

Advent Review

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"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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PSALM 42.

BY MRS. P. ALDERMAN.

WHEN clouds overshadow,
And darkness and gloom
Disquiet the soul
With thoughts of the tomb,
Like the Psalmist of old,
In our grief we may say,
All thy billows pass over,
Yet Thou art my stay.

The Lord is my refuge,
Who spread out the sky;
He leadeth his people
And ever is nigh.
In the storm or the sunshine,
In sorrow or pain,
He knows our temptations;
He knoweth our frame.

When age with its weakness,
Comes creeping apace
His purpose defining
On form, and on face,
How precious the refuge
That Jesus has spread
To comfort the pilgrim
And pillow his head.

Then sweet the assurance,
Fear not, little flock;
They need fear no evil
Who build on the Rock;
The strong Rock of Ages,
The hope of the soul,
Oh! mighty salvation
That maketh us whole.

The Sermon.

see thee therefore before God, and the Lord Jesus Christ, who
see the quick and the dead at his appearing and his kingdom,
THE WORD."—2 Tim. 4:1, 2

SANCTIFICATION, OR HOLINESS.

(Continued.)

BY ELD. G. D. BALLOU.

"Follow peace with all men, and holiness, without which no
shall see the Lord." Heb. 12:14.

The division of the subject under discussion
the Sermon was divided last week, was "IV.
positions," and number one of these proposi-
had been presented. The Sermon continues
week with a consideration of proposition 2.]
Christian sanctification is a progressive work.
understand this as conveying the idea that
must faithfully serve God for years before
become a sanctified man. Whenever any
turns to God with all the powers of his being,
sets apart his life to the service of God, that
is a sanctified man; but the work is then only
begun. Paul addresses the Corinthian church
those who were sanctified (see 1 Cor. 1:2;
6:11), yet they had been but a few months
service of God, and were far from being ab-
solutely perfect. Almost his entire letter consists

in reproofs for permitting heinous sins to exist in
the very bosom of the church, and instructions
which would lead them to avoid such sins in the
future. Having lately come to the faith from
idolatry and heathenism, they had done the best
they knew, and still there was much for them to
learn. In the next letter he exhorts them to con-
tinue the work of cleansing their characters, and
thus perfect "holiness in the fear of God." 2 Cor.
7:1.

The term "holiness" is applied to Christians,
not because they are absolutely perfect in their
moral conduct, but because they have devoted all
the powers of their being of which they are con-
scious to the service of God. This may be done
to-day, and those powers of being by exercise will
increase in strength and efficiency. The Spirit of
God will give Christians spiritual discernment to
see defects which they had not before discovered.
These are put away through the blood of Christ,
the work of overcoming advances, the consecration
is renewed, and the holiness of that character is
proportionally increased.

There is a sense in which, viewed from the
stand-point of human capability as assisted by the
grace of God, a man can be said to be perfectly sancti-
fied. It is when a man has been pardoned, and
loathes the sinful tendencies in his nature which
God's word and Spirit have revealed to him, and
has come to cherish the graces of the Spirit of
God, as far as manifest to him, instead of the sin-
ful affections which he previously followed, with
full purpose of heart obeying all the truth of God
which he understands; such a man, from the
point of view suggested, is fully sanctified. But
yet from the stand-point of God's holiness, he is
infinitely below the divine standard. Christian
holiness is not like petrification, which eternally
fixes things in an unalterable condition. There
must be growth, or the Christianity ceases to be
Christianity. We are exhorted to "grow in grace
and in the knowledge of our Lord and Saviour
Jesus Christ." 2 Pet. 3:18. No man can grow
in grace without becoming more like the divine;
and the more nearly we become like the divine,
the higher the degree of holiness attained.

Holiness is freedom from sin. A man may by
the grace of God, through the instructions of his
word, become free from all known sin to-day.
To that degree, then, is he a holy man. If he is
a faithful Christian, he will carry forward the
work of overcoming, and will overcome one sinful
tendency after another, and thus increase his free-
dom from sin and the consequent holiness of his
character. He whose motives are pure will not
knowingly commit sin. This purity of purpose se-
cures the forgiveness of sins of ignorance through the
blood of Christ. God reveals our defects so that
our characters and influence may be strengthened
by our putting them away, that we may become more
fit for the society of heaven. Now no matter how
good and pure men may be to-day, the injunctions
to "grow in grace," "walk in the light," and "fol-
low on to know the Lord," hold good with every
one. There must be advancement on the part of
every child of God, and every child of God is a
sanctified individual. Is it possible to conceive
how a man can thus advance without becoming
more pure and free from sinful affections, and
more fit for the service of God and the employ-
ments of heaven? A Christian must from the
first have a keen abhorrence of sin, and a deep
sense of love to God. He may even love God
with all his present ability, but as he learns more
of the character of God and his truth, he will be-
come more and more alienated from sin; his mind

will expand and his capabilities of loving increase,
so that he will love God more than before, and
this will go on as long as he remains in this world
and retains his Christian integrity. His love will
be relatively supreme all the time, yet constantly
increasing, and his holiness will be constantly
approximating more nearly to the holiness of
heaven. "And the Lord make you to increase
and abound in love one toward another, and to-
ward all men, even as we do toward you; to the
end he may stablish your hearts unblamable in
holiness before God, even our Father, at the com-
ing of our Lord Jesus Christ with all his saints."
1 Thess. 3:12, 13.

In 2 Pet. 1:5-11 is testimony which shows
how the work of perfection is carried forward:
"Add to your faith virtue; and to virtue knowl-
edge; and to knowledge temperance; and to tem-
perance patience; and to patience godliness; and
to godliness brotherly kindness; and to brother-
ly kindness charity. . . . If ye do these things,
ye shall never fall; for so an entrance shall be
ministered unto you abundantly into the everlast-
ing kingdom of our Lord and Saviour Jesus
Christ." If this scripture does not set forth
the work of sanctification, we shall be quite
sure to find some unsanctified ones in the king-
dom of God. But these are promised an abun-
dant entrance; and as we know that none but
the holy will ever see God, we are forced to
conclude that this process of adding grace to grace
must go forward in every heart whose sins have
been forgiven. Not that these graces are per-
fected and completed one at a time in just the
order here named; but we exercise what faith we
have to-day, and this leads to a certain degree of
virtue; then there is a desire to know more of the
will of God; as this is realized, we continue to carry
it out in our lives. Our faith continues to in-
crease, and this process is repeated over and over
again.

Full proof of the progressive character of sancti-
fication is also found in the texts already used
which name the instrumentalities. We learn
from the word the will of God. We exercise faith,
and this leads us to true penitence and obedience.
By faith in the word we learn more, and more of
the character of Christ's offering, and seek more
and more earnestly for pardon and for ability
to please God, who has shown such mercy toward
us. Then our fealty is tested by some chastise-
ment, and we learn how to exercise patience as
never before. Defects in our characters are re-
vealed to us by chastisements; we drink deeper
at the fountain of mercy, and the Spirit of God
comes as a comforter. Then the promises of God
inspire new courage and energy, and the expec-
tation of being like Christ and seeing him as he
is stimulates to new efforts to purify our souls. I
have not attempted to designate the order in
which these instrumentalities operate. This would
be impossible; for often all are in operation at
once. But it is evident that chastisement and
patience do not come in to perform their part until
the work of sanctification has been begun by obe-
dience to the truth.

The reader will remember that all these are only
the different instrumentalities set in operation by
the Lord to perfect such characters as he can at
last admit into his kingdom. So long as there is
a new lesson of obedience to be learned, or any
need of the application of the blood of Christ for
our sins of ignorance, or any necessity for the aid
of the Spirit, or any increase of faith required, or
any new chastisement needed (and this must con-
tinue so long as we remain sons of God. Heb. 12:8),

or any chance for the exercise of more patience, or any new hopes springing up; and so long as there is a single promise of God unappreciated, the work of sanctification cannot be completed.

And this work is not done by one agency. The word alone cannot sanctify, nor does the Spirit of God do the work independently of other means. All these agencies work together with still others for the advancement of the child of God in the way of holiness.

Sanctification is not a spasmodic effusion of goodness that springs up spontaneously. It does not consist in shouting or praying, or becoming wild and disgusting in our religious exercises; it is wrought into the very structure of Christian character, just as we continue to build upon the Rock of our salvation. It is neither the base nor the cap-stone; but it is that which gives polish, beauty, and symmetry to every single stone, and strength to the entire structure. It is like plant growth, perfect at every stage of development, yet increasing constantly in the degree of perfection manifested. The seed is perfect; and when the stalk has formed and the blossom appeared, there is a greater degree of the same perfection that was manifest before; and we see a still greater development of perfection when this same seed has produced fruit and a multitude of other seeds each as perfect as itself.

