maine exceeds 50,000. The parishes of Mawaska near River St. Jean contain more than 12,000 Canadians and Acadians. Biddeford and Lewiston each have 6,000; Waterville, 3,000; Saccarappa and Brunswick, each 1,500. There are numbers of Canadian families at Farmington, Bangor, Bradley, Skowhegan, Orono, Oldtown, Dexter, Canton, Springvale, Augusta, and in many other centers."

They are there on a religious mission, if the statements of the Catholic papers are trustworthy. We all know that these people are true to their convictions and their Church. Let no one despise this day of small things with the Canadian-Catholics. Let us rather be up and doing, meeting them with the simple truths of the gospel, and supplying the religious wants of all nationalities and creeds in New England.—*Presbyterian Home Missionary*.

EXCEPT BY REVOLUTION.

NOTHING seems clearer to us than that if the state does not address itself vigorously to the work of regulating the railroads, the railroad men of the Vanderbilt and Gould stripe will so master the government as to make its rescue from their hands impossible except by the hand of revolution. To-day the telegraph system of the United States is one vast monopoly, and if the facts were as fully known concerning the railroads as they are regarding the telegraph, we should probably find the chief lines of travel along and across the continent under the control and direction of a very few men.—*Brooklyn Eagle*.

—In Belfast, Ireland, a few years ago, was displayed a card from a shop window, like the following: "£50 reward will be given for a Scripture proof that Sunday is the Sabbath." A common laborer began searching for proof but became convinced there was none. He is now in Illinois, has read many of our publications, is a subscriber to the *Signs*, and will drop any other paper for that when it comes from the post-office. He is seriously talking of keeping the Sabbath, and often has animated discussions with ministers and others on the subject.
D. F.

The Sabbath-School.

"And thou shalt touch them diligently."—Deut. 6: 7.

LESSON FOR THE FOURTH SABBATH IN JUNE.

(See Instructor of June 18, 1884.)

PAUL AT LIBERTY.

"WHILE Paul's labors were blessed to the conversion of many souls and the strengthening and encouragement of the believers, clouds were gathering that threatened his own safety as well as the prosperity of the church. When, on his arrival at Rome, he was placed in charge of the captain of the imperial guards, the office was filled by a man of justice and integrity, by whose clemency he was left comparatively free to pursue the work of the gospel. But before the close of the two years' imprisonment, this man was replaced by an official whose vice and tyranny rendered his name infamous. The apostle could expect no favor from this slave of lust and cruelty.

"The Jews were now more active than ever before in their efforts against Paul. They had found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, would lend all her influence to second their murderous designs against the Christian champion.

"Paul had little reason to hope for justice from the Caesar to whom he had appealed. Nero was more debased in morals, more frivolous in character, and at the same time capable of more atrocious cruelty, than any ruler who had preceded him. The reins of government could not have been intrusted to a more inhuman despot. The first year of his reign had been marked by the poisoning of his young step-brother, who was the rightful heir to the throne. He had steadily descended from one depth of vice and crime to another, until he had murdered his own mother, and then his wife. There was no atrocity which he would not perpetrate, no vile act to which he would not stoop. In every noble mind he inspired abhorrence and contempt.

"The details of iniquity practiced in the court of this prodigy of vice are too degrading, too horrible, for description. His abandoned wickedness created disgust and loathing, even in many who were forced to share his crimes. They were in constant fear as to what enormities he would suggest next. Yet even such crimes as Nero's did not shake the allegiance of his subjects. He was acknowledged as the absolute ruler of the whole civilized world. And more than this, he was made the recipient of divine honors, and worshiped as a god.

"From the standpoint of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that he had nothing to fear, so long as he preserved his loyalty and his love to God. His life was not in the hands of Nero, and if his work was not yet done, the Roman emperor would be powerless to destroy him. He who had hitherto been his protector could shield him still from the malice of the Jews, and from the power of Cæsar.

"And God did shield his servant. At Paul's examination the charges against him were not sustained, and, contrary to the general expectation,—with a regard for justice wholly at variance with his character,—Nero declared the prisoner guiltless. Paul's fetters were struck off, and he was again a free man.

"Had his trial been longer deferred, or had he from any cause been detained in Rome during the following year, he would have perished in the dreadful persecution which then took place. The converts to Christianity had become so numerous during Paul's imprisonment as to attract the attention and arouse the enmity of the authorities. The ire of the emperor was especially excited by the conversion of members of his own household; he still thirsted for blood, and soon found a pretext to make the Christians the objects of his merciless cruelty. A terrible fire about this time occurred in Rome, by which nearly one-half the city was consumed. Nero himself caused the flames to be kindled, and then, to avert suspicion, he made a pretense of great generosity in assisting the home-

less and destitute. He was, however, accused of the crime. The people were excited and enraged, and Nero determined to clear himself, and also to rid the city of a class whom he feared and hated, by charging the act upon the Christians.

"The Satanic device succeeded. Thousands of the followers of Christ—men, women, and children—were put to death in the most cruel manner. Some were crucified, some covered with the skins of wild beasts, and torn in pieces by dogs, others were clothed in garments of inflammable material, and set on fire at night to illuminate the circus of the Vatican and the pleasure gardens of Nero. Thus this monster in human form amused the public by exhibiting his victims in their dying agonies, while he himself stood by, taking the keenest delight in their misery. Degraded and hardened as were the Romans, and bitter as was their prejudice against the Christians, the constant repetition of these horrible, heart-sickening scenes excited even their compassion.

"From this terrible ordeal, Paul was spared, having left Rome soon after his release. This last precious interval of freedom was earnestly improved in laboring among the churches. He sought to establish a firmer union between the Greek and Eastern churches which he had raised up, and to guard them against the subtle heresies that were creeping in to corrupt the faith. The trials and anxieties which he had endured, had preyed upon his physical and mental energies. The infirmities of age were upon him. He felt that his work was nearly accomplished.

"At Jerusalem and at Antioch he had defended Christianity against the narrow restrictions of Judaism. He had preached the gospel to the pagans of Lycaonia, to the fanatics of Galatia, to the colonists of Macedonia, to the frivolous art-worshippers of Athens, to the pleasure-loving merchants of Corinth, to the half-barbarous nations of Dalmatia, to the islanders of Crete, and to slaves, soldiers, and men of rank and station, in the multitudes at Rome. Now he was doing his last work."—*Sketches from the Life of Paul.*

THE FINAL ARREST.

"THOUGH Paul's labors were chiefly among the churches, he could not escape the observation of his enemies. Since Nero's persecution, Christians were everywhere the objects of hatred and suspicion. Any evil-disposed person could easily secure the arrest and imprisonment of one of the proscribed sect. And now the Jews conceived the idea of seeking to fasten upon Paul the crime of instigating the burning of Rome. Not one of them for a moment believed him guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. An opportunity soon offered to execute their plans. At the house of a disciple in the city of Troas, Paul was again seized, and from this place he was hurried away to his final imprisonment.

"The arrest was effected by the efforts of Alexander, the coppersmith, who had so unsuccessfully opposed the apostle's work at Ephesus, and who now seized the opportunity to be revenged on one whom he could not defeat. Paul in his second Epistle to Timothy afterward referred to the machinations of this enemy of the faith: 'Alexander, the coppersmith, did me much evil. The Lord reward him according to his works.' In his first epistle he spoke in a similar manner of Hymeneus and Alexander as among those who 'concerning faith have made shipwreck;' 'whom,' he says, 'I have delivered unto Satan, that they may learn not to blaspheme.' These men had departed from the faith of the gospel, and furthermore had done despite to the Spirit of grace by attributing to the power of Satan the wonderful revelations made to Paul. Having rejected the truth, they were filled with hatred against it, and sought to destroy its faithful advocate.

"Reformatory action is always attended with loss, sacrifice, and peril. It always rebukes love of ease, selfish interests, and lustful ambition. Hence, whoever initiates or prosecutes such action must encounter opposition, calumny, and hatred from those who are unwilling to submit to the conditions of reform. It is no easy matter to overcome sinful habits and practices. The work can be accomplished only with the help of divine grace; but many neglect to seek such

help, and endeavor to bring down the standard to meet their deficiencies, instead of bringing themselves up to meet the standard of God. Such was the effort of these men who were so severely dealt with for their sins. They were endangering the purity of the believers, and it was necessary that a firm, decided course be pursued to meet the wrong and hurl it from the church. Paul had faithfully reproved their sin,—the vice of licentiousness so prevalent in that age,—but they had refused to be corrected. He had proceeded according to the instructions of Christ regarding such cases, but the offenders had given no token of repentance, and he had therefore excommunicated them. They had then openly apostatized from the faith, and united with its most bitter opponents. When they rejected the words of Paul, and set themselves to hinder his labors, they were warring against Christ; and it was by the inspiration of the Spirit of God, and not as an expression of personal feeling, that Paul pronounced against them that solemn denunciation.

"On his second voyage to Rome, Paul was accompanied by several of his former companions; others earnestly desired to share his lot, but he refused to permit them thus to imperil their lives. The prospect before him was far less favorable than at the time of his former imprisonment. The persecutions under Nero had greatly lessened the number of Christians in Rome. Thousands had been martyred for their faith, many had left the city, and those who remained were greatly depressed and intimidated. At Paul's first arrival, the Jews of Rome had been willing to listen to his arguments; but through the influence of emissaries from Jerusalem, and also because of the received charges against the Christians, they had become his bitter enemies.

"No warm-hearted disciples now met Paul and his companions at Appii Forum and Three Taverns as before, when he was constrained to thank God and take courage. There was now no one like the courteous and kindly Julius, to say a word in his favor, no statement from Festus or Agrippa to attest his innocence. The change which had taken place in the city and its inhabitants—the city still scarred and blackened from the terrible conflagration, and the people, by tens of thousands, reduced to the most squalid poverty—seemed to harmonize with the change in his own condition and prospects. Through the surging crowds that still thronged the streets of Rome, and that looked upon him and his fellow-Christians as the authors of all their misery, Paul passed, not now to his own hired house, but to a gloomy dungeon, there to remain, chained night and day, until he should finish his course."—*Ibid.*

(Concluded next week.)

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43: 11.

—The way to fill a large sphere is to glorify a small one. There is no large sphere; you are your sphere; the man regenerate and consecrated is the lordliest thing on earth, because he makes himself so.—*Edward Bravishin.*

—Reflection is an angel who every day bears reports to heaven of our doings here; and when the books are opened, we must answer for the record kept.—*Hazlitt.*

—Serve God by doing common actions in a heavenly spirit, and then if your daily calling only leaves you cracks and crevices of time, fill these up with holy service.—*Spurgeon.*

—A firm faith is the best divinity; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.—*Charron.*

—He who by faith perceives God's hand leading and protecting him, is prepared for any task, and goes through life singing, whatever betides.

—Right habit is the thread on which we string precious pearls—the thread perhaps being of no great value; but if it be broken, the pearls are lost.

—Most people affect to dislike ceremony; yet they are quick to resent any little omission of respect due to themselves.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 17, 1884.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

INTERNATIONAL SUNDAY CONGRESS.

It must strike every thoughtful mind as not a little remarkable that there has sprung up within a few years past such a world-wide interest in the question of the better observance of Sunday. Almost every week some item appears in the public prints showing the strong current that has set in, in this direction, in almost every state of this Union, and in almost every nation in Europe. We have heard of it in England, France, Switzerland, Germany, Italy, Austria, Holland, and elsewhere.

