

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

Vol. 61, No. 26.

BATTLE CREEK, MICH., TUESDAY, JUNE 24, 1884.

Whole No. 1570.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

THY WILL, NOT MINE.

INTO Thine outstretched hand
We lay it all;
Only at thy command
Can ill befall;
And secret good must hide
In seeming ill,
Welcomed and loved, because
It is thy will.

Thy will, that takes the sting
From every care;
Thy will, that joy can bring
From our despair;
Thy will, that turns to gain
Our shame and loss,
That lets the crown remain,
And takes our cross.

Dear Lord, thy gracious will,
Once understood,
We in thy hands lie still;
Make thou us good.
No fear, no care have we,
No way, no choice;
What'er thy teaching be,
We must rejoice.

Even the rod is sweet
In thy employ;
There can be at thy feet,
Nothing but joy.
And naught but sweetest peace
In any smart,
For souls whose life is hid
In God's great heart. —M. C. Dickinson.

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

CONSECRATION AND DILIGENCE IN CHRISTIAN WORKERS.*

BY MRS. E. G. WHITE.

TEXT: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51:10-13.

This is one of the most earnest and contrite prayers on record, and the Lord's response is, "A new heart will I give you, and a new spirit will I put within you."

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and re-

sponsible your work, the greater the necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek him earnestly and perseveringly, there would be a greater growth in grace. Dissensions would cease; believers would be of one heart and one mind; and purity and love would prevail in the church. By beholding we become changed. The more you contemplate the character of Christ, the more you will become conformed to his image. Come to Jesus just as you are, and he will receive you, and put a new song in your mouth, even praise to God.

"Cast me not away from thy presence, and take not thy Holy Spirit from me." Repentance as well as forgiveness is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convinced of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of the Lord that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and he will help us. He will hear the prayer of faith; but the sincerity of prayer can be proved only by our efforts to bring ourselves into harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to experience its transforming power. The reason that you do not receive more of the saving help of God is because the channel of communication between Heaven and your own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant-keeping God will restore unto us the joys of his salvation, and uphold us by his free Spirit.

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The nearer we live to God, the more we shall be able to accomplish for our fellow-men; for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting for salvation yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. How can you associate with the young, and yet have so little desire for their salvation? Let them see that you care for their souls. As far as possible break down every barrier that keeps them from Christ. Labor for them in the desk, and at their homes. Pray with and for them. Point them to the Lamb of God that taketh away the sin of the world, and urge them to come and be healed.

Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, "who ceased not to warn every one night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you

never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every Judgment-bound soul within my reach with prayers and tears and warnings."

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and his cause. In times past God has used humble men, and because of their faith and devotion they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated; his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he has, his mind expands. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple."

The educated man may exalt himself over his unlearned brother; but he is like the man in the parable, who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase; and he will be condemned as a slothful servant, and dismissed from the presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the "Well done, good and faithful servant." The man who blesses society and makes a success of life, is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellow-men.

In all our churches there are persons who might be educated to become workers for Christ. But there are few who will venture to go out and labor unselfishly, trusting all to

*Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 18, 1883.

Jesus. They must have wages; and even then, if something offers that promises greater financial success, many youth will choose the worldly employment. They do not love Christ, and are not willing to make sacrifices for his sake.

There is a great work to be done to warn the world. Let us do what we can ourselves, and encourage others to labor. There is certainly a fault among us, or there would be more talent developed to unite with us in our efforts for souls. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned.

If you would preach fewer sermons, and do more personal labor in visiting and praying with individuals, your ministry would be more like that of Jesus. We must have a knowledge of the truth, that we may be able to meet its wily opponents; but we have certainly made a mistake in supposing that so much depends on long, argumentative discourses. If one part of your work must be limited, let it be the discourses; for unless your sermons are followed by personal effort, Satan will often catch away the seed of truth sown in the heart, and the good effect will be lost.

I charge you, Do not do half-hearted work. Some of you who in the beginning of your ministry were earnest and persevering have grown weary of protracted effort and ceaseless turmoil, and you sigh for repose, and dream of leisure and fireside comfort. Some are greatly over-worked, and are suffering in consequence; and others, by doing their work negligently, have brought double burdens upon these unselfish, thorough, God-fearing workers. Some are not willing to bear reproach for Christ's sake. Think what mighty truths God has entrusted to our keeping, and let earnest work follow your thoughts. Do mighty strokes for God. There are no compromises to be made with sin, nor any with timidity and cowardice. The Christian worker knows no weariness; there is no drudgery in his Heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy more than repays him for every self-denial.

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endued with power from on high; we must have a baptism of the Holy Spirit before we leave this place. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our unclean lips may be purified, and touched with a live coal from off the altar. The words of God to us must come to the people, not in a hesitating, doubting manner, but with earnestness and power. We must pray more fervently, more perseveringly, that God may work in us and by us. In these days of multiplied popular fables, there is no way to reach the people only as God works through our efforts. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of all the children of men.

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do much greater and more perfect work. The promises of God are rich, and full, and free, and we may have the power of his salvation with us. Then why do we not believe him and work for him? It is because threads of unbelief are woven into all the woof of life; but shall we not now commence to weave in the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even your faith." If clouds hide the sun from sight, we do not mourn as though it would never appear again. God's dear face of brightness is not always seen; but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is

changeless. Then let us put all our powers into our work; let us devote our voice and pen to the service of God, not laboring in our own strength or to please ourselves; and we shall see sinners converted, and God will give us a rich reward.

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.

PSALM 137: 1-4.

BY O. C. GODSMARK.

WITHIN proud Babel's lofty walls,
The Hebrew hosts were led;
And neath the conqueror's cruel power,
In sadness bowed the head.
There by Euphrates' sluggish stream,
When their weary task was done,
They sat them down on her banks and wept
For the days that were past and gone.

Then the bitter tears of a deep remorse
Would fall on the throbbing breast,
As the weary captive bowed his head
And longed for the promised rest;
And the songs of Zion hushed became,
From the lonely Hebrew band;
For how, said they, shall we sing the songs
Of the Lord in a stranger land?

But the gathering shades of the coming night
Cared naught for their tale of woe,
And the gleaming stars seemed but to dance
In the ripples' onward flow.
Yet the wise men knew that the Lord would call,
And say to his people, "Come,"—
That when their days of toil were o'er,
The Father would call them home.

So ofttimes with us may it be,
As we sit by the river's side,
And weep o'er the days of our misspent life,
And the chasms, deep and wide,
Which seem to lie like a pathless gulf
'Twixt us and the golden day,
When the King shall come to the waiting band
And take to his home away.

Shall we sit and grieve as the time rolls on,
Like Euphrates' flowing tide?
Shall we hang our harps on the willow boughs,
And our songs of Zion hide?
Shall we wait till the darkness closes round,
And the world seems cold and drear,
'Ere we list to the tender voice of love
That the Lord would have us hear?

No, weary heart; but look with joy
To our soon-returning King,
And tune our harps to their golden strains,
And the songs of Zion sing;
For soon our city's pearly gates
And her walls of precious stone
Will ring with the glad triumphant shout,
When the captives gather home.

When the Father bids us welcome there,
When we see the great white throne,
When our hearts shall fill with a depth of love,
They never here have known,
Then, then, we will know of a Saviour's love,
Of his mercies day by day,
While our deepest trials here on earth
Like a dream shall pass away.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE.

(Continued.)

BY ELD. A. T. JONES.

ANOTHER subject that grew out of the differences between the Conformists and Non-Conformists was sprung by Thomas Cartwright, in an attempt to establish Calvin's system of church government in England, and which also effectually frustrated all hopes of any compromise. I will give this in the words of Mr. Green:—

"So difficult, however, was her [Elizabeth's] position that a change might have been forced upon her had she not been aided at this moment by a group of clerical bigots, who gathered under the banner of Presbyterianism. Of these, Thomas Cartwright was the chief. He had studied at Geneva; he returned with a fanatical faith in Calvinism, and in the sys-

tem of church government which Calvin had devised; and as Margaret professor of divinity at Cambridge, he used to the full the opportunities which his chair gave him of propagating his opinions. No leader of a religious party ever deserved less of after sympathy. Cartwright was unquestionably learned and devout, but his bigotry was that of a mediæval inquisition. The relics of the old ritual, the cross in baptism, the surplice, the giving of a ring in marriage, were to him not merely distasteful, as they were to the Puritans at large; they were idolatrous, and the mark of the beast. His declamation against ceremonies and superstition, however, had little weight with Elizabeth or her primates; what scared them was his reckless advocacy of a scheme of ecclesiastical government which placed the State beneath the feet of the Church. The absolute rule of bishops, indeed, Cartwright denounced as begotten of the devil; but the absolute rule of presbyters he held to be established by the word of God. For the church modeled after the fashion of Geneva he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. All spiritual authority and jurisdiction, the decreeing of doctrine, the ordering of ceremonies, lay wholly in the hands of the ministers of the church. To them belonged the supervision of public morals. In an ordered arrangement of classes and synods, these presbyters were to govern their flocks, to regulate their own order, to decide in matters of faith, to administer 'discipline.' Their weapon was excommunication, and they were responsible for its use to none but Christ.

"The province of the civil ruler in such a system of religion as this, was simply to carry out the decisions of the presbyters, 'to see their decrees executed, and to punish the contemners of them.' Nor was this work of the civil power likely to be a light work. The spirit of Calvinistic Presbyterianism excluded all toleration of practice or belief. Not only was the rule of ministers to be established as the one legal form of church government, but all other forms, Episcopalian and separatist, were to be ruthlessly put down. For heresy there was the punishment of death. Never had the doctrine of persecution been urged with such a blind and reckless ferocity. 'I deny,' wrote Cartwright, 'that upon repentance there ought to follow any pardon of death. . . . Heretics ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost.'

"The violence of language such as this was as unlikely as the dogmatism of his theological teaching to commend Cartwright's opinions to the mass of Englishmen. Popular as the Presbyterian system became in Scotland, it never took any popular hold on England. It remained to the last a clerical, rather than a national creed, and even in the moment of its seeming triumph under the commonwealth it was rejected by every part of England save London and Lancashire. But the bold challenge which Cartwright's party delivered to the government in 1572, in an 'admonition to the parliament,' which denounced the government of bishops as contrary to the word of God, and demanded the establishment in its place of government by presbyters, raised a panic among English statesmen and prelates, which cut off all hopes of a quiet treatment of the merely ceremonial questions which really troubled the consciences of the more advanced Protestants. The natural progress of opinion abruptly ceased, and the moderate thinkers who had pressed for a change in ritual which would have satisfied the zeal of the reformers, withdrew from union with a party which revived the worst pretensions of the papacy."—*Larger History of English People*, book 6, chap. 5, paragraph 31.

Shortly after this, in 1581, there occurred a division among the Puritans, which was fol-

lowed by very notable results. Robert Brown drew off in a revolt from the government of synods and presbyteries, as well as from the government of bishops; and held that each church or assembly of worshipers was entirely *independent* of all others, and *self-governing*, and all points of doctrine or discipline were to be submitted to the congregation for discussion and final decision; that each congregation should elect its own pastor, etc. The sect that thus arose were called *Independents*, or *Congregationalists*. To escape the persecution that arose against them as a matter of course, they fled to Holland, and founded churches in Middleburg, Amsterdam, and Leyden. Shortly after going to Holland, Brown deserted his followers, returned to England, and took a benefice in the English church. This left John Robinson in charge, who remodeled the whole society, and in 1620 sent a company to America, who were the Pilgrims that landed at Plymouth Rock, and the first settlers of New England.

In entering the seventeenth century we find a new element upon the sea of controversy. Philosophy of the different schools is in each one striving for ascendancy; and if not a direct cause of many of the disputes of this century, it gives a coloring to them. At this time philosophy was represented in the two classes of *Peripatetics* (followers of Aristotle) and *Fire-Philosophers*, from their proposition that "the dissolution of bodies by the power of fire is the only way in which the first principles of things can be discerned." The Peripatetics held the professorships in almost all of the places of learning; and held all who questioned Aristotle as little less criminal than downright heretics: and so there was a lively contest kept up between them and the Fire-Philosophers, or *chemists*. But there was a union of the interests of these two, when, about 1640, the Cartesian gauntlet, "*Cogito, ergo sum*" (*i. e.*, I think, therefore I am), was thrown into the arena; and they both turned with all their energy against the new philosophy; "not," says Mosheim, "so much for their philosophical system as for the honors, advantages, and profits they derived from it." And, "seconded by the clergy who apprehended that the cause of religion was aimed at and endangered by these philosophical innovations, they made a prodigious noise and left no means unemployed to prevent the downfall of their old system. . . . They not only accused Descartes of the most dangerous and pernicious errors, but went so far, in the extravagance of their malignity, as to bring a charge of *atheism* against him." In opposition to Descartes, Gassendi also entered the lists, and this gave rise to yet another school of philosophy, the *Mathematical*. That of Descartes was called the *Metaphysical*, or Cartesian, philosophy. As the Peripatetic was the only philosophy taught in the Lutheran schools, the rise of the new philosophy was a new subject for discussion and opposition there, and gave more ample scope for the exercise of their propensities.

Another thing that greatly troubled the Lutherans was, that in 1614 John Sigismund, elector of Brandenburg, entered the communion of the Calvinists, and granted to all his subjects entire liberty in religious matters, and left to the free choice of all whether they would embrace one religion or another, or any at all. But the Lutherans "deemed it intolerable that the Calvinists should enjoy the same privileges as themselves." And this was carried to such a length that the people of Brandenburg were prohibited from studying at the university of Wittenberg.

But that which gave the Lutherans the most trouble in this century was the efforts of a succession of persons to bring about a state of harmony between them and the Calvinists. James I. of England tried it, and failed. In 1631, in a synod of the Calvinists at Charen-

ton, an act was passed, which granted that the Lutheran religion "was conformable to a spirit of true piety, and free from pernicious and fundamental errors," but the overture was not accepted. In the same year, a conference was held at Leipsic, between several of the most eminent doctors of both communions, in Saxony and Brandenburg. And although the Calvinists showed all possible fairness, and made concessions that the Lutherans themselves could scarcely expect, yet all their efforts were looked upon and regarded with suspicion, as being only schemes to ensnare them; and the conference broke up with nothing done. In 1645 Udislaus IV., king of Poland, called a conference at Thorn, but it only increased the party zeal. In 1661, William VI., landgrave of Hesse, called a conference at Cassel, in which the doctors there assembled came to an agreement, embraced one another, and declared that there was nothing between them of sufficient importance to prevent union and concord. This was no sooner learned by the Lutheran brethren, than they turned all their fury against their delegates, and loaded them with reproaches of apostasy, Calvinism, etc.

Besides these public efforts, there were others of a private character. John Duræus, a Calvinist, a native of Scotland, says Mosheim, "during a period of *forty-three years*, suffered vexations, and underwent labors which required the firmest resolution, and the most inexhaustible patience; wrote, exhorted, admonished, entreated, and disputed; in a word, tried every method that human wisdom could suggest, to put an end to the dissensions and animosities that reigned among the Protestant churches. . . . He traveled through all the countries in Europe where the Protestant religion had gained a footing; he formed connections with the doctors of both parties; he addressed himself to kings, princes, magistrates, and ministers. . . . But his views were disappointed. . . . Some, suspecting that his fervent and extraordinary zeal arose from mysterious and sinister motives, and apprehending that he had secretly formed a design of drawing the Lutherans into a snare, even attacked him in their writings with animosity and bitterness, and loaded him with the sharpest invectives and reproaches: so that this well-meaning man, neglected at length by *his own communion*, . . . spent the remainder of his days in repose and obscurity at Cassel."—*Church History*, 17th cent., sec. 2, part 2, chap. 1, paragraph 6. That which he proposed as the foundation upon which they might unite, was, The Apostle's Creed, The *Ten Commandments*, and the Lord's Prayer.

Another of the most zealous of the peacemakers was John Matthias, a Swedish bishop, who with George Calixtus, attempted to carry on the work of Duræus. But the opposition was so bitter that Matthias was obliged to resign his bishopric; and Calixtus was accused of syncretism, and to his "charge many other things were laid, besides the *crime* of endeavoring to unite the disciples of the same master in the amiable bonds of charity, concord, and mutual forbearance."—*Id.* par. 7. (*Italics his.*) This crime was what was called *syncretism*.

The *Pietistical* controversy was another, that engaged the attention of the Lutherans during this century. This was set on foot by Philip James Spener of Frankfort, who had in view the promotion of *vital religion*, rousing the lukewarm and indifferent, stemming the torrent of vice and corruption, and reforming the licentious manners of both the clergy and people.—*Id.* par. 26. And the better to accomplish this, Spener and his adherents proposed that, besides the stated times for *public* worship, private assemblies for prayer and other religious exercises should be held. For these laudable and most necessary aims they were nicknamed *Pietists*, and the opposition was as strong as against any of the others.

