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AND SABBATH HERALD.

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

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A HYMN OF PRAISE.

Deep and holy awe
Put thou, my God, within my inmost soul,
While near Thy feet I draw,
And my heart sings in me, and my voice praises thee;
Do thou all wandering sense and thought control.

God, the crystal light
Of thy most stainless sunshine here is mine;
Floods my outer sight;
Ah, let me well discern thyself where'er I turn,
And see thy power through all thy creatures shine.

Hark! how the air is sweet
With music from a thousand warbling throats,
Which echo doth repeat:
To thee I also sing, keep me beneath thy wing;
Disdain not thou to list my harsher notes.

Lord, the universe
Is bright and laughing, full of pomp and mirth;
Thy summer doth rehearse
A tale forever new, of wonders thou canst do
In sunny skies and on the fruitful earth.

See all the mountains praise:
The rocks and glens are full of song to thee!
They bid me join my lays,
And laud the Almighty Rock, who safe from every
shock,
Beneath thy shadow here doth shelter me!

—Joachim Neander.

Our Contributors.

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

THE INFLUENCE OF WORLDLINESS.

BY MRS. E. G. WHITE.

MANY of the people of God are stupefied by the
glare of the world, and are denying their faith
by their works. They cultivate a love for money,
houses and lands, until it absorbs the powers of
mind and being, and shuts out love for the Creator
for souls for whom Christ died. The god of
this world has blinded their eyes; their eternal
interests are made secondary; and brain, bone,
and muscle are taxed to the utmost to increase
their worldly possessions. And all this accumula-
tion of cares and burdens is borne in direct viola-
tion of the injunction of Christ, who said, "Lay
up for yourselves treasures upon earth, where
moth and rust doth corrupt, and where thieves
break through and steal." They forget that he
also, "Lay up for yourselves treasures in
heaven; that in so doing they are working for
their own interest. The treasure laid up in heaven
is safe; no thief can approach nor moth corrupt it.
Their treasure is upon the earth, and their affec-
tions are upon their treasure. In the wilder-
ness, Christ met the great leading temptations that
could assail man. There, single-handed, he en-
countered the wily, subtle foe, and overcame him.

The first great temptation was upon appetite; the
second, presumption; the third, love of the world.
The thrones and kingdoms of the world, and the
glory of them, were offered to Christ. Satan came
with worldly honor, wealth, and the pleasures of
life, and presented them in the most attractive
light to allure and deceive. "All these things,"
said he to Christ, "will I give thee, if thou wilt
fall down and worship me." Yet Christ repelled
the wily foe, and came off victor.

Man will never be tried by temptations as power-
ful as those which assailed Christ; yet Satan has
better success in approaching him. "All this
money, this gain, this land, this power, these hon-
ors and riches, will I give thee"—for what? The
condition is seldom as plainly stated as it was to
Christ,—"If thou wilt fall down and worship me."
He is content to require that integrity shall be
yielded, conscience blunted. Through devotion to
worldly interests he receives all the homage he
asks. The door is left open for him to enter as he
pleases, with his evil train of impatience, love of
self, pride, avarice, and dishonesty. Man is
charmed, and treacherously allured on to ruin.

The example of Christ is before us. He over-
came Satan, showing us how we also may over-
come. Christ resisted Satan with Scripture. He
might have had recourse to his own divine power,
and used his own words; but he said, "It is writ-
ten, 'Man shall not live by bread alone, but by
every word that proceedeth out of the mouth of
God.'" If the sacred Scriptures were studied and
followed, the Christian would be fortified to meet
the wily foe; but the word of God is neglected,
and disaster and defeat follow.

A young man came to Christ, and said, "Good
Master, what good thing shall I do, that I may
have eternal life?" Jesus bade him keep the com-
mandments. He replied, "All these things have
I kept from my youth up; what lack I yet?"
Jesus looked with love upon the young man, and
faithfully pointed out to him his deficiency in
keeping the divine law. He did not love his
neighbor as himself. His selfish love of riches was
a defect, which, if not remedied, would debar him
from heaven. "If thou wilt be perfect, go and sell
that thou hast, and give to the poor, and thou
shalt have treasure in heaven, and come and fol-
low me."

Christ would have the young man understand
that he required nothing of him more than to fol-
low the example that he himself, the Lord of
heaven, had set. He left his riches and glory, and
became poor, that man, through his poverty, might
be made rich; and for the sake of these riches, he
requires man to yield earthly wealth, honor, and
pleasure. He knows that while the affections are
upon the world, they will be withdrawn from God;
therefore he said to the young man, "Go and sell
that thou hast, and give to the poor, and thou
shalt have treasure in heaven; and come and fol-
low me." How did he receive the words of Christ?
Was he rejoiced that he could secure the heavenly
treasure? Oh, no! "He went away sorrowful;
for he had great possessions." To him riches were
honor and power; and the great amount of his
treasure made such a disposal of it seem almost an
impossibility.

This world-loving man desired heaven; but he
wanted to retain his wealth, and he renounced
immortal life for the love of money and power.
Oh, what a miserable exchange! Yet many who
profess to be keeping all the commandments of God
are doing the same thing.

Here is the danger of riches to the avaricious
man; the more he gains, the harder it is for him to

be generous. To diminish his wealth is like parting
with his life; and he turns from the attractions of
the immortal reward, in order to retain and in-
crease his earthly possessions. Had he kept the
commandments, his worldly possessions would not
have been so great. How could he, while plotting
and striving for self, love God with all his heart,
and with all his mind, and with all his strength,
and his neighbor as himself? Had he distributed
to the necessities of the poor as their wants de-
manded, he would have been far happier, and
would have had greater heavenly treasure, and less
of earth upon which to place his affections.

Christ has committed to each of us talents of
means and of influence; and when he shall come
to reckon with his servants, and all are called to
the strictest account as to the use made of the tal-
ents intrusted to them, how will you, my brother,
my sister, bear the investigation? Will you be
prepared to return to the Master his talents doub-
led, laying before him both principal and interest,
thus showing that you have been a judicious as
well as faithful and persevering worker in his serv-
ice? All will be rewarded in exact proportion to
the fidelity, perseverance, and earnest effort made
in trading with their Lord's goods; but the cases
of many will be represented by the servant who
wrapped his talent in a napkin, and buried it in
the earth, that is, hid it in the world.

God holds you as his debtor, and also as debtor
to your fellow-men who have not the light of pres-
ent truth. He has given you light, not to be hidden
under a bushel, but to be set on a candlestick that
all in the house may be benefited. Your light
should shine to enlighten souls for whom Christ
died. The grace of God ruling in your heart, and
bringing your mind and thoughts into subjection
to Jesus, would make you a power on the side of
Christ and the truth.

Said Paul, "I am debtor both to the Greeks and
the Barbarians, both to the wise and the unwise."
God had revealed his truth to Paul, and in so do-
ing had made him a debtor to those who were in
darkness to enlighten them. But many do not
realize their accountability to God. They are
handling their Lord's talents; they have powers
of mind, that, if employed in the right direction,
would make them co-workers with Christ and his
angels. Many souls might be saved through their
efforts, to shine as stars in the crown of their re-
joicing. But they are indifferent to all this. Satan
has sought, through the attractions of this world,
to enchain them and paralyze their moral powers,
and he has succeeded only too well.

How can houses and lands compare in value with
precious souls for whom Christ died? Through
your instrumentality, dear brethren and sisters,
these souls may be saved with you in the kingdom
of glory; but you cannot take with you there the
smallest portion of your earthly treasure. Acquire
what you may, preserve it with all the jealous care
you are capable of exercising, and yet the mandate
may go forth from the Lord, and in a few hours a
fire which no skill can quench, may destroy the ac-
cumulations of your entire life, and lay them a
mass of smouldering ruins. You may devote all
your talent and energy to laying up treasures on
earth; but what will they advantage you when
your life closes or Jesus makes his appearance?
Just as much as you have been exalted here by
worldly honors and riches to the neglect of spiritual
life, just so much lower will you sink in moral
worth before the tribunal of the great Judge.
"What shall it profit a man, if he shall gain the
whole world, and lose his own soul."

The wrath of God will fall upon those who have

served mammon instead of their Creator. But those who live for God and heaven, pointing out the way of life to others, will find that the path of the just is as the shining light, that shineth more and more unto the perfect day. And they will hear by and by the welcome invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The joy of Christ was that of seeing souls saved in his glorious kingdom; and for this joy he "endured the cross, despising the shame." But soon "he shall see of the travail of his soul, and shall be satisfied." How happy will those be, who, having shared in his work, are permitted to share in his joy!

THE TEMPLE IN HEAVEN.

MR. BIBLIST CONCLUDES HIS EXAMINATION OF THE PROOF TEXTS OF MR. WESTMINSTER. PAUL AND LUKE SHOWN TO BE SABBATH-BREAKERS, IF SUNDAY IS THE SABBATH.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—If I mistake not, Mr. Westminster, your second text was 1 Cor. 16:1, 2.

MR. W.—Yes, sir.

MR. B.—Let us see how it reads: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I do not see how it can be claimed that this text proves the existence of the practice of Sunday-keeping in the early Church.

MR. W.—You do not? That is very strange.

MR. B.—Oblige me, if you please, by giving an exposition of the passage which will set forth the points upon which you rely in the argument.

MR. W.—Nothing is easier. Paul tells the Corinthians to lay by them in store on the first day of the week, as God had prospered them, that there might be no gatherings when he should come among them. Now it is very evident that the gatherings to which he alludes were those collections usually taken up in contribution boxes at the church on each first day, when the Corinthians were assembled for public worship; but this being true, then they were in the habit of meeting on each first day.

MR. B.—Well, I am compelled to give you the credit for displaying most wonderful ingenuity in the matter of extracting evidence—or that which appears at first glance to be evidence—from a passage which to an ordinary mind would not seem to affect the question at issue at all; or rather would seem to affect it unfavorably, so far as your view is concerned.

MR. SHONTER.—You can't get out of it in that way, Mr. Biblist. Mr. Westminster has given you a text now that settles the question.

MR. B.—Perhaps so; but we do not seem to see that matter in the same light. In making an argument, we are sure to go astray unless our premises are correct. Mr. Westminster reasons: 1. That the gatherings of which Paul speaks were the ordinary contribution box collections at the churches; 2. That as these gatherings were to be taken up on each first day of the week, this proves that they regularly met for worship on that day. Now I have several objections to offer to this conclusion: First, it is probable that the gatherings in question did not relate to those taken up in the contribution box at all; secondly, it was not the gatherings that were to take place on the first day of the week, but the laying by in store.

MR. W.—Then will you tell us what the gatherings were that Paul mentions?

MR. B.—They were gatherings that Paul did not wish to have take place after he should reach Corinth. He was about to make a trip to Jerusalem to minister to the wants of the poor saints in that city. His time in Corinth would necessarily be brief, and he did not wish to have it occupied with gatherings such as those of which he speaks; but collections with the contribution box would only require a few moments. These, therefore, could not be the ones to which he alluded. I think, consequently, that the gatherings which he mentions were the individual efforts to collect money from outstanding matters, which the Corinthians would be compelled to put forth after Paul's arrival, if they did not do it before that time. Such gatherings would occasion both delay and perplexity,

things which Paul wished to avoid. Furthermore, by laying the money aside regularly on each first day, they would be able to contribute more than they would by pursuing any other course. The views which I offer on this point are not peculiar to Seventh-day Adventists; others have taken the same position. You see, therefore, that the bottom is entirely knocked out of Mr. Westminster's argument. To reach the conclusion that he did, he had to take it for granted that the Corinthians took up collections on each first day in the church. This he could only do by assuming that the gatherings spoken of by Paul were similar to those taken up in our modern contribution boxes. Having shown that such is not the case, there is nothing left in the passage to connect it with Sunday assemblies; and nothing, therefore, to connect it with Sunday sanctity.

MR. SURPLICE.—You overlook the fact, sir, that they were to lay by their money on the first day of the week.

MR. B.—No, I have said what I have said with that fact full in view. Tell me, if you please, how it proves that the Corinthians were first-day keepers.

MR. S.—Why, I should use it very much as Mr. Westminster did Paul's statement about the gatherings. It is true that the gatherings about which Paul spoke were not to take place until he should reach Corinth. It is also possible that you are correct as to the nature of those gatherings. Mr. Westminster's mistake consisted in basing his argument on the "gatherings," instead of the "laying by in store." Against the latter your positions would not be damaging.

MR. B.—Won't you be so kind as to state your theory more explicitly.

MR. S.—It is this: Paul told the Corinthians to lay by them in store on the first day of the week, as God had prospered them. This proves, does it not, that the Corinthians were to perform a certain act on every first day?

MR. B.—Yes, sir.

MR. S.—Well, that act was of such a nature that it must have been done at the church. But to do such an act at the church every first day, it was necessary that the people should be assembled at the church every first day; but if they were assembled at the church every first day, then it is natural to infer that they were first-day keepers.

MR. SHONTER.—Ah, now you have it, Brother Surplice; that is grand.

MR. B.—We shall have to pardon our Methodist brother for displaying a little enthusiasm; you know that is characteristic of the denomination. Enthusiasm, however, is not at all times quite logical. Let us see whether it is in this case. You say, Mr. Surplice, that the laying by in store was to take place at the church on each first day; but won't you be kind enough to tell me how you reach that conclusion? There certainly is not a word about the church in the text.

MR. S.—True, but I take it for granted that when Paul told them to "lay by in store," he meant that they should do this by putting the money into the contribution box; and you know that we never see that anywhere except at church.

MR. B.—I see that you gentlemen never get tired of taking things for granted. I will now show you the fallacy of your inference: Paul said that every one of the Corinthians should lay by him in store, did he not?

MR. S.—Yes, sir.

MR. B.—I have in my granary in the barn yonder, twenty-five or thirty bushels of wheat which I am reserving for future use. That is laid by in store, is it not?

MR. S.—Yes, sir; I suppose that it is.

MR. B.—Now, suppose that I should sell it or give it away to-morrow; could it be said after I had done so, that I still had it laid by me in store?

MR. S.—W-e-l-l, hardly.

MR. B.—Why not?

MR. S.—Because you have lost possession of it.

MR. B.—Then one cannot be said to have a thing laid by in store which is not in his possession?

MR. S.—I suppose not.

MR. B.—The last time I was at church I deposited a piece of money in the contribution box. Is that in my possession at this time?

MR. S.—No, sir.

MR. B.—Then I cannot be said to have it laid by me in store, can I?

MR. S.—I think not.

MR. B.—Very good. Paul told the Corinthians that each one of them should lay by him in store on the first day of the week. Now suppose each one had deposited his money on that day in the contribution box at the church; would he so doing have carried out the directions of the apostle to lay by him in store?

MR. NOLAW.—There you are hard aground again, Mr. Surplice. You see, as you say, that a man cannot have a thing laid by him in store when it ceases to be his property, and the Corinthians would have lost all title individually to the money the moment that they deposited it in the contribution box; so that could not have been the thing that Paul intended to have them do.

MR. B.—You have very handsomely made deduction for me, Mr. Nolaw, and I thank you for so doing. I might leave the matter right there, but I think that I will make surety doubly by showing that the original terms are such as to render it quite certain that Paul intended the Corinthians should lay by their money at home and not in the church. I read an extract from a pamphlet by J. W. Morton, a gentleman who given the subject considerable attention:—

"The whole question turns upon the meaning of the expression, 'by him'; and I marvel greatly you can imagine that it means, 'in the collection box of the congregation.' Greenfield, in his *concordance*, translates the Greek term, 'by one's self'; at home. Two Latin versions, the Vulgate, that of Castellio, render it, '*apud se*,' with oneself, at home. Three French translations, that of Martin, Osterwald, and DeSacy, render it '*chez soi*,' at his own house, at home. The German of Luther, '*bei sich selbst*,' by himself, at home. The Dutch, by '*hemselven*,' same as German. The Italian of Diodati, '*appresso di se*,' in his presence, at home. The Spanish of Felipe, '*en su casa*,' in his own house. The Portuguese of Ferrara, '*para isso*,' with himself. The Swedish '*vid sig sjelf*,' near himself. I know not much this list of authorities might be swelled. I have not examined one translation that differs from those mentioned above."

You will find this quotation in "Vindication of the True Sabbath," p. 61. It certainly can be necessary to say anything more about 1 Cor. 16:1, 2, by way of showing that it does not establish Sunday sanctity. It might be added, however, that it could with great propriety be turned against that dogma. If, as has been shown to be true, the Corinthians were directed to lay by in store at home what they could on each first day, then in carrying out their instructions they were necessitated to make an examination of their finances, collect money, etc.—things which were incompatible with the observance of a Sabbath day.

I will give my attention now to the last text presented by Mr. Westminster. It is 1 Cor. 16:2. Perhaps I had better read it: "And on the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." I think that we may congratulate Mr. Westminster on his successful finding, at last, a text which proves that on the apostolic churches did actually hold a religious service on the first day of the week; for it may be conceded that the scripture which I have just shown that the church of Troas really did so at least in one instance. Before we attach too much importance to this discovery, however, it might be well to inquire just how much bearing it should have in settling the question whether the churches of the first century were in the habit of hallowing Sunday. There is, in the passage which I have just read, not one word in reference to any custom of Sunday-keeping on the part of the church of Troas. It simply states that on a certain occasion they met together on the first day of the week. But in order to prove a custom or habit of Sunday-keeping from isolated instances where meetings were held on that day, it certainly will be required that these instances shall be quite numerous, and inquire therefore in how many cases thus far Mr. Westminster been able to demonstrate that either the church of Troas or any other apostolic church were assembled on the first day of the week? The reply is, that after searching diligently through a record which covers twenty-seven years, he has been able to discover but one occasion on which any church was convened on

on which he claims all the churches were in habit of meeting for public worship.

Mr. Thoughtful.—You speak of a record covering twenty-seven years; what years were those?

Mr. B.—If you will look at the margin of your Bible, you will find that the meeting at Troas did not begin until A. D. 59, or about twenty-seven years after the crucifixion.

The record of these years is in the book of Acts, and it was to that record I referred. You see, from what I have already said, Mr. Westminster has failed most signally in establishing a custom of first-day keeping, even though we grant to him all that he can reasonably claim.

In twenty-seven years there were 1,404 days. Mr. Westminster has shown that on only one of them the church of Troas held a meeting; frequently his approximation to actual demonstration is in the ratio of one to one thousand, hundred and four.

Now that I have shown Acts 20:7 in no wise helps you, gentlemen, the Sunday argument, even when it is granted, it furnishes the record of a solitary Sunday meeting.

I wish to call attention for a moment to the features of the meeting which it mentions will prove utterly disastrous to your cause: the meeting in question took place in the evening of the first day of the week is certain, we learn from verses 7 and 8 that there were lights in the upper chamber where it was held, and that Paul preached a long time before midnight was reached.

It is a well-known and generally acknowledged fact that the Jews commenced their days at sunset. If you desire Bible proof, you can turn at your leisure to Lev. 23:32 and Ex. 16:32.

But if the Jewish days commenced at sunset, and if the meeting in question entered upon some hours before midnight, as we have seen that it was, then it must have been about the time of the going down of the sun on Saturday evening; or at the commencement of the first day of the week, according to Jewish reckoning.

Mr. Westminster.—A very appropriate thing for the church of Troas to commence the day with religious worship.

Mr. B.—Yes, from your stand-point; but before we applaud them too highly for that act, perhaps we should be well to examine the record in reference to the manner in which they passed the balance of the same day.