And now there comes from Europe a notice of a movement of which we have not seen a mention as yet in any American paper. It is no less than an "International Congress" to be held in regard to this question. The *Evangelische Botschafter*, published in Stuttgart, Wurtemberg, in its issue of May 24, 1884, announces that "the International Congress for the furtherance of Sunday observance will be held this year in Brussels."

The special topic for consideration at this session, it announces, will be the better observance of Sunday among seamen; opposing the entrance of ships into port, or departing therefrom, or loading or unloading cargo or coal, on that day; recommending that the sacredness of Sunday be urged upon all ship agents, owners, and sailors; that quiet be secured; that divine service be held as far as practicable; that good reading be furnished to the crews; that chaplains and missionaries be welcomed on board; that a list of seamen's chapels, houses, and schools, in all ports to which ships are bound, be kept, and the sailors urged to attend.

The paper above named strongly favors the objects the Conference has in view. Is it not a little remarkable, to say the least, that just as light is shining forth showing how utterly without Scripture foundation the Sunday institution is, and that the Lord's people are called upon by a special message, to turn away from this man-made institution, the creature of tradition and superstition, there should be such a waking up all over the world to bolster it up. This is not the work of chance. The crisis between truth and error is approaching.

CHARACTER OF THE PRESENT AGE.

At a "Second Advent Conference," held in London, England, May 15, 1884, two of the ministers dwelt upon the crying and threatening evils of the present time, which show that we are in the last days. From two of them we quote a few declarations as they appear in *The (London) Christian*, of May 22, 1884. J. Stephens of Highgate, said:—

"The present age is one of progress, and many are expecting such a progress in Christianity as will culminate in a world prepared for Christ. 'The whole world for Christ' is a popular cry; but as yet there is certainly no sign of it. Indeed, there is not a town anywhere to be found even in England that is wholly for Christ. The statement of the apostle in 2 Tim. 3 implies that the end of the present age will be one of daring sin. And this may come about withal while certain appearances would indicate outward improvement. Even now we see the form of godliness, while the power is denied. The scoffers of the last days are familiar with the word of God, and their forgetfulness and ignorance are willful. To-day men of science are setting aside the testimony of the Bible concerning

creation. I know of an institute where only two of its members are holding to the Mosaic account. Be not deceived when you hear of progress in art and science; this is quite compatible with retrogression in things spiritual. The days of Noah were characterized largely by indifference, and so will it be in the end. If we see not spiritual progress in our churches, let us not seek to adapt the church to the spirit of the age. The spirit of the age is the spirit that is according to the course of this world (Eph. 2:2, see the Greek), and can never be in accord with the Spirit of the Lord."

F. Whitefield followed the preceding speaker on the same subject. From his words we quote as follows:—

"Wherever the close of the present dispensation is spoken of, either in the Old or New Testament, it is always a dark picture. Do not suppose that all will see it to be so: 'the wise shall understand.' . . . The religious aspect also is another sign. The Holy Spirit is ignored, inspiration is denied, agnosticism is fast growing, and the supernatural is eliminated. The social aspect points to the sea and the waves roaring, and men's hearts failing. The Black Band in Spain numbers two millions. In America, spiritualism counts her millions. I have just seen a book written by a clergyman in London denying the resurrection of the dead. And in France great efforts are being made to blot out altogether the name of God. The national features are those of lawlessness, seen in families, servants, and men generally; also in the spirit of democracy, which is coming in like a flood. Trade unions and strikes are also to be noted. For the physical signs of the end I would point to earthquakes. More have taken place during the last three years than during a century before. Signs in the sun were also specified."

IMPORTANT MEETING AT BIENNE, SWITZERLAND.

WE have just closed a three days' meeting in Bienne, which we trust will prove to be of importance to the progress of the cause in this section. It commenced Sabbath eve, May 24. It was the largest meeting ever held by Seventh-day Adventists in Central Europe. Perhaps one hundred and twenty-five Sabbath-keepers were present. Elds. B. L. Whitney, D. T. and A. C. Bourdeau, Bronson of Denmark, Ertzenberger, John of England, and the writer, were present; also Bro. Aslan of Roumania, and Biglia of Italy. Probably three-fourths of all the Sabbath-keepers in Switzerland were present.

The religious meetings were deeply interesting, and the truths spoken were highly appreciated. I gave four regular discourses on practical subjects. Bro. Adémar Vuilleumier translated into French, and Eld. Ertzenberger into German; most of those present spoke the former language. We had a spirited social meeting Sabbath p. m., in which many spoke. We could not understand their words, but could understand the tears of contrition and the brokenness of spirit manifested on that occasion.

Our business meetings Sunday and Monday were interesting and profitable. We organized a Conference which takes the name of the Swiss Conference of Seventh-day Adventists. This makes the third organized Conference in Europe. It is composed of five churches of Sabbath-keepers in Switzerland; and two more churches in Germany are connected with it for the present, also one in Italy and one company in Roumania. When the cause becomes strong enough in these countries to have Conferences of their own, these churches of course will withdraw from the Swiss Conference and unite there. But it was thought it would be better for these to be connected with an organized Conference for the time being, so that they could have more watchcare and receive more assistance, while the means they raise would be more carefully managed than where there was no organization. The Swiss had a Conference partially organized before, but it was defective in some respects. This Conference will come into the General Conference at its

next session. Thus the cause moves on, step by step, and Conference after Conference is added to the one body. We are one people, no matter what our language, and the same general characteristics are seen in all. We feel the same love and interest in the cause here that we do in our own land.

We also considered on Sunday the subject of organizing a Publishing Association. In view of the immediate prospect of establishing the publishing work on a more stable basis at Bâle, the purchasing of property and procuring buildings, etc., preparatory to making it an important center for the publication of the truths of the last message in all the languages of Central Europe, it was thought best to take steps toward the organization of a Publishing Association, at least so far as obtaining pledges from the brethren of Switzerland is concerned. The brethren here thought that would be a proper step to show our brethren in America that they felt a deep interest in the work of publishing the truth in their own country. They feel deeply grateful for the help they have already received from America. But they feel that they must do what they can also. There was an excellent feeling in the meeting relative to this subject. We felt glad to see this spirit.

But we knew the brethren here were quite poor. There was probably not a person present at the meeting who was worth \$1,000. We were willing the brethren should do what they could, but we could not expect they would do a great deal. There was no urging done at all, and no stirring pleas made. It was thought best to put the amount of each share at 25 francs, about \$5, so that as many as possible could have at least one share. In calling for those present to subscribe, it was first requested that those who could take ten shares should rise. Quite a number subscribed for that number. Then as many more raised it to twenty shares, and quite a number took as many as this. In a short time over \$2,000 was subscribed toward the new Publishing Association to be formed. Since that \$400 more has been subscribed. We feel sure in a little while the amount pledged will be raised to \$3,000. We think, considering all the circumstances, we have never seen greater liberality. The brethren have been making rapid advancement in many ways in Switzerland within the last few years, and there is no spirit of rebellion or murmuring among them.

The cause is growing in this country. Fifteen were baptized at this meeting, and thirty have been received into the church within a few months. Souls are embracing the truth more or less constantly, in different places, and we are sure God is moving upon hearts in Europe.

The resolutions passed by the new Conference express an earnest desire that the work shall move forward, gratitude for and confidence in the light God is giving us as a people through spiritual gifts, and thankfulness for the help sent by our people in America.

It is determined that instruction shall be given in the near future by our leading missionaries to young men to prepare them for labor in the cause. This we feel is a very important point, which will result in much good. Young men are now giving themselves to the work, and laboring to qualify themselves for usefulness. Switzerland seems rich in young people who love the truth, and we trust many of these will become useful. Our meeting closed up in good feeling, and all went to their homes in good courage.

Our council of all the European Missionary workers commences to-night. We expect it will be an important meeting. We trust God will make it a very important epoch in the history of the work here.

May 27.

G. I. B.

—One cannot live in Christ and be hid; it will shine out in character and conduct.

NEBRASKA CAMP-MEETING.

The camp-meeting at Beatrice, commenced promptly on time Wednesday evening.

The city of Beatrice contains between six and seven thousand inhabitants. It was in this place, and for many miles around, that the short-term subscriptions for the *Signs of the Times* were extensively taken last year. For weeks during the present year there has been canvassing, furnishing packages of tracts, holding Bible-readings, and doing colporter work on the same ground. Those who took the *Signs* last year, although many as usual did not re-subscribe or take more reading matter, were found to be far more accessible as to the truth; and the tracts were more readily received than where the pioneer sheet had never been read. This has been frequently demonstrated by our missionary workers. Furnishing denominational tracts first to those who have not received the truth, awakens a prejudice in their minds against our views.

In the town of Beatrice two tents were pitched about ten days before the camp-meeting,—one for the Germans and one for English-speaking people.

Two meetings were held each day, which resulted in an unusual interest, many going from the tent for want of even standing room where they could get sight of the speaker. Twenty expressed themselves satisfied that they had heard the truth, and that henceforth they should keep the Sabbath of the Lord.

Under these circumstances the camp-meeting commenced. There was not a very large attendance of our brethren, coming as it did at this season of the year; but the 50x125 ft. tent was well filled each night with attentive hearers; and many were present through the day. The ground was laid out in streets, with a number of large tents where different services could be held at the same time. Each day there was preaching in the Scandinavian and German languages. A ministers' meeting of our leading brethren in Nebraska was held each day during the morning prayer-meeting at the large tent. There were also children's meetings, and instruction was given in canvassing and colporter work. At the hours of public service there were Bible-readings, and two sermons daily. A large boarding-tent capable of accommodating one hundred persons, was also erected, as well as a book tent, where a large supply of our publications could be had.

Nothing but the Spirit of God was wanting to have it a successful meeting, and this was present to a good degree. About fifty came forward for prayers on the Sabbath, and many declared themselves blessed of God, and that God had forgiven their sins, and put a new song into their mouth, even praise to our God.

There were not less than forty, mostly young men and women, who desire to give themselves wholly to the service of God as colporters, canvassers, or in some manner God would accept.

Many, if not all of these, need instruction, not in set rules of mathematics, grammar, geography, etc., but as to the nature of our work, how best to approach people,—in short, such instruction as the Saviour gave his disciples during the time he was with them upon the earth. Then by being endued with power from on high, God can work through them to the gathering in of souls in the loud cry of the third angel's message.

It was decided by the leading brethren that there ought to be raised in that Conference at least \$25,000, including the \$10,000 which they had already voted to raise for a reserve fund. They accordingly voted to raise \$25,000, and appropriate it as follows: \$10,000 for their reserve fund, \$5,000 to establish missions in their cities, \$4,000 for an educational fund, \$3,000 for the Scandinavian mission in Europe, \$2,000 for the European and German missions, \$1,000 for

their tent and camp-meeting fund in Nebraska. This matter was brought before the brethren Sunday morning, and within a short time nearly \$13,000 was pledged, and that principally from those worth from three to twenty thousand dollars. \$6,000 had already been pledged; so nearly \$19,000 is already secured of the \$25,000; quite a proportion of this is already paid.

The preachers from abroad were Elds. O. A. Olsen, from Minnesota, R. Conradi, from Iowa, S. B. Whitney, from Dakota, and myself. We were obliged to leave Monday morning, in order to reach the next appointment, therefore cannot state as to the number baptized, subscriptions taken for our periodicals, etc., but a large number had been taken before we left.