This subject was carried further by some of the professors at Leipsic, who for the purpose of instructing the candidates for the ministry in something better than how to perpetrate broils, "undertook to explain in their colleges certain books of Scripture in order to render these genuine sources of religious knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. . . . Accordingly these lectures were much frequented, and their effects were visible in the lives and conversation of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue." But immediately the cry arose that this was "*contrary to custom*." "Hence rumors were spread, tumults excited, animosities kindled, and the matter at length brought to a public trial, in which these pious and learned men were indeed declared free from the errors and heresies laid to their charge, but were at the same time *prohibited* from carrying on that plan of religious instruction which they had undertaken with so much zeal."—*Id.* par. 37. But this did not put down the good work thus begun; for the contest spread rapidly through all the Lutheran churches in Europe. Therefore the doctors and pastors of Wittenberg thought themselves obliged to proceed publicly, first against Spener in 1695, and afterward against his disciples, which gave rise to new debates. The Pietists held, (1) That none should be admitted to the ministry but such as had been properly educated, and who were distinguished by wisdom and sanctity of manners, and who had their hearts filled with divine love. (2) That the scholastical theology should be abolished. (3) That polemical divinity, that is, the controversies between Christians, should be less eagerly taught. (4) That all mixture of philosophy and human learning with the Holy Scriptures should be abandoned, and (5) That no person who was not himself a model of piety, was qualified to be a public teacher of piety, or a guide to others in the way of salvation.

Out of these sprung other debates as follows: 1. "Can the religious knowledge acquired by a wicked man be termed theology?" 2. "How far can the office and ministry of an impious ecclesiastic be pronounced salutary and efficacious?" 3. "Can an ungodly and licentious man be susceptible of illumination?" The Pietists further demanded the suppression of certain propositions that it was customary to deliver from the pulpit publicly, that, unqualified, were capable certainly of being interpreted as granting indulgence. Such were these: "No man is able to attain that perfection which the divine law requires. Good works are not necessary to salvation: in the act of justification on the part of man, faith alone is concerned, without good works." Also the Pietists prohibited dancing, pantomimes, theatrical plays, etc., among their members; and this again gave an opportunity for the scholastics to display their ingenuity. They raised the question, first, whether these actions were of an indifferent nature? and then from that whether any human actions are truly indifferent; *i. e.*, equally removed from moral good on one hand, and from moral evil on the other.

In the Calvinist church, after the death of its founder, the controversy over the "divine decrees" continued through the seventeenth century. From the College at Geneva the doctrine of Calvin spread to all parts of Protestant Europe, and into the schools of learning. But there arose a difference of opinion not about the "decrees," but about the *nature* of the decrees. "The majority held that God simply *permitted* the first man to fall into transgression; while a respectable minority maintained with all their might, that to exercise and display his awful justice and his free mercy, God had decreed from all eternity that Adam *should* sin, and had so ordered events that our first parents could not possibly avoid falling."

—“*Id.* chap. 2, par. 10. The two parties in this division were the *Sublapsarians* (those who held to *permission*) and *Supralapsarians*.

But these forgot their differences whenever and wherever there appeared those who “thought it their duty to represent the Deity, as extending his goodness and mercy to all mankind.” This new controversy arose in the early part of the century, and is known as the Arminian controversy, from James Arminius, professor of divinity in the university of Leyden, who was the originator of it. Arminius had been educated a Calvinist, at the College of Geneva, and because of his merit had been chosen to the university of Leyden. After leaving Geneva, and as he grew older, his mind more and more revolted from the doctrine of Calvin on predestination, and embraced the Scriptural doctrine that the grace of God is free to all, and brings salvation to all men. That none are prohibited, by any decree, from its benefits, nor are any elected thereto, independent of their own actions, but that Christ brought salvation to the world, and every man is free to accept or reject his offer as he chooses. But as Calvinism was at that time flourishing in Holland, the teaching of Arminius drew upon him the severest opposition. Arminius died in 1609, and Simon Episcopius, one of his disciples, carried the work forward with unabated vigor, and in a little while the controversy spread through all Europe, and created as much tumult in the Calvinist church as Calvinism had formerly caused in the Lutheran. And the stubbornness of the Lutherans was repeated on the part of the Calvinists. With these, also, some sought to bring the contending parties to an accommodation, but with no success. At last, in 1618, by the authority of the States General the national synod was convened at Dort, to discuss the points of difference and come to an agreement. Deputies assembled from Holland, England, Hesse, Bremen, Switzerland, and the Palatinate; and the leading men of the Arminians came also. Episcopius addressed the assembly in a discourse, says Mosheim, “full of moderation, gravity, and elocution.” But his address was no sooner finished than difficulties arose, and the Arminians found that instead of their being called there to present their views for examination and discussion, it was that they were to be tried as heretics; and when they refused to submit to the manner of proceeding proposed by the synod, they were excluded from the assembly, and the famous synod of Dort tried them in their absence, and, as a natural consequence, they were pronounced “guilty of pestilential errors,” and condemned as “corrupters of the true religion;” and all this after the solemn promise made to the Arminians that they should be allowed full liberty to explain and defend their opinions, as far as they thought necessary to their justification. After this the doctrine of “absolute decrees” lost ground from day to day; and the way in which the synod had treated the Arminians only increased their determination, and besides drew to them the sympathy of many, so much so indeed that the whole provinces of Friseland, Zealand, Utrecht, Guelderland, and Groningen, never would accept the decisions of that assembly.

Immediately after this, too, the controversy over the Cartesian philosophy entered the Calvinist church, and set it all awlright again, and kept it so.

(Concluded next week)

—Beware of encouraging what indisposes to prayer, going to the audience-chamber with soiled garments, the din of the world following you, its distracting thoughts hovering forbidden over your spirit. Can you wonder that the living waters refuse to flow through obstructed channels, or the heavenly light to pierce murky vapors?

THE BIBLE.

BY ELD. J. P. HENDERSON.

“Holy Bible, book divine,
Precious treasure, thou art mine.”

IN the absence of loved ones we anxiously receive their letters, and closely scan the written pages, that we may learn every idea they wish to convey; but the presence of the writer eclipses the value of the letter. So with the Bible. It is the word of God, his revealed will to us containing letters of love, written that we may be guided in our work of righteousness, warned against the wiles of Satan, and enlightened concerning the beautiful promises made to his dear children. Though hated by enemies, yet it is loved by God’s people, and cherished by them as letters from the long absent One, whose coming only can cause its sacred pages to be laid aside; for “when that which is perfect is come, then that which is in part shall be done away.” 1 Cor. 13 : 10.

Although much worn by the finger-marks of time, yet it has lost none of its value, and is no less appreciated by the true children of God of to-day. From one of Talmage’s sermons I extract the following statements concerning the venerableness of the Scriptures and their undoubted inspiration:—

“More than fifty copies of the New Testament are over one thousand years of age, and some of them fifteen hundred years. The three oldest manuscripts are in the hands of the three oldest churches in the world,—the Greek, Latin, and Protestant churches of England. The catalogue of books of the Bible corresponds exactly with the catalogue made centuries ago; viz., thirty-nine books of the Old Testament and twenty-seven of the New. It is to-day printed in more than three hundred different languages, and over three hundred million copies are in circulation.

“Not one of a thousand books lives a year, or of fifty thousand a century; yet all of the Bible has lived eighteen hundred years, and most of it fifty-eight hundred years, and increases in time. It has seen the cradle, and will see the grave, of all others, of Shakspeare, of the Waverly novels, of Hume’s History of England, etc. It has seen the birth, and will see the death, of all its enemies,—of Voltaire, of Ingersoll, and still lives to gladden the hearts of the children of God.”

All attempts to mutilate the Bible or obliterate its pages have only enhanced its value and increased its circulation. In France, at the close of the seventeenth century, when passion was made the goddess of worship, every tenth day proclaimed a rest day, and the Bible ordered to be burnt wherever found, anarchy, ruin, and desolation followed. But after “they had viewed their dead bodies three days [years] and a half,” (from April 1792 to Oct. 1795) they then saw “the Spirit of life from God entering into them,” a fulfillment of prophecy found in Rev. 11 : 9-11.

This attempt to destroy was followed by the establishment of the two great Bible houses of the world,—the English in 1804, and the American in 1816,—which to-day print a Bible with every tick of the clock and send them by ship-loads to every part of the earth. The price is made so reasonable that every soul may possess one; yet in many a household these messages of warning and love are rejected. Thus these two witnesses, the Old and New Testaments, ascended “up to heaven in a cloud,” and their enemies beheld them. Rev. 11 : 12. The Lord will soon come and take his people home; and if those looking for him in 1844, wore a black streak in their Bibles at the book of Daniel because it was sweet to them, so those loving the third angel’s message, and having the whole truth, should leave their finger-marks from Genesis to Revelation. We should cherish as dear from our absent Lord his precious word, which has been so miraculously preserved through many ages, and handed down to us, even us, that we may know of his great plan of salvation, and be saved.

—The realization of God’s presence is the one sovereign remedy against temptation. It is that which sustains, consoles, and calms us.

Educational.

“The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.”—Prov. 9 : 10.

THE CLOSE OF THE COLLEGE YEAR.

BY W. H. LITTLEJOHN.

BEFORE this number of the REVIEW reaches the readers of this article, the College year will have closed. It is fitting, therefore, that the friends of the institution should be furnished at this time with a brief statement of the results of the year’s work. It will be remembered that, for certain reasons which it is not necessary to mention here, the College was closed during the whole of the last College year. To those acquainted with the effect of such an interim, it is not necessary to say that the result naturally would have been to materially decrease the attendance upon the school. Those concerned in the management of the College were so fully conscious of this fact that they looked forward to the commencement of the first term with a good deal of anxiety. It was thought that if there should be fifty students in attendance, there would be no occasion for discouragement. To the great satisfaction of all, there were eighty scholars present at the opening of the school. That number rapidly increased until the whole number of students enrolled during the year has reached two hundred and eighty. When it is recollected that there are 330 colleges and universities in this country, only 24 of which have more than 200 students, it will be seen that Battle Creek College, even should not its attendance be increased beyond that already attained might, so far as members are concerned, be styled a first-class institution of its kind. It is stated in an article found in the New York *Independent* of May 8, that of the 330 colleges and universities spoken of above, a large number furnish no better education than can be obtained in a high school of the first class. Attention is also called to the fact that there is in this country one university that has but three professors and twelve students, and another that has but two professors and eighteen students. We repeat, therefore, that should the membership of our College remain as at the present time, we should have no reason to be ashamed of its proportions as compared with those of like institutions. But it is confidently expected that there is before us even greater enlargement than has been witnessed hitherto. Judging from present indications, it will be safe to count on an attendance during the coming year of from 250 to 300.

While it is extremely desirable that there should be among us an institution to which the children of Seventh-day Adventists can be sent for the purpose of studying the sciences where the surroundings are more favorable than those found in the average college or high school of the country, our College would fail to answer fully the end for which it was founded unless it should do something more than this. The leading idea in its creation, was that of establishing a school where young gentlemen and ladies, and even persons of maturer years, could be qualified to work in the cause of God. That this object has been kept fully in view during the past year, and that the efforts put forth in that direction have not proved to be altogether in vain, the following summary of facts will furnish abundant proof:—

No. who have attended Bible lectures by U. Smith during the year,	70
No. attending the T. and M. class,	80
No. who have entered colporter and canvassing work,	50
No. who have gone out to labor in the ministry,	12
“ “ “ “ as tent-masters,	6
“ “ “ “ teachers,	7
“ “ “ “ to work in our institutions,	26
“ attending the advanced class in Bible study taught by H. Veysey, first term,	57

No. during the second term,	56
“ “ “ third “	26
“ attending the class in Biblical and Ancient History, first term,	64
No. during the second term,	54
“ “ “ third “	48
“ attending the class in the Old Testament, first term,	23
No. during the second term,	14
“ attending the class in the New Testament, first term,	17
No. during the second term,	10
“ “ “ third “	14
Whole number of students in the Biblical department,	222
Whole number of recitations in the Biblical department,	509
Whole number of theological lectures given,	70

Near the close of the College year a very successful institute for the purpose of instructing colporters and canvassers in the best methods of carrying forward their work, was conducted for one week by Eld. Geo. B. Starr and Bro. G. A. King. Having had long experience in canvassing, these brethren were able to impart to the students who propose to enter upon that work, just the information that they needed; and it is hoped that the latter will make a decided success of the canvassing and colporter work the present season.

The Tract and Missionary class during the year has been taught by Sr. F. H. Sisley, while her husband, W. C. Sisley, has had the general oversight of the Tract and Missionary Department of the College. Their united and faithful labors have been rewarded with results that are gratifying to the friends of the cause, as well as to themselves.

Without stopping to particularize, it may be truthfully said of the members of the College Faculty generally, that this has been to them a year of hard work, in which earnest endeavor has been put forth by all to make the year one of great profit to the students.

So far as the deportment of the great majority of the students is concerned, it is but just to say that it has been almost unexceptionable. Their quiet demeanor and patient industry have been the subject of many remarks. It is generally agreed that in no other year since the College was founded has there been gathered together a body of students as universally disposed to preserve good order as are those who are just about to return to their homes. This is not attributed so much to the superior discipline of the teachers, as it is to the special blessing of God. It has been the anxiety of all to conduct the school, as fully as possible, according to the light that God has given in the testimonies, and it is felt that his favor has been secured in so doing.

The health of the students during the year has been exceptionally good. No death has occurred. At one time the scarlet fever broke out in the school, but prayers were offered, and vigorous measures were taken to prevent its spread, and it soon disappeared altogether.

The crying need of the institution at the present time is more means. The College is in debt several thousand dollars. Furthermore, it is absolutely indispensable to the highest interests of the school that the boarding-house already begun should be completed in the shortest time possible, and that arrangements should be made immediately for uniting with the College a department of manual labor. Not only this, but there are scores of young men and women in the country who would gladly give themselves to the cause of God had they the means necessary to enable them to remain at the College long enough to obtain the needed preparation to labor therein. Will our brethren of means compel us to say to these young people that they cannot have the help they desire? and will they force the Board of Trustees to give up the boarding-house and manual labor projects?

If not, they have but to raise the seventy-five thousand dollars which the Educational Society recommended them to raise, and the

College will become what it ought to be,—a source of incalculable blessing to the church and the world.

Our Tract Societies.

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

REAPERS.

BY L. D. SANTEE

THE Master sends his reapers to the world's great harvest plain;
The wheat must be quickly gathered or be lost in the fires of pain.

The harvest work is heavy, but near is the harvest-home;
Then nerve your arm for the conflict, and work till the King shall come.

The sun's fierce rays are fervid, there are tares on every hand,
But labor on for the Master with a purpose high and grand.
The hands grow faint and weary, and bleeding are the feet,
But soon you'll stand where storms of earth will never, never beat.

'Tis sweet to work for Jesus, in the world's great harvest field,

And clad in panoply of truth the sickle keen to wield;
The grain is ripe and wasting, and soon will the work be o'er,

And the sheaves will rest in safety upon the farther shore.

Then courage, patient toiler, no time to idle wait;
Soon will end the weary journey safe within the pearly gate.

Remember the Eternal One will guide you with his eye,
And remember in your weariness, "there's resting by and by."

Oswego, Kan.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,.....	448
“ “ reports returned,.....	125
“ “ members added,.....	42
“ “ missionary visits,.....	446
“ “ letters written,.....	589
“ “ Signs taken in clubs,.....	406
“ “ new subscriptions obtained,.....	157
“ “ pages tracts and pamphlets distributed,.....	82,595
“ “ periodicals distributed,.....	6,326

Received on membership and donations, \$80.61; on book sales from districts, \$40.73; on book sales from ministers and agents, \$153.90; on general book sales, \$82.81; on periodicals, \$541.20; on reserve fund, \$1; on tent fund, \$20.75; on Inter. T. and M. Society, \$23.50; on foreign missions, \$43.50; on other funds, \$85.61.

The Societies at Sauk Rapids, Kenyon, Dundas, Sauk Center, West Union, Otranto, Dassel, Round Grove, Irving, Stowe Prairie, Tenhassen, Kasota, Wells, Mansfield, and Good Thunder, failed to report.

MARY HEILESON, Sec.

KENTUCKY TRACT SOCIETY.

THE State Quarterly meeting of this Society was held at West Clifty, Ky., May 18, 1884. Prayer was offered by R. M. J. Pound, after which Eld. G. G. Rupert and W. H. Saxby were invited to take part in the meetings. On motion the Chair appointed the Committee on Resolutions.

Adjourned to call of Chair.

SECOND MEETING, MAY 19, AT 11 A. M.—Prayer by Eld. G. G. Rupert. The Committee on Resolutions reported the following:—

Whereas, The members of the Kentucky Tract Society fail to report the labor performed until the State meetings, and the Society thus fails to receive the benefit the reports were designed to give; therefore—

Resolved, That the members report to the librarians the first Sabbath in each quarter, and that the librarians report at once to the State secretary, so that a summary may be read at the State meeting.

Whereas, Some of our members have been dilatory in paying for periodicals ordered through the Society; therefore—

Resolved, That in the future each member settle his account in full with said Society at the end of each quarter.