By reading the context, we find that about midnight a young man named Eutychus having fallen asleep during the preaching of Paul, fell from the third-story window, and was seriously injured that he was supposed to be dead.

Paul, however, did not despair of his life, but prayed for him; his faith being rewarded by complete restoration of the unfortunate individual. After this occurrence, Paul returned to the chamber, broke bread, preached a long time—the account reads, until the break of day—then departed on foot to Assos, distant from Troas about nineteen and one-half miles.

In the meantime, Luke and the other disciples had taken ship and were sailing around the promontory of which it is necessary to circumnavigate in going from Troas to Assos.

In performing this they made in all nearly forty miles. Having reached Assos, they took Paul on board their ship, and continued on their journey to Jerusalem, from which they were separated by about seven hundred miles.

These facts can all be verified by reading the 20th chapter of Acts, and applying a rule to the map which locates the geographical points accurately. Summing up, we find it is true that Paul did hold a meeting with the church of Troas on the first day of the week; but this is not all.

The record shows that while the meeting was progressing, Luke and his companions were navigating their vessel on the high sea, and that at its close, the great apostle to the Gentiles, as a foot passenger, spent at least the first half of the day on the highway which stretches between Troas and Assos.

Tell me, gentlemen, whether you do not think that Paul traveled a distance on that Sunday journey somewhat greater than a Sabbath day's journey? You know that the Jews of Paul's time limited a Sabbath day's journey to one mile; whereas Paul traveled nineteen and one-half miles on the first day of the week, which, as you claim, was then understood to be holy time.

Tell me, again, whether it would be compatible with the modern notion of Sunday-keeping, for a company of Christian sailors safely located in a commodious harbor,

to hoist anchor, spread sail, and start on a journey of seven hundred miles on the first day of the week? I see that none of you venture to say yes. I honor your judgment for this.

Paul, as the great exemplar—under Christ—to the Gentiles, had he believed that the first day of the week had taken the place of the ancient Sabbath of the Lord, certainly would have been very careful to conduct himself in a manner to harmonize perfectly with such a conception.

Instead of doing so, however, without any necessity to warrant such an action, he performed a journey on the first day of the week so great and so wearisome that it would be wholly inadmissible on the sacred hours of the Sabbath.

Not only so, but he also allowed his companions in the work of the gospel to enter upon a sea voyage on Sunday night, so extended and so laborious as to make them justly chargeable with Sabbath-breaking.

The truth is, gentlemen, you must either give up your notions of Sunday sanctity, or else you must impeach the great preacher to the Gentiles, either on the ground of gross ignorance of doctrine or that of utter contempt for moral obligation.

Mr. Nolaw.—Well, well, gentlemen, I have heard of people "getting into the boat" before; but it seems to me that when Mr. Biblist put you Sunday-keepers into the craft that carried Luke and the other disciples forty miles around that headland on a certain Sunday morning, he placed you in a little the worst boat that first-day keepers ever boarded.

If I were in your places, I would not only give up that ship, but I would give up Sunday along with it. This last text so completely demolishes your whole theory of Sunday sanctity, that candor demands its surrender.

Mr. Shouter.—If I were in your place, Mr. Nolaw, I would turn Adventist and done with it.

Mr. N.—I do not know but that, your advice is good, sir. One thing is certain: never in all my life did I feel so much like doing what you counsel me to do, as at the present time.

I came with the rest of you for the purpose of controverting Mr. Biblist's peculiar views on the Sabbath question; but I confess to-night that were I to state my true conviction, I would be compelled to admit that the argument thus far has been on the side of the one whom we expected to silence at our first sitting.

Mr. Surplice.—Be patient, Mr. Nolaw, there is a view of this subject which has not been presented as yet which I think will prove quite satisfactory to you. With Mr. Biblist's consent, I will bring it forward at our next interview.

Mr. Biblist.—Nothing would please me more, sir, than to have you do so.

PEACE.

BY JOSEPH CLARKE.

"PEACE I leave with you, my peace I give unto you." John 14:27. Christ, before taking leave of his disciples, took great pains to inform his followers of his deep interest in them, and of his plans for their future good. He assured them of the certainty of his return to take them to himself after he should go and prepare a place for them. He told them that in his Father's house there were many mansions, but that was not enough; he assured them that he would go and prepare a place for them. He wished them to understand that he would make preparations so complete that in heaven his followers should finally have a home peculiarly their own. He then proceeded to assure them that they should, while sojourning in this world, have his abiding peace in their hearts; that he would send them the Comforter to make up to them, in part, at least, for his own absence. He had been to them a stronghold in every time of trial, and they had learned to lean upon him, and receive his teachings as from God. And as their Leader and their Friend was about to leave them, he promised that he would grant to them his peace; not as the world gives, but as God gives, liberally and continually; not in partiality, or by favoritism, but impartially and just in proportion to the demands of the case. The martyr at the stake or the wheel would need much, while the Christian in his happy home would require less; but all were promised peace.

—The way to be very great is to be very little. —Spurgeon.

FROM DARKNESS TO LIGHT.

BY ELIZA H. MORTON.

DARK clouds above me hovering hang,
And hide the light divine.
'Twas sin that made that gloomy veil,
I know the fault is mine.

The tempter came where least I thought,
And laid his cunning snare,
And caught my soul within his net
Before I was aware.

In weakness, Lord, I come to thee,
Thy strength can make me strong;
Thy love can waken in my heart
The old-time joyful song.

But then this thought comes to my mind:
So oft I've grieved the Lord.
How can he listen to my prayer?
How can he be my God?

"In tender mercy suffering long,"
Sweet words come from above,
"Thy God has pity for the tried,
Thy God is a God of love."

And bowing low at Jesus' feet,
And sobbing like a child,
My heart is melted and subdued
By an influence soft and mild.

Bright angel forms around me throng,
The clouds all disappear,
The light of heaven illumines my soul,
And God seems very near.

Portland, Me.

DULL SOCIAL MEETING; ITS CAUSE, TREATMENT, AND CURE.

BY ELD. G. D. BALLOU.

THIS is a constitutional malady, and requires radical treatment. The symptoms are always unmistakable. There is not so much pain on the part of the afflicted patient as on the part of the unfortunate nurse or physician. The disease is of such a nature that the interested friends who have charge of the case always suffer most in their feelings, though the malady, unless arrested, is sure to terminate the life of the patient. A sort of stupor seems to settle down upon the mind of the patient, which is soon communicated to every member of the body, resulting in a settled condition of inaction.

The cause of this distressing ailment is want of proper nutrition and lack of certain kinds of exercise. The cares of this world so absorb the mind that the spiritual appetite becomes capricious, and the patient forgets to take food. There is a very marked disposition to do nothing only as the feelings impel to action. Sometimes the judgment and reason seem dethroned; at least, they are so turned to other themes, and the feelings are so unbalanced that all the functions of spiritual existence are feebly and imperfectly performed. Often the most remarkable anomalous conditions exist. The vital powers of the body become so disordered that there is no uniformity of action among the members. The hands and feet will not move at the dictation of the mind, the fingers will get out of joint with the hand, and so of other organs. Even the head and heart will occasionally throb violently in opposition to each other, each seeming to struggle for the mastery of the vital domain. In some cases the patient lingers in this condition for years; in others, death occurs very soon.

The most vigorous yet careful treatment is needed. In many cases a strong stimulant in the form of an affecting appeal from the physician in charge, will seem to effect a cure; but this will be only temporary unless more radical means are used. The season of the year will have much to do in determining the exact method to be followed.

Let us now abandon the figure, and speak without a parable. The patient is the church. During busy seasons of the year, many of the members fill their minds with so many worldly schemes, and take on so many worldly burdens that they have scarce a moment's thought to give to spiritual things, from the beginning to the end of the week. Sabbath morning they are all tired out with the physical, worldly burdens of the week, and they spend an hour or two longer than usual in bed. When they rise, they are dull and spiritless. Everything is behind, and all the family are quite

likely to be "all out of sorts." After breakfast, if all the family *feel like it*, they will hitch up the team and go to meeting. Those who are in such a condition of mind have no thought of imparting any spiritual blessings to the assembled congregation. It is out of the question for them to engage in prayer, because there are others who can pray so much better; and when it comes time for bearing testimonies, they sit and wait till Bro. L or Bro. M has given a stirring exhortation, and they feel warmed into action; or till Bro. F or Bro. W utters a pointed thought that furnishes them a text, and then they "hook on." Frequently the testimony is a lamentation over their "leanness," just the same kind they have borne fifty or a hundred times before.

Now I submit that three or four families like this will in six months drag the life out of any social meeting, unless there are strong, earnest workers who can be the means of converting them, thus staying the ruin which threatens. There are many who come to social meeting merely to get *their own* spiritual strength renewed. They try to keep warm by the fire that others have kindled. They are living out of the common stock without furnishing anything to keep the supply good. To be sure, some who live in this way do occasionally bear *feeling* testimonies; but such spasmodic work does not impart permanent strength to the body. It will not do to trust wholly to the inspiration of our surroundings in the social meeting, if we wish to minister strength and grace to the hearers. Impromptu thoughts and expressions alone will be as evanescent in their effect as they are sudden. There must be home preparation; this is the only thorough, permanent cure for the dull social meeting. You must live for a testimony and plan for one. Not that we should think up the very form of words we wish to use, but we should let the thoughts be active in trying to learn some new lesson of gratitude, submission, or love, or some lesson of forbearance or mercy. Some portion of each morning should be spent in reading the Scriptures, and then much of the time during the day, even when the hands are most busy, the mind can be employed in meditating on the truth with special reference to being able to impart comfort and strength to the brethren. This will bring the mind into harmony with God, and it will soon become easy to find words in which to speak of these things.

There are precious lessons in the Epistles of the New Testament and in the Testimonies, that are designed to admonish, instruct, encourage, strengthen, soften, purify, and refine. They were written especially for the church. Those who study these writings will find that they contain much especially designed for the last generation. Those who expect to stand when the Lord shall come, will find great help here,—help without which all must fail.

We shall take backward steps unless we live for an edifying testimony every day of the week. Suppose that all the church were to neglect the necessary preparation, and come to meeting with the thought of getting strength; would they not have instead a very "lean" time? But let all go prepared to impart strength, and what a change! The angels of God will attend, and should there chance to be present a weak, discouraged soul, there will be strength and courage in store for him. None should be willing to remain "babes in Christ," passively receiving nourishment from the fathers and mothers in Israel. When a church of babes meet with no one to feed them, they are pretty sure to have a hungry time, and to go home grumbling. God will work no miracles for such. There is only one way to strength, that is by going to the word which shows us how to obtain the bread and water of life. Thus spiritual nourishment will be freely bestowed as we prayerfully study the word. Then will all be able to fulfill the words found in Rom. 14:19: "Let us therefore follow after the things which make for peace, and things wherewith one may edify [build up] another." Also 1 Thess. 5:11: "Wherefore comfort yourselves together, and *edify* one another, even as also ye do." "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." Isa. 35:3, 4. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." "Looking diligently lest any man fail of the grace of God." Heb. 12:12, 13, 15.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. 10:25.

Can we justly plead timidity as an excuse for silence in the house of God? Bear in mind that this is only a refined form of pride. The fear that we shall not speak just as nicely as some one else, or that we shall misspeak ourselves—is not this pride in another form? What mortification follows such mistakes! Confessions of sin for neglecting to improve our privileges will do much to start us right in our efforts to make the social meeting what it should be. Those, too, who have for years made a business of using their own time and that which belonged to several others, in long prosy harangues, would confer a great favor on the church by repenting even if they did not take the time to confess.

The ideal social meeting is a place where adoration, praise, and thanksgiving well up from every heart through unfeigned lips, like water bubbling up from a fountain, and where words of counsel, comfort, and good cheer will come down like gentle showers, shedding their reviving influence all around. In this way will the subjects of the kingdom become prepared for that final assembly of the saints, where there will be neither silent tongues nor harps.

SELF-CONTROL.

BY ELD. A. WEEKS.

WITH all mankind there is a natural tendency to do evil in something. Satan stands ready to make the most of evil inclinations and to entice through them. Thus James says, "Every man is tempted when he is drawn away of his own lust, and enticed." Every desire of the heart to do wrong in any degree is included in the word "lust," as used by James.

In view of this, a prominent part of the work of the Christian is to correct these evil tendencies, by the help of the divine Master. It is this that Paul refers to when he says, "Mortify therefore your members which are upon the earth." Now to "mortify," Webster says, is "to deaden by religious discipline, the carnal affections, bodily appetites, or worldly desires." This means earnest, thorough, persistent work in subduing the carnal mind.

And we have the encouragement that our Saviour will furnish the needed help in this work if we seek him for it. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Such help is sufficient. The strongholds of sin can be pulled down thereby. Even our thoughts and imaginations can be brought into obedience to Christ. 2 Cor. 10:4, 5. We can resist the strong man armed, and he will flee from us; for all power is given unto Christ.

But in adding the Christian graces, diligence on our part is necessary if we would make our calling and election sure. 2 Pet. 1:10. Among these we find self-control. (See Rotherham's and American Bible Union's translations, where this word is used instead of the word "temperance" in the common version.)

Worldly men sometimes set an example of self-control for considerations not worthy to be compared with the recompense of the child of God. To illustrate: An employe on a certain railway always appeared to the passengers to be a perfect gentleman, if not a Christian. No bad language was heard. Courtesy and kindness of heart appeared continually. But it was merely a display of self-control to meet the demands of his employers. I had proof of this one day as I passed him standing among a group of other railway men, when he gave utterance to such a volley of oaths and foul language as one very seldom hears.

Now if a man so very wicked at heart can control himself so perfectly a large part of his time for filthy lucre, how much more shall the Christian discipline himself continually for the glorious reward of eternal life in the kingdom of God. Many duties, enjoined by the word of God and the Testimonies of his Spirit, are neglected because they require self-denial. Yet the Saviour says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Perhaps an excuse is made that these are small

matters. The Saviour says again, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." The only safety is in walking in the light of the present, and faithfully gathering up the neglected duties of the past and performing them.

A PERVERTED PASSAGE OF SCRIPTURE.

BY N. J. BOWERS.

MR. WEBSTER gives to the word "pervert" a general meaning, "to turn from truth or from right." Many Bible statements are turned from the evident truth they were designed to teach, the right meaning completely befogged by a dark and cloudy theology.

No passage in all the sacred writings, perhaps, has been more turned aside from the truth, and made to teach that which is false, than that found in Matt. 22, Mark 12, and Luke 20, recording Christ's instructions to the Sadducees in reference to the resurrection. These statements of Jesus are used to prove the immortality of the soul; by no just means can they be construed to teach such a theory. It is said that the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living" (Matt. 22:32); "for all that are unto him" (Luke 20:38), prove that these persons and all the dead are alive, and that hence the soul is immortal and still lives! That is the proof, and this the conclusion. Let us apply a test. What point did the Sadducees raise? that of the immortality of the soul? No. It was that of the resurrection of the dead, which please bear in mind. They said nothing about the other. Jesus endeavored, from their own Scriptures—the Pentateuch—to convince them of the resurrection. For this purpose he gives a quotation from Ex. 3; and before he begins to do so, he uses these preliminary words: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying [and then follow the words], I am the God of Abraham" etc. Matt. 22:32 is the test. The words prove the resurrection of the dead, and not the immortality of the soul.

To this point, I would call the attention of those who believe the doctrine of the soul's immortality. Is it not just so? Jesus did not say, "As touching the immortality of the soul," but, "As touching the resurrection of the dead." Have not those who have been zealous to teach immortality by this perversion, consciously or otherwise, perverted the words of the Master? So it seems. Would the work would cease. But hope is not bright in this direction. The business of deceiving here probably go on until the time when deception of all kinds will be no longer possible.

Therefore the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living," were used to prove the resurrection of the dead, and not the immortality of the soul. Those who teach that Jesus taught the latter doctrine, do as great an error as did the Sadducees, whose errors he sought to correct.

Abraham, Isaac, Jacob, and all the dead live unto God. Luke 20:38. How is this? The word "unto" expresses relation. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. The cleansing of the sanctuary stands related to the 2300 days. When they end it begins. "Unto you therefore who believe, he is precious." 2 Pet. 2:7. The Christian stands related to his Lord through belief. Here is relation to Christ by faith. So the dead live by relationship with God. How?—Through the resurrection of the dead. "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. The apostle was zealous to obtain eternal life by striving to attain unto it by the resurrection. This is how it is. The wicked dead, as well as the righteous dead, live in the purpose of God which will be fulfilled in the resurrection.

The dead now live in prospect, not in fact. When God shall raise them up, they will live in fact, not in prospect. The righteous, having died in hope (Prov. 14:32), will receive the end of their faith, the salvation of their souls (1 Pet. 1:9); while the wicked, being driven away in their wickedness (Prov. 14:32), will suffer death in the lake of fire (Rev. 21:8), and will cease to live in either prospect or fact.

The Home.

Our sons may be as plants grown up in their youth; that our
may be as corner-stones, polished after the similitude of a
Ps. 144: 12.

WHAT TIME IS IT?

What time is it?

Time to do well;

Time to live better;

Give up that grudge;

Answer that letter;

Speak that kind word to lighten a sorrow,

Do that good deed you would leave till to-morrow.

Time to try hard

In that new situation;

Time to build on

A solid foundation;

Giving up needlessly changing and drifting,

Leaving the quicksands that ever are shifting.

What time is it?

Time to be thrifty;

Farmer, take warning,

Plough in the spring-time,

Sow in the morning;

Spring rain is coming, zephyrs are blowing,

Heaven will attend to the quickening and growing.

Time to count cost,

Lessen expenses;

Time to look well

To the gates and the fences,

Making and mending, as good workers should,

Shutting out evil and keeping the good.

What time is it?

Time to be earnest,

Laying up treasure;

Time to be thoughtful,

Choosing true pleasure,

Loving stern justice, of truth being fond;

Making your word just as good as your bond.

Time to be happy,

Doing your best,

Time to be trustful,

Leaving the rest;

Knowing in whatever country or clime,

No'er can we call back one moment of time.

—The *Rugbeian*.

HINTS FOR HOUSEKEEPERS.

A bright, helpful little book for housekeepers, called "Household Hints," Mrs. Emma Babcock has written some very useful hints and suggestions, the value of which was learned "through experience, not always sweet." From the introductory letter we quote the following:—

"Some people have the *knack* of doing things," says a lady the other day; "while I—well, it is housekeeping as it used to be with arithmetic. I have no gift. You know there are people who cannot do anything with figures!" Of course there is a difference in people after due allowance has been made for education; but many would be surprised if they were told that the reason why they cannot do certain things is because they never really tried. Herein lies the secret of the performance of common duties that we frequently see. The woman is content to leave the serious matters in life as the girl left her arithmetic—with the poor consolation that she is selected to do anything at figures; and she is likely to regard those able to accomplish creditable tasks set before them as having a certain mysterious *knack*—a "sleight of hand" way of going along with them. . . .

"Nothing helps a person to do things like doing them; and it is a fact that in time one who has an equal distaste for house-work may come to regard the kitchen as a laboratory in which careful manipulations will produce exact results. One seeing the results is not much to blame for thinking them brought about in some magical way. It has sometimes seemed as if more hard brain-work was done during house-cleaning and spring sewing than could suffice to produce a tolerably good history of New York State; and that it would be easier to write a poem than to turn an old carpet so that every spot and worn place will come where it can be covered with a suitable piece of furniture; or to make a new coat for the boy out of an old one of his father's. These efforts of genius will probably never be appreciated or estimated at their true value; but there is a discipline to be had from them which, in the great economy of nature, will really count for what it is worth.