The nature of Christian perfection is beautifully set forth by the apostle Paul in Phil. 3:12-15: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ, Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." This was written only two years before Paul's death. His example is a good one for us to imitate. He evidently uses the term "perfect" in a relative sense, as we have already suggested that it must be used of all human attainments; and he exhorts the perfect ones to follow his example, assuring such that if there were still imperfections in their mental and moral perceptions, God would reveal them, so that the work of perfection might be advanced. "We beseech you, brethren," he says to the Thessalonians, "and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even our sanctification." 1 Thess. 4:1-3. Here walking in the way the apostles had taught, and abounding more and more in it, and keeping the commandments they had enjoined, are made essential conditions to the work of sanctification. We cannot suppose that the apostle meant to convey the idea that if they would live careful Christian lives, growing in grace by obedience to the commandments for an indefinite period of time, that they would eventually become sanctified. The doing of these things would sanctify them day by day. No one can doubt but that God saves every one who has truly entered his service and become one of his children. But our text says that none but holy men will ever see the Lord. It therefore follows that every child of God is accounted holy before God, else they could not be saved. Let those who believe a man may be a Christian for years before he is sanctified, explain how God can save unsanctified men; for they all believe that every Christian will be saved.

There is one very strong scripture in reference to entire sanctification, which demands our careful attention: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Should any suppose that this scripture teaches the doctrine of absolute sanctification for Christians in general during the gospel dispensation, their opinions will be completely revolutionized when they discover that it applies only to the last generation of Christians, those who will be alive when Christ returns. Their bodies are to be preserved unto the coming of Christ; and verse 4 shows that this same class to whom he writes will be watching for

the Lord's return, and not be overtaken as by a thief. Rev. 14:4, 5, in comparison with Rev. 7, brings to view the same class. "In their mouth was found no guile; for they are without fault before the throne of God." Chap. 14:5. The reason for this perfection of character is found in the fact that they keep the commandments of God and have the testimony of Jesus Christ. See Rev. 12:17; also chap. 14:12. This class of men are the only ones the Scripture speaks of as being wholly sanctified. The very fact that some are thus spoken of as being wholly sanctified is positive proof that there is such a thing as partial sanctification; for the whole of anything cannot exist without all its parts. Men are sanctified as fast as the grace of God reveals their defects and enables them to put them away. Step by step this work goes forward as fast as the man is able to bear new views of his own imperfections, and shows a readiness to respond to the dictations of the grace of God. To the remnant God will bring such light and truth to bear upon their characters, and lead them through the fiery furnace until they stand purified and perfected as far as mortals can be in this world. They will then be fitted to stand the test of the Judgment, and be ready for translation and a home in the kingdom.

There is another scripture which possibly presents to some mind the idea of the absolute perfection of sanctified men: "For by one offering he hath perfected forever them that are sanctified." Heb. 10:14. That the apostle does not in this scripture design to convey the idea that sanctified men are made eternally and irrevocably perfect, is evident from verses 26-29 of this same chapter, which show how even sanctified men can commit the unpardonable sin. In this chapter the apostle is contrasting the offering of Christ with the offerings made under the Levitical law, showing the inefficiency of the latter, though made continually. In verse 12 Christ is represented as offering one sacrifice for sin forever; i. e., one sacrifice good for all time. Verse 14 has a parallel form of expression: "For by one offering he hath perfected forever them that are sanctified." The entire thought of the connection is that the offering of Christ has in it perpetual virtue, good from the time the offering was made until the end. So in verse 14 this offering is set forth as a means by which the sanctified are perfected, and this offering was to avail for all time to come. That the context makes this interpretation necessary, the candid reader cannot fail to perceive. Verse 29 settles beyond all controversy the fact that sanctified men may backslide and become worthy of the most severe punishment.

(To be continued.)

Our Contributors.

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

PERILOUS TIMES.

BY ELD. ALBERT WEEKS.

THE earth grows old. For nearly six thousand years it has groaned under the curse. Its course has ever been, and still is downward, downward toward its final destruction. Degeneracy is stamped upon everything. Physical, mental, and moral degeneracy characterize mankind, and will more and more until the end. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. This will make the times more and more perilous as the end draws near.

If the "evil men and seducers" were kept out of the churches it would not be so bad. But much sin is found with those that have a form of godliness. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. This cannot mean the openly wicked world, for they have no "form of godliness." This condition is brought

about by "deceivers" finding their way into church. Smooth things are preached, by which the people are told that they are all right with any change of conduct. This sounds pleasant to such teachers accumulate; for the people who are deceived will pay for such preaching as See 2 Tim. 4:3, 4.

Not long ago, while listening to a sermon by a popular minister, he made the following statement, which illustrates the condition of churches:—

"A gentleman asked me to show him a Christian. I thought awhile, then named Brother and-so. He admitted that he seemed to be a Christian. Then he asked for another,—Sr. So-and-so. He thought she was a Christian too. But I did not want him to ask me for another, for I did not know where to find him." And there is no prospect of any improvement of the spiritual condition of the community under this minister's influence, for he preaches against the law of God, the best means of conversion. Ps. 19:7.

It is fashionable to profess religion. During a revival in one of the popular churches, one lady says to another, "If you will go forward, they will think more of us for it." Accordingly go forward, with the idea of obtaining the good opinion of their associates. "They will think more of us for it." A sister said, "I was a member of the Baptist church at ——— for several years, but was not converted." Thus the popular churches are filled with those that have other motives than the faithful service of God.

"The last days" are here. The time has come to make ready a people to stand in the day of the Lord by faithfully proclaiming this testing truth. The ax should be laid unto the root of the tree. Every plant that our heavenly Father has planted must be rooted up. The sacred Scriptures must be presented in all their purity; for they are "given by inspiration of God," and will if faithfully proclaimed make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. The testing truths of the past have become popular, and no longer present a cross. Additional weight is placed upon the commandments of God and the testimony of Jesus, shines upon the earnest seeker after truth at this time. Just before the appearance of the Son of man upon the white cloud to reap the harvest of the earth (Rev. 14:14, 15), those that are gathered as wheat into the heavenly garner will be found keeping "the commandments of God, and the faith of Jesus." Rev. 14:12. This is the light of the gospel.

Are we resisting the evil tendencies of the times and walking in the light? The Saviour says concerning our time, "And because iniquity abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. We are naturally influenced by our surroundings, but it is possible to maintain our integrity, and endure unto the end. The grace of our Lord is sufficient. See Heb. 14:16. Let us press forward in the work of the gospel. Let us walk in the light, for it is only by so doing that the blood of Christ can cleanse us from all unrighteousness. See 1 John 1:7. Soon deliverance will come for the people of God, and all things that offend will be burned up with unquenchable fire.

GOD CAUSETH US TO TRIUMPH.

BY ELD. F. PEABODY.

To triumph is to gain a victory, to overcome. Paul says, "Now thanks be to God, which causeth us to triumph in Christ, and maketh manifest the savour [or fragrance] of his knowledge unto us in every place." 2 Cor. 2:14. Paul here in mind his experience in Macedonia, recorded in Acts 16. A plea for help came from there, and his company went to the chief city of that province, and were there certain days, waiting for the Sabbath, when they went out by a river, where the people met for prayer; and they preached to the women which resorted thither. One of them was baptized. Paul and his companions were invited to make her house their home. How the Lord opened the way before them! What a victory! But more and harder work was before them. They were there under the direction of one who leads into fearfully dangerous places, but always to triumph. In the name of Jesus Christ

commanded the devil to come out of the soothing damsel, and as a consequence her master stirred up to have Paul and Silas arrested. A multitude were excited, and the magistrates demanded that the servants of God should be in and then cast into prison. In an inner Macedonian prison, with feet in the stocks and at night, they prayed and sang, the opening exercise of the meeting. The One who created the world shook that little portion of this earth under ground that Macedonian prison, and immediately all was changed. The prisoners were all set free, the jailer was before the servants of God asking what to do to be saved. What a triumph in a few hours! Well might Paul say that "God has us to triumph always," and that we are a witness of the knowledge of God in every place. He would have his people like that now. We have the same God to lead to victory that Paul had. It may look dark and dangerous in these perils. The Macedonian cry comes from all corners of the globe. The demand for the present is urgent. Households like Lydia's and like jailer's are waiting; and prison walls, stocks, cannot hold the truth from reaching them. There is certain to every one who heeds the cry goes forth to help. My brother and sister, if you look dark, pray and sing praises to God; soon you will have your hands full of the very kind of work. This experience of Paul's was of the many upon which he could look back, and say, "I have fought a good fight." A crown is laid up for all who will triumph through it, and who "love his appearing."

UNITY AMONG BRETHREN.

BY A. L. HOLLENBECK.