Resolved, That all agents be ready at any time, if called upon by the Secretary, to balance their accounts, and that they may do so with the money or publications on hand.

Whereas, The Spirit of prophecy has said that all our cities and villages should be canvassed, and Ohio has generously offered to aid in this work; therefore—

Resolved, That we do earnestly recommend that suitable persons be encouraged to give their time, either to canvassing or colporter work.

Whereas, Many of our church members are not members of the Tract Society, therefore—

Resolved, That we urgently recommend all to become members at their earliest convenience.

Whereas, Ohio has come so nobly to our assistance in time of need, therefore—

Resolved, That we recommend all our members to remember the Ohio Conference at the throne of grace equally with our own.

The report of labor for the quarter ending April 1, is as follows:—

No. of members,.....	50
“ “ reports returned,.....	17
“ “ missionary visits,.....	221
“ “ letters written,.....	21
“ “ Signs taken in clubs,.....	14
“ “ new subscribers obtained,.....	67
“ “ pages tracts and pamphlets distributed,.....	129,335
“ “ periodicals distributed,.....	333

Received on membership and donations, \$7.50; on sales, \$93.78; on periodicals, \$26.60; on other funds, \$132.88.

S. OSBORN, Pres.

BETTIE C. SAXBY, Sec.

TO THE FRIENDS OF THE CITY MISSIONS.

WE wish to say a few words to our friends in reference to the welfare of our city missions. There is no phase of our cause that requires more expense, with less immediate fruit than our city missions. Rents are high, and it is only by persistent effort and continued labor of those connected with these missions that any results are obtained; and there is no reason why those connected with our missions should not devote as much time to the work as the minister who labors in the field. The laborer in the cause of God cannot work on the ten-hour system. The servant of God who carries the burden of the work upon his soul will watch every opportunity, secure every opening, and be diligent from morning till night in the work of God. As far as we know, this is the case with all who are connected with any of the city missions.

Our friends all over the country are taking a deep interest in the city missions. This is as it should be; but there is some danger in some of our missions that unnecessary burdens be unwittingly cast upon those connected with them. The city of Chicago is the great thoroughfare for the West. Our brethren are continually passing and repassing through that city. Should each one call at the mission, and take the time of those connected with it, to show them around in the city and spend a night or two at the mission, it can be readily seen that precious time will be wasted, and expense given to the mission.

We do not say to our brethren that those connected with the mission do not wish to see them; for they are always pleased to meet them; but it should be distinctly understood that the precious time of those connected with the mission should not be taken simply in making visits, and we suggest that it would be an excellent idea for those who call to leave behind them a sufficient remuneration to meet extra expenses of the mission. Our missions are not hotels; they do not have the accommodations; they are not established for that purpose.

By simply calling the attention of our friends to these facts all will see how important it is for the success of the mission that these things be considered; and we hope, therefore, that all who visit the missions will strive to lessen rather than increase the burdens. All donations that are made will be credited to the mission; and to our western city missions anything in the shape of farm or dairy produce, dried fruit, etc., would be very thankfully received. A barrel of flour occasionally would be very acceptable, as all these things in a city where provisions are expensive would be a material help, not only to the missions themselves, but to the cause, which is responsible for their support. We therefore invite you to call at the missions; but do not consume the time of those in charge. Leave a token of your interest; as the people did anciently when they visited the prophet, so "take with thee ten loaves, and cracknels, and a cruise of honey" when you go to the city missions.

S. N. HASKELL.

—He who has no shame, has no conscience.

THE CITY WORK IN NEW YORK.

As we enter the important fields of Auburn and Cortland with tents this season, it necessitates a less number of laborers in the city missions. As Bro. Robinson leaves the mission work in Buffalo to engage in the tent work at Auburn, Eld. R. F. Cottrell goes to the former place to assist and counsel Bro. Gleason and the workers who will be sent there. He will remain in the reading-room in the absence of the other laborers, and do such pastoral and missionary work, and writing for our periodicals, as he may have time and opportunity. Bro. W. H. Wild also goes there to take charge of the canvassing work. Six will be engaged in the work there probably until the camp-meeting.

Bro. N. J. Walsworth and wife will be in charge of the mission rooms in Syracuse. They will be open for the public by July 1, perhaps before that time. Eld. Geo. W. Bliss will be connected with the work in Syracuse somewhat as Bro. Cottrell is related to the work in Buffalo. The canvassers there will receive instruction and help in their work from Bro. J. V. Willson, who has gained an experience in that work at Auburn during the winter and spring.

The work in Syracuse is one of great importance, as a thorough canvass should be made, and the way prepared for our camp-meeting, the last of August, which, according to present arrangements, will be held in this geographical and railroad center of our Conference. Ten or twelve persons will be at work in Syracuse, as it is a city of about 75,000 inhabitants, if we count its suburban towns, Danforth and Geddes. Bro. S. N. Walsworth, a member of the Conference Committee now residing in Syracuse, will have the general oversight of the work there.

As the way has not opened to establish a mission in Albany this summer, we send Bro. J. F. Stureman to that city, to distribute our publications among the people, especially that large class that leave the great cities, and pass through Albany northward, to seek rest and recreation during the heated term. He will be assisted in the work there by Bro. J. T. Crocket, who lives there. We believe the Lord has guided in the plans that have been laid.

M. H. BROWN.

A STRAY SHOT.

A CHANCE shot may take effect, when many that are carefully aimed miss the mark; good seed, dropped by a careless hand, may bring forth fruit for generations; and a word spoken casually, if it be a good word, may be remembered when sermons and set speeches are forgotten.

In 1857, Mr. Spurgeon preached to a vast assembly in the Crystal Palace. A few days before, he went down to arrange where the platform should be placed. While trying various positions, he cried aloud, "Behold the Lamb of God which taketh away the sin of the world."

A man was at that time at work in the Palace, who heard the text spoken under such unusual circumstances. It went with power to his heart, convinced him of sin, and led him to the sin-atonement Lamb, in whom he found forgiveness and peace.

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

"Thou knowest not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When and wherever strown.

"And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length."

—The Christian.

—God is sometimes pleased to take all human means from us that he may show forth the wonders of his power in our relief. While any other hope is left, we are apt to trust that hope, and we look not toward the secret hand by which we are fed and supported; but when all is lost, when all is gone, when no other stay is left, our great Comforter then becomes visible.

—Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, and tramples upon temptations.

Special Attention.

DEFEAT OF JUSTICE.

It seems to stand without denial that the death penalty in this country is really informally abolished. In this city alone last year there were sixty-eight murders and three executions; and during the same time there were in the United States over 1,500 convictions for murder—we do not know how many thousand murders were committed—and only ninety-three of these fifteen hundred were hanged. These facts are almost incredible, but they are nevertheless true, and are in sharp contrast with the statistics of other nations, as set forth by Mr. Mulhall in his Statistical Dictionary, which clearly show that murders exceed by three hundred per cent in this country the number committed in England, France, or Germany. Mr. Mulhall shows murders to abound as follows:—

	murders to 10,000,000 population.
England.....	237
Belgium.....	240
France.....	265
Scandinavia.....	266
Germany.....	279
Ireland.....	294
Austria.....	310
Russia.....	323
Italy.....	504
Spain.....	533
United States..	820

This is food for the thoughtful man, and indicates that capital punishment laws are far less a deterrent of crime here than in any other country. Why? The reason is not hard to find. The popular unwillingness to take life has led to the providing of successive appeals. In our own State no murderer need be hung for a year after his trial if his counsel but resort to the appeals provided for by law, which he always does if a little money for the payment of expenses is insured. Then, bribery is a common element in the jury box. The bribed juror falls back upon "conscientious scruples," or something of the kind, and compromise finally comes to the relief of a tired jury, and the sentence of imprisonment for life, with possible commutation later, follows. The bribed juror speedily disappears in the crowd, is lost sight of, has pocketed his bribe, and very likely removes to some other place. The London *Spectator* hits the truth when it declares that the "sound American majority is too easy-going;—it will enforce its will at intervals, but it will not keep up the incessant watchfulness" needful to constant security. We indeed suppress mobs where monarchical governments would hesitate to shoot them down—Cincinnati is a case in point—but we do not demand the constant, unvarying, stern enforcement of the law. Clearly the laws must be changed in the direction of increased severity or laxity: we must take away the pretexts by which the penalties are delayed and ultimately escaped, or we must modify our laws to such a degree that juries will not hesitate to enforce them.

—Christian at Work.

THE DANGER OF SOCIALISM.

WRITING in review of Professor Ely's "French and German Socialism" in the current *Methodist Quarterly*, Dr. Whedon concludes that we are by no means free from the danger of Socialism. And he adds: "Our two palliatives are universal suffrage, which greatly forestalls resorts to violence, and the absence of entails, which divides up great estates. But legislation must have a sharp eye to the dangers of war between capital and toil." If Socialism were purely political in character as relating to government, the evil of universal and largely illiterate suffrage might act as a palliative; but in the present aspect of the matter universal suffrage does not seem desirable;—certainly it has worked injury here where men are driven to the polls, and votes are bought as meat at the shambles. Here we would like to have suffrage less universal. But in this country when Socialism shows its head, it will take an agrarian form, and it will wage war, not on the government as in Europe, but on the huge corporate monopolies which were unknown when this government was established. The fact is, and it will not "down," we are fast drifting into a socialist, or, as it is called, an anti-monopoly war, which not only

carries a bad outlook for the corporations, but for the laboring man as well. It is a clear case where in avoiding Scylla the ship runs its bow against Charybdis. In fact, Mr. Herbert Spencer's "Coming Slavery" seems to have already come, as illustrated by a recent occurrence in Philadelphia.

It seems a large manufacturing firm in that city found that it would be necessary to reduce either the number or the wages of its employes. The facts of the case were fully and fairly stated to the men, who at once decided to accept a reduction of wages rather than have any of their number discharged; and in this amicable way the matter was supposed to be settled. But at this juncture an outside organization stepped in, and declared that the workingmen who were members of the society had neither the right nor the "power to negotiate rates of wages with their employers," and they ordered the men to quit work; and the poor slaves, to the number of six hundred and fifty-nine, felt it their duty to obey their masters. This is a striking illustration of the fact that mankind are constructed upon pretty much the same lines, and that the man who figures as manufacturer or laborer is equally inclined to lord it over his fellows when the first occasion arises. Trades unions have accomplished good, and they have done incalculable harm. In either case as between the triumph of capital and trades unions, it is a case of bossism, involving the issue which shall be master and which slave. To determine this we need neither more capital nor a larger number of trades unions. But we need education in the moralities, and the prevalence of religion; and positively we do not need that extension of universal suffrage which, if Mr. Spencer's conclusions are logically followed out, will place a ballot in the child's hand that holds the rattle, and the one will answer the same purpose as the other.—*Christian at Work*.

BATTLING WITH CLOUDS OF INSECTS.

COMMODORE Harvey Temple, of the steamboat Connecticut, which reached Albany with a tow Saturday morning, June 14, reports that about eleven o'clock Thursday night when passing Percy's Beach, on the Hudson, the air became suddenly filled with insects, which landed on the boat in such numbers that the men were driven from their rooms. The engine was stopped, and the men commenced a battle with the insects, which were so thick that the Commodore could not see the pipe lights. They were the size of the ordinary grasshopper, and were traveling from the west to the east. The battle lasted twenty minutes, and when they got through, the Commodore says the dead insects on the deck lay six inches deep. The woodwork of the boat was covered with a yellow stringy matter.—*Sez*.

—An old preacher once said to a lady who was shouting while he was preaching, "My sister, shout as much as you please, but be careful how you live at home." All feeling that abides simply as feeling amounts to nothing. Emotion that does not lead to action is of no avail. Shouting that is not accompanied and supported by a consecrated life is worse than "sounding brass and a tinkling cymbal." Yes, shout, shout as much as you please, enjoy the "ecstasies of religion," but be certain that these experiences take on some form of practical good, instantly; that your disposition is sweetened at home; that your life is more exalted; that you are better and holier by them; otherwise such experiences are a positive injury, and all the more so that in the supreme satisfaction of your own self-complacency and introspection you lose the sense of perspective, and think to find religion in the foreground, whereas it is a fog-bank in the distance, and very dimly seen at that.

—The last printed report of the Asylum for the Insane, New York City, shows that out of two hundred and fifty-four patients admitted, over seventy-seven per cent were drinkers. The report of the Pennsylvania Hospital for the Insane for the year 1883, in a table showing the causes of insanity in 8,852 cases, attributes to intemperance eight hundred and twenty-eight, nearly ten per cent, and more than is attributed to any other cause.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN JUNE.

(See Instructor of June 25, 1884)

THE FINAL ARREST.

(Concluded)

"To visit Paul now was not, as during his first imprisonment, to visit a man against whom no charge had been sustained, and who had won favorable opinions from princes and rulers. It was to visit one who was the object of universal hatred, who was accused of instigating the basest and most terrible crime against the city and nation. Whoever ventured to show him the slightest attention, thereby made himself the object of suspicion, and endangered his own life. Rome was now filled with spies, who stood ready to bring an accusation against any one on the slightest occasion. None but a Christian would visit a Christian; for no other would incur the odium of a faith which even intelligent men regarded as not merely contemptible, but treasonable.

"One by one, Paul saw his friends leaving him. The first to depart were Phygellus and Hermogenes. Then Demas, dismayed at the thickening clouds of difficulty and danger, forsook the persecuted apostle to seek for ease and security in a worldly life. Crescens was sent on a mission to the churches of Galatia, Titus to Dalmatia, Tychicus to Ephesus. Luke, the beloved physician and faithful friend, was still with him. This was a great comfort to Paul, who had never needed the companionship and ministrations of his brethren more than now, enfeebled as he was by age, toil, and infirmities, and confined in the damp, dark vaults of a Roman prison. And, as he was dependent upon the aid of an amanuensis, the services of Luke were of great value, enabling him still to communicate with his brethren and the world without.

"An unexpected encouragement was granted the apostle at this time, by the visit of Onesiphorus, an Ephesian Christian who came to Rome not long after Paul's arrival. He knew that Paul was somewhere in that city as a prisoner, and he determined to find him. This was no easy matter in a city crowded with prisoners, where suspicion was everywhere, and had only to fasten upon an unfortunate victim to consign him to prison and perhaps to death. But notwithstanding the difficulties, Onesiphorus searched for Paul until he found him. Not satisfied with one visit, he went again and again to his dungeon, and did all in his power to lighten the burden of his imprisonment. The fear of scorn, reproach, or persecution, was powerless to terrify this true-hearted Ephesian, when he knew that his beloved teacher was in bonds for the truth's sake, while he himself, in every respect far less worthy, walked free.

"The visit of Onesiphorus, testifying to his loving fidelity at a time of loneliness and desertion, was a bright spot in Paul's prison experience. In the last letter ever written by him, he thus speaks of this faithful disciple: 'The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day.'

"The desire for love and sympathy was implanted in the heart by God himself. Christ, in his hour of agony in Gethsemane, while bearing the guilt of sinful men, longed for the sympathy of his disciples. And Paul, though almost indifferent to hardship and suffering, yearned for sympathy and companionship. God would have his people cherish love and sympathy for one another. Humanity, elevated, ennobled, and rendered Godlike, is worthy of respect and esteem. The sons and daughters of God will be tender-hearted, pitiful, courteous to all men, 'especially unto them who are of the household of faith.' But Paul was bound to his fellow-disciples by a stronger tie than even that of Christian brotherhood. The Lord had revealed himself to Paul in a special manner,

and had made him instrumental in the salvation of many souls. Many churches might in truth regard him as their father in the gospel. Such a man, who had sacrificed every earthly consideration in the service of God, had a special claim upon the love and sympathy of his converts and fellow-laborers."—*Sketches from the Life of Paul.*

MARTYRDOM OF PAUL AND PETER.

"THE apostles Paul and Peter were for many years widely separated in their labors, it being the work of Paul to carry the gospel to the Gentiles, while Peter labored especially for the Jews. But in the providence of God, both were to bear witness for Christ in the world's metropolis, and upon its soil both were to shed their blood as the seed of a vast harvest of saints and martyrs.

"About the time of Paul's second arrest, Peter also was apprehended and thrust into prison. He had made himself obnoxious to the authorities by his zeal and success in exposing the deceptions and defeating the plots of Simon Magus, the sorcerer, who had followed him to Rome to oppose and hinder the work of the gospel. Nero was a believer in magic, and had patronized Simon. He was therefore greatly incensed against the apostle, and was thus prompted to order his arrest.

"The emperor's malice against Paul was heightened by the fact that members of the imperial household, and also other persons of distinction, had been converted to Christianity during his first imprisonment. For this reason he made the second imprisonment much more severe than the first, granting him little opportunity to preach the gospel; and he determined to cut short his life as soon as a plausible pretext could be found for so doing. Nero's mind was so impressed with the force of the apostle's words at his last trial that he deferred the decision of the case, neither acquitting nor condemning him. But the sentence was only deferred. It was not long before the decision was pronounced which consigned Paul to a martyr's grave. Being a Roman citizen, he could not be subjected to torture, and was therefore sentenced to be beheaded.

"Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of trial, and his only thought was, that he was unworthy of so great an honor as to die in the same manner as did his Master. Peter had sincerely repented of that sin, and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter.

"Paul was led in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity, even by the scenes of his death. Hence few spectators were allowed to be present. But the hardened soldiers appointed to attend him, listened to his words, and with amazement saw him cheerful and even joyous in prospect of such a death. His spirit of forgiveness toward his murderers, and his unwavering confidence in Christ to the very last, proved a savor of life unto life to some who witnessed his martyrdom. More than one ere long accepted the Saviour whom Paul preached, and fearlessly sealed their faith with their blood.

"The life of Paul, to its very latest hour, testified to the truth of his words in the second Epistle to the Corinthians: 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.' His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and

brought every thought into subjection to the will of Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to both his preaching and his deportment. Says the prophet, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in thee.' It was this heaven-born peace, expressed upon the countenance, that won many a soul to the gospel.

"The apostle was looking into the great beyond, not with uncertainty or in dread, but with joyful hope and longing expectation. As he stood at the place of martyrdom, he saw not the gleaming sword of the executioner, or the green earth so soon to receive his blood; he looked up through the calm blue heaven of that summer's day to the throne of the Eternal. His language was, O Lord, thou art my comfort and my portion. When shall I embrace thee? when shall I behold thee for myself, without a dimming veil between?

"Paul carried with him through his life on earth the very atmosphere of heaven. All who associated with him felt the influence of his connection with Christ and companionship with angels. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power which it is impossible wholly to resist.

"While the apostle lost sight of his own near sufferings, he felt a deep solicitude for the disciples whom he was about to leave to cope with prejudice, hatred, and persecution. He endeavored to strengthen and encourage the few Christians who accompanied him to the place of execution, by repeating the exceeding precious promises given for those who are persecuted for righteousness' sake. He assures them that nothing shall fail of all that the Lord hath spoken concerning his tried and faithful ones. They shall arise and shine; for the light of the Lord shall arise upon them. They shall put on their beautiful garments when the glory of the Lord shall be revealed. For a little season they may be in heaviness through manifold temptations, they may be destitute of earthly comfort; but they must encourage their hearts by saying, I know in whom I have believed. He is able to keep that which I have committed to his trust. His rebuke will come to an end, and the glad morning of peace and perfect day will come.

"The Captain of our salvation has prepared his servant for the last great conflict. Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that He who has conquered death is able to keep that which is committed to his trust. His mind grasps the Saviour's promise, 'I will raise him up at the last day.' His thoughts and hopes are centered in the second advent of his Lord. And as the sword of the executioner descends, and the shadows of death gather about the martyr's soul, his latest thought springs forward, as will his earliest thought in the great awakening, to meet the Lifegiver who shall welcome him to the joy of the blest.

"Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the word of God and for the testimony of Christ. No faithful hand recorded for the generations to come, the last scenes in the life of this holy man; but inspiration has preserved for us his dying testimony. Like a trumpet peal has his voice rung out through all the ages, nerveing with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.'—*Id.*

—What a blessing it is to be engaged in doing good! Some people are always waiting and longing to receive good. It is a surer way to get it to be doing good yourself.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 24, 1884.

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

THE PENNSYLVANIA CAMP-MEETING.

THE first S. D. A. camp-meeting ever located upon the soil of Pennsylvania has just been held near Emporium, the lively county seat of Cameron Co., nestled among the romantic hills of the Alleghany range. Such meetings give evidence that the truth is continually breaking new ground, and enlarging its borders. There are in this region some fossil remains of first-day Adventism, but destined to disappear before that movement which has in it the vitality of the present truth.

The camp was pleasantly located at a spot where the hills receded from each other sufficiently to admit between them a level meadow, just large enough for the camp-ground, the Sinnemahoning Creek, a public highway, and the Philadelphia and Erie R. R.

Forty-five tents were pitched in a hollow square around the large auditorium pavilion, furnishing temporary homes for some two hundred who were in attendance. And what is too rarely seen, the people seemed to have a mind to work, and to be in a condition to work from the very commencement; hence no time was lost, and the spiritual exercises were characterized by promptness and activity from the first. No time ran to waste in the social meetings, and there was no lack of attention to the word spoken. A good degree of freedom and the blessing of the Lord seemed to be enjoyed by his servants.

Elds. Oviatt, Fero, Saunders, Raymond, Peabody, and Robinson were present from the Pennsylvania Conference, and Elds. S. N. Haskell, D. A. Robinson, E. W. Whitney, and the writer from abroad. Nearly fifty came forward for prayers on the Sabbath, quite a proportion of whom were beginners in the public service of Christ. A number were baptized on Monday, June 16, but we are not able to state how many, as we were obliged to leave before the service took place.

The attendance from without was not large, though the tent was comfortably filled on Sunday afternoon. But those who did come out were the leading and substantial citizens of the place, who came to listen candidly to the views presented.

The influence of the meeting will be to consolidate the work in that part of the field, and confirm and encourage the souls of the disciples. The working force of the Pennsylvania Conference the coming season, will consist of six ministers, six licentiates, and six colporters. Six tents will be run; and this, with what is being done in the cities, we expect will do much to hasten on the time when all the hills and valleys of the noble Keystone State shall echo to the sound of the closing notes of the third angel's message.

THE EUROPEAN COUNCIL.

THIS Council of all the European S. D. Adventist missionaries was held at Bâle, Suisse, May 28 to June 1, five days. And it was in many respects a very interesting and important meeting. We believe its influence will be felt in the work until time shall close. It was a great privilege to meet with our missionary workers in Europe, and hold sweet counsel with them for five days, to mingle our voices in prayer and praise, and to learn all we could of the wants of the cause in these different fields of labor. We will not speak in this general report of all the special actions taken by the Council. We refer the reader to the report of the meeting in this issue, where the specific action concern-

ing each point is given. But here we will speak in more general terms. Some of these points we consider of great importance.

Some of the readers of the REVIEW are aware that the establishment of an office of our own in Central Europe has been a question of much interest with our people for years. A fund was raised years ago for this purpose, which has been in the REVIEW AND HERALD Office, awaiting the time when our work should be placed upon a more permanent basis. When this fund was raised, we had no thought that it would be so long before it would be called for; but various hindrances have stood in the way, prominent among which has been Eld. Andrews' feebleness, and the lack of the necessary workers to manage and care for such an institution. Our people everywhere have not felt the importance of entering upon this work with all that interest that should be manifested. But they are everywhere waking up, things begin to move more encouragingly in Europe, and the Council felt that the time had come to establish a printing office at Bâle.

Hitherto the printing which we have carried on there has been but small,—one paper, published monthly, in the French tongue, and a very few tracts and pamphlets. But the present year three more periodicals have been added, in the German, Roumanian, and Italian; and the time has fully come when a large number of books, pamphlets, and tracts should be translated into these languages. Therefore any one can discern that there must be a great change in all our methods and operations. Colporters and workers are ready to go forth with our printed matter, to introduce it to the people who use these languages,—a work of the greatest importance, and one which demands immediate attention. But where are the publications for distribution? They are comparatively few and far between. *They must be provided*, and it should be done immediately. We must make provisions for stereotyping, etc., that the work may be done cheaply and with expedition.

The work thus far has been carried on in a private house, made for renting. The house was well enough for the purposes for which it was intended; but for a printing office in which to prepare publications for many millions of people, it was wholly inadequate. Any one could see this with half an eye. Young persons of promise have been induced to come to Bâle to learn the printing business and to qualify themselves to fill useful positions. Already the house is very much crowded, and larger quarters must be provided. Under these circumstances the Council took the decided action it did. It considered the present house unsuitable, and such as could not be profitably employed in the work before us, and that it would be far cheaper in the long run to buy a lot, and erect such a building as would be suitable for the work as it should expand.

A large committee was appointed, combining as much experience and judgment perhaps as any which could be selected in the Council. They all felt that the time had come for action. They examined the house and lot for sale adjoining it, also another nice, large corner lot a few blocks away. On the whole they considered this latter lot far more preferable than any other locality offered. Indeed, they could find nothing better in the city for the purpose for which they wanted the lot. This lot had been for sale at two francs per square foot, which was not dearer than lots in similar cities in Europe. At that price the committee thought the lot would better be purchased. But they learned that the former proprietor had failed in business, and the lot had come into new hands, having been bought by those holding claims against it. After careful management and negotiation, the lot was purchased for 1.40 francs per square foot, and a saving of some \$1,600 was made upon the lot, the price being less than three-fourths what they knew

it had been held for in the past. We took this as an indication of providence in our favor.

Another feature which seemed especially favorable was the presence and counsel of Bro. L. Hansen of Christiana, Norway. He is a practical builder of large experience, and has been engaged in that occupation much of his life. He has erected many large buildings in Christiana, and understands the customs and usages of builders in Europe. It was not thought possible for a building to be put up before another season by the resident builders of Bâle. Their ways are very slow, and everything has to be arranged in just the regular manner, with all the preparations made according to established customs. But should the General Conference Committee favor it (all plans of course are to be laid before it), we believe a building may be in readiness for the printing work by next April. If desired, Bro. Hansen will superintend it. It may be commenced by August if the Committee think advisable. We hope soon to see a suitable office established in Bâle, now that the lot is purchased.

Another important step taken at the Council was the perfecting of a plan of organization, so that responsibilities should rest upon all the leading workers there. Besides the executive committee of three to take general supervision of all the missions under the direction of the General Conference, it was thought advisable to have in addition a board of three to have the oversight of each mission, to have the responsibility of disbursing funds, and directing the workers in each mission. As the executive committee of three, who look after the whole field, will usually consist of one from each mission, who will thus be far apart where it will be difficult to consult together save upon the most important questions, it was thought that a board of three brethren in each mission, who could consult together, and who would be responsible for the funds intrusted to them by the General Conference, would be able to help the executive committee of the Council very much. This committee and the board of three in each mission will be closely connected, seeing each member of the committee will also be a member and chairman of the board in each mission. We trust this arrangement will bring the best judgment of all our missionaries to bear upon the work to be done, and that all will thus feel mutually responsible, and will be interested to look after the work, more than if it was all left to the decision of one person in each mission.

The matter of schools and institutes of instruction to qualify the young people for usefulness is a matter of deep importance. If our people in America need schools to keep their young people from worldly influence, vice, and evil, they need them in Europe doubly more. In these countries the parents are liable to fine and imprisonment if they do not send their children to school on the Sabbath. The corrupting influence is stronger in European schools even than in America. The schools are rougher and more arbitrary. The law makes provision for those who choose to educate their own children, and permits them to do this if they will only keep up to the standard in the public schools. The State is determined that the children shall not grow up in ignorance, and the plan is a worthy one. If we could have schools of our own where our children should not only be taught things that are taught in the public schools, but the Bible and the truth as well, it would be a great improvement, and save them from many corrupting influences. This matter is yet in its infancy, as the cause there is still weak. But it seemed to the brethren that this was the true way of escape from the difficulties which threaten our cause in Europe. Our brethren cannot consistently send their children to school on the Sabbath, and some have been put in prison time after time already be-

cause they do not. If we had trained teachers and could have schools of our own, what a blessing it would be! But there are many difficulties in the way. We hope God will help in the work, and that the steps already taken may be carried further, till a fully developed plan of operation may be consummated.

Resolutions were passed in favor of institutes for teaching our young people how to labor, and to give them clearer views of the truth. Here is a most important matter, which we hope will never be neglected. The brethren in Scandinavia will engage at once in efforts to qualify young people to labor. We expect an institute will be held in Switzerland this fall, and quite a number of young people will we trust attend. Switzerland is well supplied with young people, and we expect to see many yet become workers in the cause. If this is followed up as we expect it will be, and those coming into the truth are instructed and set to work, we shall see a rapid growth of the cause I am sure. This is the true principle of growth, and it has been too much neglected in the past.

It was felt at the council that it was important that the work be started right in those countries where we have no American missionaries who can speak their tongue, for instance Italy and Roumania. Some have embraced the truth in these places who love the cause, and want to labor. If our experience has taught us anything, it certainly has taught us that this work cannot prosper unless it goes right. Persons may believe the theory of the truth and possibly bring a few others to receive that theory; but they must have the spirit of it in the heart, and know by experience what the blessing of God is, or they cannot leave the right impress. And they must adopt those methods of labor which experience has proved to be most effective in our past history, or there will be little accomplished. My observation has shown me conclusively that the same general principles of labor must be adopted in Europe as we have used in our past experience in order to accomplish anything. The cross must be presented wherever the truth is preached. We must not give way to the evil customs of society which conflict with the truth of God's word. In short, instead of the truth being molded to suit the customs of Europe, those customs must be molded to harmonize with Bible truth. If we do not adopt this course, we shall not have the blessing of God and our work will not prosper. These principles were discussed at length in our council.

It was decided that Bro. A. C. Bourdeau should go to Roumania with Bro. Aslan, who is anxious to give himself to labor for his people. Bro. Bourdeau will stay with him several months, and if possible establish one or more churches upon the basis which we have found right in other parts of the world. We expect this move will result in good. If our dear Bro. Aslan can become an efficient laborer in his own country, as we believe he can and will, it will be a blessing to the cause. We can perhaps in time form a connection with those in Russia who have commenced to keep the Sabbath. Many of the most intelligent people in Roumania speak French.

The prospect in Italy is not as encouraging as in Roumania. There are influences at work there which make it a difficult field, and it ever will be such. But probably Bro. D. T. Bourdeau will labor there some for a few months to set the work on the right basis, and also in France. All regard Northern Italy as much the most promising part of that country. It is closely connected with France, and the most convenient of access, and the Catholic influences have been less potent there. Many also speak French. Several young brethren have commenced to labor in Switzerland. These will have a chance to prove their abilities in the absence of Bro. Bourdeau, and in the fall they can

return to consolidate the work. Thus we shall be carrying the truth to the "regions beyond."

The affairs of the printing office at Bâle were arranged, and a plan adopted which will bring the mission upon the same basis that all our other missions and offices have been in the past. For certain reasons this has never been done before; but it has been managed much like a large family. Now each one will know what wages he or she receives, what he pays out for rent, board, etc., and each case will stand on its own merits. This will be much more satisfactory to all concerned, and it is believed that it will be much better for the mission.

The religious meetings in connection with the Council were most interesting. It seemed almost as if we were once more back at our good General Conference. The spirit of that meeting pervaded the Council to a great degree. Our prayer and social meetings every morning at 5 A. M., lasting nearly an hour and a half, were blessed seasons, long to be remembered. The Lord seemed to come nearer and nearer to us as the meeting progressed, and his tender Spirit melted many hearts. They were seasons of seeking the Lord. Sabbath was observed as a day of fasting and prayer. God helped especially in the preaching. I never felt clearer and freer in speaking the word, and it took effect. The occasion was inspiring. Here were representatives of the American, English, Norwegian, Danish, German, French, Swiss, Italian, and Roumanian nations, nine in all, at one meeting. The preaching was interpreted into the Scandinavian, German, French, and Italian tongues. What a reminder of the fact that this message was to go to "peoples, nations, tongues, and kings." Yes, brethren and sisters, *it is going*; and I can be a competent witness to what my own eyes have beheld on this point the past few months. And best of all, it is *one* message and makes us *one* people. There were no national jars or jealousies at all. We all loved one another, every nation as well as our own. What is there in the world that will thus unite hearts and break down prejudices like the truth of God?

One great burden of all the meetings was earnestness. Zeal and energy are needed in Europe, almost more than anywhere else. Some have had much to say of the difficulties standing in the way of the progress of the truth there. It is true that special difficulties do exist, and stand in the way of the truth. What then? Shall we become languid, fearful, and move very slowly, scarcely move at all? Is this the way we overcome special obstacles in other things? When they exist do we not feel the need of making greater exertions than when things go more easily? Most certainly. If great difficulties exist, we *must* take hold with greater zeal to overcome them. And above all things else we must get a special hold upon the divine arm, and avail ourselves of its strength. These were a few of the thoughts which were made prominent. They were well received, and we believe an advance move will be made all along the line, and that the spirit of sluggishness will be shaken off. Some most tender, blessed testimonies were given, and some were greatly blessed. We rejoiced to see Bro. Ertzenberger come out free in the Lord. This dear brother had been in a measure cast down and discouraged; but God let the light shine upon him. Others also felt the same power. It was indeed good to be there.

We felt sad when the time came to part. But in this world such things must be. Before the minister's all left, we felt it a blessed privilege to have a season of prayer for our dear Sr. Whitney, who has been quite feeble for some time past. Her help is greatly needed by her husband and by the cause. We have feared she might go down to the grave. So before we left, on June 2, a few of us offered prayer in her behalf, according to the directions given in God's word. It was a most

precious season indeed. I shall never forget it. The Lord's Spirit came in and all of us were melted down in tenderness before him. We felt in our hearts that all will be well, and that Sr. Whitney would still live to be a comfort to her family and to help in the work. The coming of Sr. Addie Bowen was very opportune, and we believe it is as God would have it. Her help is greatly needed in many respects, especially so at this particular juncture.