"A source of trouble to a beginner in house-keeping is the fact that, after she has done the best she knows how, her house-keeping reminds her of the action of a scale; when the front steps, parlor, and sitting room are up, the back steps, kitchen, and pantry are down. It may be a comfort to her to know that in the best regulated families, where one woman does the work, this sometimes occurs; but experience helps to remedy the matter somewhat.

"Beginning after breakfast, let the table be cleared, the food put neatly away, and the dishes placed in an orderly way on the kitchen table. The tank should be filled with water and the fire all right to keep the water hot, while she goes to the front part of the house and does the necessary work there, not neglecting anything which in the event of a visitor will cause her annoyance.

"As soon as possible get all the work narrowed down to the kitchen. This plan should be pursued regularly; the day on which it is departed from will be one of defeat. . . .

"It must not be understood that by pushing all the work back into the kitchen, this room is to be neglected. Above all things, keep the kitchen clean. In a great measure the health of the family depends upon this. A pleasant kitchen, convenient and inviting, is an inspiration to thorough work; better meals will be prepared there, and all that it costs to make this workshop what it should be, will be amply repaid by the increased happiness of the faithful housewife, and, through her, to each member of the family."

A LIVING INTERROGATION-POINT.

HE asked so many questions. "What" and "why" rolled off his tongue from morning till night, and when his mother sighed at the unceasing interrogations, he asked, in an aggrieved tone, "How would I know anything if I did n't ask questions?"

"If you'd only ask sensible questions, Benny," his mother said one morning as she knotted his necktie.

"What—why—do you think I am a foolish boy? Why mother!" Benny's tone was one of deepest injury as he went down the steps; but he turned back before he reached the gate, to ask how many capitals there were in New Jersey, and what it was papa said about coming straight home from school.

"The boy is a positive infliction, a regular interrogation-point," said Aunt Emma, at her chamber window. She picked a rose that was peeping in at the window, and dropped it on the path, at Benny's feet, as he again started for the gate. He looked up expectantly. "O Auntie," he began eagerly, "Can"—

"I beg your pardon," said Aunt Emma, laughing. "I want to ask a question, but you need n't answer it now. Are you a sensible boy? Now just think. If you decide that you are, I would like to see you in my room after dinner."

Aunt Emma had been at home from California but two days, and her treasures were not all unpacked; but when Benny went up to her room after dinner, she did not offer to show him any of the beautiful things that were lying on the tables and shelves, as he had expected. She put into his hand, however, what was more beautiful than petrified wood or moss agates to him—a little silver watch. Benny's eyes sparkled, and a question dropped right out of his mouth.

"O auntie! is it—is it for me?" he almost gasped.

"It's yours if you want it," said Aunt Emma, carelessly, as if watches were every-day affairs of little consequence.

Benny trembled with delight.

"But I do n't know that you want it," continued Aunt Emma, remorselessly.

Her little nephew could only look at her. He could n't even ask her what she meant. Aunt Emma looked at him a moment, then she drew him to her, and said gently, "Benny, that watch never asks a question; it answers the questions you ask without any fuss. It attends to its own business, and to nothing else. Now, if you will learn to be like the watch—to ask no unnecessary questions, to drop that terrible 'what?' 'why?' and 'huh?' it shall be yours—let me see, it is June now—the sixteenth of September, on your tenth birthday."

"The watch is mine," said Benny, solemnly.

But, alas! it wasn't; and sometimes when he saw the little book in which Aunt Emma kept a record of the days, he thought he should never have a chance to turn that cunning key and wind his own watch. All of the "questioning days" were marked in the little book with interrogation-points; and after the restraint of the first week some pages fairly bristled with them. July was a sadly speckled month, but August grew lighter. The last week was almost unspotted, and Benny examined the book each night with renewed confidence. "You need n't ever sigh any more, mother," he said, proudly coming into the parlor the fifteenth of September, with the watch-guard about his neck and the watch in his pocket. "Auntie said I might put it on to-night, for I haven't had a black mark for most a week; and, mother, I don't believe I shall ever ask a foolish question again, for I tell you, just to think of a interrogation-point makes me real sick."—*S. S. Times*.

RELIGION AT HOME.

IT is laughable to see one hunting high and low for his spectacles when they have only been shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered every time he stood at his work-bench. When he ended his prayer, a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbath, was always late at his employer's store on week-days. He whispered "Amen" too—and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class-meeting and weak at his trade is no credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.—*S. S. Times*.

RUSKIN ON THE CARE OF CHILDREN.

"I have never," says Mr. John Ruskin in a letter which has just been published in England, "written a pamphlet on nurseries; first, because I never write about anything except what I know more of than most other people; secondly, because I think nothing much matters in a nursery except the mother, the nurse, and the air. So far as I have notion or guess in the matter myself, beyond the perfection of these three necessary elements, I should say the rougher and plainer everything the better—no lace to cradle cap, hardest possible bed, and simplest possible food, according to age, and floor and walls of the cleanliest. All education to beauty is, first, in the beauty of gentle human faces around a child; secondly, in the fields—fields meaning grass, water, beasts, flowers, and sky. Without these no man can be educated humanly. He may be made a calculating machine, a walking dictionary, a painter of dead bodies, a twanger or scratcher on keys or catgut, a discoverer of new forms of worms in mud; but a properly so-called human being—never. Pictures are, I believe, of no use whatever by themselves. If the child has other things right, around it and given to it—its garden, its cat, and its window to the sky and stars—in time, pictures of flowers and beasts, and things in heaven and heavenly earth, may be useful to it. But see first that its realities are heavenly."

—No man or woman of the humbler sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

Special Mention.

IN THE EAST.

The *Christian Union* (June 4, 1885) takes the ground that "something very like manifest destiny is pushing Russia forward in Asia, and this movement is beyond the control of the Russian Government itself." The *London Spectator* describes it as "the glacial movement of Russia toward India." Hence it is argued that no compromises or treaties can be of any lasting continuance.

The only plan which promises to be effective in saving the possessions of England in India, is for England to strongly fortify her Indian frontiers and build military roads uniting the whole frontier with the body of the empire. This plan has been adopted; for \$25,000,000 have been appropriated to this work, and the expenditure of this sum is already begun.

It is further proposed to establish a thorough system of defense and a standing army, at an annual cost of not less than \$5,000,000. "Sooner or later," says the *Union*, "the struggle must come; nothing will now stop the Russian movement except a vigorous and successful war against it."

But in this very war lies the crisis. How much will it involve? How will it end? These are the questions, which are perplexing rulers and diplomats. We think they can be answered as readily by the student of prophecy as by statesmen and politicians:

HELL.

A good illustration of how the popular mind has been misled by the common version of the Bible on the subject of hell, is seen in the comments made upon the revised version. The revisers have retained the original words "sheol" and "hades," transferring instead of translating them. Hence such expressions as "The wicked shall be turned into hell," become in the new version, "The wicked shall be turned into sheol."

Whereupon a general cry is raised that the old-fashioned doctrine of hell is abandoned. The comic paper *Puck* represents Inferno as closed up, and Satan off by himself, disconsolate and pining away in solitude. The *Troy Times* says:—

"The scholarly theologians who have had charge of the revision of the Old Testament translation, have recognized and done homage to the general and growing disbelief in hell as defined by Christian preachers for so many centuries."

Neither *sheol* nor *hades* ever mean the place of final punishment for the wicked, as the general reader has been led to suppose because they have been so often translated "hell." And now that that wrong definition is taken from them, the idea almost inevitably follows that these men are changing the teachings of the Scriptures. The Bible points out the same fearful doom for the wicked it ever has done. *Sheol* and *hades* denote simply the place or condition of the dead. All rest there temporarily till the resurrection. The wicked then go in there again through the lake of fire, and there remain forever.

THE UNEMPLOYED MASSES.

A few weeks ago a poor German (Gustave Fleischer) was caught just as he was about leaping from the Brooklyn bridge for the purpose of suicide. A letter found upon him, addressed to his wife and children, revealed the fact that his wife was sick, his children starving, and he unable, after repeated efforts, to procure work. He was thus driven to desperation. The *Christian Union* comments at length upon this case as only a sample of "the long and lengthening procession of Gustaves

that are marching to their doom; for there are said to be, at the present time, six hundred thousand artisans in this country out of employment; and the *Union* adds:—

"Beware lest the funeral procession turn suddenly into a different procession, and march to some one else's funeral than its own! Gustave cannot always be depended on to take himself off, and so reduce the overstocked labor market. Too many Gustaves, made desperate by the sick wife and the starving children, might become dangerous. There have been struggles for existence in which the survival of the fittest proved hard doctrine for the cultivated and the rich."

WHISKY DID IT.

WHAT can stand before whisky? It appears that Gladstone's government could not. This is what the *Interior* says of it:—

"The immediate cause of the overthrow of the Gladstone government was the proposal to put a higher tax on whisky and beer. The English, Irish, and Scotch will not stand any meddling with their cheap grog. As one of them puts it, 'It is mate and dhrink in wan' to them. A world-wide war they could meet without flinching, but a ha'penny more on a glass of whisky would demoralize the whole empire."

THE BIBLE VS. BEECHER.

LAST week we gave a short paragraph from the *Cynosure* in regard to the open stand which Mr. Beecher has taken in his pulpit in favor of evolution and against the inspiration of the Bible. The *Interior* of June 18, 1885, comments upon this freak of the Plymouth preacher in terms of well-deserved severity. It says:—

"A new play has been put upon the boards of the Plymouth meeting-house in Brooklyn. The star actor there has appeared in a new role. The title of this latest sensation is, Inspiration means Evolution."

After quoting from Mr. B.'s sermon, and showing its inconsistency with science and itself as well as the Bible, it gives utterance to these words which every lover of the Scriptures will delight to remember, and it is to quote these chiefly, that we refer to the matter at all:—

"The common sense of the world assents to this proposition—that if the Bible is from God at all it is all from him—that the Scriptures do not merely contain a divine revelation, but they are such a revelation. God made the Bible as he makes a tree or a man—every part belongs to and is essential to every other part. It is a wonderful living organism. The words are 'spirit and life.' The collective word 'liveth and abideth forever.' The Bible, as a whole, was never dearer to the hearts nor stronger in the confidence of men than it is to-day. The Protestant church accepts it as her infallible teacher and guide. She cannot consent to let critics and theorists cut and carve it—as if it were a piece of statuary that every new sculptor thinks he can improve. These conceited and ambitious men who are not satisfied with our Bible as it is had better leave it to us who are satisfied with it, and make a new one for themselves."

A NEW "MEANS OF GRACE."

Not long ago, a minister who was discoursing on Christian despondency, remarked: "The greatest reason why Christians become despondent is, because they don't attend all the means of grace,—the Sunday-school, preaching, prayer-meetings, and socials."

I never knew before that *socials* were a means of grace. Some churches do not have them at all; but why not, if they are a means of grace? The following I clip from the *Emporia (Kan.) Daily Republican* of a late date:—

"The Baptist ladies expect warm weather soon, and so have arranged for an entertainment at the rink next Tuesday evening, when ice cream will be in demand after an interesting program has been rendered."

Of course a large crowd attended, and after the blood was thoroughly heated, ice cream was in

good demand. But what was the object? to draw the frequenters of the rink nearer to Jesus, or get their money to help the church?

G. H. SMITH.

OCEAN RACING.

THE running down of a bark in a fog by the ocean steamer *City of Rome*, with the loss of more than twenty lives, was a catastrophe which naturally excited a great deal of attention. The steamer, despite the fog and the collision and icebergs, made a very rapid passage. It was, indeed, one of the shortest on record, and there is doubt that there were hopes that it might be the shortest. Accounts differ as to the rate of speed at which the *City of Rome* was running; but the weight of testimony and the probability point to a full rate of speed.

About the time of the collision the steamer passed fifty or sixty icebergs, and the passengers who arrived safely in port must be very grateful that it was a bark, and not an iceberg, which the steamer struck. They must, however, have an easy consciousness, also, that it was a mere chance. Had the chance turned the other way, and had the steamer struck the iceberg, the sinking passenger would have had the consolation of knowing that they were sacrificed to the lofty purpose of making a passage in seven days, ten hours, and forty minutes, instead of seven days, ten hours, and fifty-two minutes.—*Harper's Weekly*.

EVOLUTIONARY HYMNOLOGY.

IT is time for an evolutionary hymnology, which shall in metrical form and in the flow of poetry proclaim the blessed truths of Materialism. And we want this not after the fashion of Addison's ode,

"The spacious firmament on high,"

in which he constantly brings us into the presence of an omniscient, omnipotent Deity. But we want a hymnology that carries us along the flow-meads of Materialism, exact and palpable, known, definitely perceived, with no intrusive shadowy vision of a celestial mirage—no illusive view of a heavenly Beulah. Let us rise and sing with united heads and voices—the heart having no concern in the matter:—

Force! 'tis a charming sound,
Harmonious to the ear;
In various correlations found
Doth Energy appear.

After the collection—which will be devoted further the work of the American Anthropological Association for the Discovery of the Missing Link—the following hymn will be sung:—

What though in unanimous chorus,
We mourn that from ages before us,
No single enaliosaurus
To-day should survive,—

Yet joyfully may we bethink us,
With the earliest mammal to link us,
We still have the ornithorhynchus
Extant and alive!

At the conclusion of the hymn, a brief address follows, in which the speaker vigorously attacked Tyndall for having pronounced spontaneous generation "untenable and unproven." After which the following hymn is sung:—

O Man, before dynamic Force
In lofty pride, behold, thou sittest
To learn St. Darwin's lesson well:
He taught Survival of the Fittest.

What matter though Life seems to tell—
Experience proving all our lives
The good and bad alike grow up—
The Fittest not alone survives!

Still hold the creed with clenched hands
As, aiming well, the truth thou hittest:
And so, though Facts point t'other way
We'll sing Survival of the Fittest.

And then the "congregation" dispersed, the organist playing as a recessional the well-known air,—

"Oh, we are jolly good fellows!"

—*Christian at Work*.

—Christ is our perfect example and model of unselfish life and service. He gave himself for us and to us. Oh, to be filled with his love and sympathy and zeal! to walk even as he walked to suffer with him that we may also be glorified together in the blazing splendor of his coronation!

Our Tract Societies.

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

A CUP OF COLD WATER.

The Lord of the harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those he had sent in the early morn,
Were reaping the grain in the noon-day heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Part from the others, with troubled voice,
Spoke one who had gathered no golden grain;
The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and he called her name:
"Dear child, why standest thou idle here?
To fill thy cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

It was a little service, but grateful hearts
Thanked God for the water so cool and clear;
And some who were fainting with thirst and heat
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in thy work I had no part,
And mourned that my life was lived in vain;
But now thou hast opened my eyes to see
That thou hast some little work for me.

If only this labor of love be mine—
To gladden the heart of some toiling saint,
To whisper some words that will cheer the weak;
Do something to comfort the worn and faint—
Though small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves;
But his loving words on my ears will fall;
Thou gavest a cup of cold water to Me,
A heavenly home thy reward shall be."

—Sel.

NEBRASKA TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	356
" " reports returned.....	153
" " dismissed.....	7
" " missionary visits.....	588
" " letters written.....	392
" " Signs taken in clubs.....	70
" " new subscriptions obtained.....	83
" " trial " for Signs.....	37
" " pages tracts and pamphlets distributed.....	133,963
" " periodicals distributed.....	4,613

Cash received on membership and donations, \$927.30;
sales, \$388.03; on periodicals, \$35.28; on reserve fund,
on other funds, \$330.80. T. P. LIPPINCOTT, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	444
" " reports returned.....	132
" " members added.....	10
" " dismissed.....	2
" " missionary visits.....	1,641
" " letters written.....	263
" " Signs taken in clubs.....	146
" " new subscriptions obtained.....	403
" " pages tracts and pamphlets distributed.....	95,432
" " periodicals distributed.....	3,964

Received on membership and donations, \$57.81; on
sales, \$370.54; on periodicals, \$211.98; on missions, \$72;
Int. Tract Society, \$21; on twenty-thousand-dollar-
fund, \$1,702.60. MAY TAYLOR, Sec.

INDIANAPOLIS MISSION.

SINCE our good State meeting, we can report
some progress. Our Bible reading work has in-
creased fourfold. Bro. and Sr. Randolph, who
are efficient laborers, are bearing the principal bur-
den in the work, and report many families much
interested in the truth. We greatly need four de-
voted sisters or two brethren with their wives to
engage in the work of holding Bible readings.
Who can come prepared to deny self and engage
in this work? Let all such correspond with Eld.
Wm. Covert.

We have obtained authority from the Auditor

of the State to hold meetings in the city parks,
and have begun a series of meetings in the Mil-
itary park, preaching every Sunday at 3 p. m. The
interest is good. We succeeded in getting permis-
sion to put a missionary rack in the Union Depot,
and have done so. This privilege we have long
desired; but the depot officials have refused it
heretofore, claiming that no one denomination
should be granted that privilege, on account of
jealousy which would be manifested on the part of
other denominations. We have overcome this ob-
jection by permitting all Christian literature to be
placed in the rack, which is a very handsome one.
It is five ft. high by four ft. wide, and is largely
made of walnut highly finished. On it in letters
of gold is printed the following: "International
Tract and Missionary Society, Free Reading. All
Christian Literature Received." In the left hand
corner is a contribution box, and the first man that
took out a paper deposited a nickel therein. The
center of the rack is composed of a glass door
framed in walnut. This contains a large copy of
the Union Depot time table, and above it is printed
in gold letters "Union Depot Time Table." There
are thirty pockets strongly made, and altogether it
is a suitable rack for the largest inland railroad
center in the world. Let all our brethren and sis-
ters in the State save their *Signs* and *REVIEWS*,
and send to us for use in the rack, all clean copies
that are not used in the missionary work. Several
families can put their papers in one box and send
by freight, which please prepay. There is also a
Flower Mission box at the depot, where papers are
received and sent to all the hospitals and the poor
in the city. Thus the truth can be sent to this city
and nearly every State in the United States. Sun-
day picnics and base ball games, and general dis-
regard for any day of rest abound here, and the
city ministers are clamoring for a strict Sunday
law. Many good people are giving their support
to the ministers, thinking that Sunday is the Sab-
bath. We hope to disabuse the minds of many of
this class of their error, that their force may be
spent in behalf of the true Sabbath. Pray for us.
A. W. BARTLETT.

NEW BEDFORD MISSION.

LAST winter I spent about two weeks in New
Bedford, Dartmouth, and Acushnet, visiting and
holding Bible readings. A good interest was man-
ifested, about forty being present at different places
in private houses. The brethren in this vicinity
were very desirous that a mission should be estab-
lished in New Bedford. At the close of the gen-
eral meeting in South Lancaster the first of May,
it was decided to open a mission here, and that
quite a company of the students from South Lan-
caster Academy should assist in the work during
the vacation.

The providence of God seemed especially to
open the way, and we succeeded in securing a very
desirable location in the center of the city and at
a reasonable rent. The work of canvassing for
"Sunshine" and the *Signs* was immediately begun
with good success considering the inexperience of
nearly all the workers. Quite a number of books
have already been delivered, none so far failing to
take them as ordered. The workers find it to their
advantage to represent themselves as city mission-
aries who have just opened a mission at 151 Mid-
dle Street. This has a good effect, as our location
is in one of the most respectable parts of the city.