BESEECH you, brethren, by the name of our Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In union there is strength; in division there is weakness. Those who manifest a deep interest in the salvation of others, who are actively engaged in the Lord's work, will always be united. By their activity and united interest, they will exert a telling influence upon others. But those who are inactive, do little or nothing in the cause of God, will often be found quarrelling and devouring one another; and Satan will be all in his power to enlist them in the work of creating church difficulties.

Some are putting forth every effort in their power to advance the cause of God; others are careless and indifferent, thus severing their connection with the source of strength; and when assailed by the temptations of Satan, they will be overcome. There are two qualities,—the one, a characteristic of the true child of God; the other, of the servant of Satan.—have always existed among professed Christians. This state of things will not always continue. Soon the active workers will be rewarded with eternal life; while those who have counted their lives dear to themselves will be forever lost. How this thought should stimulate us to action! Dealing with our fellow-men we should have the power of the Judgment continually before our eyes; and in all we say and do we should strive to imitate the perfect Pattern, that our example may lead others to Christ.

Those who are forming a character that will testify of the sanctifying power of the truth will be vessels of light through which the precious truth will flow to others,—“living epistles known and read of all men.” Those who are enjoying the blessing of a Saviour's love cannot be indifferent to the perishing souls around them. The standard of holiness should be held just as high to-day as in the days of the apostles; yet how often do we see it trailing in the dust. Alas, “how is the light become dim! how is the most fine gold made dim!”

The word of God contains definite instructions, obedience to which all may be perfectly joined together in union, harmony, and love. The great blessings will fall upon those who are doers of the word and not hearers only. All who meet the probation of God will be striving earnestly to answer the prayer of Jesus, that his followers might be one. “The God of patience and consolation comfort you to be like-minded one toward another ac-

cording to Christ Jesus, that ye may with one mind and one mouth glorify God.” “Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.”

Memphis, Mich.

HOME TO-MORROW.

BY TORIA A. BUCK.

[Lines written by request to a cherished friend.]
“They seek a country.” “But how they desire a better country, that is, an heavenly.” Heb. 11:14, 16.

SWEET friend of mine, we journey here,
O'er paths so long and dreary:
Not pastures green, but deserts sere,
Our hearts grown, oh! so weary;
But bright the hope and pure the love
That cheers in storm and sorrow;
And strong the hand that from above
Shall guide us home to-morrow.

Oh! joy and sorrow close allied,
In bright and stormy weather;
Through earth's wide wastes there, side by side,
Have walked with us together;
Yet pure the heart, and warm the hand,
We clasp in joy and sorrow,
And bright that radiant angel band
That guides us home to-morrow.

Oh! that bright home, that happy home,
That home beyond the river,
Where earthly storms can never come
Nor friends united sever.
Oh pure the joy and sure the hope
That cheers in every sorrow!
And bright the faith that bears us up
And leads us home to-morrow.

And so, dear friend, though now alone,
There's One who loves us truly;
We soon shall know as we are known,
Nor blame nor love unduly.
Our brows by heavenly breezes fanned
Through days and years of sorrow,
A pitying Saviour clasps our hand,
And leads us home to-morrow.

O thou bright King, who long ago
In Judah's land hung dying,
Bid thou these tears no longer flow,—
Be past these days of sighing.
And then, sweet friend, no more to part,
Nor know a day of sorrow,
Soon hand to hand, and heart to heart,
We're going home to-morrow.

East Randolph, N. Y.

YE WHO ARE LEADERS.

BY J. E. SWIFT.

EVERY one has an influence, either on the side of Christ and the truth, or to scatter darkness and the seeds of death. There are many who say, “If I can't do any good, I won't do any harm.” But it is impossible to occupy neutral ground. Every action and every word, and even our looks, have an influence upon others. We are either gathering with Christ or scattering abroad. A careless word in the car, on the street, or in private conversation, may turn some soul who is seeking Christ, away from his convictions into darkness, to be lost forever. Let us remember that “none of us liveth to himself, and no man dieth to himself.” Rom. 14:7.

But it is especially important that those who are placed in a leading position should maintain a constant and living connection with Christ, the Living Vine, that the power of his life and Spirit may flow through them to the people; for others will receive of the stamp that is upon us. It matters not whether we are ministers, canvassers, colporters, elders, or deacons; we are certainly molding others, and helping them to form characters for eternity. And what mold shall we give them, brethren? Shall it be that of this world and our selfishness? or shall we reflect so brightly the character of Jesus, that others may, by beholding, become changed into his likeness?

The success of the prayer and social meeting depends in great measure upon the leader. If he comes to the meeting with a discouraged, doubting spirit, he will bring darkness upon all, and the meeting will be a failure, unless there are enough steadfast souls who have their lamps trimmed and burning, to counteract his influence. But if he comes from his closet to the meeting, with God's love in his heart and God's praise on his lips, he will bring the good angels with him, and a sanctifying influence will be felt by all. As in an army

of soldiers, so in everything else, much depends upon the leaders.

It is a time of great moral darkness, and every follower of Jesus should be sure that he has a good supply of oil in his vessel, and that his lamp is burning brightly, lest souls who are looking to him for guidance get stranded upon the quicksands of unbelief, and be lost.

But, says one, our people who have had an experience, do not need my admonition and help; they are able to stand alone. My brother, many who have stood in the work for years, and who to-day appear firm, will, in the trying times before us, when severe tests come, lay down the cross, never to take it up again. See “Testimony No. 31,” p. 77. No one can tell who will endure. “Let him that thinketh he standeth, take heed lest he fall.” There is no safety anywhere except close by the Saviour's side.

Let us speak often one to another to cheer each struggling warrior; and when the conflict is ended, we will unite our happy voices in the grand redemption song of Moses and the Lamb.

AM I MY BROTHER'S KEEPER?

BY J. E. GREEN.

A GARDENER transplanted a shrub, putting it into a soil entirely foreign to its nature, where all its surroundings and the elements from which it was to draw sustenance were new and unknown. He left it for many weeks exposed to scorching sunshine and pitiless storms. Insects preyed upon it, and fierce droughts drank up its moisture. The poor plant left thus to itself struggled bravely with its foes, but they were too many and too powerful; and when the gardener returned he found his precious plant withered and dead. He called upon those in his employ to know why they had not attended to it, but they all with one consent excused themselves. They said he had given them no instructions in regard to it; but to this he replied by saying that as long as they knew the plant was there they should have visited it and supplied its wants. Then, each and every one had been so busy with their own particular spot of ground that they really had had no time for anything besides. He replied, “This ought ye to have done, and not to have left the other undone.”

We who have received the truth have an anxiety for our friends and neighbors. We plead with God to send a laborer into our midst. He hears and answers our petitions, and a minister comes and succeeds in bringing a few into the truth. He baptizes them, and they are received into the church. He then goes away and they are left to struggle alone with the temptations of a cruel, cunning foe,—left to struggle with all their old appetites and passions. No one visits them, or tries to help them; but, like spectators at a prize fight, we stand and look on to see who will come off victorious, the poor weak plant or its mighty assailants. And when we see it droop its head, how often we say, Well, I thought there was not much to build on there; I think Eld. — is real good at gathering in chaff. We never think we are in any way responsible for the final result. We never ask, “Am I my brother's keeper?” These things are wrong. We should each one feel a personal responsibility resting upon us to do all we can to encourage and help our brethren and sisters, and especially those who have lately come into the truth. They are like little children who need to be guided and supported until they get strong enough to go alone. Let us not be so absorbed with the things of this life that we cannot spend an hour or a day once in a while to cheer and encourage the new recruits.

Let us try to do better, we who have been negligent upon this point; and as we ask, “Am I my brother's keeper?” let us say, Yea, Lord; and I am trying to fulfill the obligation resting upon me to thy glory and honor.

—There is something wrong within among those who are afraid to look within.—Secker.

He who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—Spurgeon.

Special Attention.

THE VERDICT.

MEN may describe in glowing terms the utter vanity of all worldly things, and make out a strong and convincing case; but when one whose cup has been filled with all that this world can afford is brought to testify from actual experience to the same great fact, that verdict possesses a force that no arguments can equal.

The following pathetic words from one who was but recently the handsome, proud, and happy empress of France, are to the point:—

"I am left alone," writes the ex-Empress Eugénie to Monsignor Goddard, who was long her chaplain at Chiselhurst, "the sole remnant of a shipwreck which proves how fragile and vain are the grandeurs of this world!"

ROMISH DUPES OF TO-DAY.

THE New York *Observer*, of July 16, 1885, published letters from Rome, Canada, and Peru, showing the puerile superstition which is still fostered by the Romish Church among its deluded votaries. Under the heading given above, it sums up the testimony in a short editorial article as follows:—

"Madame Bompiani writes of puerile scenes of idol worship in Rome; scenes not of the middle ages, but of to-day. A Canadian correspondent tells us that when the body of the deceased Archbishop Bourget lay in state, 'priests and nuns remained near it to direct those who came to touch the prelate's hands and vestments for various pious objects, many believing it possible to obtain deliverance from disease and pain by the process of touch. It has been stated that "no less than three million articles of different kinds were brought into contact with the remains of the reputed saint." This statement of our correspondent confirms a former item on the subject which appeared in our columns. We can only say that if each article thus magnetized or vitalized, or whatever it was, should heal somebody, the archbishop will have accomplished more in his death than he could hope to have accomplished in a century of life.