My niece, Sr. Edith Andrews, returns with me to America to obtain rest and to recruit her health, which has suffered during the long illness of her uncle and Sr. Oyer. Heavier burdens have rested upon her than one of her age and strength should bear. Her heart found it very hard to consent to leave the work for even a time, as she is greatly interested in it. But after consulting the best medical advice obtainable, all thought it best for her to seek to regain her health. We feel very hopeful that she will be able to return after rest and treatment, with her health firm to labor in the work in a more favorable condition for usefulness than she could without this rest. We bade the dear friends at Bâle good bye in cheerful hope that God will bless and sustain them. Our dear Bro. Whitney has many burdens upon him, and the Lord is working for him. We expect he will be greatly blessed in his work. G. I. B.

A FEW DAYS IN ENGLAND.

AFTER the close of the Council at Bâle, Sunday night, we started next morning for England on our way home. As we were anxious to reach the Wisconsin camp-meeting, we had to sail June 7, which gave us only two or three days to spend in England. We held one meeting at Southampton. Perhaps forty were present on Wednesday night, when we spoke to them for about an hour. They gave the best of attention, and seemed encouraged by the meeting. We were happy to notice the marked improvement in the appearance of the church since our previous visit. God has blessed the labors of Bro. Durland during the few past months, as he has labored to encourage the church and bring the truth before outsiders. Eight or ten have embraced the Sabbath, and the spiritual condition has improved. A prosperous Sabbath-school is in operation, and precious souls have been added to the number.

There is one feature of interest in these efforts which is very gratifying to me. It shows that young men who are unacquainted with the manner and customs of the people can labor with success in bringing souls to the truth in old England. Bro. Durland is a laborer who has not been long in the work, being ordained only last summer. But he has preached with the fear of God and tried to be humble, and the good Spirit has affected many hearts, and good results have been seen, and this, too, where old and experienced laborers have been in the past. This encouraged me. In fact, I believe that the work in England will prove a success where our brethren enter upon it with faith and humility, with souls all aglow with the spirit of the message. Bro. Durland and family are contented to labor on, and we trust God will make them a blessing to the cause in the British Empire.

The following night we arrived at Great Grimsby, weary and somewhat worn with the hurried labors of the past few weeks. When we reached the printing office hall we found there about forty or fifty waiting anxiously to hear some preaching. We would gladly have been excused under the circumstances, but did the best we could to interest them for three quarters of an hour. They seemed encouraged and well pleased with the word spoken. Some souls are embracing the truth here. The friends are getting a spirit to labor as colporters and canvassers.

The printing business is starting very encouragingly, two numbers of the new paper having been issued. The new paper seems to have been greeted with many expressions of pleasure on the part of those who have received it. We believe it will be a great help to the cause. With only the help of Bro. Wilcox, Sr. Thayer, and one or two others, they have had a hard time to get it out in season, but it is a very creditable sheet. Many of our brethren in America would find it to their interest to read it.

We spent one day with Bro. Drew in Liverpool. He has been doing a good work in selling our publications and engaging in the ship work in that city. By means of this, the truth is going to all parts of the world. He feels encouraged to labor on. He has made large sales of our books to captains and others connected with navigation. This is the great commercial center of the world, and always will be.

We closed our visit in England, feeling more confident that the Lord was in the work than we have in the past. If God's Spirit is with our ministers, great good can be accomplished, but it will not be by conforming to the customs and habits of the people who are not in harmony with the truth. God's truth is designed to mold the people to the true principles of the Christian religion, and not to have them mold the truth to the customs and habits of any one. The truth preached with humility and earnestness will accomplish wonders in the British Empire; the other course will result in sure disaster.

We shall pray for the Lord to bless the work and the missionaries in the old country. We shall feel a deeper interest than ever before in their success. We believe that in the near future several more missionaries should be sent to England, and have a special effort made there where our tongue is spoken. The time has now come to make advance moves in that country. We left the missionaries there all disposed to engage with new courage and hope in the work.

G. I. B.

REVIEW & HERALD FINANCES.

HAVING returned to the Office after a long absence, and having attended a meeting of the Publishing Association Board, we will say a few words as to the financial situation.

We have felt very grateful for the financial prosperity which has attended the REVIEW Office for two years past; and it must afford great satisfaction that the Office has been enabled to pay off so many interest-bearing notes, and still be so well supplied with means to carry on its work, and that it shares so fully the confidence of our people. We all want this state of things to continue. I write this brief statement, hoping it will tend to the continuance of this condition of prosperity.

But there are some points which our friends ought to understand. The Office is now worse pressed for means than it has been for many months. There are several reasons for this. Among them we will mention the following: Our expenses for stock, paper, etc., are very heavy, because we are publishing an immense amount of tracts, and very large editions of our books. This is made necessary by the rapid increase of the work. We were never more pressed than now in supplying the demand for reading matter. We all rejoice that this is so; but all realize that this takes a large amount of funds.

Again, the Office has been helping our other institutions, by furnishing them funds, when it had a plentiful supply, or by loaning its credit, to enable said institutions to reduce their rate of interest by paying off their high interest-bearing notes.

This we conceive should ever be the spirit which our various institutions should manifest toward each other. Perhaps the Office has carried this

generous policy fully as far as it should in justice to its own wants.

Another cause of present anxiety is this: Other enterprises are in progress, such as the New England school and the Sanitarium Improvement Company, which draw quite largely from the Association money which was on deposit either with no interest at all or at a very low rate. These are worthy enterprises. But they take money, and will require it in quite large quantities. Much money was deposited in the Office, which will be drawn out for these and similar purposes. Also our missions are drawing quite heavily upon the Office.

It must be evident that the Office cannot furnish money to carry on all these enterprises unless it has it in its possession. We have not as yet been brought into serious embarrassment; but we speak of these things to call attention to the subject in time.

Now if the Office had what is due it, there would be no trouble. Over \$50,000 now stands due the Association, which ought to be paid soon. The Tract and Missionary Societies have been making very large orders the present year, and have done this in view of the large pledges which have been made to their reserve funds. The Tract Societies owe the REVIEW office over \$35,000 at this writing. Their debt for several years past has usually averaged from \$10,000 to \$12,000. This large increase in their debt consequent upon increased orders, together with the large demand for paper and stock, makes it hard for the Office to keep its finances in a satisfactory condition.

If those owing the Office will interest themselves to pay their debts we shall have no difficulty. If they do not, in time we shall be seriously embarrassed. Our missions in foreign lands will be crippled, the Office will be compelled again to pay out much interest on loans, and all the present and past prosperity will be lost.

We ask the officers of our Tract Societies to interest themselves earnestly to see that their Societies do not get too deeply in debt, but that means be collected to pay as nearly as possible for what they order. This is the safest and best way in the long run.

We ask those persons knowing they have notes due the Office to pay up if possible. We request those having sums of money to deposit without interest to remember the REVIEW Office. It has tried to pursue a generous course toward many other enterprises and institutions, and desires to be able to do so still. But this will be impossible unless it is also considered by the friends of the cause.

A word to the wise is sufficient.

GEO. I. BUTLER, *Pres. S. D. A. P. A.*

THE WORK IN CITIES.

THE most important feature of our missionary work at the present time is the establishment of city missions. We do not expect immediately to see so great fruit from the money expended as if the same amount were expended in the country; but there is no one feature of our work that will more effectually prepare the way for the loud cry of the third angel's message than this. Those who were in the first angel's message will remember that soon after J. V. Himes, of Boston, embraced the doctrines preached by Wm. Miller, it went to the cities of New York, Philadelphia, Baltimore, Washington, Boston, etc. The leading papers spoke of the lectures given in these cities in a manner to awaken an interest throughout the country to hear the strange doctrines thus presented. The country always echoes the sentiments of the city, and what the city sanctions is endorsed by the country. It will be so in the closing work of the gospel. God is moving upon his people to enter the cities. Already our leading financial brethren in a few Conferences have become responsible for about fifty thousand dollars for this purpose alone. Certainly the Spirit of God is moving in this direction. It becomes us, therefore, to put forth great efforts in this direction so that not only much may be accomplished immediately, but that the missions may be established in a proper manner.

Not every one who can labor successfully in the country is the most proper person for the city. Men who have not made a success of anything, and

who are not considered reliable in the neighborhoods where they live, are not the men to manage city missions. These missions should have men and women of keen foresight, good ability, and acceptable address, so that correct impressions will be made upon the public mind. There should be persons connected with them who can write acceptable articles for the press, or if they do not write themselves, who can correctly represent our work and mission to those who wish to give impartial statements in the leading journals. One essential qualification is that they should be individuals of *piety*, those who know what it is to walk with God, take hold upon the Infinite One, and prevail with him. They should be men who respect order, and will consult those having charge of the work.

There are many among us who might be connected with missions who are not the proper persons to take charge of them; but in no case should private individuals or churches take the responsibility of a city mission without the sanction of the Conference Committee. The Committee in each Conference has charge of the work within its limits. The city missions, especially, are under their supervision. Men and women can enter cities and every other place where the providence of God leads, and canvass for our publication. This can be done in cities where there is no mission, and frequently it will prepare the way for the establishment of one, and greatly contribute to its success. When it can be so, it is well for a man and his wife to be at the head of a city mission. Every precaution should be taken so that no reproach shall be brought upon the cause.

BIBLE READINGS

should be held in connection with every mission. Each colporter should be prepared to give them, whether in the country or city, both in private families and in the lecture room. It is not well to make the selling of books the most prominent feature of the mission work. The distribution of denominational tracts should not be the entering wedge to families. What particular phase the work may assume in this respect in the loud cry of the message, we are not prepared to say; but periodicals without a denominational title are the best to introduce into those families who are wholly unacquainted with our views and work. The *Signs of the Times*, the *Youth's Instructor*, and *Good Health* are the best periodicals for this purpose; and there should be on hand for use each of our periodicals in different languages. Hundreds of families would be interested in a Bible-reading who would not read a paper or tract. From the experience which some of our city missionaries are having, we have become satisfied that a congregation of fifty, seventy-five, or one hundred, can be gathered in a short time, in almost any large city.

The prejudice in the city against a canvasser or agent is greater than in the country. Nevertheless, we need them in every city. A good colporter, who is prepared to hold Bible-readings on practical or theoretical subjects, will gain admittance to many a family inaccessible to canvassers. Oftentimes a Bible-reading might be held upon the promises of God with some burdened soul, when outward circumstances would indicate that sorrow never entered their dwelling. If they are interested, at the second reading they will invite some of their acquaintances to attend; and while thus interested, they will gladly subscribe for a religious paper. This will awaken an inquiry upon some of the doctrines advocated in it. A Bible-reading or a tract upon the subject will deepen their interest and convictions.

Everything having the appearance of a proselyting mission should be guarded against. Let God's word and his Holy Spirit convert people. When this is the case they will be converted indeed. Invite them to the reading-room, and to the public Bible-readings. This is the method which is proving most successful at the present time. The laborer must have a love for souls so great that those for whom he labors can feel it. Angels of God will go before such a one, and put in his mouth such words as he ought to speak. This is God's work, and without him we can do nothing. God goes before his people, and leads his army on to victory. He will give wisdom to his servants and success to his work. Courage and faithfulness should be our motto henceforth and forever.

S. N. HASKELL.

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.

JESUS IS COMING.

BY E. M. ROGERS.

Republished by request.

He's coming, he's coming, oh turn not away,
For the signs of his coming I see.
Oh spurn not the message I bring you to-day,
While in mercy he's waiting for thee.

For soon he is coming, no longer delay,
Or the door of his mercy will close,
And leave you unsaved on that terrible day
When he cometh to conquer his foes.

Then sinner, take warning, no longer refuse;
For now he will freely forgive.
No longer the love of thy Saviour abuse,
But turn unto Jesus and live.

For lo! he is coming, how cheering the thought
To those who are waiting for him!
They have kept his commands, the good fight they
have fought;
And a crown of bright glory they'll win.

CHRISTIANA, NORWAY.

THROUGH the blessing of God we have had a safe and pleasant journey across the ocean to our destination, Christiana, Norway. Our party consisted of Bro. E. G. Olsen and wife, Sr. Addie Bowen, who accompanied us as far as England, a Norwegian sister from Battle Creek, and myself and family. We sailed from New York April 24 on the State Line steamship "State of Georgia," and had fine weather the whole journey with the exception of two or three days. On arriving at Greenock on the Clyde, May 5th, the first news that came to us from land, was that the steamship the "State of Florida" had collided with a sailing vessel in mid-ocean and had sunk, over one hundred persons losing their lives, and only thirty or forty being saved. Our brethren can perhaps imagine how we felt upon hearing this, when they consider that this was the steamer that we intended to sail on. The "Florida" was at first listed to sail April 24 from New York, and as it was the second largest steamer of the line, we decided to sail at that date, and wrote to secure berths. But soon after this the sailings were changed. The "Florida" was to leave April 12, and the "Georgia" the 24th. We were disappointed at this change, as we preferred to sail on the "Florida." But as we could not, on account of lack of time and sickness in the family, get ready to sail the 12th, we decided to go on the "Georgia," April 24th. And we believe the guiding hand of the Lord was in all this. While the ill-fated steamer went down and many lives were lost, and those who were saved suffered severe hardships, our ship bore us safely across the billows to land. We feel to praise God for his preserving mercy and care over us, and we would learn from this to confide and trust in him more, knowing that "he doeth all things well."

We remained with the friends in Great Grimsby, England, May 6-9. We were glad to see these dear brethren and sisters, who are laboring in the mission here and on the new English paper, *The Present Truth*, and were thankful to enjoy their kind hospitality. May 10th we sailed from Hull, and after a very pleasant voyage across the North Sea, reached Christiana Monday, the 12th, where we were kindly received by brethren and sisters of the church.

Since arriving in Christiana we have found enough to do, both in the printing office and in the meetings. The Spirit of the Lord has graciously met with us in the services, and we pray that his blessing may be with us in all our work. Bro. Olsen intends to remain here about three months, to receive instruction in the language, and at the same time hold meetings in and around the city, while I expect to be occupied in the office, besides taking one or two studies.

We have just had the privilege of attending the meetings of the council at Båle, and feel encouraged to engage in the work of the Lord with greater earnestness, zeal, and faith, than ever before.

A. B. OYEN.

June 3.

MAINE.

CROTCH ISLAND.—June 5 I visited Crotch Island again, and stopped one day. I found those who came out to obey the truth a short time ago still holding on. Nine were baptized in the ocean, where there was "much water." It was a solemn time. May God still bless them, and add to their numbers such as shall be saved.

June 6.

J. B. GOODRICH.

MICHIGAN.

DUFFIELD.—Commenced meetings in this place May 11. Have given thirty-four discourses. The interest has been good throughout. Sold \$5.80 worth of reading matter. Five have begun the observance of the Sabbath, and several others are under conviction. We now go to Gaines, where we intend to pitch the tent. Pray for us.

June 17.

H. P. HOLSER.

I. H. EVANS.

NORTHERN MICHIGAN.—It has been some time since anything has appeared in the REVIEW from Northern Michigan. But we have not been idle, nor has the cause of truth been standing still. Our churches and scattered brethren have received considerable labor, and we can report an advance move all along the line. A good degree of love and union exists among us. Nearly every family has the REVIEW, and a good many copies of the *Signs* and *Sentinel* are used for missionary purposes.

At Tustin we held a short series of meetings, and six individuals, heads of families, embraced the cause of Christ. The church at Colfax has received additions by conversion and by brethren moving into the vicinity, until it now numbers fifty-four members. Most of the members have made considerable advance in the work of reform. Others are learning, hesitating to endorse this part of the work. Still, the short time these dear brethren have been with us they have done well.

The labors of Eld. Horton at Sherman during the past winter have been blessed to the building up of the church and the conversion of sinners. He is now near Petoskey, and reports a favorable interest.

All are of good courage and anxious to advance in the grand closing work of the gospel of Christ in the earth.

JOHN SISLEY.

June 12.

INDIANA.

DUPONT, JUNE 16.—We began meetings in a tent here June 6. Some Latter-day Saints have raised up a small congregation in the country not far from here, and the impression prevailed extensively that we were Mormons, or Latter-day Saints; and people gave us a severe letting alone. But we did the best we could to remove prejudice, and have succeeded in getting a fair hearing. Some are becoming interested, and we are receiving invitations to visit with the best families. We hope for good results.

M. G. HUFFMAN.

WM. COVERT.

MONTICELLO, TENT NO. 1.—We have given fourteen discourses. The attendance has increased from twenty-five to one hundred and fifty; on Sunday nights we have about two hundred and fifty. The weather has been against us as well as the festival season; but those that come seem interested in the words spoken. To-morrow night we shall introduce the Sabbath question. Bro. Isaac Dunlap is with us canvassing for the *Signs*. Has taken sixty-two trial subscribers. Brethren, will your emember the work at this place?

J. M. REES.

June 16.