Bro. E. W. Snyder is with us and assists greatly
in the work, having had considerable experience
in canvassing. He has secured the subscriptions of
some of the leading men of the city for "Thoughts,"
and will make a thorough canvass of the city.
Last Sunday he visited about twenty-five families,
selling a copy of the *Signs* at nearly every house,
also securing one yearly subscription for the same.

One very encouraging feature of the work here
is that the brethren take hold and help with their
means. Enough has been pledged to pay all the
rent, and they have assisted largely in fitting up
our rooms. Some not of our faith have donated
quite liberally toward the support of our work.
This seems as it should be. What could be more
reasonable than that our brethren should assist in
the work when it is brought to their doors? Many
have prayed for years that the truth might be
brought to their neighbors and friends, and now
they are afforded an excellent opportunity to show
their faith by their works.

The Lord comes near to us as we try to seek
him. We spend an hour each morning, from 5:
30 to 6:30, in prayer and reading from the Testi-
monies, and another hour just before going out to
work in a special drill on canvassing and holding
Bible readings or in talking over the work for the
day. This gives a sense of the sacredness of the
work, and inspires faith and courage in those who
go out to meet the people. This is the place where
Eld. Bates first preached the third angel's message,
and we hope and pray that God may honor it by
raising up a company who will obey him.

A. T. ROBINSON.

Bible Readings.

"Search the Scriptures."—John 5:39.

"HEAR HIM."

BY ELD. R. F. COTTRELL.

1. At the transfiguration of Jesus, what did the
voice from the cloud say?

"This is my beloved Son, in whom I am well pleased;
hear ye him." Matt. 17:5.

2. Did Moses write of Jesus?

"For had ye believed Moses, ye would have believed me;
for he wrote of me." John 5:46.

3. What did Moses write of Christ?

"The Lord thy God will raise up unto thee a Prophet from
the midst of thee, of thy brethren, like unto me; unto him
ye shall hearken." Deut. 18:15.

4. What did the Lord say to Moses?

"I will raise them up a Prophet from among their breth-
ren, like unto thee." Verse 18.

5. Whose words should that Prophet speak?

"And will put my words in his mouth, and he shall
speak unto them all that I shall command him." *Ibid.*

6. In whose name was the Prophet to speak?

"Whosoever will not hearken unto my words which he
shall speak in my name, I will require it of him." Verse 19.

7. Was this prophecy fulfilled in Christ?

See Acts 3:22, 23; 7:37.

8. Whose doctrine did Jesus teach?

"My doctrine is not mine, but his that sent me." John
7:16.

9. Did he do anything of himself alone?

"I do nothing of myself; but as my Father hath taught
me, I speak these things." John 8:28.

10. Did he speak by his own authority?

"For I have not spoken of myself; but the Father which
sent me, he gave me a commandment, what I should say,
and what I should speak." John 12:49. "The words
that I speak unto you I speak not of myself." John 14:10.

11. Did Jesus give a new law?

12. What did he say of the law existing before
his coming?

"Think not that I am come to destroy the law, or the
prophets; I am not come to destroy, but to fulfill." Matt.
5:17.

13. He did not destroy the law. How much
did he change it?

"For verily I say unto you, Till heaven and earth pass,
one jot or one tittle shall in no wise pass from the law, till
all be fulfilled." Verse 18.

14. Did he make it a rule to every one in all
the time then future?

"Whosoever therefore shall break one of these least
commandments, and shall teach men so, he shall be called
the least in the kingdom of heaven; but whosoever shall do
and teach them, the same shall be called great in the king-
dom of heaven." Verse 19.

15. Will those who hear Christ, keep these com-
mandments?

See Ex. 20:3-17.

16. Hear him!

"If thou wilt enter into life, keep the commandments." Matt.
19:17.

17. Which commandments?

"Thou shalt do no murder," etc. Verse 18.

18. Hear him again!!

"Blessed are they that do his commandments, that they
may have right to the tree of life." Rev. 22:14.

—In pulpit eloquence the grand difficulty lies
here—to give the subject all the dignity it so fully
deserves, without attaching any importance to our-
selves.—*Cotton.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 23, 1885.

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

THE NEXT STATION.

"The next station is Buffalo; all change cars!" Such was the announcement made by the brakeman, as the train we took from the Pennsylvania campground was nearing that city.

The words at once suggested a train of thought. The announcement was made on the supposition that the passengers might be strangers in the vicinity, and might need information in regard to the progress they had made in their journey, and the changes before them. It was made in season to give all an opportunity to arrange their plans, decide upon their course of action, and make all necessary preparation, that there might be no unnecessary delay or confusion at the journey's end.

Suppose now, that all the passengers had been expecting a long journey, having a vague idea of a station called Buffalo, somewhere, but many thousand miles and many days' journey away. They would be riding thoughtlessly along, although they might know that a change must then be made, and that all preparation for it must be attended to before they reached that point. How important, then, that when the last station was passed, and the train was rapidly whirling on, the domes and spires of the city even then almost in sight, some one should correct the prevailing misapprehension, and announce that the next station was Buffalo, and warn all to make the requisite preparation, as all were to change cars there. And how, under these circumstances, all would have reason to regard him who made the announcement as their true friend, and be very grateful to him for giving them timely notice that they might be in season with the preparations they had to make for the journey's end.

Such we can easily conceive to be the situation on a train of cars. But let us give the thought a broader and higher application. This world is a train. It has passed many stations already. Whether there are many more to come or not, it has already made a long journey. Somewhere it will reach the final station, and then all must change. But the great body of passengers in this world are putting that final station far in the distance,—so far that they do not care to think whether it will ever come at all or not. But a few have discovered by a careful study of the guide-book, that the end of the journey is near; that all the intervening stations between the first and the last are already passed, and that the very next station in the course of this world is the grand consummation, when Christ shall come, this dispensation change, and the destiny of all men be fixed forever. And so, like the brakeman on the train, they raise the cry, The next station is the coming of the Lord, and the end of all things!

But they are met with the reply that they are fanatics and deceivers; and some say that they have no right nor authority to make the announcement. But they have; for the Lord of all has laid the duty upon them. He has given to the world the great time-table, the book of God. He has called certain ones to be his watchmen. And he tells them that if they see danger coming, and give not warning, the blood of those who perish thereby will be required at the watchman's hand. But if he faithfully gives the warning, and then they, refusing to heed it, are taken away in their iniquity, his skirts will be clear.

Having the guide-book in their hands, they can easily note the stations and waymarks that have been passed. They see that the last station before the end, as laid down upon the chart, is not before us but already behind us, and the next station is the final one for this world in its present state. They can do no otherwise than utter the truth and raise the warning. If the world looked upon them in their true light, instead of despising and persecuting them, they would esteem them their truest friends, and be very grateful to them for their efforts to bring the truth before them. But whether men will hear or whether they will forbear, they will still raise the cry, "The next station is the end of the world! All change!"

MANY DAYS.

GREAT stress is laid by the advocates of Sunday sacredness upon the fact that Christ, after his resurrection, met with his disciples on the first day of the week. And the position is taken that he met with them from that time *only* on that day. This position is necessary to make the fact of any logical force. For if Christ met his disciples on other days, then no particular significance could be attached to his meeting them on the first day more than on the others, and whatever prominence was given to the first day by the meeting, would be given equally to the other days.

The question then arises, Did Christ after his resurrection confine his meetings with the disciples to the first day of the week? In Acts 13:30, 31, we read: "But God raised him from the dead; and he was seen *many days* of them which came up with him from Galilee to Jerusalem who are his witnesses unto the people." Here is a declaration, not merely that he was on the earth many days after his resurrection, but that he *was seen* of the disciples. He therefore must have met with them many days. But in the forty days between Christ's resurrection and ascension, there were but six first days, namely, the 1st, 8th, 15th, 22d, 29th, and 36th days of that period. If he met with them only on these first days, he met with them but six times. Query: Could six days only out of forty be called "many days"? Certainly not by any just rule of interpretation or any known law of language. It follows, therefore, that Christ met his disciples often on other days besides the first day of the week; and this being so, it follows further, that his meeting with them on that day had no significance as setting apart that day from the others, or showing any design on his part to honor it above the others, or to ordain it as a Sabbath for his church.

We consider this text rather stronger than Acts 1:3. For although we think this latter text proves that he was seen by the disciples every day for the forty days, yet it might seem to some perhaps to teach only that he was seen as late as forty days from his resurrection. But the days mentioned in Acts 13:31 are days on which he was actually seen by them; and those days were not merely those six first days, but "many" days. There can certainly be no mistake in this conclusion.

But besides the third time he met with the disciples, when they were out fishing (John 21:1), there was another day on which he met them, and carefully taught them concerning their future work; and that was the day on which he ascended—Thursday, not Sunday. Why is this day so carefully passed by in silence? It is because it would not suit the purpose of those who are trying to build up the Sunday fabric? There is no other apparent reason why it should be ignored; for it certainly has a decisive bearing on the question before us.

THE CHURCH.—NO. 10.

COMPARING the church with the human body, Paul says: "And whether one member suffer, all the members suffer with it." And herein is found a sufficient reason why a church cannot afford to neglect an erring member with the expectation that he will drop out of the way if let alone. A man who had a gangrenous finger would be counted little better than a suicide who should announce his intention to let it alone, with the hope that it would slough off after a while, and get out of the way. By the time it would slough off the whole hand would be ruined, and the life of the whole body would be endangered. If a member of the body becomes diseased, an effort should be made, without delay, to heal it; but if it is found to be incurable, then the welfare of the body demands that it be amputated.

And just so in the church. It is of the church that Paul spoke when he said that no member could suffer alone. It was to church members that he said, we "are one body in Christ, and every one members one of another." Now if we are convinced that a person is not all united to Christ, that he is unconverted and hypocritical or self-deceived, then we have no reason to count him a member of the visible church. But if we think he is converted, that he is striving or intending to follow the Saviour, but is walking disorderly, then our duty to him, to his fellow-members, and to the cause of truth, demands that we reclaim him and convert him from the error of his ways. But if he becomes incorrigible, and will not "hear the

church," then, as a gangrened member, he must be cut off before he has opportunity to destroy other members, or to infect the whole body.

A certain church had a member who was known to be not in harmony with the body. When consulted upon the subject the members pleaded for "charity"; they said he was so pleasant and kind-spirited; true he did not believe as the church believed, and opposed some things which were considered essential to the welfare and growth of the church. But they were not willing to take any action against him. An efficient laborer was sent there, and the number of believers was about doubled; and he was the most active to visit them, and obtain an influence over them. Through personal sympathy he was elected superintendent of the Sabbath-school. Denominational lessons and literature were crowded out of the school. When, at last, necessity was pressed upon the church to act in his case, it was found that he had undermined the faith of these inexperienced ones, and the labor of the minister was entirely lost. Souls were turned away from the truth beyond recovery, and the cause has always been weak in that community. It is easy to see that this disastrous state of things might have been averted by timely obedience to the teachings of Christ and his apostles in regard to discipline. Possibly he might have been saved, but if not, his influence for evil might have been checked, and others have been saved, and the cause now prosperous where it is low.

Another church had two members of doubtful standing. One was a man of little or no influence, but that little was exerted on the wrong side. The church withdrew their fellowship from him. We urged them to deal with the other, but they refused. He was a man of influence, and professed much piety, and they thought it would not do to deal with him. He had an interesting class of young people in the Sabbath-school. It was well known that he not only neglected to teach what the church considered important Bible truth, but he taught directly contrary to the faith of the church. But the suggestion to check him, and call him to account for his course was opposed as "uncharitable," "arbitrary," and even "popish"! But by and by he "dropped off" from the church, and it was found, as was to be expected, that he had subverted all within reach of his influence, and they too left the church, and have gone over to the world. And in that place, also, the cause is as likely to be weak. In fact, within the range of our observation "from Maine to Oregon," from sea to sea, we have never known a church to be strong and prosperous where discipline was neglected.

We have intimated that all offenses are not of the kind to which the Saviour referred in Matt. 18. There are offenses not against individuals, but against the church at large, against the truth, against society, against morality; offenses manifest in the sight of the world. These are also to have a "first and second admonition," as Paul wrote to Titus; but they are evidently that class of offenses of which he speaks again: "Them that sin rebuke before all, that others also may fear." 1 Tim. 5:20. Not being warned, they are termed "private offenses," they do not call for the same amount of private labor. But in all cases, due regard for the welfare of the erring one should always be had. Two interests will ever demand consideration where offenses exist: one of justice; the other of mercy. Happy will it be for all concerned if those who have such matters in charge shall nicely balance the two, justice and mercy, that violence be done to neither.

It is sometimes difficult to determine what is the duty of a church member who knows that some one is walking not according to right and truth; the offense not being of a personal nature, it is not against any individual. The safest way in such cases is to consult the officers of the church, the elders; the safest, for this reason: when an individual commits an offense, but against no one in particular, there is danger that he will take exception to any one who having no special authority, shall attempt to approach him on the matter. It is an old saying, "What everybody's business is nobody's business;" and there is ever a time when a person is apt to consider it so, it is when he is in the darkness of error, and therefore peculiarly liable to be tried and tempted over anything which may be done in his case. And again the person who has knowledge of the matter may be of little experience, whose judgment is not well formed in regard to discipline and human nature, and his effort might be worse than ineffectual. But the

may reasonably be supposed to know how to conduct a person in such a condition, and the presiding will understand that it is the elder's duty to attend to such things, and will therefore be deprived of all chance to complain.

Personal offenses the Saviour directs that the offender shall take one or two with him, that there may be witnesses to establish the facts in the case. In conformity with this rule, it is customary to appoint a committee "to visit and labor with the one whose walk is reported to be or known to be disorderly."

The report of the committee is made the basis of action of the church. If the first report is not satisfactory, the committee may be continued until the person is reclaimed or proven to be incorrigible.

Appointing of committees of course falls upon the pastor or elder of the church; and in this, great wisdom is required. On this very point there is a rule given in the Scriptures, so plain that it cannot be misunderstood, and so evidently just as to secure the assent of all. It is this: "Brethren, if a man is overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. The duty is to be laid upon such as are spiritual, and the great qualification for such a service is the spirituality of mind—without the aid of the law of God—no one is qualified to undertake such a duty.

It may, and often does, become the duty of a pastor because of his office or position to take such a case in hand; but unless he has "the preparation of the gospel of peace" upon him, he will fail in his

object is, not merely to try his case; not to condemn him, but to restore him. Whether or not this is done, this should be the aim.

Every step must be taken "in the spirit of meekness."

There should be no self-exaltation, no assumption of authority. The spirit of meekness will often melt the heart, where assumption or exaltation of self would offend and harden.

Constantly bear in mind our own weakness, our tendency to be tempted; and act toward the tempted as nearly as possible, as we would like to be met in his condition. We should ever bear in mind that it is comparatively easy to see the bearings of a case in which we have no personal interest; but when a person who is in a tried state, and whose personal feelings are involved, everything looks different. A spirit of meekness will enable us to overcome the difficulties and dangers of his position, and to forbearance accordingly.

On the other hand, there are persons whose judgments are easily perverted by sympathy; a plausible appeal perhaps by a few tears, wins them to its side who are as ready to take up for the wrong as to fight if their feelings can only be touched—these are disqualified for bearing responsibilities in the affairs of the church. They are moved by impulse and not by reason; not by a calm, sober examination of facts. We do not say they are not good persons, well-meaning people; but we do say that they will surely have reason to regret the action they have placed the important and responsible duty of the church in such hands.

J. H. W.

IS THE END NEAR?—NO. 4.

TESTIMONY OF THOSE WHO CRY PEACE AND SAFETY.

The Scriptures teach that in the last days there will be a great mistake made by many who profess the name of Jesus Christ. When the end is just about upon the world, they will be prophesying a time coming, long years of prosperity, a glorious era for the race living on this sin-cursed earth, and the world's conversion. The first advent of Christ was a great testing doctrine at the time of its occurrence; so it is with the second advent. The Jewish nation, at the time when the Messiah was about to appear, looked for a glorious period of prosperity for the nation. But the facts demonstrated that it was one of the greatest calamities they ever met, which resulted in their rejection as God's peculiar people; a fearful scattering and destruction resulted from the overthrow of Jerusalem. Their nation has never recovered from this terrible catastrophe. A similar scene awaits those who prophesy peace and prosperity just before the second advent of Jesus. Many of the great men among the churches are the great men of the world. Worldliness, pride, love of applause, and worldly honors characterize the great men of the popular churches of the present day. They

fondly look forward to a glorious era when Christianity, as they understand and illustrate it, will be the ruling power among the nations of the earth. When the time comes that the Church takes such a position, so opposite to the teachings of the meek and lowly Jesus, they are then ripe for destruction. The spirit of worldly ambition, prosperity, and popularity, which is seen in the religion of the present century, is in direct contradiction to the spirit which actuated Christ and his apostles. They were considered mean, and as filthy and the off-scouring of all things; they were despised, persecuted, and hated of all nations. But it is not so now. The great preachers who draw the fashionable congregations, have their names among the great men of the earth.

If men would study their Bibles and believe what the Lord has said, they need make no mistakes in this matter. The Scriptures plainly teach that wicked and apostate powers will continue till the time of the end, or Christ's coming. In Dan. 7:4, the great universal kingdoms of the earth are represented under the symbols of ferocious beasts,—a lion, a bear, a leopard with four heads, and a great and terrible monster with ten horns and most destructive in character and appearance. The last phase of this latter beast represents the apostate power of Romanism. Then there was a little horn which arose, speaking great words against the Most High, and wore out the saints of the Most High, and thought to change the times and laws of the Most High, and was to continue until destroyed by the flames of the last day. Verses 11, 25, etc. The same power is also spoken of by the apostle Paul in 2 Thess. 2, as one that "opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple [or Church] of God, showing himself that he is God." He was to continue till he was consumed with the brightness of the coming of the Lord Jesus. Verses 4, 8. Could there be a universal world's conversion with such a power as this, and all the world wondering after it? Certainly not.

Our Saviour presents in Matt. 13:24 the parable of the tares. When the good seed had been sown in the field, an enemy came and sowed tares. The servants would have torn up the tares, but they were bidden "to let both grow together till the harvest;" then the tares were to be gathered in bundles and burned, but the wheat was to be gathered into the barn. In explaining this parable, he says (verse 37 and onward): "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels." The tares are to be gathered and burned with fire, and the Son of man is to send forth his angels to gather out of his kingdom all things that do offend and to destroy them. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Here we have the most positive declaration that the wicked are not to be converted, but that they are to be destroyed in the final destruction connected with Christ's second coming; hence there is to be no opportunity for the world's conversion. Our Lord also declares in Matt. 7:13 that the way into the kingdom is through a strait and narrow gate, and few there be that find it; while the way to destruction is a broad way, and many go in thereat. This is spoken relative to the way of salvation in all ages while the earth stands in its present condition. It has always been so; it is always to remain so. Those who believe in the world's conversion would have us believe that a mighty change is to take place, and everybody is to become good; that the narrow way is to become broad so that all can walk in it, and the broad way that leads to destruction is to become so narrow that none can walk in it. But this is a square contradiction of our Saviour's language.