"A recent telegram from Chorillos, Peru, says: 'Yesterday was the feast of St. Peter; and the image of the saint, accompanied by a silent and respectful crowd, embarked in a fishing boat, and was furnished with fishing lines. After sailing twice around the bay, a large fish was caught, and the image was then returned to its pedestal in the Chorillos church.'

"The telegram is a little indefinite. It does not positively assert that the image did the fishing, but since it was furnished with the lines, we presume that it is intended that we should believe that the image caught the fish. We are hardly prepared to accept the account as true, for one fish is anything but an apostolic haul. Yet upon reflection we remember that Peter and his confederates once toiled all night and caught nothing, so that one fish was about all that could be expected from a wooden image of the apostle. But there is a very serious side to all this. We have here three-fold testimony that the Roman Church still trades upon the superstitions of her credulous followers. Could superstition be banished from the world, that apostate church would speedily learn that the hope of her gains was gone."

LAST YEAR'S TORNADES.

WE take the following from an article in the *Springfield (Mass.) Weekly Republican*, of July 17. The facts were gleaned from the civil service volume, issued by the United States government, on "Tornado Studies for 1884":—

"The season of tornadoes is much more extended than is commonly supposed, only one month, January, last year being entirely free from them. October and November had but one each, February had but two tornado days, though those

were the most disastrous of the year, and December but three. Those statistics reckon 172 tornadoes in the year, occurring on 59 days. February, which had only two tornado days, is credited with 45 tornadoes, greatly reducing the average of these storms through what is ordinarily reckoned the cyclone season. March comes next with 39 storms occurring on eight different days. July leads in the frequency of its tornadoes, though the storms were not so widely extended or so severe as those earlier in the season, having 31 tornadoes on 15 days. April had 21 storms on seven days, and August and May eight storms each, on seven and six days respectively.

"The storms of February 19 and March 11, extending over most of the Southern States, and ending with terrific gales along the Atlantic Coast, were the most disastrous and unusual atmospheric disturbances of the year. The storm of February 19 is estimated to have killed 800 people, wounded 2,500 more, left 10,000 to 15,000 homeless, and to have caused a money loss of from \$3,000,000 to \$4,000,000; equal to the record of an important battle. People were warned of the tornadoes of March 11 in time to seek their cellars, so the loss was much less; five killed, 50 wounded, and \$350,000 worth of property destroyed. March 25 there were 77 killed, 298 wounded, and the money loss was \$950,000; April 1, 52 killed, 277 wounded, and \$780,000 in property destroyed; April 14, 47 killed, 336 wounded, and the money loss \$850,000; April 27, killed 18, wounded 115, money loss \$575,000; April 28, killed 4, wounded 30, money loss \$250,000. Statistics were given for only three storms in May and two each in July, August, and September, and none for June, the losses for that month being in the thinly-settled parts of the Southwest, where the returns were not considered reliable. Yet these partial returns for four months show 51 killed, 255 wounded, and a money loss of \$2,885,000, making the total damage for 14 out of the 59 tornado days of the year, 1,054 killed, 3,861 wounded, and a money loss of \$10,140,000. The many tornadoes produced in the two great wind storms of February and March in the South give those States more than their usual proportion for the year, Georgia having 38, South Carolina 22, Alabama 18, North Carolina 12, while Western Kansas had 12, Iowa and Wisconsin had 10 each, Dakota 8, Kentucky and Texas had each 7, New York 5, Indiana 4, and Ohio, Missouri, and Minnesota each 3. New England and the region west of the summit of the Rocky Mountains are the only parts of the country not visited by these devastating furies."

These facts are indeed startling. From partial returns we learn of 1,054 lives lost, 3,861 wounded, and a loss of \$10,140,000 in property; as much destruction as would be caused by a terrible battle. Who can question, in view of this list, that these disturbances have greatly increased of late years? Indeed the elements are becoming as dangerous as war. The laws of nature seem to be getting demoralized. All these things show that the end is nearing.

G. I. B.

SPIRITUALISTS BECOMING A RELIGIOUS SOCIETY.

THE following, clipped from the *Springfield Republican* of July 10, is a little straw showing the present direction of the spiritual current:—

"The Spiritualists are said to be one of the strongest religious bodies in Stafford Springs, Ct. They own a church, have generally regular preaching, and are increasing in numbers. They have a fund of nearly \$10,000 set apart for the ordinary expenses."

There have been many evidences lately showing that Spiritualists are coming to be recognized as a religious denomination. We hear of Christian Spiritualists, and churches and camp-meetings of Spiritualists, and pastors of Spiritualist churches, etc. All these things and many more show that the breach between Spiritualists and the popular churches is being gradually bridged over; yet its essential nature is not changed. But the churches are much more ready to recognize them than they were years in the past. Thus the way is preparing for the last great struggle, when the spirits of devils working miracles shall deceive the world.

G. I. B.

A CATASTROPHE EXPECTED.

SIGNIFICANT WORDS FROM JOHN BRIGHT, THE GREAT ENGLISH STATESMAN.

IN a private letter to Deputy Passy of Paris Mr. Bright says:—

"At present all resources are swallowed up in military exigencies. The people's interests are sacrificed to the most miserable and culpable fanaticism of foreign politics. The real interests of the nation are trodden under foot in deference to false notions of glory and national honor. I cannot help thinking that Europe is marching toward some great catastrophe of crushing weight. The military system cannot indefinitely be supported with patience and the populations, driven to despair, may possibly before long sweep away the royalties and pretended statesmen who govern in their names."

The above shows what the most intelligent statesmen see in the future. The strikes, riots, lynchings, dynamite conspiracies, socialistic movements, labor unions, and the banding together of every class of laborers for mutual protection, etc., all show the general unrest in the mind of the poorer classes. If the depressed state of trade and finance continues much longer, and becomes more marked, it would not be surprising at any time, when some special pretext shall arise, for a terrible state of things to be seen. Society is like a magazine waiting for a spark to ignite it.

G. I. B.

Our Basket.

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

—Living to Christ means dying to self.

—The Christian is like the ripening corn; the riper he grows, the more lowly he bends his head.

—The winds blow hard. What then?

He holds them in the hollow of his hand;
The furious blasts will sink when his command
Bids them be calm again.

The night is dark. What then?

To Him the darkness is as bright as day.
At his command the shades will flee away,
And all be light again.

The wave is deep. What then?

For Israel's host the waters upright stood,
And he whose power controlled that raging flood
Still succors helpless men.

—Golden Century.

—Religion cannot pass away. The burning of a little straw may hide the stars in the sky; but the stars are there and will reappear.—*Carlyle*.

—If all who have a knowledge of the truth were carrying the sanctifying influence into their lives, what a light would they be in the world!—*E. G. White*.

—Grave thou these lessons on thy soul:—

Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schiller.

—The resurrection is only the to-morrow morning of death; and when we think of the grave should do so as in the happy days of our childhood we thought of our bed when we retired to it at night, expecting an elder brother to call us the morning and take us with him on a pleasant excursion.—*Dr. William M. Taylor*.

—Be what thou seemest; live thy creed;

Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

—We quite agree with the writer who says that it would be well to require a desire to contribute to the cause of God as an evidence of conversion when persons are received for baptism. Many foolish questions are sometimes asked candidates for membership. A very wise question, however, is this: "Are you willing to give systematically a portion of your income for the Lord's cause?" A man who is not willing to answer that question in the affirmative gives us little reason to believe that he is a Christian. If this rule were applied to some who have long been in the church, there would be good reason to fear that they could not stand the test.—*Religious Intelligencer*.

Our Tract Societies.

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

TO THE WORKERS.

BY P. A. F.

Now! the Lord is coming; he is knocking at the door, the people now in darkness shall see his mighty power. Judgments, though they linger, are surely drawing near; thus his word assures us, That day shall soon appear. There is now no time for resting in idleness and sleep, our Lord is surely faithful his promises to keep; signs that he foretold should mark his presence nigh have appeared in earth and sea and sky. An angel still is sounding his message far and near, warning to the nations that the Lord will soon appear; though fierce will be the conflict, the victory will be sure the true and faithful, that to the end endure. Hasten on the message, sound it forth the earth around; ye for the jewels where'er they may be found. That are earthly honors, the pleasure, wealth, and show, which all are soon to perish in the ruin here below! The forest leaves in summer display their living green, but this closing message by every one be seen. The truth is ever precious to those who walk in light; will be at last found worthy to walk with him in white. Work will soon be finished, our labors soon be o'er, we shall stand enraptured on Canaan's heavenly shore. On the holy highway redemption's song we'll sing, to our home in Zion, our trophies joyful bring.