J. S. SHROCK.

SULLIVAN, JUNE 16.—Having been disappointed in not getting our tent as soon as we expected, we did not get it pitched until Friday, the 13th. This place is a town of somewhere about 3,000 inhabitants, and is the county seat of Sullivan Co. We have held but three meetings. At our first there were but about twenty-five out; last night there were over three hundred. There are some favorable omens. The people are beginning to care for our wants. The enemy, however, is trying to stir up all the opposition he can. Yesterday (Sunday) there were meetings at all the churches. We are told that it was the first time in a long time. The subject of one discourse was that shepherds

should watch their sheep. But in spite of every effort the truth is making a stir. Hope we may have the prayers of God's people that we may be faithful, and that some may embrace the truth here, and God shall have the praise.

D. H. OBERHOLTZER.

J. W. COVERT.

I. S. LLOYD.

KENTUCKY.

PATESVILLE, JUNE 9.—I have given lectures at two places about two miles apart, and as the result some twenty are keeping the Sabbath. But I do not expect they will all stand the trimming, for they need a great work done for them. I have sold over \$20 worth of books, and have taken five subscriptions for the *Sentinel*, seven for the *Signs*—five for six months and two for one year—and two for REVIEW—one for six months and one for a year. I have put one canvasser into the field for "Thoughts," and he is doing quite well for a new hand.

S. OSBORN.

WEST CLIFTY, JUNE 11.—The truth is still increasing in favor with the people of this place. Since our last report others have decided to obey. Some books have been sold, and subscriptions obtained for periodicals. A Sabbath-school has been organized, and *Instructors* and lesson-books ordered. Last Sunday the "fighting preacher" (known by that name among the Baptists) having been sent for, came to the rescue. After three hours' talk of slander concerning Wm. Miller, "hog-meat," "tobacker," feet-washing, etc., the people he represented were pretty well satisfied that that was the only argument there was to prove that the first-day was the Sabbath. We at once followed with a forty-minutes' talk, reviewing his Bible arguments. In the midst of it, he rode off on his horse, and has not been heard from since. Another M. E. minister tried next night to overthrow our position; but he made a still worse failure. We are still in possession of the field, and the seventh day is still the Sabbath.

G. G. RUPERT.

R. M. J. POUND.

IOWA.

RUTHVEN.—A few Swedish families live in Clay Co., four miles west from Ruthven. Have held meetings here every other evening, also eight miles northeast from Ruthven in Palo Alto Co., among Norwegians and Danes, as the people could not attend meeting every evening. Have some interest in both places. The Lord has blessed these efforts. Among the Swedes in Clay Co., where we have labored the longest, seven, all heads of families, have commenced to observe the Lord's Sabbath. They served the Lord before according to the light they had, but now rejoice in the "present truth." There is a desire to hear in other places in this vicinity. We desire by the Lord's help to labor as the way may open.

JOHN WILSON.

P. L. HOEN.

June 3.

BELFORD, WOONSOCKET, AND HURON.—In company with my brother M. M., I visited the friends at Belford June 7. This company was raised up last winter under the labors of my brother and Bro. Streman. We were glad to find them firm in the truth. A few united in church fellowship, and Bro. Houseman was chosen as leader. There seems to be quite an interest here, and we expect a number more will unite with us in the near future.

Some canvassing and colporter work had been done near Woonsocket, and as a result two were keeping the Sabbath, and others were very much interested. We held two meetings with them and my brother will return to follow up the interest. We hope by the help of the Lord that quite a number will be led to accept of the truth.

We also visited Huron, and found a few Swedes who had become interested in the truth, and were urgently calling for help. We think this will be quite a favorable field for tent labor.

The Spirit of the Lord has gone out before us, and calls are coming in from all directions. Truly the harvest is great and the laborers are few. We feel that there is great need for earnest work to be done, and may God give to each one the spirit of labor and love for souls, and may we finally hear the "Well done." A. D. OLSEN.

TENNESSEE.

CALLICOTT'S MILL AND MARTIN.—Closed our meetings at Callicott's Mill June 8. Left six in all keeping the Sabbath. We have hope that others who know the truth will yet obey. The brethren will sustain Sabbath meetings. Sold books to the amount of \$29.25; obtained one subscriber for the REVIEW and eleven for the *Signs*.

We came to Martin on the 9th, and commenced meetings on the 11th. We have our tent pitched in a beautiful grove. There are about 1,200 inhabitants in the town. Bro. William Dortch and wife will remain with me during the tent season. Bro. John Dortch will canvass in the vicinity of Martin, and meet with us occasionally. We shall try to labor in hope until the Master comes. Our address for some time will be Martin, Weakley Co., Tenn. S. FULTON.

KANSAS.

ROCK CREEK.—For the last four years this church has kept up a Sabbath-school and prayer and social-meeting, without any special help. It has suffered much by removals, and was laboring under discouragement, when Bro. and Sr. Enoch, on their way to the southern part of the Conference, stopped with them over the 7th, 8th, and 9th of June. Their testimony was close and pointed. A deep solemnity seemed to pervade the meetings from the first, and the blessing of the Lord was sought for with much earnestness. A spirit of confession came in, and the Spirit of the Lord witnessed to the good work. Many hearts were made glad, and the church was greatly refreshed. Ten new members were added, three on recommendation, and seven on profession, subject to baptism the first favorable opportunity, as the streams are too much swollen to attend to it at present. JOHN GIBBS.

WISCONSIN.

BEAR CREEK, RACINE, AND CHICAGO, ILL.—Since my last report I have held meetings with the few friends in Bear Creek, near Clintonville, Wis., in Racine, and Chicago. In the last-named place we were made happy to meet with the most of the Sabbath-keepers among the Scandinavians of this place Sabbath and Sunday, the 13th and 14th. We found all those that received the truth last winter to be steadfast and of good courage in the Lord, really the first to show zeal and earnestness in the good cause. Three more have been added to the church. May God help all these dear friends, for there is a hard battle to be fought in Chicago. I leave Chicago for the present, and hope and pray that the Lord will help and own this body of commandment keepers in this place. Three subscribed for the REVIEW.

In Racine four dear souls from the Baptist church have lately received the Sabbath truth, which has added much to the interest in that place. The Lord is willing to bless his cause here also, if the few friends will live aright before God, and before those around them. We see tokens of God's mercy to his people wherever we go. I was never of better courage than at present. Pray for me.

All corresponding with me will please address me at Hurley, Turner Co., Dakota, care of L. Christensen. J. F. HANSON.

June 15.

MINNESOTA.

WADENA, VERNDALE, NEW YORK MILLS.—I have labored at the above named places for the last four weeks. Immediately after the general meeting, in connection with Bro. Grant I organized a church of eighteen members at Wadena. Since then two others have been baptized, and added to the church. Others will probably join soon.

I next went to Verndale, where eleven entered into church fellowship. Since then five others have been baptized, and six added to this church. Others will unite as soon as they can apply for letters from the church (Baptist) to which they belong.

From here I went to New York Mills. Found the brethren young in the faith and somewhat poorly instructed on some points, but willing to learn. They manifested a willingness to make sacrifice, and put away tobacco and other needless

indulgences. Nine went forward in baptism, and entered into our church organization. At all of these places officers were elected, and delegates chosen to attend the Conference. All voted to pay tithes. We feel that the Lord has greatly blessed the work in this field, for which we praise his holy name. We feel like going forward in this good work, and consecrating ourselves as never before. JOHN I. COLLINS.

June 11.

ARKANSAS.

LITTLE ROCK AND SPRINGDALE.—I closed my labors in the central part of the State May 14. One was baptized the last Sabbath I was at Little Rock. Several are keeping the Sabbath at Argenta, whom we hope to see faithful in preparing to meet the soon-coming Saviour. Through the kindness of Bro. F. D. Starr of Michigan, we have a 40-ft. tent to use here this summer. The friends in the State have donated \$41, and pledged \$45 toward a tent fund, and we hope to secure this fall an amount sufficient to purchase a large tent of our own for another season.

Our tent was pitched in the village of Springdale, Washington Co., June 10. This is a place of five hundred inhabitants. Two families of our people are living in the vicinity. The interest so far has been excellent. We have been unable to seat the congregation a single night so far; and I never saw better order or attention, or greater eagerness to obtain reading matter. The people tell us they they have never known so large congregations attendant upon religious services in this part of the country before. Invitations to visit are coming in faster than we can possibly fill them.

As we labor here without the advantage of tract societies in the State, we would be glad if some tract society could furnish tracts or papers for free distribution. Any such help would be thankfully received. Bro. J. W. Scoles and wife of Michigan are now here assisting us in tent labor. We pray God may give us grace and strength to sow aright the precious words of truth.

June 16.

D. A. WELLMAN.

TEXAS.

ARKADA, FANNIN CO., JUNE 9.—The severe rains and storms which have visited Texas of late have not failed to visit us on their weekly tours, often for days at a time during the week. This has greatly interrupted our meetings, and prevented the people from attending. The roads were impassable for teams much of the time. But we are encouraged amid all these discouragements. The Lord has blessed. Between twenty and twenty-five have stated their determination to keep the Sabbath. Not as it is at some other places, almost all are heads of families. Some are of the best men in the community. Sinners have been awakened, and are rejoicing in the Lord. A large number attended our Sabbath meeting last Sabbath. The good Spirit was present. We closed the meetings last night just as the hardest storm we have had was approaching, and amid this one of the friends proposed a collection to help pay the expenses of the meeting. About ten dollars were donated. About twenty subscriptions to the *Sentinel* have been obtained, and about ten dollars in book sales received. We move the tent this week, and commence meetings Friday night about nine miles south, near Ladonia, Fannin Co. I shall meet with the friends here on the Sabbath, as long as I can.

It is possible that our camp-meeting will be postponed one week, as we cannot at the time now fixed occupy the park engaged. Our address will be Ladonia, Fannin Co., till camp-meeting.

R. M. KILGORE.

VERMONT.

BORDOVILLE.—Agreeably to appointment, Bro. Burrill and myself met with the church at this place last Sabbath and first-day, where we met Bro. Kellogg and Pierce. Some of the brethren and sisters from other churches met with us, for which we were thankful. One lonely sister who kept the Sabbath twenty years before she heard a sermon on present truth, drove her team twenty-five miles to attend the meeting, and assured us that she felt well paid for the effort put forth to meet with the people of God. One young man

who came over thirty miles to attend the meeting, committed himself fully on the truth, expressing a desire to connect himself with our people. His testimony gave unmistakable evidence of a sound and understanding conversion to God. With one other young person, he was baptized, both uniting with the church.

More than twenty of the number present at this meeting expressed a desire to do something in the missionary work as soon as the way shall open for them to do so.

One brother, advanced in years, ceased to use tobacco at the time of our meeting here in April, and is happy in the Lord that his resolution to use no more has thus far remained good. He says he does not now have to resort to the use of cloves, cinnamon, etc., while in the presence of the brethren, to disguise his breath, rendered poisonous and offensive by tobacco. We wish all tobacco bound men in our churches would note this, and strike for victory here. There recently appeared in a French paper published at Montreal, an article against the use of this loathsome weed, setting forth the sin of indulging in the habit. And I am sure, from the pleasure that it gave the brother to read the facts set forth in his vernacular, that we should have enjoyed hearing him read it, could we have understood the language. But it answered very well to hear his companion interpret it.

Monday afternoon we visited a brother, who for years has used tobacco, to whom the writer made confession of his neglect in not trying to help him before. He promised to cease to use it. May his promise never be broken.

The next morning Bro. Burrill and myself parted, after some ten weeks of pleasant, and we trust profitable, labor together in our churches. It was hard to part with a true yoke-fellow, with whom I have shared so many blessings in preaching, traveling, visiting, studying the word of God, and in secret and social prayer, and in trying to mature plans to more effectually carry forward this work.

May God bless him and his tent company, and others into whose hands the work must fall. And may their motto ever be, "If I forget thee, O church and work of God, let my right hand forget her cunning;" "and let my tongue cleave to the roof of my mouth," if I prefer not present truth above my chief joy. God bless our young men, and may they be clothed with power from on high. Will the brethren and sisters pray for the health and strength of the ministers, and that their labors may be blessed of God.

June 11.

A. S. HUTCHINS.

CHARLESTON, EAST RICHFORD, ETC.—During the month of May I spent twenty-six days in the town of Charleston, Orleans Co. There is quite a branch of the Charleston and Irasburg church here, and the standard of truth has been raised for many years. The general meeting held at Brownington in the spring awakened an interest to hear, and two embraced the truth at that meeting. They had been investigating for some time. Elds. Hutchins and Burrill had visited the place and held a few meetings before I went there. I spoke twenty-six times upon the principal points of present truth, and the practical duties of our times. Bro. G. W. Page was with me occasionally, spoke a few times, and held meetings Sabbath and Sunday after I came away. Four persons decided to obey God and keep all his commandments, and the brethren were much encouraged.

Our Sabbath meetings were seasons of refreshing. At one of these meetings I was glad to meet with a brother from Holland, Vt., who six years ago embraced the truth under the labors of Eld. R. S. Owen and the writer. He was but a boy then. He has since married, and his wife is keeping the Sabbath. They desire baptism, and will probably join the Irasburg church at the next quarterly meeting. Others are now keeping the Sabbath in his vicinity, and the way is thus being opened for more labor there in the future. Truly there is power in the truth to keep us from going back. Let the lonely ones take courage and let their light shine, and in God's own time others will be gathered into the fold of Christ.

Sabbath, May 21, I spent at home with the church at East Richford. This church is responding to Elds. Hutchins and Burrill's faithful labors with them. They are doing a good work in put-

ting away their idols; and there is a manifest desire on the part of some for a growth in grace. Sabbath, June 7, I attended the meeting at Bordoville. The Lord helped his servants to bear a faithful testimony here. Sunday, June 8, I came to Belvidere to assist Bro. Pierce, who has been here nearly two weeks giving a course of lectures. Shall stay as long as the interest demands. The Lord is good, and his truth very precious. Pray that God may bless the work in Vermont.

M. E. KELLOGG.

THE ROME MEETING.

THE special course of instruction for two weeks, that came in at the close of our spring term of school, prepared the way for the Lord to work for us in connection with our general meeting. The attendance at the commencement of our special course was about thirty; this increased until we had about fifty.

Instruction was given in canvassing for the "Signs of the Times," "Thoughts," volume four of the "Great Controversy," in Bible-readings, and letter-writing. We had a Bible class daily, and the subject of spiritual gifts was carefully examined, the gift of prophecy receiving special attention. Great light shone upon many minds as this subject was considered and discussed, and many rejoiced at the clearness of the truth upon this important theme. The results of this were seen in the increasing interest which characterized our meetings to the very close. Although disappointed in not being cheered and encouraged by the presence and labors of Bro. D. A. Robinson from Massachusetts, yet the Lord met with us and granted us his blessing graciously. The preaching was done by Brn. Whitney, Miles, Swift, Place, and the writer. It was close and practical, and yet of an encouraging character.

Six were baptized, two of whom were converted in connection with our school. As the Lord's work was placed before the brethren, and the distribution of labor was considered, perplexities arose; but the guiding hand of the Lord was plainly seen in the unity and excellent spirit which prevailed. Love and harmony were noticeable in all our counsels, and exerted a great influence on the minds of all present. The depository building, which has recently been erected in the interests of the tract society and school, was dedicated to the use of the cause of God on Sunday by appropriate services.

On the whole, our meeting was a remarkable one, and we are greatly humbled under a sense of God's great goodness to us. There is only one thing to cause us sadness, and that is that more of our brethren and sisters did not share in the blessings and privileges of this large and important meeting.

M. H. BROWN.

EUROPEAN COUNCIL OF SEVENTH-DAY ADVENTISTS.

SECOND SESSION.

A MEETING of the workers from the different fields of labor in Europe to counsel with each other in regard to the interests of the cause in this country, was held at the office of *Les Signes des Temps* in Bâle, Switzerland, May 28, 1884, at 3 p. m. The following persons were present at this meeting: Eld. Geo. I. Butler, from America, Elds. B. L. Whitney, D. T. Bourdeau, and A. C. Bourdeau, Brn. Albert and Adémar Vuilleumier, and other brethren and sisters connected with the mission in Central Europe, Elds. M. C. Wilcox, A. A. John, and J. H. Durland, Bro. Geo. R. Drew, and Sr. Jennie Thayer, from England, Bro. A. Biglia, from Naples, Italy, Bro. Thos. G. Aslan, from Pitesti, Roumania, Elds. J. G. Matteson, K. Brorson, E. G. Olsen, A. B. Oyen, and Bro. L. Hansen, from the Scandinavian Mission.

After the opening exercises, a temporary organization was formed by electing Bro. Geo. I. Butler chairman *pro tem* and A. B. Oyen secretary *pro tem*.

On motion, the following order of exercises was adopted: A religious meeting at 5 a. m., business meeting at 9 a. m., and 4 p. m., the balance of the time to be devoted to committee work and consultation.