But some will say that in the closing period of this world's history the people are going to become better than ever before; that is, as the world continues to grow in age and experience, men will be improving. But Paul says in 2 Tim. 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Instead of the world's growing better, the Bible teaches that the last days are to be the most perilous of all; that even Christians themselves will generally be "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (verses 4, 5), and that evil will prevail to an alarming extent. We look around us at

the present time and behold the public prints loaded down with accounts of crimes of every description,—murders, burglaries, thefts, train robberies, bank defaulters in high life, etc., etc.; and we hardly know whom to trust. Truly it does not look much like the world's conversion; yet able divines are trying to show us what progress Christianity is making, and trying to make the people believe that we are just entering upon a glorious era for the whole race.

The Bible states that just such a peace and safety cry would be given previous to the coming of Christ. In Isaiah 2 and Micah 4 we have a remarkable prophecy. The language of these two Scriptures is nearly the same, and must refer to the same thing. It is a prophecy relating to the last days. It states, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:3-5. Here it is stated that the people will look for this excellent state of religion in the last days, and it tells what the people say will be done. The Lord does not say that these things shall be accomplished, but that the people will make this prediction. The Lord speaks in reference to it, commencing with the sixth verse, and states what the condition of things will be at this time: "And are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots; their land also is full of idols," etc. He then calls upon the people to "enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." He says that the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, etc.

Let the reader notice carefully the following points: First, It is in the last days when this condition of things is to be seen. Secondly, The prophecy is plain that the people will generally entertain such sentiments of the great prosperity that is to be seen in the Lord's work in the last days. Thirdly, They will claim that war is to cease, and that the people are to learn the arts of peace, and make war no more. Fourthly, This is to be a time when soothsayers (a phase of Spiritualism) are to prevail in the land. Fifthly, It is to be a season when great riches shall prevail, when horses, chariots, and treasures are in abundance. Sixthly, It will be a time of idolatry, a very covetous age; for covetousness is idolatry. When all these specifications are met, we may be sure that we have reached the last days according to the prophecy of Isaiah. Are they not met at the present time? Are not our greatest ministers of the popular churches everywhere telling us that over the whole earth we are to see a great period of prosperity in the Church, and that religion is to rule in all nations? This is precisely the prediction they are everywhere making. Are they not saying that all the wars will soon be settled by arbitration, and that we shall no longer have bloodshed and carnage in our world; but the King of peace will rule among the mortal nations of earth? Are not soothsayers, or Spiritualists, planted in every part of Christendom? and was there ever seen a time in the world's history when gold and silver were so plenty? Horses and chariots are seen in all parts of the land, and pride and vanity and love of pleasure characterize the present state of society as never before. Dear reader, these are unmistakable evidences of the nearness of Christ's coming.

In Micah the language is almost precisely the same: "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths;" etc. Micah 4:2. This is what the people proclaim in Isa. 2. They claim that the Lord has said this, but it is evident that it is the people who are talking. "For all the people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Verse 5. The people are proclaiming that all of these good things are coming. But verses 6 and 7 show a transition; the Lord himself begins to say what he will do: "In that day, saith

the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." While the popular churches are proclaiming the conversion of the world, a glorious era when war shall be no more, and when all shall have an opportunity "to sit under their own vine and fig-tree,"—the Lord declares that his people are an afflicted people and a remnant; that is, a small number that remained that did not enter into this popular peace and safety cry, that have been cast out and despised, because of their unpopularity. He will gather these and rule over them forever. We have now reached the time when such a class is being gathered out. They do not believe these popular predictions, but take the word of God as their portion and guide, and keep his commandments. They are the remnant people of God spoken of in Rev. 12:17. These will be found waiting and watching for their Lord's return.

The prophet Joel plainly tells us what the Lord has said concerning the condition of the people in the last days: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:9-14. This is the Lord's description of the last days; and it is being fulfilled in this generation. Never was seen such preparations for war. New inventions are constantly putting destructive implements into the hands of mankind, with which to destroy multitudes in the great closing conflict of the last days. Instead of beating the swords into plowshares, as the people say, God says they shall all turn their plowshares into swords. Every nation under heaven is arming itself for this great conflict. Even the heathen nations, which were once isolated from all the world, like Japan and China, are now training their soldiers in the most improved methods of European warfare. And even in the dark continent of Africa, the Mohammedan forces, with the improved implements of war, are fighting with the great nations of earth. The heathen are arming, the Mohammedans are arming, and all the great nations of Christendom are preparing for the great final struggle. Millions of men are enrolled in the great armies of the earth, so that the most rich and prosperous nations can scarcely carry the heavy load of taxes caused by the preparations that are being made. All Europe is like a keg of powder ready to be touched with a spark. Statesmen tremble at the spirit of war and bloodshed which is in the land. Does this look like the world's conversion? It looks far more like the world's destruction.

The apostle Paul, in 1 Thess. 4:16-18; 5:1-4 speaks of the coming of Christ: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." There is no scripture which more clearly speaks of the coming of Christ than these words of the great apostle. Here he definitely declares that at the very time when Christ's coming is imminent, the great mass shall be crying peace and safety; then sudden destruction will come upon them. They will have ignored the prophecies which point out to us the great mile-stones along the highway of the world's history, showing us how near we are to the city of God. We are now hearing the peace-and-safety cry from the pulpit to the grog-shop, all classes of society claiming that we are going to

see a glorious state of things in this wicked world. And this is one of the mighty evidences of Christ's advent. Many of the professors of Christianity believe that Christ will not come for ages in the future. Vast numbers do not believe that he will ever come personally. But a little flock believe his word, and are firmly convinced that his advent is very near. If it were not that this peace-and-safety cry was in the land, we should lack one important evidence of the nearness of Christ's coming. That it has been in our world for a century past, and is now being vigorously proclaimed, furnishes one more important evidence of our proximity to the end. May God help us to carefully consider the signs of the times.

G. I. B.

FANATICISM.

Most people are afraid of fanaticism; and probably it has done much harm. The cry of "fanatic" is enough to turn most people against any one; but for all this there is something to be said on the other side, and a good deal too. Every earnest reformer the world has ever seen has been set down as a fanatic by his own generation. Paul was declared to be beside himself. The early reformers were known to the world as fanatics. This has been the hue and cry against Adventists,—that they are fanatics. Many people have been scared right out of their better judgment and sound conviction by this cry of "fanatic." But now just listen to this, from no less a person than a Rev. D. D. He is thus reported in the Clinton (Mass.) *Courant*, of May 9, 1885:—

"Rev. C. M. Bowers, D. D., gave an excellent address at the Temperance Associates' hall last Sunday evening, under the above caption. After defining the term 'fanaticism,' he said the history of every good movement is closely allied with fanaticism, or enthusiasm,—not lunatics fitted for an asylum; the real lunatics are the people who are dead to the issues of the times, who make fanatics a necessity. There are plenty of temperance dudes, and fanatics are necessary because, 1. They are the only living desperate fighting men. No man who stops to see whether his ideas or views are popular and in conformity with those of the community will ever stir the world at all; the fanatical soldier was the one who went straight ahead to victory.

"2. Fanatics are the only men who can give all the truth; the milk-and-water orator goes around the points carefully, feeling how the popular sentiment stands and fearful lest he give offense. The fanatics fearlessly advance the truth, regardless of public opinion or private interests; they are the public speakers who tell the truth and turn society into agitation. The painter who wishes to put on canvas a shipwreck, takes the colors that will represent the scene—the surging sea, the ominous clouds, etc.—so with a war scene, carnage and bloodshed will be portrayed. John Pierpont was an example of fanaticism. He fought against intemperance single-handed, in the face of intolerance, wealth, power, and rum. He was the fanatic of Hollis Street church; now he is canonized because the reform he advocated has become popular; for the time there was to him no other truth. One great idea at a time which is large enough for a man should make him cry out so lustily against the wrong that he would move mountains. The lack of fanatical ideas at Harvard College is illustrated by the fact that recently some of the students were arrested for insulting ladies on Washington Street, being under the influence of liquor. Apathetic souls are too plenty; the world would go to sleep were it not for the fanatics.

"3. Fanatics are the only men who can never be disconcerted,—always in the minority, having not only their enemies, but the milk-and-water philosophers with hundreds of theories, to combat. Kings, statesmen, the press,—all favor the liquor interest, and to some extent liquor molds the theology of the present day. Men who are in the temperance work must mean death to the traffic, or defeat will be theirs. A fire will not be extinguished by pouring water on one side, and adding fuel to the other. Some claim prohibition is not practicable; but apply the license law to religion, and see how ridiculous it will appear! Temperance workers may as well give up unless they become fanatics. Thousands have abandoned the cause because of the strong and mighty influence against them, and the spirit of compromise exhibited by many; but it is *fight* and not *fright* that is needed. One saloon means more than an army of average temperance men, as one devil means more than an army of church members. Many think that a large number of temperance men are harmless, and thinking men—fanatics—think that a majority do not mean much; fanatics never stoop to policy or expediency, but strike ahead regardless of cost or consequences. The Western rum orator clinched his argument by asking the farmer what he could do with his corn unless it was made into whisky. One farmer said they could raise more hogs and less hell, and that is the best solution of the problem.

"4. Fanatics are the only men who have in them-

selves immovable principles and convictions; are the men who cannot be bought, who never surrender spirit. Away with expedients, quack nostrums that never bring reform! There are no funerals in the fanatical line—they propose to and continue in the business. During 1884 the drunk in America would make a canal thirty feet and six feet deep between Clinton and Fall River, distance of eighty miles, and would give several lions to every man, woman, and child in the country. Is there not need of somebody's being fanatical? not heed the taunts of being foolish—be foolish, you will be somebody. The fanatic of to-day will be the sober, sensible man of to-morrow; one crazy is better than forty grave-yards. Keep the world ringing at you, talking about you, mocking you; then getting an influence which will bring them up to the accomplishment of that for which you are striving.

There, I like the ring of that. I believe that is sound doctrine. It is just this kind of men we need in our work, and without them we never shall succeed. Brethren, let us not be afraid of having zeal enough to gain the reputation of being fanatics. If we do not have that, it is because we are not worthy of the work.

D. M. CANNON.

THE MISSION TO AUSTRALIA.

We have been very thankful to see in the graphic news that the ship containing our missionaries had safely arrived in Australia. We have had time of course to obtain letters from them, their arrival, the distance being too great. We have been happy to receive a communication dated the Sandwich Islands, which they reached in ten days after leaving San Francisco. They arrived May 18, at 12:30 A. M. They visited our missionaries, spending two or three hours with them, and have given us a brief account of the work there. Their stay being so limited, they had but time to learn of the condition of affairs, only as obtained from our missionaries, Brn. Scott and La Reue. Honolulu is the leading city, and the one on which it is situated is the most important and encouraging field of the group. Thirteen have embraced the Sabbath there, and others are interested. Several of them are quite intelligent people. There are about two thousand white people on the islands.

Our brethren think it very important that a minister should be sent there to give a series of lectures and hold other meetings, and to perfect the work that it will not all die out. They think that a meeting would accomplish great good. The people of the city are intelligent, and it would take a man of some ability to properly instruct them. If the work could be established in Honolulu, and a church workers brought out, the truth would from that reach all the other islands of the group. The work at present has started well under the missionary efforts that have been put forth, and now in order the work may be properly established some minister should go there. Where is the man? The city has about fifteen thousand inhabitants and has been thoroughly canvassed. The beginning of a mission course the most difficult and laborious part. If the work gets established, and the people become acquainted with us and learn what the effect of our doctrines is upon the people, it is not so hard as at first. Bro. Haskell makes earnest appeal for some help to be sent to that field for a season, to establish and complete the work which has been started by the missionaries there. We are glad indeed to hear this good news of the work in the Sandwich Islands, and we feel that it is important that some minister should be found to go there and spend a few months at least, in preaching, baptizing, organizing the work, and getting it started in such a way that it will not be easily broken up.

We shall doubtless have more information to give on this subject, when our brethren who have gone on this mission have time to write concerning it. We are glad we are that the work is extending westward around the earth. But, brethren and sisters, who are going to sustain this work? A mission has been started, quite a large party have gone, an important movement is now in progress, and we expect a church will be established. Are our brethren going to sustain this mission? This is a question we want them to carefully ponder. As yet we have a comparatively small fund to sustain it. We have been surprised that our brethren have done so well thus far to show their appreciation of this important movement. We ought to have at least \$15,000 for the present season for this mission alone. Not a part of that is yet raised. Will not our rich brethren begin to cut down their possessions and help sustain this important work? May God implant the missionary spirit in all our hearts.

G. I.

Progress of the Cause.

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

THE LORD IS MY SHEPHERD.

Lord is my Shepherd,"—oh words full of peace!
sweetly they cause all desponding to cease;
soul as it hears them is hushed into rest,
calmness and gladness and glory possessed.

Lord is my Shepherd, the God of all might;
thought of my weakness no more can affright;
hears me and carries me all the day long;
to be helpless while he is so strong.

Lord is my Shepherd, my footsteps to guide,
harm to protect me, for want to provide;
mine just as truly as though I alone
tended and cherished and kept for his own.

"goeth before" me to show me the way;
ve but to follow his steps day by day;
he who goes first, so it is not for me
know what the way for to-morrow will be.

"makes me lie down" with a tender constraint,
h thoughts cannot picture and words cannot paint;
scently compels me to cease from all strife,
rest on his love and to live in his life.

"goeth before" who "restoreth my soul;"
he me "the waters of quietness" roll;
goodness and mercy are following nigh;
all round about me the green pastures lie.

"leadeth me" on where the calm waters flow,
keeps me "beside" them wherever I go;
lorious paradox, wondrous and blest!
leads me along, yet I'm lying at rest.

ar not "the shadow of death" and the grave,
he who is "with me" is mighty to save;
terrible substance, O Lord, was for thee,
only the "shadow" can fall upon me.

ve not within the dark vale to abide,
out to walk through to the opposite side;
even the shadow no darkness can wear,
thou, blessed Jesus, will shine on me there.

spreadest my table in sight of my foes—
stand and look on, but they cannot oppose;
up runneth over with joy and with praise,
goodness and mercy shall crown all my days.

ing and a priest I am made unto thee;
house, O my Lord, shall my dwelling place be;
under thy shadow, my soul finds her rest;
dwelling in Jesus, I know I am blest.

—Christian's Pathway of Power.

SWITZERLAND.

GENEVA.—It rained nearly every day for five weeks
moved to Geneva, and was, till this week, un-
cold for the season, being very trying for
natives and those who have tendencies to con-
fusion. Especially has this been the case with
with the blessing of God I am reviving, and
yet live to awaken many out of their spiritual

attention has been mostly occupied with the
company at Geneva, who are doing well. Al-
I have not commenced a public effort, yet
few ones come into our meetings occasionally.
Revue Religieuse of Geneva, the most popular
paper of the National Church in Switzer-
while speaking against us and our work, has
ed us excellent service in fairly publishing me
my address, thus bringing me and the
in which I am engaged before the people of
a. Last week, an author reading this pa-
stened to my house, and inquired after the
The die is cast in the city of Calvin, from
I cannot absent myself for a long period. I
God for sweet peace after a trying time, and
that he may fit me up to meet infidelity and cold
ism, and to bring the honest out of the rubbish
and human traditions that make void the
of God.

D. T. BOURDEAU.

IOWA.

MONA, WESLEY, SPENCER, ETC.—During the
of May, I have visited the friends at the above-
places. I have also visited Swea, where two
baptized. I commenced meetings in the vicin-
Ruthven May 28, and held meetings in different
places. The closing service was held at Ruthven,
May 27, when eight were baptized and added to the
church. Left others deeply interested. Book sales
at this time amounted to \$8.95. Took fifteen
subscriptions for different periodicals.

JOHN WILSON.

TEXAS.

AURORA, JUNE 8.—Since commencing our series of
meetings at this place, it has been interrupted by
rain several times; but by the help of God we have
succeeded in keeping up an interest, and are now
about through. Our efforts have been blessed of
God, and about twenty persons are keeping the Sab-
bath as a result. Last Sabbath was our first Sabbath
meeting, and we had a precious season. Some of
the brethren and sisters from Decatur met with us,
and the presence of the Spirit of God was manifest,
for which we feel thankful. Almost every one took
part in the meeting, and scarcely could a dry eye be
seen in the entire congregation. Many are unde-
cided, and as a debate is anticipated, several are
waiting to hear it before taking their stand. Debates
are annoying, but it is sometimes difficult to avoid
them. May the Lord help us to keep humble, that
the truth may triumph and the people decide in
its favor.

A. A. GREGORY.

W. A. McCUTCHEON.

KANSAS.

GREENLEAF, SPRING SIDE, AND ARISPIC.—Since the
Bismarck camp-meeting, I have labored among the
churches just as my health would permit. Was with
the Greenleaf church two days, June 2, 3. Their
courage in the Lord was good, and all seemed ready
to do their every duty. The good Spirit of the Lord
came into our midst, and for this the meeting will be
long remembered by those who were present. Eld.
Mikkelsen was with me at this place. I held but
one meeting with the Spring Side brethren. They
seem to be steadily going forward in the work of
overcoming.

Held several meetings and one Bible reading with
the friends at Arispic. The Lord came near and
blessed his people. My heart was sad while laboring
here, for during my absence in Kansas City, last
spring, wolves in sheep's clothing had been doing a
serious work among our dear friends at this place,
by slyly circulating Carver's works and those of oth-
ers against the Testimonies of the Spirit. The faith
of some had thus been entirely overthrown. There
are some faithful ones remaining, however, and these
seemed very desirous of being united in church fel-
lowship; therefore I took the necessary steps to bind
them heart and hand in the cause of the Master. Or-
ganized a tract society, and each one seemed anxious
to improve the talents God had given. May they re-
main united in the work, that the Spirit of God may
ever attend them is our prayer.

Came to Topeka June 11, and am making active
preparations for labor here. This seems to be quite
a promising field. The Lord willing, the tent will be
pitched this week in Park Dale, on East Sixth St. I
trust that the Lord may lead me on to victory in this
important field.

WILL D. CURTIS.

June 13.

OHIO.

INDEPENDENCE, RICHLAND CO.—I arrived at this
place June 8, and found that Bro. Iles had the tent
pitched in a very desirable place, and had commenced
an exposition of the prophecies with a good interest,
the average attendance being about one hundred.
Since my arrival, I have spoken once; good attention
was given. We will try to do our duty in sowing
the seed, and trust to God for the increase.

June 10.

F. M. SHEPHERD.

DELAWARE.—Soon after our State meeting in April,
Bro. L. R. Haughey and I commenced the canvass of
this place for "Sunshine" and the Signs. But we
did not meet with as good success as we had expected.
In all about fifty orders were taken, some of which
will not be delivered until fall. Many were well
pleased with the book who were not prepared to take
it at present. I believe that a good many more or-
ders might be taken if this town were re-canvassed
previous to the holidays. I held several family Bible
readings and preached a few times. The little com-
pany of Sabbath-keepers here were encouraged, and
good outside interest was manifested. I organized a
tract society of seven members, and took three orders
for the REVIEW. May the Lord bless the work which
has been done to the salvation of some precious souls.
I will leave to-morrow for Greenwich, where Eld.
D. E. Lindsey and I expect to hold a series of tent
meetings.

June 2.

O. J. MASON.

AMONG THE CHURCHES.—Since my last report, I
have visited the churches at Cleveland, Akron, and
Columbus, my home church. At Cleveland, but few
Sabbath-keepers remain, on account of removals.
We expect to immediately establish a city mission
there, which will be taken charge of by Bro. E. C.
Penn and H. W. Cottrell, assisted by others. We
had a very profitable meeting at Akron, and were
pleased to find evidences of spiritual growth. The
brethren have placed a reading rack in the Union
Depot, which is well patronized by travelers.