NORTH PACIFIC TRACT SOCIETY.

The first meeting of the ninth annual session of the North Pacific Tract Society was held on the ground in Portland, Or., June 24, at 4 P. M. by Eld. E. J. Waggoner. Minutes of last annual meeting read and approved. The report of and financial standing for the present year compared with that of last year. Notwithstanding the great scarcity of money in circulation, only \$5,000 had been paid toward the advancement of this branch of the work during the past

It was moved that the usual committees be appointed, whereupon the President presented the following names: On Nominations, O. Dickinson, Chas. C. Kelly, and J. T. Chitwood; on Resolutions, F. D. Starr, J. E. Graham, and W. C. Boyd.

SECOND MEETING.—Report of Nominating Committee was called for, when the following partial report was given: For President, Eld. C. L. Boyd; Secretary, Mrs. C. L. Boyd. The nominees were elected.

The Committee on Resolutions submitted the following:—

Whereas, The report of labor for the past year shows increase in the amount of tracts distributed; there-

Resolved, That while we highly commend the increase in the circulation of the *Signs*, we also advise steps be taken to increase the circulation of the same.

Remarks were made by Elds. Loughborough and Waggoner, and others, and the resolution was adopted.

Resolved, That we urge every church member to become a member of the Tract Society.

This was spoken to by Elds. Waggoner and Boyd, and carried.

THIRD MEETING.—The Nominating Committee further reported: For Vice-President, Wm. Potter; Directors: For Dist. No. 1, embracing the counties of Curry, Josephine, Jackson, Coos, and Douglas, J. C. Bunch, Coquille City, Coos Co., until further appointment be made by the President; Dist. No. 2, including Lane, Benton, Linn, Marion, Polk, Yamhill, and Tillamook, Geo. Fulton, Salem, Or.; Dist. No. 3, comprising Clatsop, Columbia, Washington, Clackamas, Multnomah, in Oregon, and Clark, Skanvania, Lewis, Bowditch, Wahkiakum, and Pacific in Washington Territory, H. A. Baxter, E. Portland, Or.; Dist. No. 4, embracing Chehalis, Mason, Thurston, Pierce, King, Kitsap, Jefferson, Clallam, Island, Snohomish, Whatcom, and San Juan, Wash. Ter., Chas. Holt, Sumner, Pierce Co., Wash. Ter. The report was received and nominees elected.

The following additional resolutions were carried:—

Resolved, That we do hail with joy the *Pacific Health Journal and Temperance Advocate*, issued by the Rural Health Retreat, St. Helena, Cal., and that we will do all we can to encourage and extend its circulation.

Whereas, We consider the circulation of our periodicals of great and increasing importance, and being conscious of the financial embarrassment which makes the sales difficult and slow; therefore—

Resolved, That we redouble our efforts to secure subscriptions for "Thoughts on Daniel and the Revelation," also for the *Signs* and "Great Controversy," and that we encourage those who have an experience and can make the work a success to make earnest efforts to be in the field as soon after harvest as possible.

TREASURER'S REPORT.

ASSETS.

Due from societies on tract soc'y fund,	\$ 80 27
" individuals " " " "	254 21
" societies on periodicals,	200 04
" individuals,	58 12
" colportage,	272 78
" general expenses,	81 39
" S. S. Association,	2 75
" N. P. Conference,	14 87
" tent and camp-meeting fund,	187 03
Books on hand,	892 28
Cash on hand,	88 16

Total, \$2,131 90

LIABILITIES.

Due <i>Signs</i> Office,	\$176 53
" REVIEW " "	60 99
" <i>Good Health</i> publishers,	39 00
" International Tract Society,	5 15

Total, \$281 69

Balance in favor of Society, \$1,850 21

FINANCIAL STANDING.

Cash on hand June 1, 1884,	\$ 568 70
Received on tract society fund,	1,037 16
" " periodical fund,	396 87
" " \$5,000 fund,	3,227 00
" " reserve " "	131 50
" " tent fund,	161 00

Total, \$5,228 23

Cash paid <i>Signs</i> Office,	\$2,069 10
" REVIEW " "	510 35
" International Society,	350 00
" on general expenses,	155 19
" on bill of books, Bibles, stationery, etc.,	182 41
" on tent and camp-meeting expenses for '84,	303 10
" for new tent,	200 00
" on church and reading room debt,	1,005 80
" for labor,	409 68
" for sundries,	252 34

Total, \$5,440 07

Cash on hand, \$88 16

REPORT OF LABOR FOR YEAR ENDING JUNE 1, 1885.

No. of members	161
" reports returned	305
" members added	30
" " dismissed	2
" visits made	3,896
" letters written	1,447
" pages of tracts given away	76,882
" " " loaned	59,458
" " " sold	42,987
" <i>Signs</i> taken in clubs	763
" periodicals distributed	36,829
" full paying subscribers obtained	124
" short-term subscriptions obtained	260

Received on tract society fund, \$1,037.16; on periodicals, \$396.87; on reserve fund, \$131.50; on tent and camp-meeting fund, \$161; on five-thousand-dollar fund, \$3,227.

CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

TO CANVASSERS.

For the encouragement of those who wish to engage in canvassing, I will give a sketch of my work for the past two weeks, which is almost my first experience in this direction: I commenced work July 6, and canvassed Metamora, O., and vicinity. First week I took twenty-three orders and received partial promise of eight or ten more, in four and one half days. Second week canvassed four and one half days, and took forty-six names, thirty-five of which I count reliable.

In my Christian experience of more than four years, I have never realized the blessing of God so much as in the last two weeks. The majority of those called upon were very friendly, and were anxious to hear more about the truth. Many had scarcely heard the points of our doctrine. My mind is thoroughly made up to be a continual worker in the cause. I have been canvassing for "Sunshine" and the *Signs*. I want an interest in the prayers of my brethren.

E. B. LESLIE.

CHRISTIAN WORK IN AUSTRALIA.

From the *Weekly Magnet*, we copy the following, as a matter of interest to the friends of the Australian mission:—

"There is a Young Women's Christian Association in Australia, and the Melbourne branch held its second anniversary exercise late in December, 1884. The work of the Association is of an evangelizing nature, and at the meeting just referred to special emphasis was also laid upon the claims of the temperance cause. It is the hope of the Association's promoters that they may soon have a permanent building of their own, with a library and reading room for the use of the young women of Melbourne."

CO-LABORERS WITH CHRIST.

MAN was created pure and holy, capable of maintaining his loyalty to God; and by a continuation of his obedience, he would ere long have come into the possession of immortality without ever realizing the bitter consequences of sin. But being free to fall, he chose to yield to the flattering words of the great deceiver, and by this act of disobedience he forfeited the right to eternal life, changed a life of happiness for one of woe, a heart of purity for one of sin; and from this wretched and deplorable condition there could have been no relief had not the Majesty of heaven, actuated by tender compassion and unequalled love, provided a way of escape.

God was willing to give his "well beloved Son" as a perfect sacrifice in our behalf, and Jesus laid down his immortality, took upon himself the nature of man, and came on his mission of love "to seek and to save that which was lost." Luke 19:10. Our Saviour exemplified his love by his works; in the language of inspiration, "He went about doing good." Acts 10:38. His whole life was one of humility, sacrifice, care, and grief. He was submissive to scorn, mockery, hatred, and finally to death itself, that he might restore the erring to the path of rectitude, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. If we are faithful co-workers with Christ in the great work of salvation, and manifest that zeal and earnestness that the importance of the work demands, we shall meet with the same opposition. But we are not better than the world's Redeemer, and cannot expect to wear the crown unless we are willing to bear the cross. We could not appreciate the great cost of salvation unless we were subjected to trials, temptations, scorn, reproach, and derision for the cause of Christ.

Our Saviour's mission while on earth was to do good; and such will be the corresponding mission of all his true followers. Only those who "by patient continuance in well doing, seek for glory and honor and immortality," can hope to secure eternal life. Rom. 2:7. God has intrusted to us a glorious truth,—the last warning message to the world,—and as its tendency is to lead to consecration of heart and holiness of life, Satan will be enraged, and will use every means to engender such prejudice in the minds of the people as will cause them to oppose and reject the message of warning. We must be heroes for God and his truth in this age of darkness and apostasy.

We cannot doubt that the third angel's message is the most solemn and important truth that has ever been proclaimed to the world; and, if this be so, it demands every affection of the heart, and every energy of the soul. We cannot expect to live a life of ease while here, and at last gain admittance into the portals of bliss. We have many battles to fight and many victories to gain before we shall be fitted for heaven. We must sow in tears, but the reaping will be in joy. Trials and disappointments await us here; but, like Abraham, we should look forward to the "city which hath foundations, whose builder and maker is God." Heb. 11:10. The everlasting kingdom will soon be ushered in; then those who have been co-laborers with Christ, and have shared his humility and sufferings on earth, will be made partakers of his glory and joy in heaven. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

L. GORRELL.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 28, 1885.

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

A PURE SPECULATION.