A severe storm and wind blew down the preaching tent, breaking the three center poles just as the friends had assembled at the close of the Sabbath. Three other large tents were also brought to the ground, but no one was seriously injured. It seemed a miracle of God's mercy. The tents were re-pitched in season to hold the five o'clock meeting Sunday morning. On Sunday afternoon, as an immense crowd was gathering, another wind arose, creating a great panic. Thus two discourses were apparently lost; but all felt that God signally blessed the camp-meeting, and its success was largely attributable to missionary work of last year, and the colporter work preceding its commencement. A goodly number of those in the adjoining towns who came to the meeting were found observing the Sabbath as the result of last year's work, which none of our friends knew anything about, thus verifying the Scriptures, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

S. N. HASKELL.

IMPORTANT QUESTIONS FOR CHURCH MEMBERS.—NO. 5.

Do you have a place in the Sabbath-school? If not, why not? Do you not know that by neglecting the privileges of the Sabbath-school, you are sacrificing that which you can ill afford? More than this, you are setting an example which, if imitated by the members of the church generally, would work disaster and ruin in your midst. Such a course would close one of the greatest avenues to Bible knowledge, a lack of which leaves one subject to the severest buffetings of the enemy.

The more intelligent one becomes on Bible themes, the more capable he is of doing good to others. The Bible is the best educator in the world, because it is the only source of true knowledge,—that which instructs in the way of eternal life. Every opportunity, therefore, which is offered to gain a knowledge of its precious truths, is a very great privilege, a heaven-horn blessing. To neglect such an opportunity, is to slight a precious gift of God. The moment we neglect any means of grace, however small, we jeopardize our eternal interests, not because that single omission is such a heinous wrong in itself, but because one such disregard leads to another, until, unless checked, carelessness and indifference govern the life and control its destiny.

To the person who toils through the six working days of each week to provide life's necessities, no better opportunity is presented to study the Bible in detail than is offered by the Sabbath-school. There, in company with others, one's interest in Bible study may be enlivened, while if at home alone, the same subject might appear dull and uninteresting. There, too, one can have his mind enriched with the contents of the lesson, which will not only afford food for the soul, but create a hunger for more of the life-giving bread of heaven. This is not all. Every one who heartily

acts in behalf of the Sabbath-school, adds so much strength to its working force, and consequently enhances its power for good.

But some may say, The lessons now in use in our schools, are simply historical. They only call for a recital of bare facts, which any one may glean for himself, by reading the Scriptures at home. Of what use is it for me to attend the Sabbath-school to learn something I already know, or can as readily learn at home? Such a view of the matter is certainly erroneous. First, every one knows, or ought to, that these Bible facts are just what we all need to fortify us against error. Those who do not attend Sabbath-school because they already know just what is taught there, are sometimes the very persons who do not study the Bible much at any time. If they read it even, it is usually in the most desultory manner.

But if one should read the Bible regularly at home, he will not always be able to store its best points in his mind. Some of the most important facts of that precious word do not reveal themselves readily to the casual reader. They can only be gathered by careful searching, and close scrutiny,—by "comparing spiritual things with spiritual." Those whose time is largely taken up in worldly pursuits, if they would understand these things, need, like the eunuch of Ethiopia, some man to guide them.

This is the very work the Sabbath-school lessons are designed to do. If any think the questions now used are too simple, and do not therefore fulfill their mission in guiding the mind into truth otherwise lost sight of, let such anticipate future lessons, and try their hand at writing a few questions. Then, as the present series of lessons are brought to that point, let them compare the two (secretly, we suggest, for fear of shame), and we think it safe to say that they will not care to try again. It is possible one might become just a little discouraged, if not accustomed to such work, before writing enough questions for one lesson. Very much indeed depends on how questions are stated, as to the amount of light they shed on Bible truth.

When we unite our strength with others in extending the work of the Sabbath-school, it is a species of missionary labor which will bear fruit in our own family. In doing this, we labor to have our children in training for the kingdom of God. On the other hand, to neglect the Sabbath-school is to neglect the interests of our children. We certainly cannot expect our children to become interested in a work we take no interest in ourselves. Children invariably estimate the value or importance of an enterprise according to the degree of attention they see their parents give it.

If we study well our lessons, the children imitate our example. If we are punctual at the school, they will not be behind us. Whatever course we take in this as in other duties, we leave our impress on them, which will affect their after life either for good or evil. This is well illustrated by the statement a little boy once made to his father. They were sojourning for a time in the mountains. The father was in the habit each morning of climbing the rocky heights, for the benefit he derived from the exercise. For a number of times he went up the same path, one that was easy of ascent and perfectly safe. One morning, however, he thought of taking a diverging path, one which led up a steep and somewhat dangerous path. While stopping a moment to reflect on the advisability of such a course, he was startled by the voice of his little son behind him, who cried out, "Take the safe path, papa, for I am following you."

Brethren, let us always remember that others are following us, and that we should therefore take the "safe path." Let us each, then, give the Sabbath-school our hearty co-operation and support, for we may be certain that is the *safe path*.

J. O. CORLISS.

THE PROMISED INHERITANCE—NO. 1.

THE promises of God furnish a most delightful theme for contemplation. They are, in the words of an apostle, "exceeding great and precious;" and are designed to aid us in becoming partakers of the divine nature, and in escaping the corruptions of the present world. 2 Pet. 1:4. There are riches in these promises for all who will lay hold upon them by faith and obedience. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. 2:5. Human perception has never discovered the exceeding greatness and richness of the things which God has designed for his people. "But as it is written, Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." But though it was out of the reach of man to conceive the plan, and also out of his power to fathom the depth of the promises, yet we have the consolation of knowing that "God hath revealed them to us by his Spirit;" and what he has revealed is for us to search and comprehend according to the ability which he has given. See 1 Cor. 2:9, 10. What, then, has God revealed to us concerning the future inheritance of his people?

In the sermon on the mount, Jesus said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This evidently refers to a future inheritance. He does not say the meek *do* inherit the earth, but they *shall* inherit it. It does not seem that men in the present world inherit lands on account of their meekness. The wicked often prosper in this world, while the righteous are in adversity. Said the Psalmist, "For I was envious at the foolish, when I saw the prosperity of the wicked." In further description of them, he says, "Pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish." "Behold, these are the ungodly, who prosper in the world; they increase in riches." See Ps. 73:1-14. On the other hand, he says of the people of God, "Waters of a full cup are wrung out to them," and he represents them as enduring chastening continually. This shows that the promise to the meek is not fulfilled in the present state of things.

There is an appointed judgment to take place in connection with the end of the present age. Then every one will be recompensed according to his deeds; the suffering of the righteous shall no longer be permitted, and their prosperous oppressors will receive their just deserts. Both classes will receive their final recompense in the earth. "Behold, the righteous shall be recompensed in the earth: much more the wicked and sinner." Prov. 11:31. How shall they be recompensed? "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. When this promise shall have been fulfilled, "the righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30.

That the promised inheritance of the earth by the meek does not apply to the present life, is evident from the parable of the rich man and the beggar. Abraham is represented as addressing the rich man as follows: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16:25. The judgment will rectify the inequalities and apparent inconsistencies of the present state.

We inquire now concerning the purpose of God in respect to the earth. Though his purpose may, for a time, seem to be frustrated by the introduction of sin and its evil consequences, yet we believe his design will ultimately be carried out; and he

has plainly stated his purpose in forming the world. Isa. 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." On account of the entrance of sin, the earth may be for a time depopulated, as it was by the flood, and as it will be again in the great day of wrath (Isa. 13:9; 24:1-6; Jer. 4:23-27; 25:30-33; Zeph. 1:18; 3:8); but the text plainly implies that should the earth permanently cease to be inhabited, the purpose of God would be subverted, and the creation of the earth would prove to be in vain. He created it not in vain; he formed it to be inhabited.

But is not the earth to be burned up? Yes; in the sense of being melted; but not in the sense of being utterly destroyed. 2 Pet. 3:5-13. This testimony represents that the antediluvian heavens and earth have passed away; that in the days of Noah "the world that then was, being overflowed with water, perished." In contrast with the heavens and earth that then were, he says, "But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." It was doubtless a great change in the atmospheric heavens and in the earth which took place at the time of the flood; but the material still remains. So another great change is to be effected through the agency of that fire in which ungodly men shall come to perdition. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The word *also* is used to add an item to what has been already stated. Hence we understand that the elements shall melt, the earth also shall melt; and the works in it shall be burned up. "All these things shall be dissolved" [melted]. "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

We conclude that the earth is to be melted, recast, renewed. "Thou sendest forth thy Spirit, they are created: and thou *renewest the face of the earth.*" Ps. 104:30. Righteousness is to dwell in the new earth. "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. It is not the earth groaning under the curse pronounced upon it for man's first transgression, and burdened under the accumulated woes and sorrows of six thousand years, that is to be the inheritance of those who by grace get the victory over sin; but it is the renewed earth, the earth redeemed from the curse, and clothed in Edenic purity, beauty, and loveliness. The word has gone forth, and it shall be fulfilled. "There shall be no more curse." When this shall be the case, that which was in the beginning pronounced "very good" by the great Creator, will be a fit habitation for sinless and immortal beings.

R. F. COTTRELL.

"—Brother, how does the good cause prosper?"
"I think the omens are good. Our wealthy brethren, some of them, are contributing their thousands and their five hundreds for its advancement, even selling their farms to raise the means."

"Now I think that is foolish. I should think they might learn better from the past. There was poor Bro. E., who used up a good farm and a fine property in the early part of the work, in publishing the messages."

"Yes; and he had food and raiment while he lived, and died rich in faith and an heir of a kingdom; having treasure laid up in bags without holes and that wax not old. Poor Bro. E. died rich after all."

R. F. C.

—The Lord loveth a cheerful giver.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M'Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

248.—THE INSPIRATION OF THE ELEVENTH CHAPTER OF JOB.

Was the eleventh chapter of Job written by inspiration? If it was, why were Job's three friends blamed for what they said therein to Job? If it was not, why is it placed in the Bible at all? L. N. O.

ANS. The three friends of Job were not inspired to say what they did as recorded in the eleventh chapter of Job; else they would not have been blamed for saying what they did, and Job would not have been instructed to pray for them. Job 42:7, 10.

The eleventh chapter of Job was written by inspiration in the sense that its author was inspired to record accurately a conversation which otherwise he could not have reproduced with exactness.

It was placed in the Bible, no doubt, because the Lord wished to give an example of the vanity of human philosophy when applied to the solution of those great moral questions which can be comprehended only when the mind has been illuminated by the Spirit of God or instructed by the word of God.

249.—CYCLONE CAVES.

Is it wrong for a Christian to build a cyclone cave? J. N. G.

ANS. No more so than it would be for him to carry an umbrella to protect him from the rain, or to build a house to shield him from the storms and frosts of winter. It is man's "extremity" that furnishes God's opportunity. We have no right to call upon God for help so long as we can help ourselves. The question is simply one of expediency.

AN EXPLANATION.

IN Isa. 65:19-25 is a series of extraordinary statements which the Age-to-Come people are prone to apply to the period between the first and second resurrections, during the one thousand years of Revelation twenty. Eld. Butler's interpretation of Isaiah sixty-five some years since shows the folly of any such application. There is, however, a phrase in verse 22, "Mine elect shall *long* enjoy the work of their hands," which has been regarded as more difficult of explanation. If it said, "Mine elect shall *forever* or *eternally* enjoy the work of their hands," there would be no trouble; for the meaning would be obvious.