At Columbus the work is onward. The success
that has attended the labors of the brethren who
have canvassed and given Bible-readings here, has

demonstrated that this is the way to reach the people
in our cities. Many are interested, and new ones are
constantly being added to the number of believers.
Yesterday, June 13, we had the privilege of baptizing
six more willing souls, and several others will receive
the ordinance in the near future. Love and harmony
prevail, and we hope to see in this church a steady
Christian growth.

E. H. GATES.

June 14.

COLORADO.

AMONG THE CHURCHES.—Since my last report, I have
visited the most of our brethren in this Conference. Of
our efforts at Texas Creek, where we held a four days'
meeting, we can say of a truth, God was better to us
than our fears. A cloud had been hanging over this
church for months. Like ancient Israel they had
been led to murmur, and darkness had settled in upon
them; but while we met with them and endeavored
to point out their mistakes, the melting Spirit of God
came in, and the entire church confessed their wrongs
in a satisfactory manner.

From Texas Creek I returned to Beaver Creek and
held meetings with this little company, after which I
left for Pueblo. This is a city of about 25,000 inhabi-
tants. There we made arrangements to start the mis-
sionary work, Bro. H. A. Whitaker taking charge of
this branch for the present. Bro. W. and family are
at present the only Sabbath-keepers in the city. I
spoke on Sunday eve in a church procured by him
for the occasion. Monday I returned to Denver and
held two meetings with the church there. Baptized
five, and three others are awaiting an opportunity to
go forward in the same ordinance. I next went to
Boulder, stopping on the way at Sunshine. Father
Merrill was at the meeting here, and bore his testi-
mony. The next morning I took my leave of them,
and before night the message came that Bro. M. had
fallen in death without a struggle.

Bro. Williams joined me at Boulder, and together
we visited Hillsboro and Berthoud. We did not find
the church at Hillsboro in a good spiritual condition.
There are some there who need to be thoroughly con-
verted to God; but we hope there are better things
in store for this company in the near future. Our
brethren at Berthoud are exerting a good influence.
We are now at Longmont, where our tents are pitched
in a nice, pleasant town of about 1500 inhabitants.
We have held but four meetings; the prospect is quite
encouraging. Bro. C. P. Haskell, Bro. and Sr. Bel-
den, Bro. Williams, and myself are together as a tent
company.

WM. OSTRANDER.

MASSACHUSETTS.

WORCESTER is the last place I should have chosen
for a tent-meeting, but the brethren in this Conference
thought an effort should be made here. So here we
are; myself and wife, Eld. Webber and wife, and
Bro. and Sr. Stillman, and Bro. Frank Lake from
South Lancaster. We secured a prominent location,
and the brethren from South Lancaster pitched our
tent and did everything they could for us. We ad-
vertised thoroughly with large posters and handbills,
and through the daily papers. We began Saturday
evening, June 13, in the most remarkable place for
boys that I ever saw; they literally swarmed. The
first evening we had a hundred and fifty boys and
about sixty grown persons; but we succeeded in
securing good order. Sunday afternoon the boys
came down to about fifty, while we had a hundred
and sixty intelligent and deeply interested hearers.
Sunday evening our tent was well filled, and about
two hundred were standing outside. They all paid
the best of attention and seemed to be deeply im-
pressed. The papers are friendly and publish our re-
ports, and we are thankful for what interest there is.

Worcester is among the oldest cities in New Eng-
land, with a population of 75,000. The first-day Ad-
ventists have had a large church here for several
years, and, like all the rest, it has been rent and di-
vided by dissensions and debates. They have done
everything in their power to hinder us. We have
held two camp-meetings here, which were largely at-
tended, and Bro. Goodrich gave a course of lectures
in this place. The brethren have had a mission here,
with several laborers at work, for more than a year.
These circumstances would not seem to be favorable
for very much of an interest. We advertised the
meetings from the start, telling just what we were,—
Seventh-day Adventists. Last night at our mission
rooms, we had over thirty Sabbath-keepers present.
Some were children, more were young people, and
intelligent looking grown people. These are nearly
all the result of missionary work. We hope by the
blessing of God to help these, and that others may be
added, enough to make a church.

D. M. CANRIGHT.

MICHIGAN.

ELK.—Meetings closed at this place on Sunday
evening, June 7. On Sabbath there were twenty-five
people present. Twelve of these signified their in-
tention to keep the Sabbath. Seven of them came
forward and signed the covenant to keep all the com-
mandments of God and the faith of Jesus. Hearts

were melted to tenderness, and the good Spirit of the Lord was felt. An earnest desire was expressed that the meetings should be continued, but I was obliged to leave in order to be with the tent, which is pitched at Clio. Have sold \$4 worth of books and tracts. I expect Eld. Lamson in a short time, to administer the ordinance of baptism. EUGENE LELAND.

June 15.

DIST. NO. 10.—It was my privilege to attend the district meeting at Flint, April 25, 26, after which I joined Bro. Leland in his labors previously begun fifteen miles northwest of that place. Three weeks were spent in laboring in several different neighborhoods, visiting a goodly number of families and confirming and strengthening the work. Leaving quite a company much encouraged in the work, I hastened to fill other appointments throughout the district. Soon after arriving at Lapeer, my heart was made sad by the death of Bro. Crownhart, a very worthy brother, who was laid away to rest on the last day of my stay there.

At Inlay City the Lord came near by his Spirit, and all testified to the goodness of God and his truth. I left them much encouraged. I met all my appointments on time, and the meetings, generally, were quite well attended. Testimonies were borne which showed a growth in grace, and an increasing confidence in the truth.

At Duffield, Hazelton, and Bancroft the last meetings were greatly hindered by heavy storms, so that the work at these places did not close up as successfully as was desired; but earnest souls are here who, we believe, will be faithful in the cause. In the lives of some, however, there is too much of the spirit of the world, fashion, comfort, and a love for money. These things, dear brethren and sisters, must be corrected ere probation closes; the love of the world we should strive to overcome. Bro. Randall met with us at Bancroft, and added much to the interest of the meetings. The church here seem to be in good working order, and free from trials, which is a pleasing feature.

May the Lord be with you, brethren of Dist. No. 10, throughout the summer, and may all of you remember at the throne of grace the two tent companies that will be laboring in your midst.

June 10.

T. M. LANE.

VERMONT.

SINCE my last report, I visited several churches in Vermont, with Bro. Hutchins and others, and held encouraging meetings. A short time before I came West in May, Eld. Hayward, of Bristol, challenged me to discuss the Sabbath question. The debate lasted two evenings, and was quite well attended. He belongs to the *Crisis* party, and took the usual no-law positions. One sister has since taken a decided stand for the truth, and rejoices in the light received. I returned to Kansas in time for the camp-meeting. Last Sabbath at Fort Scott, three persons were taken into the church by vote. Am now on my way to Vermont, where I expect to remain until fall.

R. F. BARTON.

MONTGOMERY.—Bro. C. L. Kellogg and myself continued work here until April 12. From the first we met strong opposition, and the bitterest prejudice; but the Lord opened the way for the truth to be preached, and the hearts of a few to receive it. Five or six ministers were engaged in the work of opposing us, but, as it always does, the truth shone out brighter than ever when contrasted with error. The school-house was closed against us as soon as we got the Sabbath argument fairly before the people, but we continued our meetings at private houses.

One thing in connection with the opposition was prominent, and to me quite significant: the conclusion of all their arguments, although put forth by means of various dodges and sophistries by ministers of different denominations, was that we have *no Sabbath law now but the law of the land*. We found ten persons keeping the Sabbath when we first went to the town, and left fifteen, apparently strong in the truth. June 4, I returned to complete the work. In company with my wife I visited every family of Sabbath-keepers, and held meetings Sabbath and Sunday. One was baptized, and one more signed the covenant, a little girl of ten years, and a church and Sabbath-school were organized.

June 12, I came from Montgomery to Brownington, where a good Sabbath meeting was enjoyed with the Irasburg and Charleston church. From this place I expect soon to go to my work in Burlington.

June 14.

H. PEEBLES.

INDIANA.

CORUNNA, DE KALB Co.—During the past week our congregations have averaged about three hundred. The best of order is maintained, and an increasing interest is manifested. So far we have sold about \$6 worth of books, and received \$10 in donations. Bro. Overly, who is canvassing in connection with our work here, has taken sixteen orders for "Sunshine," with *REVIEW* as premium; also obtained some subscriptions for *REVIEW* alone.

Last evening we began the presentation of the Sabbath question, and had the largest audience we have had at any time, excepting Sundays. By the blessing of the Lord we hope to do a good work at this place.

June 17.

J. M. REES.

O. C. GODSMARK.

NEW MARION.—Our meetings still continue with a good degree of interest. There is quite a good attendance of the better class of citizens, merchants and druggists attending our meetings each evening. Our temporal wants are cared for, and we have many invitations to visit. Brn. Harrison and Stureman held a meeting Monday night four miles east of here. Money is very scarce, and we sell few books.

June 15.

M. G. HUFFMAN.

T. G. HARRISON.

B. F. STUREMAN.

AKRON, FULTON Co.—Came to this place June 2, and commenced meetings the 5th, with about sixty present. Iron-clad prejudice exists here against the "old soul-sleepers," as quite a number of this people live here. Sunday night, June 6, just after meeting, a wind-storm struck our time-honored tent which was considerably damaged. We vigorously went to work and soon had it patched up as good as ever. Our congregations are increasing, and we feel sure that some are interested. Last night our meeting was broken up by storm and rain. Receipts from book sales, \$3.50; donations, \$1.53. This is a good country and people manifest liberality in furnishing us with provisions. Our courage is good, and our souls hopeful of good results.

June 15.

E. E. MARVIN.

J. W. COVERT.

I. S. LLOYD.

EDEN.—I held six meetings in the vicinity of Eden, June 5-10. Seven were baptized, who will become members of the church at Forest Chapel. Fourteen have already been baptized, and three others have decided soon to go forward in that ordinance, who are to become members of this church which is in process of organization. Twenty-four names have been received for membership. The spirit of opposition is aroused, and a discussion is pending with Eld. Fowler, of the Christian (Newlight) denomination; also David Franklin, of the Christian (Campbellite) denomination, has arranged to deliver, for our benefit, a series of Antinomian discourses which will be reviewed. Thus the battle is waxing hot, but the word of the Lord is quick and powerful, and I trust God will grant humility, strength, and wisdom, that the blessed banner of truth may not be trailed in the dust, but that it may appear all the brighter by coming in contact with error.

WM. COVERT.

THE WORK AMONG THE GERMANS IN KANSAS.

SINCE our good camp-meeting at Lawrence, I have held meetings at Lehigh, Hillsboro, and north of Marion Center. I have spoken twenty-one times, and held thirteen other meetings. The attendance was excellent on Sunday. The school-house at Lehigh being occupied, we appointed meetings in the open air; but early in the morning a much larger room was offered to us, which was gladly accepted. The attendance ranged from two hundred to three hundred. The tent was expected at Hillsboro, but I was disappointed; yet the Lord opened the way, and I was able to secure a large hall, which was well filled every day. We held meetings every day from Thursday to Sunday. On Friday we fasted, and after choosing two elders and deacons they were ordained. On Sabbath two hundred and thirty scholars were counted in the Sabbath-school. After the sermon six were baptized, fifty wagons carrying the people to the place of baptism. In the evening the ordinances were celebrated. On Sunday, sixteen gave their names as members of the tract society, and six *Stimmen* were added to the club. Eld. S. S. Shrock assisted in speaking. The Lord has blessed his efforts here, and given him a place in the good opinions of the people. There are now one hundred and fifty-seven members in the church, and quite a number more expect to join soon. We shall leave tomorrow for the West to visit a company in Great Bend. I have also good news of new ones accepting the truth in Minnesota.

June 11.

R. CONRAD.

PENNSYLVANIA CAMP-MEETING.

THIS meeting was well attended by our people,—about three hundred, I should judge, being encamped on the ground, and every service was promptly attended by nearly every one. The brethren enjoyed good freedom in speaking, and the word was well received. All seemed cheerful and hopeful, which indicated a good condition of the cause here. This Conference has been doing well, which is encouraging, as many of the people here are new in the faith. Our social meetings were good. Two services each day were held with the children and young people, at such times as they would not be interested especially in the general meetings. This we think was a suc-

cess, and gave them a better chance to become interested; for nearly every one of those who had been Christians before, spoke in these meetings. I think this plan should be followed in all our camp meetings.

There was also a class of perhaps twenty children under ten years of age. Sr. Green took these separately and talked with them. It seems to me that here is another thing that ought to be attended to on the camp-ground. Some good could gather the young children once or twice a week and give them very valuable instruction during meetings. They are too small to be benefited much by the meetings for the older folks. It is a very hopeful sign indeed, to see our children and young people being saved to the cause, which is general now than it was a few years ago. This is due to our Sabbath-schools and to more attention being paid to them.

Sabbath afternoon, when we usually invite people forward, there were so many outsiders in it could not be done; but Monday morning the tent was taken up again, and we had a very exciting meeting. Every heart was moved, and a large number came forward to seek the Lord. These were sons who were wholly backslidden or who had made a start, and those who wished baptism. An excellent social meeting was then held. Four churches were received into the Conference. \$2,000 in pledges were taken for the cause. The side interest was not as good as was hoped, though a good number attended every service; and on Sunday there were several hundred. On Monday also a many from outside were present. These were really impressed by the truth, and deeply interested; and some took their stand to keep the commandments. Altogether we think a good impression was made. The railroad officials showed us all favors we could ask, and every one treated us kindly. On the whole, we believe the meeting was a success; at least I enjoyed it very much.

D. M. CARBON.

WISCONSIN CAMP-MEETING.

IN company with Eld. G. B. Starr, I reached camp-ground at Tomah Wednesday night, June 10. Eld. O. A. Olsen arrived at almost the same time. About three hundred Sabbath-keepers were all upon the ground. The Agricultural Society granted the free use of the fair grounds for the meeting. The location was a pleasant one, with the location of being farther from town than was desired. Eld. G. I. Butler came Thursday morning. The men came until four hundred and seventy were on the ground, occupying sixty-seven tents, and some of the buildings. This is the largest representation of our people that has ever assembled in the State. The preaching was done by Elds. Butler, Starr, and the writer. The burden of the message was to awaken the people of God to a sense of the responsibilities of the present hour. Severe storms passed over the camp which twice necessitated taking down of the large pavilion. The storm affected the outside attendance.

On Sabbath, thirty or forty, mostly young people came forward to seek the Lord for the first time. The day was largely devoted to the interest of those acquainted with the truth. About one thousand were in attendance. Services were conducted in English, German, and Scandinavian languages. A good impression was made upon the outside. \$260 worth of publications were sold. On Monday morning, after a good talk from Eld. Butler, some eight hundred dollars were pledged for the Southern school, over six hundred for the English mission, and about the same for the Australian mission in all, over two thousand dollars. Over five hundred of this was paid down.

Monday forenoon an effort was made to help in trial, doubt, and darkness. The Spirit of God was near, and one hundred or more sought the Lord with contrition of heart. Confessions were made, weeping, and to earnest souls, light, faith, and courage took the place of darkness, doubt, and discouragement. The children's meetings were very encouraging; nearly all the young people who came meeting unconverted, went home in the service of God. Eld. Sanborn baptized thirty-four on Monday who were mostly young people. Those who do bring their children to camp-meeting do not neglect their value nor their own responsibility in this matter.

Eld. Starr's instructions in Bible readings and mission work were very profitable. A goodly number of young people in this Conference express the desire and purpose to give themselves to the work of the Lord. The united effort of those laboring in the meeting to get all to feel the burden of the *work* in the message of God. The parting meeting, Tuesday morning, was one of great encouragement. Words of hope and courage were the language of nearly all, and brethren separated with better hopes for the success of the cause in this Conference than they have for years in the past. Many said it was the best meeting they ever had attended. Those not present lost that which they never can regain.

R. A. UNDERWOOD.

THE ROME (N. Y.) MEETING.

THOUGH others may give a more extended report of this late general meeting than I design to give, yet I think it to be a duty as well as a privilege to acknowledge God's goodness to his people, as manifested in so many ways in connection with this meeting. It required too much time and space to recount many good blessings which it was the privilege of the present to enjoy, and the omens of future good were seen. Prominent among these, however, were the promptness of the brethren and sisters to assemble together at the time appointed, their presence, devotion, and interest in both the devotional and business meetings from first to last,—a marked feature being that nearly all remained until the closing of the meeting,—the disposition on the part of our leading brethren present to stand by the work, and the part of some who had been somewhat inclined to criticize and find fault, to abandon it, and heartily unite with the brethren to carry forward the work on a broader plan than heretofore. In fact, the disposition of all seemed to be a willingness to accept cheerfully personal responsibilities, and to cultivate union, love, and devotion to the work. The most manifested in the meetings of the Tract Society was greater than I have ever before seen it. Preaching was close and practical, and calculated to cause all to more activity. The labors of Eld. D. A. Robinson of the New York Conference especially were highly appreciated, and I trust that his stirring words of faith and courage will have a lasting effect upon those who heard them. I am glad of this opportunity of saying that I feel confident that nothing else was so influential in producing the satisfactory results realized in this meeting as was the influence in various ways of Testimony No. 32. This had its effect even before the meeting, and every word of it seemed to be what was needed, and to come at just the right time. I desire that this precious volume may be as it should be by us all, and that its instruction not go unheeded by any.

Prayer was administered twice, some of the students from the school here, in whom we had felt a great interest, being among the candidates. At the meeting of the workers on Tuesday, over forty persons of various ages, principally those who had been in the school, presented themselves to enter the work in any capacity or in any place which might be deemed best; and all seemed to appreciate in some degree, at least, the solemn nature of the work before them. Broader plans were laid for the coming season, and we believe the Lord will bless the efforts put forth if all labor in faith and selfless love for perishing souls.

E. W. WHITNEY.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

The seventh annual session of the Pennsylvania Conference was held in connection with the camp-meeting at Lakewood, Chautauqua Co., N. Y., June 15. The first meeting was called June 3 at 6 p. m. After the usual opening exercises, fourteen presented credentials from their respective churches, and four received by vote. Requests were then made, by J. E. Saunders, Fero, and Peabody, that the Emmaus, Roaring Branch, and Lowville churches be admitted to the Conference. It was voted to give them. The Chair was empowered to appoint the usual committees, and after some deliberation named the following: On Nominations, L. C. Wick, W. W. Williams, C. O. Holden; on Licenses and Credentials, J. W. Raymond, G. W. Knapp, H. V. R. McKay; on Auditing, Wm. Coats, W. W. Williams, Samuel Winkley, Shannon, G. F. Evans; on Resolutions, J. E. Saunders, J. E. Saunders, I. N. Williams.

Second Meeting, June 5 at 9 a. m.—After roll-call additional delegates were received. Minutes were read and approved. The President spoke briefly in reference to the church lately organized at Philadelphia; it was voted to refer the matter to the Conference Committee. The revised constitution for State Conferences, as printed in the Year Book for 1885, was next discussed, and after inserting the word Pennsylvania in place of the blank in Art. I., and adding Sec. 1., Art. II. so as to fix the number of the Executive Committee at three, and inserting number 15 in place of the blank in Sec. 1, Art. III. it was adopted.