"THIS seventh-day movement is a pure speculation; and I know it." Such is the testimony of one who seems to have for the law of God, only hate, for this seventh-day movement, only bitterness, and for the success which has thus far attended this work, only ill-concealed envy. It must strike any one who knows anything of the progress of this cause, its constitution and internal history, that a man who believes that the law against bearing false witness has gone by the board, is peculiarly qualified to make such an assertion as that above quoted.

The idea he intends of course to convey is that some crafty individuals are manipulating this enterprise with purely selfish purposes, to their own private ends, to bring money into their own pockets. Just how this can be, when every enterprise is, and has been for the last twenty-four years, carried on by public organizations, some of them legally incorporated, all the stockholders in which are debarred by the terms of organization from ever receiving any pecuniary advantage from the business they may transact, and the officers of which receive only their small but openly stated salaries—how under these circumstances any individual or individuals can personally advantage themselves pecuniarily from the workings of this cause, we leave it for any competent persons to decide; and while they are deciding this, they may also decide in regard to the character of the man who, knowing these facts, can make the statement above referred to.

We would like, however, to add a word on the subject of "speculation." Give the word the right meaning, use it in the true sense, and in behalf of this cause we will plead guilty to the charge (so far as it could then retain the nature of a charge) that it is a pure speculation.

But what kind of a speculation is it?—Not a speculation of the nature of that which drips in black falsehood from antinomian lips, but of a very different kind. It is such a speculation as Noah engaged in when he invested his all in the ark to the saving of himself and family. The stock didn't stand remarkably high in the world's market, even after Noah had presumably embarked his all in it. But in the end the investment paid him immensely.

It is such a speculation as Abraham engaged in when, under promise of a future inheritance, he went out, not knowing whither he went. It did not promise him much in this life, and he died without having received so much of an inheritance as to set his foot on; but all Christians acknowledge that he made a splendid investment, which will pay him unaccountable dividends by and by.

It is just such a speculation as Moses engaged in when he refused the throne of Egypt, and imagined he saw something more valuable than the princely treasures of that luxurious kingdom, in a cause which all the knowing ones of Egypt considered the lowest, meanest, and least promising calling in which a person could engage. In life he received no very great honor; for his people were almost always in rebellion against him; and he certainly amassed no riches. But what Bible believer doubts the wisdom of the course he took, or questions the value of that "recompense of the reward" which his penetrating eye of faith discerned filling up the eternal ages of the future.

It is such a speculation as Paul engaged in when, on his way to Damascus, he surrendered to the object of his persecution, discovering all at once in Christ whom he was attempting to destroy, such incomparable worth, such inexpressible charms, that he was willing to forego most brilliant worldly prospects, counting all things but loss and dross, if he might win him, and know the power of his resurrection.

Speculation?—Yes! the greatest speculation the world has ever seen, the longest speculation the world has ever known. It began with Adam. The stock has been upon the market for about six thousand years. It has found a few investors in every genera-

tion. A certain number only is required. That number is about made up; and the books will soon be closed.

Speculation?—Indeed! of the most marvelous kind. Its terms are the strangest; its offers, the most prodigious. It guarantees the largest returns on the smallest capital. The investment required is infinitesimally small; but the value of the dividends, mathematics has not invented figures enough to express. For the poorest commodities it will give the richest. For the least of nothing, it will return the most of everything. There is no conception it will not meet, no ambition it will not satisfy.

Such is the speculation of this movement. It promises nothing of a worldly nature here. It offers neither money, houses, stocks, nor land; no honor, fame, nor pleasure, as the world rates them. But there is an honor which comes from above; there is a living and unalloyed pleasure in trying to do others good; and there are certain glorious anticipations for the future which light up earth's darkest places, buoy up the soul under the heaviest trials, and rob even death and the grave of their terrors.

So much we receive here; but the full fruition is reached only when in the world to come we embark upon an ocean of bliss which has no shore, and enter upon a cycle of duration that has no end.

This is the speculation we are engaged in. There is still chance for all. We are not selfish in the matter, but would be rejoiced to see multitudes avail themselves of the grand offers that will be continued but a little longer. Friend, will you invest?

THE CHURCH.—NO. 12.

It has been, and still shall be, our aim in these articles to impress upon the minds of the readers the importance of church relations. Most of the difficulties which arise in our churches are owing to the loose ideas of church membership which have so largely obtained in the world. Reflecting upon this subject, we are convinced that something may be done to increase respect for this relation, by observing greater care in the reception of members.

Many of our churches receive members on the day of application. Some (as our church in Oakland) lay over all applications for one week, to give the members an opportunity to make inquiries, and to satisfy themselves as to the propriety of receiving the applicant. But this is not satisfactory, as it frequently happens that the circumstances are such that inquiry or examination is almost impossible, especially where the church is large. And this delay of a week has not been practiced much, if any, in the case of application by letter, as such applicants are considered as being already church members, only transferring their membership from one church to another. But letters do not always give full and satisfactory information, and it is sometimes the case that hasty action has proved disastrous to the individuals and to the peace of the church. We consider it proper therefore to consider this subject, and offer such suggestions as, we believe, will greatly if not entirely remedy the difficulties.

1. Let all applications be laid over for at least one week. The reason for not making applications by letter exceptions to this rule is this: Many persons leave their churches and are absent weeks, and months, and sometimes a year or more, before they call for a letter. Of course in all such cases a *traveling letter* should be taken, to be renewed every three months at the holder's request; but in most cases no such letter is called for. The church which gives a letter to a member after a long absence can give no satisfactory assurance that the walk of the absent member has been orderly during that time. A cloud always rests over the reception of a member under such circumstances. To give assurance to the church—

2. In all cases let a judicious and competent committee be appointed to examine applicants. If a letter is presented, the committee should carefully examine the circumstances under which the letter was received. And they should also examine the applicant himself, in regard to his conversion to the truth and to God, to his soundness in the faith, and to his walk since leaving his own church, or, what would be better, during the entire period of his membership. If the application is upon profession of faith, the committee should become satisfied that the applicant is in the faith; that he loves the truth, and has a sufficient understanding of it to justify his being re-

ceived; especially of those points which have a direct practical bearing on the life. In a word, he should ascertain if he is *ready for church membership*, if he has a proper sense of its importance, and responsibility which it imposes; if he is fully resolved to fulfill the duties of a church member, and to secure the peace and prosperity of the church, and to consecrate himself to the cause and work of God.

3. The committee should make a full report of the case; if they cannot obtain all the information desired in one week, let them report that fact on coming Sabbath, and ask to be continued. If the report is satisfactory, then—

4. Let the applicant appear before the congregation and state distinctly his desire and determination, and such points in his experience as he may see fit.

5. Open the way for inquiries by the officers and members of the church; as far as possible bring to feel that it is a matter in which each has an interest; that a responsibility rests upon each to the applicant, to extend the membership of the church, and to be careful to guard its interests, peace and prosperity.

6. All members should be received by a rising vote. It is more emphatic, more forcible to the mind, than a vote by raising the hand.

7. Let the officiating officer, or pastor, or elder of the church, in behalf of the church, give to the applicant the right hand of fellowship. At the close of the meeting it would be in place for the members or at least some of them, to meet the newly received one with words of welcome and congratulation. To say "at the close of the meeting," because we think it highly advisable to—

8. Avoid all appearance of parade or formal observances. There is great danger of mere formality in church observances. They should be hearty and spontaneous. It has been observed that "there is only a step between the sublime and the ridiculous;" even there may be but a step between the sacred and the profane, and the formal and the trifling. And unfortunately for the interests of Christianity, that step is frequently taken in some denominations. Formality and show are mistaken for reverence; the form is completely substituted for the power. Let it never be so amongst us. Precise rules and forms of action for all cases, or what has been ironically styled "church etiquette," are fatal to spirituality and heartfelt, spontaneous service. But by mature reflection we are convinced that the rules or suggestions here given may be the means of more deeply impressing upon our members the importance and responsibility of church membership, and keep out troubles from our midst which are difficult to put out when once they have been permitted to enter.

There is another point of discipline upon which we feel it our duty to speak, and to which we call the earnest attention of all our churches, hoping the action may be induced thereon. There was a resolution once passed, that a member who absents himself a certain number of times from quarterly meetings and does not report, thereby forfeits his membership and shall have his name erased from the record. The practice of this resolution has quite largely fallen into disuse, because the brethren are generally satisfied that its adoption was a serious mistake. But unfortunately, its influence is not lost where the church would fain discard it. It needs but very little reflection to convince any one that this resolution, if strictly followed, is subversive of a high regard for the responsibilities of church membership, and is not only a loose method of administering discipline, but it really frustrates discipline.