The marginal reading of this clause, "shall make them continue long, or shall wear out," helps considerably. Many critics regard this rendering as altogether preferable and as more nearly giving the sense of the passage. Bishop Lowth's translation is about the same as our marginal reading. He renders it, "Mine elect shall wear out the work of their hands." "Wearing out," or out-wearing or outliving the work of the hands, would be one way of saying that they would enjoy it forever, without interruption.

But really there is no difficulty in referring the phrase, "shall long enjoy the work of their hands," to the eternal state; for every one must readily admit that eternity *will be long*. Indeed, we ourselves occasionally use the word "long" as descriptive of the eternal rest of the elect. The author of "Thoughts on Daniel," in speaking of the excellent character of that prophet in the last words of the book, says, "Let us emulate his virtues that we, like him, may have the approbation of God while here, and dwell amid the creations of his infinite glory in the *long* hereafter." No one misunderstands the writer here, nor questions the use of his language. The well-known Sabbath hymn of Dr. Doddridge,—

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above,"

has the following lines referring to the peaceful state of the redeemed;—

"No rude alarm of raging foes,
No cares to break the *long* repose."

This is no poetic license. See the entire hymn in "Spiritual Songs," p. 58. Surely there need be no difficulty in understanding the phrase in verse 22, just as it is.

G. W. A.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

A GOLD PULPIT.

It is possible for the pulpit to be too intellectual; that is to say, the intellectual work of a sermon may be the whole of it; and this is undoubtedly a misfortune. The argument and other intellectual work in a discourse are means to ends which should appear in those other parts of the sermon which move men to action. Thought is useful, from a pulpit point of view, in the measure in which it leads men to religious action. Sermons are preached to enforce Christ's claims upon the hearts and lives of men; of course these claims are to be enforced by sound reasons and good logic. The sermon must have a good mental framework, but it should be well understood that good argument seldom moves men to religious action. They were convinced before the sermon began. The preacher has merely refreshed an habitual judgment that religion is a duty. The important thing remaining to be done is to inspire the hearers with a resolution to obey their convictions. It should not need saying that the strength of religious claims upon us lies in their appeal to our deepest feelings,—to that heart of our heart in which duty is enforced by our reverence, our awe of the Infinite, and our sense of spiritual realities. Somehow the preacher must uncover for us this inner world in our souls—this heart of our heart wherein the need of divine succor is revealed to us.

To speak more plainly, the neglect of the emotional nature is undoubtedly a growing fault of the pulpit in our day. It is too brainy. It relies too much on intellectual force. It forgets that men's hearts sway their lives, and especially that the power of religion lies in its satisfying the wants, the aspirations, of the distinctively religious nature. To say that this religious nature is characterized by emotion, may be misleading, because the word "emotion" ordinarily means to us much less than is meant by religious feeling. But the sober emotions are all related to religious feeling. The sadness of loss, of failure, of bereavement, of the prospect of death, is not necessarily religious feeling, but it is the next door neighbor to it. It is the preacher's business to avail himself of the lessons naturally taught by this sadness.

Whatever sobers us is calculated to awaken religious feeling. In other terms, the emotions which pain and suffering inspire in serious minds may be used to awaken men to religion. We feel after God, and find him, not in a demonstration, but in a spiritual desire. This desire comes to us most frequently through an apprehension of our weakness, of the brevity of our lives, of the immortal destinies which await us. We connect our sin and our suffering as cause and effect. We most often realize the sin in its character, in its consequences, when our suffering is upon us, or is vividly brought before us as an inevitable part of our earthly lot. In a similar way, there is a connection between our transitory happy emotions and the abiding peace of holy character. The duties we owe our fellows who are sinful or unfortunate, are effectively enforced only by calling into action the emotion which the sight of suffering inspires. In short, sorrow, joy, and pity are three great emotions of mankind which are easily made instrumental in developing religious character. To neglect this religion of the emotions is to neglect the principal part of effective preaching.

The preacher should realize, then, that he is to reach and vitalize religious feeling; that his argument is only a preparation for this work; that whatever intellectual attraction his sermon may have should minister to the larger purpose—the quickening of the soul with the spiritual life. There are preachers—we hope not many—to whom men may listen for years without awaking to consciousness of their religious needs; and the sermons fail to do the proper work of the pulpit because they are destitute of emotion. On the other hand, there are preachers, having a very slender intellectual furnishing, who "feed the flock," because they deal effectively with the emotional nature. The strongest preachers are those who satisfy both the intellect and the heart.—*Zion's Herald.*

Progress of the Cause.

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

THE FRUIT OF THE SPIRIT.

HAVE you known ought of grief or woe?
Does every morn new troubles bring?
This fair fruit of the Spirit show—
Long-suffering.

Do others labor to annoy,
Seek to arouse your wrath at length?
Suffer ye long, this faith your joy—
God is your strength.

Do those around say things untrue,
Injure you quite beyond recall?
Suffer ye long, and comfort you—
God seeth all.

Do others taunt because your way
Leads up to heaven from earth below?
Suffer ye long, this thought your stay,
God wills it so.

Just like the martyrs in the past,
When harrassed, tempted, or oppressed,
Suffer ye long, until at last
God bids you rest.
—Geo. Weatherly, in the Quiver.

KANSAS.

WARD, WILSON Co.—I spent Sabbath and first-day, June 7, 8, with the church at this place. One was baptized, two united with the church, and two with the tract society. Was glad to find a good missionary spirit in this church. Two brethren have commenced to canvass for "Thoughts" since our camp-meeting, and are having good success, having taken as many as eight names in one day. We should be thankful that the Lord has given "to every man his work," should find the place he would have us fill, and go to work at once, for the night will soon come. R. F. BARTON.

June 9.

MICHIGAN.

STEPHENSON.—Having heard that there were a few interested over at this place, I visited them May 25. Three Catholic families have lately embraced the truth by reading, and they now hold regular Sabbath meetings. Several are quite anxious to be baptized, and we hope they will have an opportunity soon. I sold about \$15 worth of books, and obtained several subscriptions for our papers. I hope to visit these friends again soon. E. E. OLIVE.

POMPEII, GRATIOT Co., JUNE 4.—After nearly ten weeks of labor here the interest still holds good. The Barnes school-house is generally crowded all through the week. As a result, thus far, nine, who are heads of families, have commenced obeying the truth, with a few members of other families; while still others seem to have almost reached the deciding point. The Ithaca church and Sabbath-school are to have quite an increase from the best citizens of North Star township. May they all be citizens of the New Jerusalem. The interest has been opening up so all around us that we regret having promised to pitch our tent in Tuscola Co., and yet that may be all for the best. G. K. AND J. A. OWEN.

WISCONSIN.

CUSHING AND EUREKA.—On the 8th of May Eld. Tenney came to Cushing and remained with us until the 13th, holding several meetings. Four were baptized, and a church of ten members was organized. Since then I have labored most of my time among the Scandinavians in Eureka township, going from house to house with tracts and periodicals. Have also held from four to six meetings a week as the way has opened. The effort has been blessed, and the truth is reaching honest hearts. June 4. H. R. JOHNSON.

STURGEON BAY.—This meeting was held according to appointment, May 31 and June 1. There was quite a large attendance of our scattered brethren present, and all seemed to appreciate the privilege.

On Sabbath Eld. Decker spoke three times, and at 3 P. M. a social meeting was held, in which nearly all took part, and the Lord seemed near.

Sunday, at 9 A. M., a church meeting was held, in which various business matters in connection with the church were considered. At the close of this meeting Bro. E. O. Anderson was ordained elder of the church. At 2 P. M. the new church was dedicated to the service of the Lord; the house being well filled with attentive hearers from the place. The brethren, though few, have completed and now have, free from any encumbrance, a very neat church; and it has not been without some sacrifice on the part of all.

As the meeting closed all felt encouraged, and like dedicating themselves anew to the service of the Lord. E. E. OLIVE.

ALABAMA.

WASHINGTON Co.—I held meetings with the church here the third Sabbath and Sunday in May. There seemed to be a good spirit manifested by the brethren, who were nearly all present. Excellent testimonies were given, the brethren expressing themselves in the strongest terms that they would serve the Lord wherever their lot should be cast. One more has commenced the observance of the Sabbath here, a lady. I also delivered a discourse some four or five miles away, at a place where the Baptists hold meetings. I expect to meet with the people at this place again in a short time. The place of meeting is named Frogstew. I expect to receive opposition from the ministers here. D. W. JORDAN.

VIRGINIA.

LOUISVILLE, ROCKINGHAM Co., JUNE 5.—We came to this place and pitched the tent May 29, commencing meetings the 30th. We have had an average congregation of one hundred and fifty, and on Sunday there were nearly three hundred out. We are located about four miles and one-half north of Harrisonburg, a place containing about 4,000 inhabitants; and as the people are already coming four miles to attend the meetings, we expect very large congregations. The people are kind to us, and appear to receive the truth as they listen to it from night to night. We have good hopes of gathering out a company here. Bro. R. D. Hottle is with us, engaged in canvassing, and we believe that he will get quite an amount of reading matter before the people. Pray for us. H. A. RIFE.

B. F. PURDIAM.

CANADA.

WATERLOO AND POTTON.—I have spent the last few weeks in colporteur work, to prepare the way for the camp-meeting, and in holding some evening meetings and Bible-readings. Have found quite a number who manifest a deep interest in the truth; nearly all I speak with about camp-meeting promise to attend. I think I never saw a better prospect for a general turnout than here.

Since giving a course of lectures in Pottou, I have held an occasional meeting, hoping to gain others who are still investigating; and now a young man and his wife, for whom I have felt a great interest, have taken a decided stand for the truth. This has been after many weeks of careful investigation, during which time they have had the council of seven different ministers, who have given them as many different conflicting views on the Sabbath question.

"Here only they agree to prove somehow,
The seventh day is not the Sabbath now;
And to this end they arguments employ
Which do each other totally destroy."

So with God and their Bible they have settled the question, and are now keeping the Sabbath. I have organized a Sabbath-school of twelve members, four of whom have lately embraced the truth. We hope for still others to obey here.

R. S. OWEN.

OHIO.

GREENTOWN.—Pitched our tent in this place Thursday, June 5; commenced meetings Friday eve. About one hundred were present. Have held three meetings, nearly three hundred being present last night. The people seem very friendly,

and anxious to hear. They are free to assist in singing. By the Lord's help we hope to effect some good here. We know it is only by his assistance that we can successfully work. Remember us when you pray.

V. THOMPSON.
O. J. MASON.

SPENCER.—Labored in this place from May 19 to June 1. Bro. Underwood was with me the first week, but becoming afflicted he was obliged to leave for home. He rendered valuable service. Two were baptized and united with the church Sabbath, May 27. Others are interested here, whom we pray may soon fully decide to be obedient. For the third time the effort was made to raise money for the purpose of building a house of worship. Some had concluded that the idea of building had long been abandoned, and supposed they would not be called upon for their subscription, and seemed very indifferent concerning it, fearing we would not be able to complete the building, and they would pay in their money in vain. At first we greatly feared we would fail, but by diligence in the matter we succeeded in raising some new subscriptions and renewing some of the old ones. I remained until enough was collected to begin the building, and arrangements were being made for the carpenters to begin work soon. We trust those who have it in hand will push it forward. Many times a house could be built with but little trouble when a company is first organized; but I find it very difficult to raise money for this purpose after the effort has been made two or three times in the same place. May the Spirit of God work with this company, and many be brought to the fold of Christ.

VICTOR THOMPSON.