Resolved, To invite all ministering brethren from abroad to participate in the deliberations of the Conference. Adjourned to call of Chair.

Third Meeting, June 7 at 9 a. m.—Prayer by Eld. Smith. Minutes were read and approved. The Committee on Licenses and Credentials made a report, recommending renewal of credentials to B. Oviatt, J. G. Saunders, F. Peabody, D. T. J. E. Robinson, and J. W. Raymond; and that credentials be given to J. S. Shrock. The report was adopted by voting upon each name separately. A report of the Committee on Resolutions was also for, and the following was presented:—

Whereas, The opening Providence of God seems to plainly

indicate that the time has come for the message to go to all nations, tongues, and peoples; therefore—

Resolved, 1. That we urge those who have already made pledges to the cause of God, to use their best endeavors to pay their pledges as soon as possible; 2. That those who have not taken part in sustaining the general interest of the cause, are invited to help in raising the balance of the fifteen-thousand-dollar fund; 3. That we heartily approve of the steps already taken to establish a mission in Australia, and hereby pledge our prayers, our efforts, and our means to its support.

Whereas, The Spirit of the Lord has from time to time pointed out the great advantage to be derived from the drill and discipline afforded by our denominational schools, as a means of fitting young men and women to labor effectively in the cause of God; therefore—

Resolved, That the subject of education should receive more attention, and that those having gifts that can be of service to the cause of truth should be urged to avail themselves of the benefits of such school drill as will enable them to enter the field as workers for God; and—

Whereas, Our institutions of learning are greatly crippled by want of means; therefore—

Resolved, That we believe it to be the duty of our people to aid these schools by taking an active part in giving them the substantial help they need.

Each resolution was freely discussed and adopted. Adjourned to call of Chair.

FOURTH MEETING, JUNE 8 AT 3:45 P. M.—After opening exercises, the Nominating Committee reported as follows: For President, Eld. D. B. Oviatt; Secretary, Eld. J. E. Robinson; Treasurer, O. P. Galoway; additional members of Executive Committee, Eld. J. W. Raymond, I. N. Williams. The report was adopted.

The Committee on Credentials and Licenses made a further report, recommending for ministerial license, D. A. Ball, L. A. Wing, J. P. Hayward, Edgar Russell, J. L. Baker; for colporteur's license, I. N. Williams, Samuel Winkley, Wm. Wetmore, Samuel Thurston, E. J. Hibbard. The report was adopted.

Voted, To refer to the Conference Committee the matter of giving colporteur's license to Sr. J. S. Shrock.

The Conference Committee reported upon the work at Philadelphia, recommending that the church be admitted to the Conference. Report was adopted. A rising vote of thanks was then given to the General Conference for the valuable help furnished at the camp-meeting.

Meeting then adjourned.

D. B. OVIATT, Pres.

J. E. ROBINSON, Sec.

Special Meeting Department.

MISSIONARY WORK IN MINNESOTA.

I WOULD call the attention of our people to Bro. Butler's note in the REVIEW stating that Eld. Starr from the Chicago mission will attend our coming camp-meeting, in the interest of missionary work. I have just been in attendance at the camp-meeting in Wisconsin, and I am deeply impressed with the importance of this matter. I would urge upon our young people especially the importance of coming to our camp-meeting, and of coming with a determination to consecrate their lives and powers to the service of God. It will be a rare privilege for us in Minnesota to learn how we can work in the cause of God to the salvation of souls. This is the time to work. The camp-meeting begins with the workers' meeting June 25 and continues to July 7. O. A. OLSEN.

VERMONT QUARTERLY MEETINGS.

As the time draws near for our next quarterly meetings, the question arises, Will they be attended by all who should avail themselves of their benefits and blessings? In our State, such was the traveling in April that but few quarterly meetings were held on time, and some not at all. This is usually liable to occur twice in the year in this State. But we shall not look for the condition of the traveling to prevent the gathering of the churches July 4 and 5.

How much time will be spent, how much money will be wasted, and how many lives will be sacrificed on the "glorious fourth," for giddy pleasures, and in display of what is called patriotism! "Our nation's birthday," say these men, "must be celebrated." And shall those who would be loyal to God forget the holy rest-day given to commemorate his creative works? Shall our brethren and sisters who believe we are standing upon the last crumbling sands of time, and who can and should meet with the people of God on this quarterly meeting occasion, spend the precious hours at home? And shall the hurry of the season prevent any from attending on first day?

Brethren, do not forget the time of these meetings. Come to do your duty. Come to participate in the ordinances of the Lord's house. Come and bring the quarterly reports of missionary labor performed during the present quarter. Come to the business meetings to pay your tithes, and to act the part that the Spirit of God would have you, remembering that to

those who do well, "Well done" will soon be said by Him who knows the motive of every heart. But let none remain away from these meetings because they cannot do all they would be glad to do; "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And will our brethren and sisters living where they cannot be present at their quarterly meeting, please report by letter to their respective churches? We are glad to learn from Bro. I. E. Kimball, of Brattleboro, that the church clerks all, or nearly all, reported to him the present quarter. Please continue to be prompt. A. S. HUTCHINS.

OUR CAMP-MEETINGS.

[Short selections from the writings of Mrs. E. G. White, on the duties and privileges of those who attend these meetings.]

Our camp-meetings are arranged and held at great expense. God's ministers who advocate unpopular truth labor excessively at these large gatherings to bear the message of mercy from a crucified Redeemer to poor fallen sinners. To neglect or treat these messages with indifference, is to slight the mercy of God and his voice of warning and entreaty.—*Testimony No. 26.*

On every camp-ground there should be well matured plans for pitching the tents. Have them in order. The work of preparation should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training-school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel.—*REVIEW, 1884.*

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another, and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul-temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-finders. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for the time is neglected?

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. I have been shown that for want of this preparation these yearly meetings have accomplished but little.—*Testimony No. 31.*

The business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and the plans

laid for its advancement. Every one who loves the truth ought to be interested in these meetings, and to attend them when it is possible.

Our brethren and sisters should feel that these meetings are a school to them. To many they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true.—REVIEW, 1884.

Our camp-meetings are holy convocations, and the people should be willing to make some sacrifice to attend them. They should not consider attendance on these meetings in the light of pleasure or inclination merely. If through love of ease or love of the world they neglect this opportunity of gaining spiritual knowledge, they displease God; for they show that their hearts are attracted more by the things of this life than by those of the future, immortal life. What can be expected of those who profess the truth, and yet will not assemble with the people of God in their important gatherings, because they think their worldly interests require their attention? Is it not of greater importance to secure eternal riches and a life that measures with the life of God, than to gain a little more of this world's wealth?

Many of our brethren are becoming wedded to the world, and in their eyes the things of earth eclipse those that are spiritual and eternal. Suppose that in the place of these camp-meetings there should be held a general meeting to tell people where there was a mine of gold, where all who would endure many privations and hardships might become rich; how many would be held at home by their farms or their merchandise? Every one would find a way to attend the meeting. Those yearly meetings are held at great expense. God sends his servants with a message to you, brethren and sisters, to tell you how you may obtain durable riches, the most glorious mansions, the most healthful climate, perfect peace, and immortal life. You may learn of the dangers that beset your path, and of the enemies you will have to meet, and how to overcome them.

Brethren, come at the commencement of the meeting, and bring your families with you. Lay your plans weeks beforehand, and even months, if necessary. Leave every worldly interest and care at home as far as possible, that all may be free to enter heartily into the service of the Lord.—*Signs Supplement*, 1884.

News of the Week.

FOR WEEK ENDING JUNE 20.

DOMESTIC.

- The epidemic at Plymouth, Pa., still continues.
- It is estimated that 10,000 base-balls are made and sold in this country every year.
- It is said that a pepper famine is threatened. The world consumes 22,000 tons yearly.
- A ton of gum arabic is used weekly at the Government envelope factory at Hartford, Conn.
- The steamer Isere with the Bartholdi statue on board, arrived in New York harbor Wednesday, June 17.
- In 1880 Dakota Territory had a population of 135,000. It is now estimated to have between 400,000 and 600,000.
- On a recent Sunday the congregation was driven from the Fairfield, Conn., Episcopal church by a swarm of bees.
- The yacht "Stiletto" in a recent race with a steamboat from New York to Sing Sing, ran twenty-nine miles in one hour and seventeen minutes.
- Prof. A. E. Foote, of Philadelphia, says there is more gold in the clay under the city of Philadelphia than would equal the entire valuation of the city.
- It is stated that Secretary Chamberlain, of the Ohio State Board of Agriculture, estimates the wheat crop of the country this year at only 270,000,000 bushels.
- The system of cable roads in Philadelphia is said to be practically a failure, owing to the difficulties in the "grip" arrangement caused by changes of temperature.
- Brooklyn is called the City of Churches; yet Bishop Littlejohn says the city has only one church to every 2,624 inhabitants—less than any other city in the United States.
- In Knox County, Kentucky, the Jones and Hall factions, armed with Winchester rifles, threaten each other with annihilation. Both bands comprise about fifty men.
- James Haggart, who diverted the attention of the police while Odium jumped from the Brooklyn bridge, has been sentenced to eight months in the penitentiary for his part in that tragedy.
- There were 170 failures reported in the United States during the week, against 197 in the preceding week, and 187, 178, and 137 in the corresponding weeks of 1884, 1883, and 1882 respectively.
- A cyclone struck the northwest portion of Beloit, Wis., early Monday morning, June 15, demolishing barns and leveling trees and fences. At Newark, Wis., the storm also wrecked several structures.

—The peach crop this year is expected to be one of the largest ever known. The orchards in Delaware and Maryland are in danger of breaking down with their loads, and the trees for once appear to have been unmolested by the many insidious enemies that prey upon them.

—A clergyman of St. Louis, Mo., says that the aggregate church attendance in that city on Sunday is 10,000, while on a recent Sunday 40,000 people witnessed a cowboy exhibition, 20,000 attended base-ball games, 20,000 spent the day in beer-gardens, and 5,000 heard "Bob" Ingersoll.

—The iron strike at Pittsburg is at an end, the scale having been signed, and a general resumption of work will follow. Outside of Pittsburg the strike will continue, and the mills at Chicago, Cincinnati, Wheeling, and in the Mahoning and Shenango Valleys, will remain idle for an indefinite period.

—A magazine at Pueblo, Col., containing 37,000 pounds of powder and a quantity of dynamite, was exploded Wednesday by a man shooting at a mark on the door of the magazine. The rifleman was killed, his companion fatally wounded and buildings within a radius of two miles more or less injured.

—No decision has been reached as to what will be done with the settlers on the Winnebago reservation; the limit for their stay expired June 17. Mr. Lamar said that he would have to talk things over with the President and Attorney General before acting. The settlers will not be disturbed until this is done.

—The bill limiting the height of buildings in New York city has been signed by the governor of that State, and is now a law. It provides that on streets sixty feet wide or less, buildings shall not be more than sixty feet high, and not over ninety feet on streets wider than that. This will allow for only five or six stories, and the era of ten or eleven-story buildings has closed there.

—In Sac, Ida, and Woodbury counties, Iowa, a hurricane prevailed Sunday night, wrecking buildings and killing stock in Odebolt, Ida Grove, Danbury, Wapleton, and Sac City, several persons being injured. The post-office and many other buildings at Sioux City were partially wrecked, the loss reaching thousands of dollars. Reports from other towns in Iowa, Nebraska, and Dakota indicate that the storm was very severe. The number of casualties, so far as informed, is thirteen killed, seven fatally and fifty severely wounded.

FOREIGN.

- Martial law has been proclaimed in the State of Panama.
- El Madhi has declared his intention to invade Egypt and Arabia.
- The Russian fleet in the Japan Sea has taken possession of a port in Corea.
- A late dispatch states that Admiral Courbet died of bilious fever on Pescaderes Island, June 15.
- British officials who crossed the Persian frontier into Russia have been arrested and taken to Askabad.
- York, England, was visited June 18 by an earthquake shock which lasted several seconds and caused great alarm among the people.
- At Paris, June 19, the Chamber of Deputies, by a vote of 296 to 120, refused to exempt priests from serving in the army reserves.
- An eagle kept in Vienna, Austria, died after a confinement of 114 years. Swans on the River Thames have been known to live 150 years and more.
- The German army has been ordered to wear black badges as a mark of respect for the memory of Prince Frederick Charles, and the English papers eulogize the dead prince.
- The newspaper men of London are raising funds to erect a suitable monument in St. Paul's Cathedral to the memory of the special war correspondents who were killed in the Soudan.
- A Coptic merchant who recently arrived at Cairo from Khartoum declares that when Gordon's head was demanded by the Madhi the head of the Austrian consul was given him in its stead. He thinks Gordon may have escaped south.
- News was received at Winnipeg, June 14, that 300 Indians had left their reservation at Tile Hills and gone to join Pasquash's band, which is located on Qu'Appelle Lakes, above Fort Qu'Appelle. The Ninety-first Battalion was sent from Fort Qu'Appelle to intercept and turn them back.
- A terrible explosion took place Thursday, June 18, in the Pendlebury colliery, near Manchester, England. Three hundred and forty-eight persons were buried by the explosion, of whom two hundred and four were afterwards taken out alive, and twenty-two dead, while one hundred and twenty-two were at last reports still unaccounted for.
- Advices from Colon state that affairs in that city are in bad shape. There is no police force, and every man has to guard his own property. About the only buildings erected since the destruction of the town are little shanties made from the iron roofs of the burned buildings. These are located on the sidewalks and in the streets in utter disregard of order.
- Up to the present moment the date of Biel's trial has not been fixed. It is understood that the defense will first endeavor to prove Reil's American citizenship. This fact

established, his counsel will point out that he cannot be tried for waging war against a foreign country. If he is a Canadian citizen, it must be for high treason, and three of the six jurors are to be half-breeds, it is believed the jury would disagree. This would involve a new trial when the same difficulty would undoubtedly be encountered.

—A Russian paper publishes the statement that the czar has massed nearly all his troops in Afghan-Turkestan under his own command. One detachment of the Amegs is armed with 3,000 breech-loading rifles and fifteen guns, which were presented by the Indian Government. This action threatens communications between the Russian troops and their advanced outposts, and endangers the Russian troops should they move toward the Oxus River.

—The cholera is spreading westward along the Mexican coast. Twelve thousand persons left Madrid within days in consequence of the cholera "scare," and the number is increasing. At Castellon Monday 114 new cases of cholera and twenty-five deaths were reported, and at Cadiz 214 new cases and sixty deaths were reported. The International Cholera Commission and also many native foreign doctors declare that the cholera in the South of Spain is Asiatic and of a virulent and rapid character, and all classes of society.

Obituary Notices.

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

ELLIS.—Died at the home of her daughter, Sr. G. W. De Freeland, Saginaw Co., Mich., May 24, 1885, Orpha Ellis, in her 61st year. She was born in Rutland, Vt., August 7, 1804. She was a pioneer resident of Pontiac, Mich., some 60 years. She had been a member of the Baptist church for the last three years, and fell, as falls the aged, in the arms of her Lord, to wait the voice that shall speak her back to life again. C. S.

JONES.—Died of consumption, in Washington, N. H., May 24, 1885, Mary B. wife of Bro. Bela Jones, aged 59 years. She was born in March, 1825. Bro. Jones had a fever, which was depriving her of the use of her limbs, from which she never recovered so far as to be able to walk. While sick, she felt the need of our pardoning love, and was truly converted. As she was unable to attend but a few meetings, she never made a public profession of her faith. Bro. Jones was patient and cheerful in her long affliction, and was esteemed and loved by all who knew her. In his affliction, Bro. Jones is greatly comforted by the hope. JOSHUA P.

WILLSON.—Died of old age and a complication of diseases, at the home of his son-in-law, near Mallory, N. Y., May 24, 1885, aged 91 years, 8 months, and 13 days. Bro. Willson, many years a member of the Baptist church, but had been in present truth some twelve years. He was a conscientious, devoted Christian, which gained for him the esteem of all who knew him. His last days were peaceful, and he had the hope of a part in the first resurrection. He leaves four children, all of whom mourn his loss. May they learn to follow him as he followed Jesus. Funeral services were held at the M. E. church at Mallory, attended by a large assembly of sympathizing friends. The writer from 2 Tim. 4: 7, 8. F. W.

FARMER.—Died of malarial fever, at his home near Meigs, Henry Co., Ind., June 13, 1885, Greenberry Farmer, aged 71 months, and 18 days. He leaves a wife and five children, quite a number of relatives to mourn their loss. His religious uprightness of character was unsullied. For many years he was a conscientious observer of the commandments of God, but a member of the church. When a number were baptized at the church last April, he was in poor health, and thought of uniting with the church until I should visit that place. But instead of being buried with his Lord in baptism, he left his life at the very hour that he would have been immersed, health permitted. At the funeral services, a large concourse of people listened attentively to a discourse from Heb. 2: 6, 7. W. M.

SMITH.—Died of consumption at Jamaica, Vt., May 24, 1885, Rhoda B. Smith, daughter of Emory and Martha S. Sage. She was born in 1815. She experienced religion when quite young, was baptized and taken into the Jamaica church at 11 years of age. At the time of her husband's death, which occurred some two and a half years ago, her mind was deranged, and she continued thus for some time. Her physicians gave her up to die; but her case yielded to the prescribed by Dr. J. H. Kellogg, and she was restored to health. But she had ever before enjoyed. About the 4th of last month she took a bad cold, which resulted in pneumonia and final consumption. She leaves one child, a little boy two years of age, and a daughter, who was laid away in hope, trusting that when the Lifegiver will be raised with his redeemed people. Funeral services were held at the Baptist church. H. I.

WAIT.—Died at Ceresco, Mich., April 23, 1885, Betsey, only remaining sister of Eld. Byington of Battle Creek. She was born in 1800, and was the seventh in a family of ten, of whom Father Byington is now the sole survivor. She was married, but had been a widow about eighteen years. She converted in early life, and joined the M. E. church, afterward of the Protestant Episcopal church. About ten years ago she was baptized, and united with the S. D. Adventist church at Otsego. She remained a member until her death. In her dying moments she found the Saviour precious, and was able to praise him for his grace. When the power of speech was gone, she signified her faith for a season of prayer. Text: "Thou shalt come to thy full age, like as a shock of corn cometh in in his season." C. C.

OSBORNE.—Bro. A. D. Osborne died of quick consumption at his home, near Ridgeway, Kan., May 28, 1885. He would have been 40 years of age in July. Albert was converted at the age of 16, and has since been striving to walk in the narrow pathway. Several years he had had an earnest desire to labor for souls, and this object in view he went to Battle Creek last fall, and remained there until the winter. Finding that disease was strong hold upon him, he returned to his home. His death was caused by the measles. Albert was loved by all who knew him, and his death was a great bereavement to his family. But our sorrow is lessened when we consider his glorious death. He patiently endured his sufferings; and death had no terror for him, his last hours were spent in rejoicing. He made earnest appeals to each member of his family to meet him in the kingdom, and sent messages to his loved ones. He said: "Tell the young people of my acquaintance that sometime they will be brought to the end of life's journey, then they will wish they had lived for God. Oh, how glad I am for everything I have done for the Master! Tell them to meet me in the kingdom." His family feel that one of their dearest has been taken from them; but joy is mingled with grief when they remember the "blessed hope." The writer spoke words of comfort from Job 14: 1-3. H.

Appointments.

He said unto them, Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

Quarterly meeting for Dist. No. 1, Kan., will be held at (Hull City), July 11, 12.