We have said, and we fully believe, that no church can afford to have its members *drop away* and the church have no certain knowledge of their declension and of the reasons of their fall. And we have also said and believe that church relations "cannot be disregarded or thrown aside at the pleasure of any man or any community of men. The will of the Author must be consulted. Except according to his own word they cannot be dissolved by any means. But this resolution virtually enables any one to sever his connection with the church by simple neglect. And if the church shall make an effort to properly administer discipline for this neglect, it is met with the reply: "You have nothing to do in my case; you have no right to take any steps to deal with me for, according to your rules, I am no longer a member of your church. Your rule requires that my name be dropped from the roll." It does not seem possible that either the negligent member or the church at large can retain any just sense of the bind-

obligation and importance of church membership this rule is followed.

may be queried, Why thus publicly point out its weakness or evil tendency if it has fallen into disuse? Because it places in the hands of the negligent and perverse the power to dissolve their church, and to frustrate discipline at their will. They are not repealed by a failure to observe them. The church may think it inexpedient to observe this rule, but that does not deprive a disaffected member of the privilege of taking advantage of it. There are found restless ones who would fain cast aside their allegiance to the church on slight provocation, for no reason at all. The church cannot afford to open a way for any such action. The Head of the church has laid down rules, and it is not a question of option whether or not they shall be fol-

lowed. A foreigner is not obliged to come to our shores and swear allegiance to our government. But when he comes, and having been naturalized, he cannot shirk the duties and responsibilities of citizenship by neglecting to obey the laws of our government or by refusing to recognize its authority. In such case he must be dealt with as an offender; his conduct is injurious to society, subversive of justice and order and government. But much more is true of an individual offender who takes upon him the obligation of allegiance to the Most High, and unites himself to the visible body of Christ, and is accepted of God as his servant, as a member of the "church of the living God, the pillar and ground of the truth," who yet lightly regards all his obligations, spurns the God-given privileges, and does despite to the grace by whom these privileges were procured and conferred. And if the officers of an church government justly suffer impeachment and punishment for neglect or refusal to deal with offenders, how much more shall the officers and members of the household be worthy of punishment, if they refuse to follow and to enforce the laws which he has laid down for their observance. We write with a sense of the importance of these things, with earnest prayer that our churches and all their members may feel that church membership imposes obligations too solemn and confers privileges too sacred to be treated with neglect or lightness.

J. H. W.

IS THE END NEAR?—NO. 6.

TESTIMONY DRAWN FROM THE PREVAILING INIQUITY OF THE PRESENT AGE.

There is much Scripture testimony showing that the last days wickedness will greatly prevail. Various in our earth's history end with a great deluge because of prevailing wickedness. The antediluvian age closed with a world-wide deluge because "God saw that the wickedness of man was great in the earth, and that every imagination of the heart of his heart was only evil continually;" and would no longer endure this prevailing iniquity. Another period of probation in a land most favored with every advantage, the inhabitants, because of "pride, fullness of bread, and abundance of wealth," became abominable in the sight of God. Sin was very grievous, and the cry of Sodom and Gomorrah went up to heaven; and when God no longer bear with their iniquity, fire and brimstone were rained upon them; and that whole land, once the most bountiful and glorious perhaps on earth, was charred and blackened under the frown of Heaven. The judgments of God fell upon Egypt and Pharaoh and his host were buried in the Red Sea. Wicked Nineveh, one of the mightiest cities of antiquity, was destroyed from the face of the earth because of the prevalence of luxury and abominable idolatry. The Jewish people, once most highly favored of God, the depositaries of his law, because of the rejection of light, and for prevailing worldliness, pride, haughtiness, and bigotry lost the favor of God. Christ would have gladly saved them; but they rejected the lowly Man of Calvary because their hearts were given up to worldliness and pride, and their only desire was for worldly glory and high position. Had Christ come as one of the rich and great, they would have received him; but because he loved them for their sins, and taught them the plain and righteous way, they rejected him, and cried, "His blood be on us and on our children." After living with them until they had imbrued their hands in the blood of the pure and innocent till God's right-

eousness could endure no longer, then the sword of justice was unsheathed, and 1,100,000 of this hardened and rebellious people suffered a fearful death in the destruction of Jerusalem. Before they were carried into captivity, they suffered such deprivation that mothers cooked and ate their own children; and such suffering as they endured perhaps was never heard of in human history. In other lands judgments have fallen upon nations because of prevailing iniquity; and when the books of God's records are opened to our sight, we shall doubtless see that his hand was over the nations in mercy while they regarded the principles of right; but that in every age of the world if wickedness prevailed, calamities were sent upon the people. So it will be in the last great epoch of human probation. The last days will be days of great wickedness; and the judgments of God will fall upon an impenitent world.

We call attention to a few scriptures on this point. Matt. 24:37-39: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We have seen that in the antediluvian age every imagination of man's heart was only evil continually; and this language which we have just quoted plainly implies that such will be the condition of things in the period just before the end. While knowledge will prevail, and the Scriptures be within the reach of every one, and world-wide enterprises be in operation, yet the fear of God will have departed from the larger portion of mankind. Marrying and giving in marriage, pleasure loving, earthly hopes, and earthly joys, will be the whole object of contemplation. But reverence for God and obedience to his word will be rarely found. Men will not believe until the judgments of God shall descend.

Luke 17:28-30: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Here we have the same picture of worldliness, love of pleasure, indifference to heavenly things, gratification of the appetite, etc., as in the days preceding the flood. The groveling things of earth, time, and sense keep the whole attention of the mind. God is forgotten, and the interest in his word is very small. Finally, God can endure this state of things no longer; then his judgments will descend.

2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." Here is a long catalogue of eighteen fearful sins that will render the last days the most perilous of any in human history. Let the discerning reader notice that the perilous character of the last days is not because of persecution, or that God's people suffer from the wrath of their enemies, but because of the prevailing wickedness which is everywhere seen. The hearts of the people are waxed gross; their ears are dull of hearing; they do not discern their true condition; they have little reverence for sacred things. How wonderfully the language of this passage describes the present condition of our world!

James 5:1-5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [or in] the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." Then the verses immediately following bring to view the coming of the Lord. Who can read this scripture without perceiving the astonishing accuracy with

which the apostle has described our present condition. It is an age of wealth. There never was a time when wealth was so generally distributed among mankind as at the present. Through the discoveries of gold in California and Australia, and various other parts of the world, the amount of precious metals has vastly increased above that of any other age of human history. Gigantic enterprises of railroading and speculation are seen everywhere. On the one hand are the rich men of the earth, with so much wealth that they hardly know what to do with it; while at their next door perhaps is a neighbor who has hardly enough to procure the necessities of life. This class are becoming enraged at the present state of things, and full of feelings of wrath and malignity, threatening to take the most violent methods to destroy these great monopolies and distribute the riches now in the hands of the lordly few.

The prophet Isaiah forcibly describes the same condition of things in chapter 59, verses 3-8. "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice eggs and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are the thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." Verses 14-18: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey [margin, is accounted mad]; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies."

This description is becoming alarmingly true of every quarter of the globe. So common is the perversion of justice in our courts that the people in many parts of the country are taking judgment into their own hands. Hundreds have been dealt with by mob law; and Judge Lynch, as he is facetiously called, is one of the most prominent dispensers of justice that we have at the present time. Scores of these cases occur in single States, and hundreds are annually hung because the people feel that justice is not secured in the public courts. Justice is sold like oxen in the shambles. Public positions of trust are bought and sold. The man who has the greatest "barrel" can place himself in the highest places of trust. It is safe to say that there is not an election that passes in which bribery does not prevail to a great degree. Both of the great parties of our land deal in these methods, and it is hard to tell whether any election is rightly carried or not, there is so much unfairness on both sides. Intemperance and immorality of all kinds are common in all the great centers of wealth and intelligence. Brothels, liquor saloons, gambling places, and dens of all kinds of wickedness are found in all of our large cities, and public justice does not pretend to try to put them down. The recent revelations in the public prints concerning the buying of young girls in the great city of London have startled the public as something heretofore unknown. And this state of things was not found to be among the low, depraved, and vicious, but among the richest and most intelligent classes of that great city. The particulars are too sickening and terrible to place in our columns. The leading papers of London and the leading clergymen in their pulpits speak of these sins as equal in enormity to those that were seen in Sodom and Gomorrah just before those cities were blotted out of existence. But it is evident that London is no exception in this respect, that a similar state of things exists in all the great centers of civilization all over the world. Every day our papers are filled to

overflowing with accounts of crimes of all kinds, and the fear of God is fast dying out of the land. While the Bible is printed in almost every tongue under heaven, very few read it or try to square their lives by it.