SPENCER, AKRON, YOUNGSTOWN, AND ST. CLAIRSVILLE.—May 9-15 I was with the Spencer and Litchfield brethren. Bro. Thompson remained at Spencer to continue the work. The prospect is good for a meeting-house there. I spent the next few days in Akron at the home of Dr. Scanlan, where the application of hygienic agencies brought relief from severe physical suffering. We held several meetings with the church, and baptized two. May 30 to June 1, I was with the church at Youngstown. I trust that our visit here was profitable and blessed of God to the good of this church.

June 7 in company with brethren E. H. Gates and E. J. Van Horn, I began meetings in the tent at St. Clairsville. We have held three meetings. Last evening the tent was nearly full of intelligent, attentive listeners. One hundred and eighteen copies of the *Signs* make their visits to this place. Some opposition is already manifesting itself. In trembling and fear we shall labor for this people. But little is known of the truth in this part of the State. The nearest point in this State that a tent has ever been pitched to St. Clairsville is about one hundred miles.

Four tent companies are now, or soon will be, in operation in Ohio: one at Marion, Marion Co., Bro. O. F. Guilford and D. E. Lindsay in charge; one at Greentown, Stark Co., Bro. V. Thompson and O. J. Mason in charge; one at Chesterville, Morrow Co., Bro. W. J. Stone and F. S. Hafford in charge. Beloved brethren in Ohio, let your prayers go out like sharp sickles in behalf of these servants of God. Why not have special seasons of prayer for them and for precious souls that shall hear the truth this summer? Follow the noble example of Cornelius (Acts 10:1-48), and see if God will not pour *you* out a blessing also.

R. A. UNDERWOOD.

NEW HAMPSHIRE.

WASHINGTON.—Agreeably to appointment Eld. Burrill and myself met with the church at this place Sabbath and first day, May 31 and June 1, and with brethren and sisters from different counties in the State, and some from Vermont. The hearty welcome which we received from this people, the readiness with which they received the plain, practical truths spoken, responding to them as though they loved them, made us feel at home in their midst, and gave us good freedom in laboring to help them. Seven discourses were preached. Six persons were received into the church, and two were baptized. Some of the young of this church

have recently left their homes to engage in the missionary work; but there is a larger number of young men and women left than we generally find in a church of no larger membership than this. To all these dear young friends we recommend a careful study, with much prayer, of God's word and of the Testimonies of his Spirit, and hope they may cultivate a love for the missionary work, and fully identify themselves with the people of God where they may find some position of usefulness in his vineyard.

Those familiar with the introduction of the Bible Sabbath into our midst as a denomination of Adventists, will remember that in the autumn of 1844 the Sabbath of the Lord, and faith in the soon coming of the Saviour, met in Washington, and formed a union never to be severed. The newly wedded pair soon clothed themselves with the beauty and power of the third angel's message of Rev. 14:9-12, and hand in hand started out on their worldwide mission. The pioneers of this truth started the work under circumstances which tried their devotion to God, and their love for his cause, laying their heavy burdens down only when the icy seal of death was set upon their lips. But they lived and toiled on till the great divisions of the two hemispheres and the islands of the sea had been enlightened by the last messages of mercy; and to know that scores and perhaps hundreds of ships and steamers go out upon the great waters freighted with present truth in printed form for the different nationalities of the globe.

Of the twenty-five or thirty thousand who have learned of, and now rejoice in the union of the doctrine of the speedy coming of Christ and of the perpetuity of the Sabbath of the decalogue with kindred truths with all who may receive them, may it ever be said, "Behold, the people is one, and they have all one language." And happy would it be for those who raise their puny strength against the spread of this work, while they "cannot understand one another's speech," to "leave off to build," and in quiet submission learn to say, "What, therefore, God hath joined together let no man put asunder."

A. S. HUTCHINS.

MINNESOTA.

MOUNT HOPE, JUNE 3.—I have been holding meetings here since my last report, and have given fifteen discourses. There has been a good interest from the first; but Satan is at work here also, and last evening the school-house was closed against us. But the dear Lord has opened the way, and to-night we hold our meeting in a barn close by the school-house. God's Spirit has been with us, and has been working upon the hearts of the people. Several have decided to keep the commandments of God. I shall stay here until our camp-meeting, the 25th. Am of good courage. Hope to be remembered in the prayers of God's people.

C. M. CHAFFEE.

ARTICHOKE, HERMAN, GILCHRIST, AND LAKE JOHANNE.—Sabbath and Sunday, May 24, 25, I was at Artichoke. We had three meetings each day, which were attended by all the brethren and some outsiders. The Spirit of God testified to the word spoken, and good resolutions were made. They also pledged to support the cause with their means. The 28th I was at Herman. The brethren assembled in the morning, and remained together all day. We had five meetings. One sister was received into the church, and all expressed a desire to honor God. May 30 and June 1, I was at Gilchrist. Our meetings were well attended both days by the brethren and outsiders, and the truth made a deep impression upon the people. There are some here who believe the truth, and I hope they will receive grace by faith in Jesus to obey the word of God in all things. Some of the brethren pledged liberally for the cause; others could have done more than they did.

June 3, I was at Lake Johanne. The Spirit of God was present in our meetings, and if the whole truth is believed and practiced it will bear fruit to the glory of God. June 5 a sister was baptized near Alexandria. Her husband embraced the truth several years ago, and he now has the joy of seeing his wife follow her Saviour in baptism. I am now on my way to Becker Co. Wish to be remembered in prayer.

L. JOHNSON.

June 6.

WADENA, VERNDALE, FRAZEE CITY, ETC.—As I closed my last report, I was on my way to the Wadena meeting. When I reached the ground I found the large tent pitched, and the brethren coming in from all directions. Six small tents were pitched, and as many more were needed to comfortably accommodate those who came. This is comparatively a new field. It is not yet four years since Eld. Collins began labor in this northern district. At that time there had a few Sabbath-keepers moved there, but these were much scattered. At the meeting were brethren from Lake Ellen, West Union, Crow Wing, Verndale, Stow Prairie, and New York Mills. Over one hundred Sabbath-keepers, by actual count, stayed through the meeting, and listened to the solemn truths as preached from the desk. Eld. Olsen came Thursday morning, and bore the burden of preaching. Many of those present had never attended such a meeting, and this was a new experience to them. They came there with a mind to work, and the interest increased till the last.

At the close of the meeting, which lasted four days, it was thought best for me to stay in the district a short time, to look after the work. After visiting the brethren, we held a meeting Wednesday, May 21. Bro. Collins and myself organized a church of eighteen members to be known as the Wadena church.

From there we went to Verndale, and Thursday, May 22, organized a church of ten members. Sabbath and Sunday we spent with the company at New York Mills. Six were baptized, and a church of nine members was organized. Several others expect to join soon. From there I went to Frazee City, where Bro. M. H. Gregory is giving a course of lectures. Five have taken a stand for the truth, and others are much interested.

May 27, visited Bro. Wm. Schram at Lake Sybil, where he is holding meetings with a good interest, and two have already embraced the truth. From this place I went to West Union, one hundred and twenty-five miles south, to attend the district meeting of Dist. No. 7, which commenced May 30. The meeting increased in interest from the first, and at the last meetings all standing room was occupied and the door and steps were full. Sr. A. M. Johnson did most of the preaching. These meetings have been of great encouragement to the brethren in this northern field, and as they close they feel like going home and working as never before. I am now on my way to prepare for our camp-meeting.

HARRISON GRANT.

INDIANA.

BOURBON, SEVASTOPOL, ETC.—Since our good State meeting, I have been laboring with the brethren at the above-named places. May 16 I met with the church at Bourbon. I found some good souls here doing all they can to advance the cause of present truth. Their efforts are not in vain. Quite a number are becoming deeply interested, and are very anxious to hear preaching. I did not hold as many meetings with them as I would like to have held, on account of the different denominations uniting to hold temperance meetings in the church which I occupied. I believe that if some more meetings could be held here a good work would be done. One person resolved to keep the Sabbath. I left them of good courage.

May 25 I met with the Sevastopol church. Here we enjoyed some excellent meetings. All seemed full of courage. There is some outside interest, and we believe some will soon obey. Others know their duty, but they have bought a piece of ground, and they must needs go and see it; thus they wished to be excused. One was added to the church. May God bless his truth in this part of his vineyard.

May 31 and June 1, met with the little company north of Rochester. I found them growing in grace. Satan and his agents are doing all they can to overthrow the truth. The outside interest is good. Sunday night the house was well filled. I believe a great work will yet be done here. They have a prosperous Sabbath-school of thirty-five members.

I am now with Eld. Wm. Covert at Dupont, Jefferson Co., Ind., where we are pitching our tent. All who wish to correspond with us will please address us at this point for the present.

June 6.

M. G. HUFFMAN.

STAR CITY, FARMERSBURG, MIDDLETOWN, AND INDIANAPOLIS.—From May 23-26, I held meetings with the friends at Star City, Pulaski Co. This church was organized two years ago, having embraced the truth under the labors of Eld. Bartlett. Feeling the necessity of a house of worship, they commenced last September to build a meeting-house. They have worked at it industriously through the winter and spring, as the weather would admit. The building is 26x38, and with its fine spire and nice green blinds, is considered one of the neatest country meeting-houses in the county. The brethren and sisters have sacrificed freely, friends not of our faith have donated liberally, and by these means the house stands complete, all paid for, with the exception of a small amount which is well secured by subscription.

The house was dedicated first-day, May 25. At the hour appointed the seats were all full, and the aisle was soon seated and filled. The congregation listened attentively to some of the reasons of our faith, and a good impression was made. The turnout at all our meetings was excellent. Eld. Rees was present and rendered valuable assistance. This church has been passing through some trials, but the most of them seem determined to live out the truth, and we believe and trust there are brighter days before them, when they will be free from trial. We left them much encouraged.

May 30 to June 4, I labored with the church at Farmersburg, Sullivan Co. About one year ago one of our tents was pitched here, and a course of lectures was delivered, during which a discussion was held; afterward followed our Southern camp-meeting, all of which resulted, by the blessing of the Lord, in some fifty embracing the truth. A church of nearly forty was organized last fall, which has received additions until at the present time it has a membership of fifty-five.

Last winter they held their meetings in one after another of the public houses in town until they were excluded from all through prejudice. They immediately began to build a meeting-house. They erected and completed in a few weeks' time a house 28x42. It is plainly but nicely finished, and is pronounced by many the best meeting-house in the county. It stands a monument of the sacrifice and energy of the church. To the Lord be all the praise.

The house was dedicated first-day, June 1. Long before the appointed hour every available foot of seating capacity was occupied, the windows were full, and many were in the yard who could not find room elsewhere. All listened with the profoundest attention, and seemed to be deeply impressed with the truths presented. Some were present from the county-seat, and from Terre Haute, ten and sixteen miles away. The church is united. All seem to love the truth, and are anxious to learn as rapidly as they can. They have an excellent Sabbath-school, and enjoy good social meetings. One was baptized. Eld. Oberholtzer, and Brn. J. W. Covert and Israel Lloyd were present and aided in the meetings. Several brethren were present from other churches.

While laboring at Farmersburg, in connection with Eld. Oberholtzer I held two meetings with the little church at Middletown, seven miles from Farmersburg. Though few in numbers, they have good meetings and are of good courage. An elder and deacon were selected and ordained. They love the truth.

June 4, 5, I spent at Indianapolis in connection with Bro. W. A. Young securing rooms in which to locate our city mission. We have secured rooms in a favorable part of the city, and our State T. and M. library is now being transferred there. Before these lines are printed, our Indianapolis city mission will be established at No. 14 Indiana Avenue, and people will be reading our works.