The subject of providing a suitable building for the publishing work at Bâle being introduced, the Chairman was empowered to appoint a committee

of ten persons, himself to be one, to consider the propriety of renting a building for a term of years, buying one, or erecting a new one. The following names were then announced as this committee: B. L. Whitney, J. G. Matteson, D. T. Bourdeau, M. C. Wilcox, A. B. Oyen, A. C. Bourdeau, Albert Vuilleumier, L. Hansen, and Adémar Vuilleumier. By vote, J. Ertzenberger was added to the committee.

The question of perfecting the organization formed two years ago, when Eld. Haskell was here, was introduced by the Chair. The General Conference Committee, burdened as they are with work and cares in America, and being at such a distance from the different fields of labor in Europe, cannot take immediate charge of such matters as directing laborers in their work, disbursing funds, and other local questions. On motion, the Chair was requested to name a committee of five, himself to be one, to consider the matter of making such changes and additions to the constitution as shall make the organization more effective. J. G. Matteson, B. L. Whitney, A. A. John, and D. T. Bourdeau were announced as this committee.

The Chairman also spoke of the importance and necessity of holding institutes in different places for the purpose of instructing young persons and others in missionary and colporteur work, best methods of labor, holding Bible-readings, and in other branches of the work. The Chair was empowered to name six persons besides himself to prepare a report on this subject. J. Ertzenberger, J. H. Durland, A. B. Oyen, A. C. Bourdeau, B. L. Whitney, and M. C. Wilcox were appointed as this committee.

The subject of the proper method of conducting and managing our publishing houses in Europe was spoken of, and Brn. J. G. Matteson, B. L. Whitney, L. Hansen, Albert Vuilleumier, E. G. Olsen, A. B. Oyen, M. C. Wilcox, and Knud Brorsen, besides the Chair, were named as a committee to consider this question, and especially to settle the affairs of the office in Bâle. As a committee on resolutions D. T. Bourdeau, J. G. Matteson, and M. C. Wilcox were appointed.

Voted, that the Chair appoint a committee of seven, including himself, to consider the wants of the work in Roumania and Italy, and the papers in these languages, and to present some general principles for the government of the work in such fields. A. C. Bourdeau, B. L. Whitney, D. T. Bourdeau, Thos. G. Aslan, A. Biglia, and J. G. Matteson were appointed.

On motion, the meeting adjourned till Thursday, at 9 a. m.

SECOND MEETING.—Prayer was offered by E. G. Olsen. Bro. Butler, chairman of the committee appointed to consider the subject of providing a place for a printing office, etc., reported—

1. That the committee decided that it was not advisable to buy the building occupied at present for 37,000 francs.

2. That it would not be advisable to rent this building for a term of years, to be used as a boarding-house, and then in addition, build a smaller house for printing office and meetings.

3. That in their judgment it was best to erect a building about 50x75 feet in size, with three stories and basement, the basement to be used for press and stock room, and stereotyping foundry, the first floor for meeting and composing rooms, the second floor for editorial and proof-reading rooms, and some dwelling rooms, and the third floor for dwelling rooms; the probable cost of the whole to be about \$17,000. The arrangement of a part of the building for meeting and dwelling is intended only for temporary use; when the publishing work requires it these rooms can be vacated and occupied by the printing office.

THIRD MEETING, MAY 30, AT 4 P. M.—Prayer by J. Ertzenberger. The committee appointed to make suggestions in regard to perfecting the organization of the Council, presented a report, which, after being amended as given below, was adopted. The report is as follows:—

We most heartily endorse the constitution drafted at the time of Bro. Haskell's visit, but in harmony with the action of the General Conference held at Rome, N. Y., in December, 1882, and to meet the present existing wants of the mission fields, we recommend—

1. That Art. I. of the constitution be amended so as to read: "This Council shall be called the European Council of Seventh-day Adventist Missions."

2. That Art. IV. be amended so as to read: "The officers of the Council shall consist of an Executive

Committee of three, a Secretary, a Treasurer, and a Missionary Board of three in each mission, whose chairman shall be a member of the Executive Committee of the Council, these officers to be elected by the Council at its annual meetings. These Missionary Boards shall take supervision of the wants of the cause in their respective mission fields, and shall attend to the disbursement of funds under the counsel of the General Conference Committee, to whom they shall report from time to time the condition and wants of their fields.

Knud Brorsen, Adémar Vuilleumier, and Geo. R. Drew were appointed as a committee to nominate officers of the Council for the ensuing year.

On motion, the Chair appointed a committee to take into consideration the advisability of organizing a publishing association for Central Europe, and to obtain information in regard to the steps that are necessary to form such an association. B. L. Whitney, J. G. Matteson, and A. C. Bourdeau were appointed. By vote, the Chair and J. Ertzenberger were afterward added to this committee.

On motion, the meeting adjourned.

FOURTH MEETING, MAY 31 AT 10 A. M.—The committee appointed to consider the question of forming a publishing association for Central Europe, reported that, after consulting a lawyer they could not recommend the formation of such an organization in this country. The laws governing corporations are such that the government really has control of them. The officers elected are subject to the sanction of the authorities, and when changes are to be made, a year's notice is to be given. Other requirements are also made which would hinder the efficiency of an association. But the printing office property could be held by an association in America which could appoint one or more persons in this country to manage the affairs of the organization. No action can be taken in this matter, however, till brethren in America can be consulted.

The committee on institutes and schools presented the following report:—

Your committee recommend—

1. That where there are a sufficient number of persons in any Conference or mission who wish to enter the work to warrant the holding of an institute for the purpose of giving instruction in the missionary and colporteur work, Bible-readings, etc., the holding of such an institute and the procuring of instructors for the same, be left to the judgment and decision of the Executive Committee of the said Conference or mission.

2. That the following in regard to schools be adopted:—

Whereas, We feel it to be our duty, in view of the perilous times in which we live, to use every means in our power to guard our children from the evils which surround us; and—

Whereas, The moral condition of society is such that in the public schools they are surrounded by influences which draw them away from the truth; and—

Whereas, The laws of many countries in Europe are such that all children connected with the state or public schools are required to attend school on the Sabbath; and—

Whereas, By the establishment of proper schools, not only the studies required by law may be taught, but other instruction may be given calculated to guard our children from the evil influences of the world and to cultivate in them a love for the truth; therefore—

Resolved, That as soon as suitable teachers can be procured, and arrangements made, schools be established in such fields and localities as the necessities of the case may demand.

The above resolutions were unanimously adopted.

The Committee on Resolutions presented the following names for officers of the Council for the ensuing year. Executive Committee of European Council, B. L. Whitney (chairman), J. G. Matteson, M. C. Wilcox; Secretary, A. B. Oyen; Treasurer, Addie S. Bowen. Missionary Boards: Central European Mission, B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen; English Mission, M. C. Wilcox, A. A. John, J. H. Durland. On motion, the report of the committee was adopted.

Adjourned till 4 p. m.

FIFTH AND SIXTH MEETINGS, FRIDAY, 4 P. M., AND SUNDAY AT 9 A. M.—The committee appointed to consider the subject of providing a building for the publishing work in Bâle presented a final report as follows:—

4. That the committee have purchased a lot at the corner of Weiherweg and Rudolfstrasse at 1.40 francs per square foot, or 29,260 francs (\$5,852) for the lot.

5. That the committee have requested Bro. L. Hansen of Christiania, Norway, to furnish plans and an estimate of the probable cost of the building with a view to his erecting it, the whole to be submitted to the General Conference Committee at the earliest opportunity.

On motion the above report was adopted.

The committee on the Roumanian and Italian fields submitted the following, which, after some discussion, was adopted:—

We recommend—

1. That such fields as those in Roumania and Italy, where there is no experienced laborer from America, but where there are native Sabbath-keepers who wish to work in the cause, be placed under the supervision of the Missionary Board of the Central European Mission, and that those who can labor for the advancement of the cause should do so at such places and in such a manner as shall be in harmony with the counsels of said Board.

2. That at least one experienced laborer be sent to each of these fields to labor with these brethren, helping them by instruction to gain an experience in the methods of labor which have been found by past experience to be best calculated to build up the cause of present truth.

3. That Eld. A. C. Bourdeau go to Roumania as soon as other duties will permit, to labor with Bro. Thos. G. Aslan to build up the work there, remaining as long as he may think advisable.

4. That the journals published in the Roumanian and Italian languages be continued as quarterlies for the present.

5. That Eld. D. T. Bourdeau visit Italy as soon as Bro. A. Biglia can arrange his affairs to labor in harmony with the plan of working which our American brethren have found to be best calculated to build up the cause of present truth, and that he labor with Bro. Bourdeau as the wants of the cause demand.

The committee on resolutions then presented the following:—

Whereas, The magnitude of the work and the very brief period remaining in which to accomplish it demand that we bring into service all those who can labor in the gospel field; and—

Whereas, Those who prove themselves worthy as laborers should be supported, that they be not crippled in their work; therefore—

1. *Resolved*, That we regard it highly essential that the financial wants of laborers in weak Conferences and in mission fields be looked after by missionary boards and other proper officers.

Whereas, An increase of laborers calls for an increase of means for their support; and—

Whereas, Those who need support should, above all others, take an interest in increasing the funds in their fields of labor, that the cause may not languish, and that the believers may be co-workers with the servants of God, and be prospered with them; therefore—

2. *Resolved*, That we regard it as an important duty of our ministers to urge upon all believers in their respective fields of labor the necessity of promptly and conscientiously paying their tithes.

3. *Resolved*, That it is the sense of this Council that our ministers should instruct young converts on the subject of spiritual gifts, and do all in their power to lead them to regard the teachings of the New Testament on plainness of dress.

Whereas, The shortness of time, and the increase of mighty agencies concur in greatly hastening on the work; therefore—

4. *Resolved*, That we aim at directness and expedition in the work. Rom. 9:28.

Whereas, There is a marked tendency throughout Europe to attach undue importance to needless forms and ceremonies which destroy spirituality; and—

Whereas, Our European brethren are in danger of conforming more or less to these exterior observances; therefore—

5. *Resolved*, That we put forth earnest efforts to return to the simplicity of the primitive church in all our forms of worship.

These resolutions were discussed quite freely, especially Nos. 2 and 3. The discussion of the second resolution brought out the facts that citizens of Denmark, Sweden, France, and Switzerland are obliged to pay taxes, or tithes, for the support of the established churches in these countries. In Roumania and Italy the State churches are supported by funds that were raised years ago, so that the people are exempt from paying anything to these churches.

On motion these resolutions were adopted.

Adjourned till 4 p. m.

SEVENTH MEETING, AT 4 P. M.—The committee on resolutions presented some further resolutions for consideration:—

Whereas, Experience has taught us that the personal labors of our dear Sr. White are invaluable to the cause in accomplishing what her writings alone cannot accomplish; and—

Whereas, Our European brethren feel the greater need of these for having never been favored with them, and have a strong desire to see and hear Sr. White; therefore—

6. *Resolved*, That we extend to Sr. White a hearty and urgent invitation to visit the different fields in Europe as soon as practicable.

Whereas, The publishing work in Europe has in its growth reached a point where it calls for the labors of those of special experience in the work of printing; therefore—

7. *Resolved*, That it is the sense of this meeting that Bro. W. C. White should soon come to Europe to render that assistance in the publishing work that his experience qualifies him to bestow.

Whereas, The visit of Eld. S. N. Haskell to Europe two years ago was a great blessing to the cause in this country, bringing about more earnestness and zeal in the work, and greater liberality among the brethren; and—

Whereas, The present visit of Eld. Geo. I. Butler has been a source of encouragement to the brethren, and has served to more closely unite the hearts and sympathies of the workers in the different fields of labor; therefore—

8. *Resolved*, That we express our gratitude to the General Conference for sending these laborers, and that we extend to these brethren a cordial invitation to visit us as often as they may have opportunity so to do.

Whereas, The Lord in his providence has permitted disease to remove from this life our dear brother and president, Eld. J. N. Andrews, who has borne a prominent part in this last message; therefore—

9. *Resolved*, That while we deeply mourn our loss, we submissively bow to this affliction, and try to show our appreciation of his valuable services by faithfully and zealously carrying on the work in which he so earnestly labored.

Voted, That we recommend that the general financial management of the publishing work in the different missions be for the present under the direction of the Missionary Boards in these missions.

Bro. Geo. R. Drew stated that in order to continue his ship missionary work in Liverpool, he would need a supply of the foreign papers as follows:—

<i>Sandhedens Tidende</i> ,	180	per month.
<i>Tidernes Tegn</i> ,	180	“ “
<i>Sanningsens Harold</i> ,	50	“ “
<i>Stimme der Wahrheit</i> ,	100	“ “
<i>Harold der Wahrheit</i> ,	100	“ “
<i>Sundhedsbladet</i> ,	30	“ “
<i>Helso-och Sjukvard</i> ,	10	“ “
<i>Les Signes Des Temps</i> ,	10	“ “

On motion this matter was referred to the International Tract Society.

A vote of thanks was extended to the church in Båle for their kind reception and entertainment of the brethren during the Council.

It was also voted to furnish a report of this session for publication in the REVIEW AND HERALD and the *Signs of the Times*.

The Council then adjourned *sine die*.

GEO. I. BUTLER, *Chairman*.

A. B. OVEN, *Sec.*

TENTS IN NEW YORK.

TENT No. 1 will be run in Auburn this season, by Brn. J. E. Swift and H. E. Robinson, with Bro. L. E. Ghering as tent-master and missionary worker. Srs. Louie Higby and Lucy Hubbard will assist Sr. Swift, and help in the missionary work. This is a 60-ft. tent, which can be enlarged by using the 40-ft. splice so as to make a pavilion of 60 by 100 ft. We trust the interest in this city of 25,000 inhabitants will necessitate the use of the splice, and such is the indication at present.

Tent No. 2 will be pitched in Cortland, a town of 7,000 inhabitants with other towns very accessible to it, so that ten or twelve thousand people will be within the circle of its influence. This tent is the new one, 40 by 70 ft. in size. It will be in charge of Brn. E. E. Miles and A. E. Place, assisted by Brn. Wm. D. Blount and R. I. Roberts. May God grant that the Captain of the Lord's host may go with these brethren to the battle, as they enter

these large places to wield the sword of the Spirit, and may the faith of God's people pull down the strongholds of the enemy as it did the walls of Jericho anciently.

M. H. BROWN.

News of the Week.

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

FOR WEEK ENDING JUNE 21.

DOMESTIC.

—Of the one thousand Japanese residing in this country not one has ever been convicted of any criminal offense.

—It is estimated that 40,500 persons annually die in Great Britain from intemperance.

—General Butler has accepted the Greenback nomination for the Presidency.

—The business section of Pinos Altos, Mexico, burned May 29, creating a loss of \$300,000.

—There were 187 failures in the United States the present week, against 184 last week.

—The American party held the first session of its National convention at Farwell Hall, Chicago, Thursday evening.

—The House Thursday passed the bill to prohibit the importation and migration of foreigners and aliens under contract to perform labor.

—Henry Havemeyer, of New York, with a yearly income of \$25,000, has been declared unable to manage his estate because of insobriety.

—Charles Francis Adams, Jr., of Boston, was recently elected President of the Union Pacific Railroad.

—By the removal of a rail a B. and M. passenger train was ditched near Hubbell, Neb., Wednesday morning, several persons being injured.

—The Mississippi River last month cut its way through the cotton fields in a bend in Louisiana, shortening its course by 12 miles.

—At sunrise Monday morning the thermometer in sections of New Jersey was down to 38, and the frost seriously damaged fruit and crops.

—Special reports to the Galveston *News* indicate that this year's wheat and corn crops in Texas will probably exceed the yield of 1882—the largest in the history of the State.

—While inebriated, Sunday, James Cowan, 8 years old, was drowned near Omaha, Neb. His little companions were so befuddled with beer that they could render him no assistance.

—The fire which recently destroyed the beautiful summer hotel on the Palisades was caused from spontaneous combustion. In 1883 there were 208 fires from the same cause.

—A heavy rainstorm Wednesday in the eastern section of Stephenson County, Ill., lodged grain badly, and caused floods which destroyed some dams and bridges.

—E. W. Keyes presented charges at Madison, Wis., Tuesday, against President Bascom, of the State University, alleging that he was injuring the institution by taking part in local politics.

—Miss Lizzie Spencer, daughter of a leading citizen of Faribault, Minn., while partially insane from hard study and distress at not securing school honors, wandered from home Tuesday night and was found by searching parties far from the city Wednesday morning in an exhausted condition.

—Gov. Cleveland, of New York, has signed a bill which prohibits the open exhibition on news stands and in shop windows of papers of the class of the *Police Gazette*, which owe their sale largely to the manner in which their pictorial illustrations are displayed in conspicuous places.

—The Chief Justice of Washington Territory, in opening his term recently at Tacoma with a grand jury made up equally of men and women, said that he had held six terms of court in which women served on both grand and petit juries, and that no juries in the Territory had ever performed their duty with more promptness and good sense than these.

—The Independent Republican Committee organized at New York Friday by electing George William Curtis Chairman. A document was adopted, to be sent throughout the country for signatures, asking independents to send delegates to a conference, which shall decide what action shall be taken in case the Democratic nominees are not deemed worthy of support.