WM. EVERINGTON, Director.

Point to hold meetings at Brookston, July 2-5, instead of June 26-29. Radnor, July 7, 8, instead of the published last week. WM. COVERT.

Providence preventing I will meet with the brethren quarterly meeting as follows: Hillsdale, June 27, 28, and Coldwater, July 3-5. M. S. BURNHAM.

Quarterly meeting of the Jackson church will be held at Jackson, the first Sabbath in July. Let every one be present if possible, or report by letter. E. P. GILES.

Providence preventing, I will meet with the brethren at Chicago, Mich. June 27. I intend to spend a week or more in the vicinity. H. VEYSEY.

Quarterly meeting for Dist. No. 4, N. Y., will be held at Buck's Bridge, July 11, 12. One of the Conference will be in attendance. A general attendance of this district is urgently requested. M. H. BROWN.

North Pacific Sabbath-school will hold its next session on the camp-ground at Portland, Or., June 27-29. CHAS. L. BOYD, Pres.

Ninth annual session of the North Pacific Tract will be held on the camp-ground at Portland, Or., July 1-5. CHAS. L. BOYD, Pres.

Quarterly meeting for Dist. No. 5, Neb., will be held at Albion church, Boone Co., July 11, 12. The church quarterly meeting will be held at the same time. Eld. Cuddeback expected to be with us. Meetings will commence at the beginning of the Sabbath and close Sunday evening. We trust that all our brethren in the district will make an effort to attend. JOHN CLARK, Director.

Quarterly meeting for Dist. No. 2, 3, Penn., will be held at Shingle House, Potter Co., July 18, 19. We sincerely hope to see all the librarians of each district present with their books. Eld. D. B. Oviatt is expected to attend. WM. SIMKIN, G. G. GREEN, Directors.

Quarterly meeting of Dist. No. 6, Kan., will be held at the church at Spring Side, July 12-14, commencing Sunday evening. Persons coming by rail from stations west of Spring Side should write to Ed. Maxted at Spring Side, Kan., asking him to meet them at Fort Hara, Narrow Gauge Railroad, or Irving, on the Central. We trust that no librarian will absent himself from this meeting, as it will be the first one held in this new district and also a very important meeting. We look for the aid of the State society to be present. Now brethren, let us care of life and come up and attend to the Lord for a short time. We hope there will be many in this district at the time of this meeting. For particulars address the secretary, Mrs. Florence No. 391 East Sixth St., Topeka, Kan. WILL D. CURTIS, Director.

Quarterly meeting for Dist. No. 7, Mich., will be held at Spring Side, July 12-14, commencing Sunday evening. Persons coming by rail from stations west of Spring Side should write to Ed. Maxted at Spring Side, Kan., asking him to meet them at Fort Hara, Narrow Gauge Railroad, or Irving, on the Central. We trust that no librarian will absent himself from this meeting, as it will be the first one held in this new district and also a very important meeting. We look for the aid of the State society to be present. Now brethren, let us care of life and come up and attend to the Lord for a short time. We hope there will be many in this district at the time of this meeting. For particulars address the secretary, Mrs. Florence No. 391 East Sixth St., Topeka, Kan. WILL D. CURTIS, Director.

Quarterly meeting for Dist. No. 8, Mich., will be held at Spring Side, July 12-14, commencing Sunday evening. Persons coming by rail from stations west of Spring Side should write to Ed. Maxted at Spring Side, Kan., asking him to meet them at Fort Hara, Narrow Gauge Railroad, or Irving, on the Central. We trust that no librarian will absent himself from this meeting, as it will be the first one held in this new district and also a very important meeting. We look for the aid of the State society to be present. Now brethren, let us care of life and come up and attend to the Lord for a short time. We hope there will be many in this district at the time of this meeting. For particulars address the secretary, Mrs. Florence No. 391 East Sixth St., Topeka, Kan. WILL D. CURTIS, Director.

Quarterly meeting for Dist. No. 9, Mich., will be held at Spring Side, July 12-14, commencing Sunday evening. Persons coming by rail from stations west of Spring Side should write to Ed. Maxted at Spring Side, Kan., asking him to meet them at Fort Hara, Narrow Gauge Railroad, or Irving, on the Central. We trust that no librarian will absent himself from this meeting, as it will be the first one held in this new district and also a very important meeting. We look for the aid of the State society to be present. Now brethren, let us care of life and come up and attend to the Lord for a short time. We hope there will be many in this district at the time of this meeting. For particulars address the secretary, Mrs. Florence No. 391 East Sixth St., Topeka, Kan. WILL D. CURTIS, Director.

Quarterly meeting for Dist. No. 10, Mich., will be held at Spring Side, July 12-14, commencing Sunday evening. Persons coming by rail from stations west of Spring Side should write to Ed. Maxted at Spring Side, Kan., asking him to meet them at Fort Hara, Narrow Gauge Railroad, or Irving, on the Central. We trust that no librarian will absent himself from this meeting, as it will be the first one held in this new district and also a very important meeting. We look for the aid of the State society to be present. Now brethren, let us care of life and come up and attend to the Lord for a short time. We hope there will be many in this district at the time of this meeting. For particulars address the secretary, Mrs. Florence No. 391 East Sixth St., Topeka, Kan. WILL D. CURTIS, Director.

Annual meeting of the Minnesota Sabbath-school will be held in connection with the camp-meeting at Mankato, July 1-7. There will be plenty of lessons on the ground. JOHN FULTON, Pres.

Quarterly meeting for Dist. No. 2, Mich., at Alameda, July 27, 28. We appoint this meeting before the regular time account of very important tract work that we want to do. We hope to see every church in the district represented. Eld. D. H. Lamsol is expected to attend this meeting. J. F. CARMAN, Director.

Publishers' Department.

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

My permanent address while East will be Bristol, Addison Co., Vt. R. F. BARTON.

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BRO. LEVI TURNER, having devoted himself to missionary work till his finances have run low, would like to procure a job of carpentering or any kind of paying employment. Any who can assist him in this direction will address him at Big Rapids, Mich.

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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.

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Books Sent by Freight.—Clara E Mills, Clara Wood Gibbs, E H Gates, E T Palmer, W A Young, A B Oyen, B L Whitney, Mary Heileson, B A Rogers.

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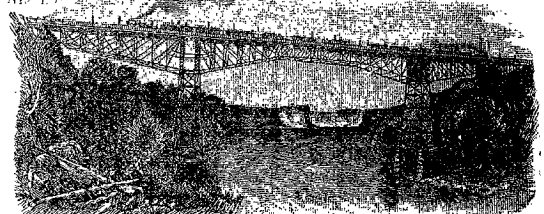
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11.45	6.45	11.15	6.00	7.30	Detroit.	9.10	7.00	4.00	9.05	1.00	10.23	8.23	5.20
10.28	5.30	10.09	4.40	6.17	Ann Arbor.	10.23	8.23	5.20	10.18	2.02	10.23	8.23	5.20
9.15	4.15	9.15	3.25	4.50	Jackson.	11.55	9.58	7.17	11.42	3.01	9.15	4.15	9.15
7.57	2.47	8.22	2.23	3.40	Marshall.	1.07	10.58	8.48	12.45	3.48	1.07	10.58	8.48
7.57	2.23	8.01	2.01	3.17	Battle Creek.	1.35	11.23	9.22	1.37	4.08	1.35	11.23	9.22
6.45	1.42	7.23	1.15	2.32	Kalamazoo.	2.32	12.05	10.23	2.16	4.58	2.32	12.05	10.23
.....	12.15	6.13	11.50	12.55	Niles.	4.33	1.18	.....	3.45	5.48	4.33	1.18	.....
.....	11.11	5.17	10.48	11.43	Mich. City.	5.40	3.22	.....	4.57	6.55	5.40	3.22	.....
.....	9.00	3.30	8.40	9.30	Chicago.	8.05	6.00	7.10	9.00	8.05	6.00
a.m.	a.m.	p.m.	p.m.	p.m.	Dep. Ar.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.	a.m.	p.m.

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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 25, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

GOING WEST.										GOING EAST.									
Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	E. Exp.	STATIONS.	Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	E. Exp.	Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	E. Exp.	Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.
.....	Dep.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Port Huron.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Lapeer.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Flint.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Durand.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Lansing.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Charlotte.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	A BATTLE CREEK D.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Vicksburg.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Schoolcraft.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Cassopolis.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	South Bend.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Haskell's.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Valparaiso.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Chicago.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
a.m.	p.m.	a.m.	p.m.	a.m.	Arr.	a.m.	p.m.	a.m.	p.m.	a.m.	a.m.	p.m.	a.m.	p.m.	a.m.	a.m.	p.m.	a.m.	p.m.

Stops only on signal. Where no time is given, train does not stop.

Trains run by Central Standard Time.

The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Hu Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager.

W. J. SPICER, General Manager.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—56 Clark street, Sherman House, Palmer House, and Grand Pacific.

TRAINS.		LEAVE.		ARRIVE.	
Javenport Express	.....	49:10 a.m.	.....	55:45 p.m.	.....
Council Bluffs and Peoria Fast Express	.....	412:10 p.m.	.....	42:30 p.m.	.....
Kansas City, Leavenworth, and Atchison Express	.....	412:10 p.m.	.....	42:30 p.m.	.....
Minneapolis and St. Paul Express	.....	411:00 a.m.	.....	43:00 p.m.	.....
Kansas City, Atchison, and Leavenworth Express	.....	411:00 a.m.	.....	43:00 p.m.	.....
Peoria Accommodation	.....	414:45 p.m.	.....	410:35 a.m.	.....
Council Bluffs Night Express	.....	414:45 p.m.	.....	410:35 a.m.	.....
Kansas City, Leavenworth, and Atchison Night Express	.....	414:45 p.m.	.....	410:35 a.m.	.....
Peoria Night Express	.....	414:45 p.m.	.....	410:35 a.m.	.....
Minneapolis and St. Paul Fast Express	.....	414:45 p.m.	.....	410:35 a.m.	.....

*Daily. †Daily except Sundays. ‡Daily except Mondays.

§Daily except Saturdays. ¶Sundays only.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

6th, 1905

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a.m.	.....Galesburg, Ottawa and Streator Express.....	+ 7.10 p.m.
+ 10.00 a.m.	.....Freeport, Dubuque & Sioux City Express.....	+ 2.50 p.m.
+ 4.45 p.m.	.....Amboy, Rock Falls, Sterling Express.....	+ 12.20 a.m.
+ 12.30 p.m.	.....Kansas City & South Pacific Express.....	+ 2.15 p.m.
+ 12.30 p.m.	.....Omaha.....	+ 2.15 p.m.
+ 12.30 p.m.	.....St. Joseph, Atchison & Topeka Express.....	+ 2.15 p.m.
+ 12.30 p.m.	.....Denver Fast Express.....	+ 2.15 p.m.
+ 3.20 p.m.	.....Montana & Pacific Express.....	+ 2.15 p.m.
+ 4.45 p.m.	.....Aurora Passenger.....	+ 7.45 p.m.
+ 8.15 p.m.	.....Mendota & Ottawa Express.....	+ 10.30 a.m.
+ 4.45 p.m.	.....St. Louis Fast Owl Express.....	+ 7.55 a.m.
+ 6.20 p.m.	.....Rockford & Forreston Express.....	+ 11.50 a.m.
+ 9.20 p.m.	.....Aurora Passenger.....	+ 8.45 a.m.
	.....Freeport & Dubuque Express.....	+ 6.35 a.m.
+ 10.00 p.m.	.....Des Moines, Omaha, Lincoln, Denver & Cal.....	
+ 10.00 p.m.	.....Ionia Express.....	+ 6.55 a.m.
+ 10.00 p.m.	.....Texas Express.....	+ 5.45 a.m.
+ 1.20 p.m.	.....Kansas City and St. Joseph Night Express.....	+ 5.45 a.m.
Aurora Sunday Passenger.....	+ 10.15 a.m.

The Review and Herald.

BATTLE CREEK, MICH. JUNE 23, 1885.

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CAMP-MEETINGS FOR 1885.

NORTH Pacific, Portland, Or., June 24 to July 1
N. Me., Houlton, Arrostook Co., " 25 to " 7
Minnesota, Mankato, " July 1-7
Texas, Arlington, Tarrant Co., July 24 to Aug. 4
Nebraska, Kearney, " August—
New England, " August 27 to September 7
Nebraska, Lincoln, State Meeting, September—

☞ Eld. Geo. I. Butler spent Sabbath, June 20, with the brethren in Chicago, where he organized a church of our people.

☞ Eld. M. B. Miller spoke in the Tabernacle on the Sabbath, June 20. At the close of the afternoon meeting, eight more were baptized and united with the church.

☞ With this number we close the first half of volume 62—another reminder of the rapidity with which the days are flying away. We earnestly bespeak the co-operation of correspondents and all other friends of the REVIEW to make the last half of the volume even better than the first has been.

☞ John Styles, an ex-monk, whose address is 236 Wisconsin Street, Milwaukee, Wis., is engaged in the laudable work of trying to rescue Catholics from the darkness of Romish errors and superstitions, as a service of gratitude he owes to God for having delivered him from the same. He naturally looks to Protestants for sympathy and aid in his work. One way in which they can do this is by purchasing one or both of his books, "Why I left Rome," and "Romanism and Freemasonry," which will be sent post-paid at 50 cents each.

THE SAME THING.

A FEW times in the history of the REVIEW we have heard the thought expressed that the paper was about the same thing from week to week, from year to year. It is only those who read by snatches, and merely skim over the surface, that take such a view of it. And we consider the remark rather complimentary than otherwise. For it shows that the most cursory reading brings one face to face with the great truths which the paper is set to defend, and to the advocacy of which it is specially devoted, the second coming of Christ, the signs of the times, and the commandments of God and the faith of Jesus, by which alone a preparation for that event can be secured. If these are kept in the foreground and made especially prominent, it is well.

But he who will read thoroughly and carefully will find a deep undercurrent of information on a great variety of related subjects, embracing the more important movements of the world in times both past and present, and on as great a variety of subjects as will be found in any periodical devoted to a special field. We recommend those who complain of sameness in the REVIEW to study the two pages of fine type index at the end of the volume, where, being brought together at one view, the broad scope and great variety of its matter is made apparent to all.

THE CANVASS FOR "THOUGHTS."

WE are glad to see some increasing interest in the important subject here introduced. We are talking this at our camp-meetings and are trying to get our people to feel the importance of this subject. This important instrumentality for the enlightenment of the world must not be neglected. We have lost considerable time because other things have taken up the minds of our brethren; and we greatly fear that we shall not see as many copies sold this third year as we have in each of the two preceding ones since we began to put forth "Thoughts on Daniel and the Revelation" as a canvassing book.

We ought to sell a great many more. We urge our presidents of Conferences everywhere to use their influence to arouse an interest on this important subject. There is not a Conference in the land but that should have some canvassers in the field. Our large Conferences numbering a thousand Sabbath-keepers ought to have several. Michigan ought to have fifteen or twenty canvassers introducing this most valuable work throughout the State. Now that we have "Thoughts" translated and published in German, if the canvasser has his prospectus of this edition also with him, he can supply the German reader. This gives him a better chance; for there are many towns and cities where a large number of Germans may be found. We are very anxious that they should have access to the German edition of "Thoughts on Daniel and the Revelation." It is just what they need. They have nothing in their language which will compare with this in importance, showing the great truths of the third angel's message. We hope there will be thousands of copies sold in the near future.

From this time till after harvest is the best season of the year for canvassing. Our brethren dropped this canvass last fall for a time, but now there is nothing to hinder us from engaging in it with great earnestness. Brethren, don't let this important canvass lag, but press it forward; for it is a most excellent work and should be pushed in every direction.

G. I. B.

A PLAIN DEDUCTION.

"AND he reasoned in the synagogues every Sabbath."

If the Sabbath was abolished at the crucifixion, then there was no Sabbath when Paul preached at Corinth. But inspiration asserts that there was a Sabbath; for the apostle could not have reasoned in the synagogue on the Sabbath, when there was none.

If the Sabbath was changed from the seventh to the first day of the week at the resurrection of Christ, then the apostle preached in the Jewish synagogue every first day of the week; for he preached every Sabbath; hence there was no intervening Sabbath, a Sabbath on which he did not preach. But if these meetings were held on the day when the Jews were accustomed to meet in the synagogue, then Sunday was not the Sabbath at that time. When did it become the Sabbath? and by what authority?

R. F. COTTRELL.

"TESTIMONY NO. 32."

HAVING just completed a careful reading of Testimony, I would say that I consider it one of the most important ones I ever read. It should immediately be in the hands of every family of our people, that it may be carefully read and studied by all. I have never read a book, aside from the Bible, which, in the same number of pages, so many important subjects are so tersely stated. The book is full of topics of thrilling interest for the time.

J. N. LOUGHBOROUGH.

THE PAMPHLET ON TITHING.

This pamphlet, lately written by Eld. G. I. B., sets forth the subject in a concise manner. It is his argument clear and conclusive on the system, but his instructions respecting the practical working up and application of the system cannot be of great value to those who prayerfully inquire in regard to duty in this respect. Let all our people speedily obtain and read this book, and let them render to God the honor due to him.

J. N. LOUGHBOROUGH.

STATE QUARTERLY MEETING OF THE COLORADO TRACT SOCIETY.

The quarterly meeting of the Colorado Tract Society will be held at Longmont, July 11, 12, 13. An important meeting will be held in the tent, and we hope to see as many of our brethren and sisters present as possibly leave their homes. Let all our people, together with T. and M. money, be present. N. H. Drullard, Denver, Col., as early as possible. Librarians, please bear this in mind and act accordingly. Come, dear brethren and sisters, let us lay plans at once to attend this meeting, may say at its close that Colorado has had its State quarterly meeting. WM. OSTRANDER.

A CAMP-MEETING SUGGESTION.

AFTER reading Bro. Butler's article "How to Have Camp-meetings Successful," we would like to suggest, which is, to secure the names of those interested in the truth at our meetings. Let each stand have a suitable blank book and invite the canvassers of literature or others that may be interested to register their names and P. O. addresses. Missionary workers upon the ground should take pains to have all such register.

We have in this place a nice frame 10x12 with glass, in which we place a daily bulleting subject of discourse. We hang it in the office. The back is movable, thus giving easy access to the poster. We find it an easy way to advertise daily.

D. E. LINT
O. J. MASON

HISTORY OF THE WALDENSES.

BY J. A. WYLIE.

This is a plain and well-written narrative concerning this people from their earliest history to the present time. The persecutions, martyrdom, and wholesale massacres of the Waldenses; their schools, missions, and itinerant work; their fastnesses; the fierce wars waged against them; their exile, and establishment in the valleys, are all set forth with historical accuracy. An excellent book, and one which should have a very wide circulation. 212 pp., on tinted paper, illustrated, in muslin covers, postpaid, 90 cents.

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OUR COUNTRY'S FUTURE.—OR—THE UNITED STATES IN PROPHECY.

BY URIAH SMITH.

THIS is a full exposition of Scriptures which quite evidently apply to our own Government, showing the position the States holds on the prophetic page, and the part it has in the closing scenes of time. "THE SUNDAY MOVEMENT," which attracting such general attention, is thoroughly discussed, abundant testimony is given to prove that it is fast coming to the ALL-IMPORTANT QUESTION in this country. Facts and are largely presented, showing in the most conclusive manner that this Government is the power pointed out in the 13th of the Apocalypse.

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