We have started five tents. The Signs are to be used with each, and short-term subscriptions are being obtained. We hope through the blessing of the Lord to be successful this season; if so, to the Lord be all the glory. S. H. LANE.

—When Mr. Moody was preaching in Belfast, Ireland, a young man asked him this question: What is it about that movement in America, which has not yet reached this country,—that of keeping the seventh day instead of Sunday. "It would take me a long time to tell you," was the reply with which he was dismissed. D. F.

SOUTHERN MISSOURI CAMP-MEETING.

THE meeting convened in a beautiful grove near the city of Nevada, according to appointment. Brn. Haskell, Van Horn, and the writer attended, besides nearly all the ministers in the Conference. Arriving on the ground Wednesday eve, we found quite a number of tents up, and the opening service already passed; and yet we were sorry to notice that a good many of the brethren did not come till Friday, which was a detriment to the progress of the meeting. We shall be glad when all our people love these annual gatherings so much that they will "come at the beginning and stay till the close."

One most remarkable feature of this gathering was the interest taken by the citizens of the place. From the first meeting we had interested congregations. The first evening nearly four hundred came out to hear, and the people continued to come till the close, only the interest seemed to increase; at last it became so great that it was thought best for some one to continue the meetings. Accordingly Brn. R. S. Donnell and J. W. Watt will pitch the tent in the village and continue the work.

Our meetings at first were not as spiritual as we could wish, but in this respect they grew better till the close. The general tone of the preaching was the advancement of the cause of God, and a deeper consecration of heart to that cause, so that we may be fitted to labor in it. And when these themes were touched upon, a hearty response was felt.

The brethren seemed to feel that the time had come for an advance move. The city missions were talked over. The mission in St. Louis has suffered somewhat for lack of support. The reserve fund has been low, and the depository has not been as well equipped as it should be. The need has also been felt of having a fund to assist those who were worthy, to secure such instruction as will fit them for usefulness in the work. It has also been felt necessary to have some means as a contingent fund, to be held, and used as the cause seemed to demand. When these things were fairly set before the brethren, a resolution was passed to raise the sum of \$20,000. About \$12,000 in pledges was raised right there at the meeting. One man gave \$3,000; four other men gave \$1,000 each; one man gave \$800, paying the cash; four persons gave \$500 each; one \$400, two \$300 each, and eight gave \$100 each. The remainder was made up in smaller sums, none giving less than \$5, however. None of these are wealthy persons. The one who gave \$3,000, said that it was half he had, and those who gave \$1,000 each will probably sell their farms to meet their pledges. But they feel as though the work must go, and it rests upon them to do it. As soon as the brethren had given so liberally of their means, some came and wanted to go out as colporters and laborers in the cause. Quite a number of young and middle-aged persons also offered themselves. When God sees that the people have a mind to sacrifice, he will raise up laborers and send them into the field.

One thing, no doubt, that caused such an interest in the people to hear at Nevada, was that the town and country around had been quite thoroughly canvassed. The congregations that came out on Sunday were not larger than I have seen many times at other places, but those who came were interested; and so it was all through the meeting. We think this was due to the colporter work that had been done.

A great many openings to advance the truth came to light at this meeting. As these were spoken of and talked over, the Spirit of God seemed to rest upon all, and there was a great desire to fill these openings.

A resolution was passed inviting the Illinois Conference to join hands with the Missouri Conference in carrying on the mission work in St. Louis. As this city is on the line between the two Conferences, and partly in them both, it seems proper that both Conferences should assist in the mission. Another resolution was passed, instructing the Missouri Conference committee to correspond with the Kansas Conference committee, and invite them to make some mutual arrangement to establish a mission in Kansas City. This great thoroughfare of the West should be opened, and we hope the two Conferences will unite their forces to establish a mission here.

Our meetings on Monday were excellent. Ten were baptized by Bro. Wood. The meeting broke Tuesday morning, and the brethren returned home, thankful to God for his goodness and mercy, and for the good meeting they had enjoyed.

E. W. FARNSWORTH.

KANSAS CONFERENCE PROCEEDINGS.

NINTH ANNUAL SESSION.

PURSUANT to appointment the Conference assembled on the camp-ground at Bismarck Grove, Lawrence, Kan., May 22, 1884, at 9:30 A. M., Eld. J. H. Cook, President, in the chair. After singing, prayer was offered by Eld. E. W. Farnsworth. The organization of the Conference was effected by the presentation of credentials from thirty-one delegates from twenty-five churches. The minutes of the last session were read and accepted.

Voted, That ministers and other S. D. Adventists from abroad be invited to participate in the deliberations of the Conference.

Admission of churches was next considered. Application was made by Chas. Flaiz that the Crescent church be admitted into the Conference.

Remarks were made concerning its admission by Eld. M. Enoch. By vote, the above church was admitted to the Conference, with Chas. Flaiz as delegate. The subject of admission of churches without ordained officers being called out by E. W. Farnsworth, remarks were made on this point by several.

Voted, That the President appoint a committee to consider the above.

Voted, That the President appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, MAY 25, AT 9:30 A. M.—Minutes of last session were read and accepted. Seven delegates were added to the Conference.

Voted, That the Kirwin church be admitted to the Conference, with Mrs. Hattie Enoch as delegate.

The Committee on Nominations reported as follows:—For President, Eld. J. H. Cook; Conference Committee, Eld. J. H. Cook, John Gibbs, Oscar Hill; Secretary, T. H. Gibbs; Treasurer, A. G. Miller; Camp-meeting Committee, J. W. Bagby, O. S. Stevens, Geo. H. Smith. By vote, the nominations were considered separately, and each elected except the nomination for Secretary. The present incumbent declining to serve, J. W. Morrison was chosen to act in that capacity.

The Committee to consider the admission of churches reported that in their judgment it is better to have a church fully equipped with ordained officers at the time of its admission. By vote, however, the Conference failed to concur with this decision.

The Nominating Committee failing to select a State agent for "Thoughts on Daniel and the Revelation," it was voted to leave the matter in the hands of the Conference Committee.

Adjourned to call of Chair.

THIRD MEETING, MAY 26, AT 10:20 A. M.—Minutes of last meeting read and accepted. By vote, the Springside church was admitted to the Conference, with W. D. Curtis as delegate. By vote, Hiram Giddings was chosen as delegate from the Pittsburg church. By vote the name of the Bethany church was changed to that of Portis. By vote the name of Ballard's Falls church was changed to that of Greenleaf. By vote, Geo. Jennings was chosen as delegate from Pittsburg church.

The Committee on Resolutions being called to report submitted the following:—

Resolved, That we express our gratitude to God for his love and care for us in giving us by his servant the fourth volume of "The Great Controversy," and that we show our appreciation of this token of his favor by earnestly recommending that every Sabbath-keeping family in Kansas procure this book, and read it carefully, and also secure its reading by their neighbors.

Whereas, The signs of the times indicate the rapid fulfillment of the prophecies relating to our own time, showing us that the end is near, and thus calling loudly upon us to warn our fellow-men; and inasmuch as this involves expense; therefore—

Resolved, That we recommend the raising of \$20,000 for our home mission, \$5,000 to be applied on our reserve fund, \$5,000 to establish missions in our cities, \$5,000 for locating and supplying our State depository at Fort Scott, Kan., and \$5,000 to assist worthy per-

sons in securing an education that will fit them for usefulness in the work of God.

Resolved, That we consider the circulation of the book "Thoughts on Daniel and the Revelation" as second to no other part of our missionary work, and that therefore we invite our brethren and sisters of good address to especially interest themselves in behalf of this work.

Whereas, Our health journal, *Good Health*, occupies a position in the temperance cause that no other journal does; and—

Whereas, Only a few of our people, comparatively, have the journal; therefore—

Resolved, That we recommend that each director appoint some person in every church to canvass the church where he resides to secure if possible the subscription of every Sabbath-keeping family in the State.

Whereas, The National Reform Association, to secure a religious amendment to our national constitution, is pushing its work with constantly increasing power and influence; and—

Whereas, The third angel's message of Rev. 14: 9-12 in our judgment is a direct warning against this movement, and calls for the people of God to throw a counter influence, faithfully warning all of the danger that is threatening them; and—

Whereas, In the providence of God a periodical has been started to meet the wants of the cause on this point at this time; therefore—

Resolved, That the Kansas Conference lay plans and adopt vigorous measures to extend the circulation of the *Sabbath Sentinel*, both by canvassing, and through missionary work everywhere in the State.

Resolved, That in view of the great demand for canvassing and colporteur work and the willingness of many to give their time and talent to this branch of the work, institutes be held for the purpose of instructing and disciplining those who wish to labor for God and his cause in this direction.

Resolved, That this Conference confer with the General Conference, and secure such help to conduct these institutes as they may advise.

Whereas, The Spirit of God has said that our paper, the *Signs of the Times*, is our pioneer sheet; and—

Whereas, There seems to be some danger that the *Signs* may be lost sight of in other enterprises in our work; therefore—

Resolved, That we still express our confidence in the usefulness of this journal, and that we earnestly recommend that our people give it the same place in the work it has held in the past, and continue to increase the subscription list, and to establish and enlarge clubs in our churches for missionary purposes.

Whereas, God's Spirit at present is working on the hearts of the German people; and—

Whereas, There are many of them in this Conference; therefore—

Resolved, That we as a Conference fill the openings God's Spirit is presenting by securing laborers and using at least fifty copies of the *Stimme der Wahrheit*.

Whereas, The Kansas Conference has a large Scandinavian population, and has yet no laborer in those languages; therefore—

Resolved, (1) That steps be taken to secure laborers in that language to encourage the few believers and interest others; and (2) that Bro. J. P. Rosqvist be invited to come and labor in our midst; (3) that we invite Bro. O. A. Olsen to labor among us as much as he can, and take the oversight of this branch of our work.

Resolved, That we tender our thanks to the publishers of the *Kansas City Journal* for giving us so much space in their valuable paper, for their candid and liberal reports, given by their gentlemanly reporter, who has been with us on the ground during the meeting.

Resolved, That we tender our thanks to the Union Pacific R. R. Company for their liberal rates in conveying passengers, baggage, etc., over their road to and from the city of Lawrence, the place of the meeting, and for granting us the free use of their beautiful grove and its facilities.

By vote, the above resolutions were separately considered and unanimously adopted.

Pledges being called for in response to the sentiments of the second resolution, \$18,215 was readily subscribed. This does not include several thousand subscribed a few months ago for the depository.

Voted, That the \$20,000 mentioned in the second resolution, be raised to \$30,000, the additional \$10,000 to be used for the general wants of the cause.

Adjourned to call of Chair.

FOURTH MEETING, MAY 25, AT 9 A. M.—The secretary being absent, Geo. Stagg was chosen secretary *pro tem*. Minutes of last session were read, and being incomplete, were passed by.

Committee on Licenses and credentials being called for, reported as follows: for credentials, Elds. J. H. Cook, R. F. Barton, G. H. Rogers, and M. Enoch; for licenses, John Gibbs, Oscar Hill, Geo. H. Smith, Mrs. Ruie Hill, Mrs. Hattie Enoch, Will D. Curtis, Chas. Flaiz, Phil. Kent, S. S. Shrock, T. H. Gibbs, and J. W. Bagby. The cases of J. S. Thorp, N. J. Bowers, and Geo. Kennedy were referred to the Conference Committee; for colporteur's licenses, D. T. Shireman, Florence Curtis, C. McReynolds, A. C. Johnson, Gehardt Matteson, John Riley, E. H. Seward, E. M. Kalloch. The cases of several young applicants are also referred to the Conference Committee.