RELIGIOUS INTELLIGENCE.

—As a Norwegian vessel, the St. Olaf, was recently wrecked on the Coast of Wales, a boy brought the ship's Bible ashore. He was so greatly attached to the book that when a leaf of it dropped into the water he plunged in and recovered it.

—There are dissensions in St. John's German Evangelical Church at Freeport, Illinois, on the question of expelling members who belong to secret societies. At a meeting Monday night the epithet "liar" and other warm expressions were exchanged.

—There is a Bible still preserved, written on palm leaves, in the University of Gottengen, containing 5,376 leaves. Another Bible, of the same material, is at Copenhagen. There were also, in Sir Hans Sloan's collection, more than twenty manuscripts, in various languages, on the same material.

—Hon. Wm. M. Evarts is credited with giving the following counsel to a body of ministers: "Stand fast, brethren, in the ministry. Preach the gospel with no apologetic airs. Preach positively. Declare the whole counsel of God, whether man will hear or forbear." Whether his utterance or that of some other man, it contains wise advice.

—In the legal proceedings against Pastor Newman, of the Madison Avenue Congregational Church at New York, a final order was made Wednesday restraining him from acting as pastor, from presiding at meetings, from receiving salary since March 31 last, and from proceeding with the reorganization of the church.

—The Mormon press and leaders claim that the bill just passed by the United States Senate, governing affairs in Utah, is cruel, revolutionary, and unconstitutional, and formulated for the purpose of "destroying their religion." They assert that existing circumstances do not call for such a law, but that false reports have incensed the public mind.

—A Scotch preacher once said, "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with a thread. So I think when we're dealing wi' poor sinners, we maun aye put in the needle o' the law first; for the fact is, there's sleepin' sound, and they need to be wakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as we like o' gospel consolation after it."

—A boy named Andy Adams, at North Creek, who became insane on the subject of religion, has murdered his mother and an eight-year-old sister. On Monday the neighbors called at the house and made the horrible discovery. The mother and daughter were both dead. The boy was found crouched in a corner. In reply to a question he said the Lord told him to offer his mother and sister as a sacrifice, and the Lord would bring them to life again.

—Moody, the Evangelist, recently announced at his revival service on the Thames Embankment that the health of his colleague, Sankey, had again collapsed. He added that Mr. Sankey's complete restoration to health was deemed absolutely improbable, and that his voice, which so often had led thousands of assembled worshippers in the songs of Zion, would probably never be heard again in their services. The preacher said that the great singer's present prostration was so complete that he had been compelled to retire from the work of evangelization, and would soon sail for his home in the United States.

Obituary Notices.

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

DEAN.—Died near Lowry City, St. Clair Co., Mo., Bertie, infant son of W. E. and E. Dean. Funeral service by Bro. John Kline (Baptist). JOSEPH CLARKE.

LEAK.—Died in Sibewa, Ionia Co., Mich., May 31, 1884, Elizabeth, wife of Thomas Leak, aged 51 years, 9 months, and 3 days. Words of comfort by the writer from 1 Thess. 4: 13, 14. L. G. MOORE.

HALL.—Died of consumption at North Cornville, Me., April 22, 1884, Betsey Hall, aged 74 years. She embraced the present truth about seventeen years ago, and fell asleep in hope of eternal life when Jesus comes. J. B. GOODRICH.

RACKLEFF.—Died of heart disease at Woodford's Corner, Me., June 2, 1884, Ellen F., wife of Charles A. Rackleff, aged 31 years and 6 months. She was a faithful companion, and for years a firm believer in the third angel's message, and died in the triumphs of faith. May God bless the afflicted family, and may they at last have the privilege of meeting where death and the tomb can divide them no more. Remarks by the writer from 1 Thess. 4: 13, 18. J. B. GOODRICH.

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 North Pacific, Minnesota, Canada, Dakota, Iowa, Texas, Virginia, New York, Illinois, New England, Michigan, Vermont, Maine, Ohio, and Indiana, with dates and locations.

NOTHING preventing, the quarterly meeting will be held at Mt. Williams, Frederick Co., Va., the first Sabbath and Sunday in July; at Sands, Page Co., the second Sabbath and Sunday. Eld. Rife is expected to attend the above places, meetings to commence Friday night. Quarterly meeting will be held at the Quicksburg church the first Sabbath and Sunday in July; and at Cedar Point, Page Co., the second Sabbath and Sunday. Nothing preventing, I will be at the last named places. A. C. NEFF.

QUARTERLY meeting of Dist. No. 11, at Ft. Scott, Kan., July 12, 13. Eld. Cook is expected to attend. J. W. BAGBY, Director.

Table listing meetings for Aledo, Ill., Gridley, Ill., and Near Good Hope, Ill., with dates and times.

QUARTERLY meeting of Dist. No. 1 of the New York T. and M. Society will be held with the Lancaster church on the second Sabbath and first day in July. R. F. COTTRELL.

THE quarterly meeting of the Jackson church will be held at Tompkins, Mich., July 5. E. P. GILES.

No hindering causes to prevent, I will hold meetings with the church of Kewanna, Indiana, June 28, 29, where Bro. Harrison may appoint. At Sevastopol, July 4-7. Let all the friends turn out. S. H. LANE.

DISTRICT quarterly meeting will be held with the Schuyler church Sabbath and Sunday, July 12, 13. Hope to see each society represented by its librarian, and by as many others as can come. Hope there may be a minister present. E. A. BLODGETT, Director.

CONCORDIA of Norway, Kan., July 12, 13. Hope to have a general attendance of the district. We shall at that time make arrangements for the fall camp-meeting. J. H. COOK.

NOTHING preventing, I will meet with the brethren and sisters of Dist. No. 4 at Bucks Bridge, St. Law. Co., at the time of the regular church quarterly meeting, July 5, 6; and the following Sabbath and Sunday for the Dist. quarterly meeting at some other place in the district where Bro. Wilcox may appoint. I have long desired to hold meetings in that part of the State, and trust that a special effort will be made by the brethren and sisters to attend these meetings, as they will probably be the only general meetings held in that section before camp-meeting. E. W. WHITNEY.

Publishers' Department.

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

THE address of G. K. and J. A. Owen, till further notice, will be May, Tuscola Co., Mich., where we are about to pitch our tent.

I HAVE now permanently located at Fort Scott, which will be my address hereafter. CLARA WOOD GIBBS, Sec. Kan. Tract Society.

WE wish to correspond with each Sabbath-keeper in the State in regard to the missionary work here. Will every one who is not in some way connected with the churches of this State please send at once his post-office address to N. H. Rankin, S. D. A. Tent, 24th St. Denver, Col.

WOULD like to correspond with some Sabbath-keeper in Toronto, Ont. Vernon, Mich. C. N. STUTTLE.

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 or call upon F. J. Kellogg, 43 Green St., Battle Creek, 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.—E. S. Griggs, E. H. Gates.

Books Sent by Freight.—Clara Wood Gibbs, Pacific Press.

Cash Rec'd on Account.—Kansas T. & M. Soc per C. W. Gibbs \$78.00, Indiana Conf per S. H. Lane \$50.00, R. F. Andrews \$14.75, N. Y. T. & M. Soc per Wm. Backland \$13.25, Mrs. C. M. Cyphers per Hattie House \$2.00, P. H. Clark \$2.00, Joseph Stover \$3.20, Minn. T. & M. Soc per M. Helleston \$1.00, B. M. Shull \$1.61, Ohio T. & M. Soc per Bowling Green \$7.50, Isaac Dunlap \$1.50, Maine Conf \$2.00.

Donations to S. D. A. P. Association.—Kansas T. & M. Soc per C. W. Gibbs, \$10.00.

Mich. Conf. Fund.—Kalamazoo, per W. C. Gage \$3.00, Orleans, J. Fargo \$10.00, Muir & Lyons per B. Howe \$5.00, Fentonville per F. D. Starr \$2.50, Alva Rowe \$1.00.

Mich. T. & M. Society.—W. C. Sisley, 2.50, Uriah Whiteis 2.25, Ruel Stureman 1.00, J. C. Kraushaar 1.50, B. H. Welch 20.89, Chas. Wilcox 6.50, Mrs. L. E. Corey 1.25, Luella Rickett 20c, Mrs. Mary Latshaw 3.80, Tenn. T. & M. Soc 1.00, Dist 5 per J. S. Wicks 10.00, C. S. Veeder 12.50, Lewis Cooper 10.80, Olive Wheeler 1.50, B. C. V. M. Soc 1.50, Eliza Parish 10c, S. H. Field 100.00, Dist 10 F. D. Starr 1.20, G. T. Wilson 22c, J. Holser 1.00, E. M. Morrison 75c.

Mich. Reserve Fund.—Laura Ginley, 10.00.

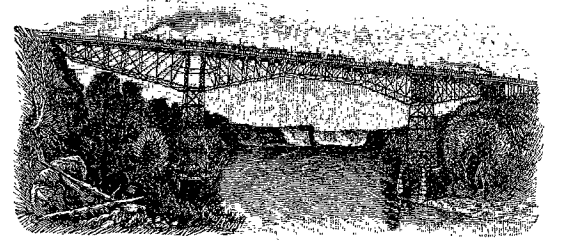
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English Mission.—S. N. Ayers 10.00, Nelson Reed & Wife 50.00, A. C. McCulley 5.00, O. Bugge 5.00, C. A. Osgood 1.00, Nettie Holt 2.50, Harry Smith 25.00.

Scandinavian Mission.—O. Bugge 5.00, O. C. Fredericksen 3.35, C. A. Osgood 1.00, Mads Lausten 5.00.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table showing train schedules for Michigan Central Railroad, including GOING EAST and GOING WEST, with stations and times.

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 Ninetieth 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. RUGGLES, 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 GOING WEST and GOING EAST, with stations and times.

*Stops 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, 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 LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, with stations and times.

*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.

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

BATTLE CREEK, MICH., JUNE 24, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.	
Thy Will, not Mine, <i>M. C. Dickinson</i> ,.....	401
Psalms 137: 1-4, O. C. GODSMARK,.....	402
Reaper, I. D. SANFORD,.....	405
Jesus is Coming, H. M. ROGERS,.....	411
The Sermon.	
Consecration and Diligence in Christian Workers, Mrs. E. G. WHITE,.....	401
Our Contributors.	
Historical Necessity of the Third Angel's Message, Eld. A. T. JONES,.....	402
The Bible, Eld. J. P. HENDERSON,.....	404
Educational.	
The Close of the College Year, Eld. W. H. LITTLEJOHN,.....	404
Our Tract Societies.	
Minnesota Tract Society, MARY HEILSON, Sec.,.....	305
Kentucky Tract Society, BETTIE C. SANBY, Sec.,.....	405
To the Friends of the City Missions, S. N. HASKELL,.....	405
The City Work in New York, M. H. BROWN,.....	406
A Stray Shot, <i>The Christian</i> ,.....	406
Special Mentions.	
Defeat of Justice, <i>Christian at Work</i> ,.....	406
The Danger of Socialism, <i>Christian at Work</i> ,.....	406
Battling with Clouds of Insects, <i>Sel.</i> ,.....	406
The Sabbath-School.	
The Final Arrest, <i>Sketches from the Life of Paul</i> ,.....	407
The Martyrdom of Paul and Peter, <i>Sketches from the Life of Paul</i> ,.....	407
Editorial.	
The Pennsylvania Camp-Meeting,.....	408
The European Council, G. I. B.,.....	408
A Few Days in England, G. I. B.,.....	409
REVIEW AND HERALD FINANCES, GEO. I. BUTLER, Pres. S. D. P. A.,.....	410
The Work in Cities, S. N. HASKELL,.....	410
Progress of the Cause.	
Reports from Christiana, Norway—Maine—Michigan—Indiana—Kentucky—Iowa—Tennessee—Kansas—Wisconsin—Minnesota—Arkansas—Texas—Vermont,.....	411, 412
The Rome Meeting, M. H. BROWN,.....	413
European Council of Seventh-day Adventists, A. B. OVEN, Sec.,.....	413
Tents for New York,.....	414
News.	414
Obituaries.	415
Appointments.	415
Editorial Notes.	416

HOME AGAIN.

AFTER a journey of 17,000 miles, undertaken at the expressed wish of the General Conference, I am happy to find myself again at home, with a good degree of health, strength, and courage to labor once more with the workers on this side of the ocean. I wish here to express my feelings of special thankfulness to God for all his gracious care amid all the dangers of land and ocean travel through which we have passed in this long journey, and above all for the degree of prosperity which attends the cause, which we have witnessed from time to time in different parts of Europe.

We hope that all who have read the reports have seen some evidence of advance moves in connection with the cause in Europe. We left the missionaries there in good courage. We return to labor with feelings of encouragement in our heart.

The journey on the whole has been a pleasant one. The voyages on the ocean were very pleasant for the season of the year. We hope to be able to meet with some at least of the friends of the cause at the camp-meetings. God is good, and from our hearts we feel to thank him for his mercy to us; and feel more than ever anxious to consecrate ourselves to him and his service.

G. I. B.

NOW READY.

"AN Explanation of the Prophetic Symbols of the Bible," with illustration. This is an 8-page octavo, embodying substantially the same matter as the little well-known chart, "A Bird's-Eye View of Prophecy." It has already been printed in this form in Danish-Norwegian, German, and Swedish, and is having a much better sale than when furnished in the chart form. The fact of the greater convenience in handling, as well as in preserving, are the chief reasons for issuing it in pamphlet form. It is printed on heavy tinted paper, and will be furnished at five cents a copy.

There is a carefully-prepared catalogue of English publications on the last leaf, which will make it all the more useful.

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SPECIAL NOTICE.

WE would say to those coming to the Dakota camp-meeting over the Northwestern Railway that arrangements have been made with the Milwaukee road to stop their trains at Vilas to receive passengers and baggage destined for the camp-ground. A platform will be erected, and close connections made both from the North and South by taking the morning trains. S. B. WHITNEY.

NEW YORK TENT FUND.

As we have been obliged to purchase a new tent, 40 by 70 ft. for use in Cortland, this season, and as it must be paid for by July 10, we trust all who have pledged on this fund, and all who wish to donate toward it, will pay their donations as soon as they can, to their librarians, or send them by draft or money order to M. H. Brown, Rome, N. Y.

This new tent will cost about \$225, and will not only be used in the tent work, but will also be needed for our camp-meeting. M. H. BROWN.

CAMP-MEETING ITEMS.

If any of our brethren wish to rent tents of the Conference for family use during the Vt. camp-meeting, we should be glad to hear from them at once, as we wish to know how many tents we must engage. There will be no floral hall for lodgings on our ground this year as the last two years.

HELP FOR CAMP-MEETING.

Last year five brethren were put on the board as Camp-meeting Committee; but we cannot rely upon but two or three of them to help us, as one of them is out of the State, one is a licensed preacher, and is liable to be out with a tent, and another may be canvassing. What shall we do for help to prepare the grounds, pitch the tents, and make such arrangements as are needful for so long a meeting? This is the plan suggested, and so far as we know sanctioned: Let each church employ one of their number to come on to the ground on Monday, Aug. 25, to assist the committee until all arrangements for the meeting are completed, paying him a reasonable price for the extra time thus spent; and then let such brethren and others hold themselves in readiness to assist the committee when called upon throughout the meeting. Heretofore, the Committee have been deprived of many meetings, owing to the amount of labor they must perform. We hope many brethren will cheerfully help them this year.

A. S. HUTCHINS.

APPEAL TO NEW YORK.

THE broader plans and advance moves that have recently been made in the Empire State to enlarge our missionary operations, enter our great cities, and educate and train workers for the cause, have been greatly blessed of the Lord. We can but acknowledge his prospering hand. He has responded to the faith that has been exercised, and many hearts are strongly moved upon to devote themselves to the work of God. Some are heeding the call; and our hearts are cheered as we see the old and young, as well as the middle-aged, consecrating themselves to the cause of God. Some hesitate, and make the plea that they can do nothing themselves in the work, or at least that they can do more good by remaining at home and earning means to support those who do labor in the cause.

We would call the attention of such to the following points: 1. Many of those who have taken hold in the work have placed their substance on

the altar, and it is being consumed as a sacrifice for the salvation of precious souls. Such have an increasing interest in the work of God.

2. Those who make the plea that they can do more good in earning means to support the cause, should carefully consider whether they are fully meeting their obligations to God and his cause in the payment of tithes and donations to meet the increasing demands of the work. Are you, my dear brethren and sisters who are surrounded by the blessings and comforts of home, making any sacrifice for the cause of God? Some are doing this, and are being blessed of the Lord. God will prosper those who make a covenant with him by sacrifice: while those who withhold their means from the cause, and lay up their treasure here, or hold on to their possessions, when souls are perishing because of it, will find that their heaped-up treasure will only increase their guilt and condemnation in the day of God.

The Lord is calling upon us, dear brethren and sisters, for an entire consecration of ourselves and our substance to God's cause. May the Lord help us all to realize the shortness of time, and the fact that those who do anything or invest anything in the cause of God, must do so very soon.

M. H. BROWN.

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