Eld. Haskell made some timely and instructive remarks on the subjects under consideration. By vote, the above names were separately considered and unanimously adopted. Three names being under consideration for ordination, they were referred again to the Committee on Licenses and Credentials, to be assisted by Elds. Olsen, Farnsworth, and Haskell.

By vote, the South Mound and Cedar Vale churches were dropped from the Conference. The propriety of dropping the Washington church was next considered, and was spoken to by Will D. Curtis, Chas. Flaiz, Eld. R. F. Barton, and others. No action was taken.

The treasurer submitted the following report:—

TREASURER'S REPORT.

Cash at beginning of year,	\$499.76
Received during the year,	5,777.68
Total,	\$6,277.44
Paid out,	\$5,856.89
Balance on hand,	\$421.05

The committee to audit the treasurer's books reported them correctly kept.

Conference adjourned *sine die*.

J. H. COOK, *Pres.*

T. H. GIBBS, *Sec.*

News of the Week.

"Tidings of these things came."—Acts 11: 22.

DOMESTIC.

FOR WEEK ENDING JUNE 14.

- St. Louis proposes to have a world's fair in 1892.
- The Bank of New York celebrated its centennial Monday, June 9.
- Business failures in the United States for the week numbered 184, against 182 last week.
- The first through train over the Ohio River Road reached Wheeling, W. Va., Monday.
- Pinter & Winchester's tannery and currying establishment at Salem, Mass., burned Tuesday morning, causing a loss of \$115,000.
- The schooner *Fanny Fern* was run down off Gloucester, Mass., Saturday morning by an outward bound coal-carrying steamer, and four of the crew were drowned.
- Cloud-bursts in the Thunderbolt range in Nevada have deluged the country and washed out miles of the Central Pacific track.
- At Washington, Pa., Monday afternoon, ex-United States Marshal John Hall was arrested, charged with illegally retaining \$153,758 of the receipts of the office.
- Indian runners report that in a fight last week at the Rosebud Agency three Brule-Sioux were killed. The remainder of the band took sides, and a general battle is now in progress.
- At Corsicana, Texas, Friday a cyclone and heavy rain prevailed, during which two business buildings were unroofed, some residences damaged, and a number of trees blown down.
- The National House of Representatives Thursday, by a vote of 146 yeas to 121 nays, struck out the Illinois Hennepin Canal section in the river and harbor bill. With this exception the bill passed.
- A *Dubuque* paper publishes a statement that Samuel J. Tilden was born in Kent County, England, and was 2 years and 6 months old before he quitted that country with his parents, effectually barring his election to the Presidency.

—Points in the Alleghany valley were visited by a terrific rainstorm Wednesday, the creeks swelling rapidly, and carrying off bridges, lumber, and small structures. A number of families were compelled to quit their homes as a measure of safety.

—In No. 4 colliery of the Delaware and Hudson Company, near Plymouth, Pa., a cave-in occurred Tuesday morning, the earth sinking four inches over a large extent. The people vacated promptly, and seventeen houses were partially wrecked.

—Forty-five of the crew of the sailing brig *Confed-erate*, which is ice-locked in Notre Dame Bay, Northern Newfoundland, were rescued; but the ice-floe forced the rescuing steamer to retire, and twenty-nine men were left to starve on the wreck, on which there is no fuel nor provisions.

—Henry C. Work, the noted song-writer and composer, died at Hartford, Conn., Sunday evening. He was probably known best as the author of "Marching through Georgia," "Grandfather's Clock," and the temperance song, "Dear Father, Come Home with Me Now." He always wrote his own accompaniments.

—Twenty-four members of the Salvation Army were arrested at Cleveland, Ohio, Friday night, for disturbing the peace, kept in the cooler all night, and fined Saturday morning, Judge Hutchins, in passing sentence, saying the Salvation Army had become a nuisance, and, like all nuisances, must be abated.

—Upon examination at Pittsburg Friday it was shown that President Riddle, Cashier Reiber, and Thomas J. Watson, an oil broker, were partners in the oil speculations which wrecked the Penn Bank and had overdrawn \$400,000. The assignee thinks the bank will be able to pay 25 per cent.

—The bank of West Virginia, at Charleston, W. Va., closed its doors Thursday morning, notwithstanding that it had received deposits up to 3 o'clock Wednesday. It is doubtful whether it can pay 20 cents on the dollar. The failure caused a run on the Kanawha Valley Bank, but the latter met all demands promptly.

—Alonzo Hitchcock, the well-known inventor, who died on Wednesday, felt that his greatest work was the invention of the vox humana fan tremolo, now used in all organs; next to that is "The Ryan Revolving Fort," named after Captain Ryan, of the army. The government is now considering the construction of an iron fort on the same principle.

—Sheets of water from the clouds poured down upon Springfield, Vt., Monday for three hours, the creek swelling to great proportions and rushing in different channels through the town, sweeping everything before them. The people fled in terror. In some places the seething waters made gullies twenty-five feet deep, and the total loss will reach \$50,000.

—Late Wednesday night, at Key West, Fla., Frederick Gil Marraeo, a Cuban, was arrested from a steamer from New York as being a dynamiter; and fuse, detonating caps, and books of instruction for the manufacture of explosives were found among his effects. He was held in \$2,000. It is thought the Cuban dynamiters have been bringing the component parts of explosives to Key West, and then secretly manufactured them.

—The recent suspension of many railway hands at Reading, Pa., has developed a novel innovation in muscular labor. A number of the men's wives have gone to work in a stone quarry in the eastern part of the city, being compelled to do so, they say, to earn their living. Their wages are rather lower than the men's, but they accomplish more in a day. The stones which they break are chiefly used in repairing the streets.

—A meeting of the Massachusetts Independents, over which Charles W. Cadman presided, condemned at Boston, Friday, the Republican presidential nominations, and trusted the Democrats would name men suitable to their views. They also instructed their Executive Committee to call a convention not later than Aug. 1. President Eliot, of Harvard, in a speech, hoped a new party would grow out of this movement. A committee was appointed to hold a conference with the Independent Republicans of New York, and letters from sympathizers were read.

FOREIGN.

—Henry G. Vennor, the weather prophet, died at Montreal Sunday.

—A fishing schooner was wrecked in Trinity Bay, N. F., and the crew of thirteen perished.

—It is reported that King Cetywayo's remains have been carried off by his enemies and burned.

—England and France Saturday came to an understanding in regard to the conference on Egyptian affairs.

—Turkey refuses to send a representative to the conference of the powers of the Egyptian question unless England first makes certain concessions demanded by the Sultan's government.

The Shah of Persia smokes a pipe on state occasions which is valued at \$400,000. It is incrustated with a conglomerate of diamonds, rubies, pearls, and emeralds.

RELIGIOUS INTELLIGENCE.

Bishop Simpson is seriously ill at his residence in Philadelphia.

The Rev. Dr. Whedon, of the Methodist Episcopal Church, is seriously ill in New York.

The Salvation Army are negotiating for the use of a hall at Tom's River, N. J.

The Queen of Madagascar has organized a police force to prevent the manufacture, importation, or sale of intoxicating liquor in her dominions. "Christian" France will regard it as another grievance.

In the International Sunday-School Convention, in session at Louisville Wednesday, the report of the statistical secretary showed that there were in the United States and provinces 103,516 Sunday-schools, with 8,056,799 scholars and 1,089,229 teachers.

SUPPRESSION OF THE OPIUM TRADE.

The society which has charged itself with the mission of seeking the suppression of the opium traffic has good reason for satisfaction. The Bishop of Gloucester and Bristol congratulated the meeting on the recent treaty between Great Britain and Corea, securing that kingdom a protection against the importation of opium. He was glad that the conscience of the nation was at length being aroused on the subject. Mr. William Fowler, M. P., complained strongly of the administrative subsidy for the growth of opium in India, between which and a similar policy towards the manufacture of gin in England he saw no difference. Cardinal Manning held that no time should be lost in deciding to utterly extinguish the traffic; and if the House of Commons took that step, he, for one, would promise to exercise all his Christian patience as to the how and the when, though his patience in this and the drink question was not much. Denouncing the traffic as a violation of the comity of nations and of Christian justice and charity, he reminded his hearers that England professed to teach Christianity and civilization to China. "Heaven help us," he exclaimed, "for such hypocrisy!" There was such a thing, he went on to say, as retribution in international affairs, and in the corruption of youth in British Burmah by this vicious practice, political troubles in India might be hatching.

Obituary Notices.

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

DAVIS.—Died in South Paris, Me., June 3, 1884, Bro. Charles Davis, aged 69 years, 1 month, and 18 days. Bro. Davis embraced the advent doctrine in the fall of 1842, and shared in the disappointment of 1844. In January of 1846, he embraced the third angel's message, and continued in its belief till the day of his death. He loved the truth, lived the truth, and died in the triumphs of faith. We cannot mourn, in his case, as those who have no hope. He has left a wife and a number of children to mourn his loss. Although he was a great sufferer, yet he bore all patiently. Remarks at the funeral by the writer from 2 Cor. 1: 3, 4. S. J. HERSUM.

PRATT.—Died in Lyle, Minn., May 19, 1884, our father, Harvey Pratt, aged 83 years and 3 months. Father embraced present truth twenty-one years ago last February, and continued firm in the faith to the last. His house was ever a home for the poor and friendless, and Christ's weary servants were always made welcome. He was ever ready to help lighten their burdens by giving of his means. Though deprived of the privilege of meeting with those of like faith, he said he was ready and willing to die. Out of ten children, seven still live to mourn the loss of one of the kindest of fathers; but we mourn not without hope of soon meeting him again if faithful. The services were conducted by a Baptist minister. Text, Ps. 37: 37. J. E. K.

KING.—Died of consumption at the home of her father, near Cowden, Shelly Co., Ill., May 8, 1884, Sr. Almira King, aged 26 years and 8 months. Sr. K. embraced the truth under the labors of Brn. Colecord and Bliss at Lovington, Ill., May 14, 1876. She won the love and esteem of all who knew her. She loved the truth dearly, and was ever ready to make sacrifice to advance the cause of God. Three years before her death she lived forty miles from any Sabbath-keepers; but she never failed to send in her report to the church at Lovington each quarter, and every report was instructive and interesting. She has left a good impression on the minds of the people in the neighborhood where she spent the last three years of her life. She had no fear of death, but was resigned to God's will. Her suffering was long, but she bore it without a murmur. She leaves father and mother, four sisters, one

brother, with many friends, to mourn her loss; but we sorrow not as those who have no hope. Truly she fell asleep in the arms of Jesus' love, and will have part in the first resurrection, when the Lifegiver comes to awaken his sleeping saints. JACOB NEULAN.

Appointments.

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

CAMP-MEETINGS FOR 1884.

Table listing camp-meetings for 1884 across various states including Wisconsin, North Pacific, Minnesota, Canada, Dakota, Iowa, Texas, New York, Illinois, New England, Vermont, Maine, and Ohio, with dates and locations.

The next annual session of the Dakota Sabbath-School Association will be held in connection with the camp-meeting at Madison, Dak., July 2-8. A. D. OLSEN, Pres.

The next annual meeting of the Dakota Health and Temperance Association will be held in connection with the camp-meeting at Madison, July 2-8, 1884. S. B. WHITNEY, Pres.

Will meet with the Genoa church at the house of Bro. Upson, the Lord willing, for two days' meeting June 21, 22. We hope there will be a general attendance of all the friends of the cause in that section. M. H. BROWN.

The quarterly meeting for Spencer Creek church will be held on Skegamog Point, Sabbath and Sunday, July 5 and 6. We hope to meet all the scattered members and others at this meeting. Boats will leave Spencer Creek early Sabbath morning. JOHN SISLEY.

There will be a general meeting for Dist. No. 1 at Spring Arbor June 21 and 22. This meeting is appointed for the purpose of laying plans for a thorough canvass in this part of the State. We are especially anxious to meet the leading brethren and sisters from Jackson Co., and all who wish to canvass. Come one and all, seeking the Lord's blessing. Elds. Fargo, Miller, and Sisley are expected to meet with us. E. P. GILES, Director.

Publishers' Department.

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

BUSINESS NOTICES.

(Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.)

WANTED.—An Adventist lady as house-keeper in a family of two. Can have all the comforts of a home at the Lake View fruit farm. Address, Mrs. Charlotte C. Kenzie, South Haven, Mich.

RECEIPTS.

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.

Books Sent by Express.—Hugh Elliot, J P Henderson, Ida Gates, L S Campbell, Maria Walch, H W Decker.

Books Sent by Freight.—Minn Tract Society Mankato Minn, R A Burdick, Pacific Press, N E Tract Depository.

Cash Rec'd on Account.—R Conradi \$17.50, F D Starr 5.00, F D Starr, per I W Griffin 20.00, Vermont Conf per H H Page 21.00, B C V M Soc per M A Edwards 85.45, Andrew Mead 2.00, N Y Conf per C H Stark 2.00, J S Shrook per S S Shrook 10.16, F T Wales 1.00, Wm H Canfield 1.00.

Mich. Conf. Fund.—Lydia Kynett 2.00.

Thank Offerings.—C H Stark 2.00.

S. D. A. E. Soc.—Julia Gifford 1.00, Almira M Preston 1.60.

Mich. T. & M. Society.—Levi Felker 5.35, J E Mallory 50cts, J Rumrigh 70cts, G B Starr 20cts, J Willis Smith 10.00, F D Starr 15.00, W A Towle 1.08, G Hutchins 40cts, F H Sisley 1.10, Mrs S. G. Knight 5cts, Bennie Welch 10c, J S Wagar 1.00.

Mich. Reserve Fund.—Mark Brown 25.00.

Inter. T. & M. Soc.—C H Potter 5.00, E A Church (L M) 5.00, C A Allen 2.50, I W Cook 1.00, Lewis Johnson (L M) 10.00, Mark Brown 5.00, Miss A Eliza Buckland 1.00.

European Mission.—Mrs C H Potter 5.00, C H Allen 2.50, I W Cook 1.00, Lewis Johnson 5.00, Mark Brown 5.00, Esther Trumbull 1.00.

English Mission.—R G Lockwood 10.00, Joseph Smith 52.50, Mrs C H Potter 5.00, C H Allen 2.50, I W Cook 2.00, Lewis Johnson 5.00, Mark Brown 5.00, Esther Trumbull 1.00.

Scandinavian Mission.—Mrs C H Potter 5.00, Mrs Roesce 2.00, C H Allen 2.50, I W Cook 1.00, Lewis Johnson 5.00, Mark Brown 5.00.

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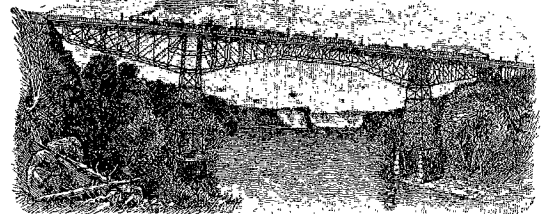
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MICHIGAN CENTRAL RAILROAD.

Table showing train schedules for Michigan Central Railroad, including stations like Detroit, Jackson, Battle Creek, Kalamazoo, Mich. City, and Chicago, with times for going east and west.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 18, 1884. O. W. RUGGLE, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago, with times for going west and east.

Trains only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday. Pacific, Limited and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

May 18, 1884.

Table showing train schedules for Chicago, Burlington & Quincy R.R., including stations like Galesburg, Ottawa, Streator, Freeport, Dubuque, Sioux City, Amboy, Rock Falls, Sterling, Kansas City, Denver, Council Bluffs, St. Joseph, Atchison, Topeka, Denver, Montana & Pacific, Aurora Passenger, Mendota & Ottawa, St. Louis, Rockford & Forrester, Aurora Passenger, Freeport & Dubuque, Des Moines, Omaha, Lincoln & Denver, Southern Pacific, Texas, Kansas City and St. Joseph Night, Aurora Sunday Passenger.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 17, 1884.

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The editor of the REVIEW left Battle Creek Wednesday evening, June 11, to attend the Pennsylvania camp-meeting, at Emporium, June 11-17.

In the report of the Kansas camp-meeting, page 381 of the last REVIEW, near the bottom of the second column, for "volume five of the 'Spirit of Prophecy,'" read volume four, etc.

We thank numerous friends for their kindness in forwarding to this Office papers containing matter which they think would be of interest to us. They will greatly enhance the favor conferred, if they will mark the articles to which they wish to call attention, as we have not time to search the papers through to find them.

Bro. Geo. O. States writes us that he attended a meeting of one of the leading denominations in Montague, Mich., June 1, 1884. The minister spoke from Prov. 13 : 34, "Righteousness exalteth a nation, but sin is a reproach to any people," under instruction from his General Conference, which has made it incumbent on all its ministers to stir up the people on the evils of Sunday desecration. His discourse was a strong plea for law in the matter, and a sweeping denunciation of all irreligious persons as unfit to hold any office in this government. No one, he said, should vote for such persons.

SENTINEL NO. 6.

The Sentinel for June, Number 6, is now mailed. Its table of contents is as follows: Saying and Doing—Keep It Before the People—As It Will Be—Gleanings—Human or Divine? Which?—Does Prohibition Prohibit?—Indictment of King Alcohol—A Change of Front—The Way They Read It—"The Philadelphia Lie"—Something for Protestants to Think Of—"The Move-

ment," and several book advertisements. This is a sharp, ringing number, printed from electrotype plates, and is as clean as a new pin. During the month the subscription list has increased some over 2,800. Let this good work move on!

ILLINOIS CAMP-MEETING.

In harmony with letters received from Elds. Fargo and Andrews just before going to press, we announce the place and time of the Illinois camp-meeting to be at Peoria, Aug. 19-26.

WORKERS' MEETING.

OUR announcement in the last paper of a workers' meeting to commence June 20, does not mean to exclude our brethren generally. No; we would indeed desire that you all could come; but come as many as can, and stay with us through the camp-meeting. O. A. OLSEN.

REDUCED FARE TO THE DAKOTA CAMP-MEETING.

THE same favorable rates of reduction that have been granted us heretofore on the railroad, have been secured over both the Milwaukee and Northwestern lines. Have applied to the St. Paul and Omaha road, but have not heard from them. Have no doubt but that they will also grant it. S. B. WHITNEY.

TO THE BRETHREN IN OHIO.

As it is decided to hold our camp-meeting at the capital of our State, this meeting should be the best, in every respect, that has ever been held in this State. I earnestly hope all our brethren and sisters will aim to make it so. Now if there is any one who does not feel a strong desire to see this meeting a success, let such review the third angel's message, and see where we are in the stream of time; and if this fails to awaken this desire, then ask God to help you to arouse to a true sense of your condition before him.

One of the first steps to make this meeting as desired, is for our brethren and sisters to accept the offer made them by the president for the purchase of tents. Who among us would not rejoice to see two hundred and fifty or three hundred new tents all nicely arranged on the ground at the capital of our State, for the purpose of praising God? Just think of it, a nice tent, with fly, poles, and ventilator, all ready to pitch for \$13.

Brethren, we can't always stay here and hold to the treasures of this earth. Now while we can buy and sell, let us try to procure those things that will help us to enjoy these annual feasts, with our dear brethren and sisters. This may be the last and only time that many of us will have to enjoy such a privilege. So let all come that can possibly, and come prepared to let your light shine, that others may be led to rejoice in the truth. E. J. VAN HORN.

ILLINOIS NOTICE!

WE are very anxious that the Sabbath-school at our coming camp-meeting should be in every respect a complete success. Indeed, we should not be satisfied with anything short of this. We want it to be a success, first, because of the good we ourselves will receive from it; and, secondly, we are anxious to present an appearance to the outside world that will commend the cause of truth. Peoria, the place where our meeting is to be held, is the home of some of the most noted and enthusiastic Sunday-school workers in the State, perhaps anywhere in the country. No doubt they, with many others from the city, will attend our Sabbath-school; and it is a duty that we owe to our God to make even our Sabbath-school speak volumes for his truth in this great city. To do this, we must have some well matured plans clearly understood by our brethren in the State at large,

and their hearty co-operation in carrying them out. We request every brother and sister in the State to give their united prayers to God that this enterprise may be a true success.

After carefully considering the matter, we think it best to divide the school into three divisions. Division one will have for their lesson the story of creation. To get as thorough a knowledge of this as we desire, they will need to become perfectly familiar with the first eight lessons of "Bible Lessons" No. 1. The second division will learn the history of the birth and early life of Christ. This will require a thorough knowledge of lessons 11-14 of "Bible Lessons" No. 5. Division three will have the lesson in the Instructor for that Sabbath.

Parents will use their discretion in regard to which of the first two divisions they place their children in. Of course all older persons will be expected to have the Instructor lesson. We request both teachers and scholars to become so familiar with these lessons that they will have no need of lesson books or papers when they come into the school. We desire that divisions two and three pay particular attention to the map questions. We shall have the necessary maps, and shall expect every member of the school to be able to locate all the places mentioned in their respective lessons.

We earnestly request every Sabbath-keeper in the State who has children that would be in divisions one or two, to begin at once to teach them their lessons. There will be but very little time after we come on the camp-ground to attend to this training. Division three should begin on their lesson just as soon as they can get the papers. Have all done that we possibly can before coming to the meeting; for there will be enough to attend to when there without getting our Sabbath-school lesson, which should be prepared beforehand. It will take some work and patience on the part of parents to give their children this training; but it will pay. The Lord loves to have first-class work done for him, and let us work and pray that we may have a Sabbath-school upon this occasion that he can approve of.

Let all of our brethren in Illinois keep this paper for future reference. We shall write personally to those whom we desire to act as teachers, and especially ask them to have these lessons thoroughly.

R. F. ANDREWS, }
 B. F. MERRITT, } Ex. Com.
 A. O. TAIT. }

EXPLANATORY.

In No. 5, Sabbath Sentinel, there appeared a vigorous article in the Temperance Department, entitled "The Overshadowing Curse." This article contained a very striking diagram, showing by an arrangement of twelve dark parallel lines of various lengths, the relative amounts actually spent for Liquor, Bread, Tobacco, Meat, Iron and Steel, Woolen Goods, Lumber, Cotton Goods, Boots and Shoes, Sugar and Molasses, Education, and Christian Missions. In the diagram the amount spent for liquor is nine hundred million dollars, while the sum spent for Home and Foreign Missions is five and a half millions! The other commodities are in proportion.

The substance of this article, with the diagram, has been struck off on stout, heavy card-board, 22x28 inches, in black and red, suitable for lecturers on health and temperance to use in their meetings. Orders are coming in, but by an unfortunate delay, we are only now prepared to fill them in quantities. The Chart is a magnificent thing to use in the lecture room.

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