The wickedness of our world to-day shows that we are in the last days, as described by the Holy Scriptures. The only hope of our earth is the coming of Him whose right it is to reign, the extirpation of bloodshed, licentiousness, and crime, and the establishment of his kingdom where peace and glory will exist forevermore. The language of every heart should be, "Come Lord Jesus, and come quickly."

G. I. B.

LOCATE YOUR CAMP-MEETINGS NEAR THE PEOPLE.

We have several times in reports spoken in the REVIEW upon this point. And now, while our brethren are preparing for the fall camp-meetings by selecting grounds, etc., we again call attention especially to this subject.

There are two leading objects to be attained by our holding camp-meetings: 1. To benefit our own people and advance our own work; 2. To reach those not of our faith, and bring to their knowledge the truths of the last message. The first object will never be overlooked in the appointment of our camp-meetings. Our own people will make their wants known, and their influence will always be felt.

Not so with the outside world. They will not be consulted much, and circumstances are such that we cannot ascertain their desires. But we know this, that in very many instances we do not obtain their presence when we might do so; thus the second great object of holding our camp-meetings is lost. Can we afford to thus throw away a leading object of these important meetings? Certainly not. Our message is to the world. Take from it this aggressive feature and we should be the most inconsistent people on earth; with a world-wide message proclaiming that the "unmingled wine of the wrath of God" will be poured upon those who reject or will not receive it, and yet making little or no effort to bring it before the people, how could we be more inconsistent? Our only hope is in being constantly on the alert to bring these great truths before the masses. At our camp-meetings it is expected that our most experienced ministers will be in attendance. A large number of our own people are present. Suitable preparations have been or should have been made, in order to make a favorable impression. All the circumstances are such as to strike the visitor more favorably than in an ordinary course of lectures. Good music attracts the people, and they are placed under the best of influences to lead them to the conclusion that there is something really important about this movement. Our proceedings should be such that they would conclude that we are an earnest, devoted people. Every one of us ought to be such in reality, and manifest it in our social and business meetings.

Our camp-meetings ought to be one of our most important advertising mediums to make a deep impression upon the public mind. They may become such if managed rightly. If held each year in some new and important place, and brought within easy access of the people, and extensively advertised in the community beforehand, and then fully reported in the important papers of the city and State, they must attract extensive notice, and be the means of securing the attention of many thousands. At the present time only a few, comparatively, of the citizens of the United States know there is such a people as Seventh-day Adventists. Yet we talk of warning the world, and enlightening the world with the glory of this message. If we do, we must wake up, and let our light shine.

In many instances, the principal considerations which settle the location of our camp-meetings are such as these: Will it be convenient to our own people? Can we save a few dollars by thus locating it? Is the lumber supply handy, etc., etc. These questions are all proper enough in their place; but should we not also think of bringing the truth before many thousands who have never heard it? Should we not long to extend it in every way possible? Should we not make stir enough in the world so that the masses will know we have an existence? Should our own pleasure and ease be the principal thing we must consider at these expensive meetings? Presidents of Conferences, we must broaden our plans, and wake up!

One crying evil is that of locating our camp-meetings so far away from the town where they are held that the mass of the people will not attend them. As a general rule, people will not walk from two to five miles to attend a religious meeting. Neither will they pay twenty-five cents a trip for bus fare. They have not enough religious interest for that. Over and over again have we seen the real object defeated where a good selection of a city had been made. The people from the city would not come out. On the other hand, where the camp was selected close to the town, a large attendance was secured. It was so in Worcester, Mass., Syracuse, N. Y., and Jackson, Mich. The people came out by thousands.

We can make too much of having a nice location. If it is not accessible, and we do not reach the people, what does the nice location amount to? Of course, the more desirable the location, the better, if we can get people to come out. But our object is to get the truth of God before them. We must ever keep this in view. Brethren, let us not be narrow in our plans, or penny-wise in our expenditures; but let us reach out and secure the attendance of many thousands of our fellow-men.

G. I. B.

THE BATTLE CREEK COLLEGE.

We have said little the present year concerning this important institution. This is not because we have little interest in it, for we never felt more interest than at the present time. We have never realized more fully than now the necessity of educating our youth of both sexes, and preparing them for usefulness in the cause. We have never seen more the dependence of all branches of this work upon our educational institutions. We must look to them for our workers in all departments. They will ever be a principal source of our supply.

The past year may be said to have been in many respects a very prosperous one. We will give a few figures as compared with the previous year, showing the totals as well as the number coming from each State, at least those which send the largest number of students:—

1884—1885		1884—1885	
Michigan,	182 — 192	Dakota,	3 — 16
Iowa,	20 — 35	Ohio,	6 — 15
Kansas,	8 — 44	New York,	5 — 10
Minnesota,	9 — 24	Wisconsin,	7 — 10
Illinois,	4 — 19	Nebraska,	3 — 9
Indiana,	11 — 16	Missouri,	5 — 5
Total,	— — — — —	(1884) 284; (1885) 411.	

We do not mention many States from which but few have come. From the table it will be seen that last year Michigan furnished much more than half of the whole number; the present year not quite half. A remarkable increase is seen in the attendance from some States. For example, in Kansas and Dakota the increase is over fivefold. There is a large increase also in Ohio, Minnesota, Illinois, and Nebraska.

There are some curious features in these statistics. For instance, it seems strange that Indiana, lying so close to Battle Creek, should send only the same number as Dakota, so far away, and only a little over one-third as many as Kansas, at such a great distance from Michigan. It is also hard to explain why Wisconsin, which lies so near, and is so large a Conference, should send only 10, while Iowa, about the same size, and farther away, sends 35, Minnesota 24, and Kansas 44. Illinois also should send many more than it does, when the distance to Battle Creek is so small. But we trust there will be a favorable change in these particulars hereafter.

The number coming from each Conference depends largely upon the influence exerted by prominent laborers among the people. If they impress upon our young people the importance of education as a preparation for usefulness, many will act accordingly, and come as they should to our College. We trust the presidents of our Conferences will realize the immense importance of education as connected with the progress of this cause, and exert the right influence accordingly.

Another evidence of the prosperity of the College has been the large number of students going forth to labor in the cause. It is said that one hundred or upwards have thus gone out the present season. It is safe to say that from our three schools this cause receives a far greater accession of laborers than from all other sources combined. Before we had these institutions, a large proportion of our young people were lost to the cause. The influences prevalent in worldly

schools tended so strongly to lead them away from the truth that comparatively few stood the test. When the right religious influences prevail in our schools, we save many of these from going into the world. This is a point of special interest. To correct the religious influences, the greater the number we shall save in our College, and the more laborers we may have in our work. The influence of the revival work and the special College course of the spring, were productive of great good. Many deeply affected, and quite a number hopelessly converted. The influence of the missionary work, religious lectures at the Tabernacle, and the College meetings were powerful for good. It was a great desire manifest on the part of our brethren to have right influences prevail. We are far from claiming perfection for the work done, yet we feel thankful that so much good was accomplished. Many of the students have expressed gratitude for the privileges enjoyed the last year at the College, and we learn of many who desire to come and receive its benefits. We know of none made worse by their sojourn at this institution the past year, who were made skeptics; but many were blessed.

The Trustees have been making constant effort to introduce the manual training, or physical labor system, in harmony with the light the Lord has given. This has been a matter of no small difficulty, as obstacles are much greater in an old established school, where there has been a large attendance, than in a new school just commencing. When habits have been formed, much perseverance and patience to change. Where the attendance is from fifty to one hundred, the pupils can be easily managed; but when the number reaches three or four hundred the difficulty is greatly increased. It is still greater when the institution is located in the midst of a city like Battle Creek, than in a smaller country place. But we report progress. There was a good class in printing, which made excellent progress; also in book-binding; and another large class in carpentry work made good progress considering the time employed. Considerable machinery has been purchased, and a large building rented contiguous to the College Office, so as to have access to steam power, that different kinds of work can be done.

Among the lady students dress-making and millinery have been introduced, and house work, cooking, will also be taught. It is expected that other branches will be introduced, forming quite a variety. We trust to succeed in this department of physical culture, in spite of the difficulties.

Some changes are expected to occur in the management and Faculty of the College the coming year. Eld. W. H. Littlejohn who, though much against his own feelings, kindly consented to take a leading position in the management during the last two years, tendered his resignation. We have felt very grateful for the help afforded by Eld. Littlejohn in this position. We feel that he has been truly useful, and we know he has the respect and esteem of a great number of pupils who have been under his care. Many will doubtless regret his separation from the College.

The services of Bro. W. W. Prescott, of Pelletier, Vt., have been secured as president for the coming year. He is a graduate of Dartmouth College, one of the oldest and best of Eastern institutions. He has had quite an extensive experience in teaching and managing large schools, but has been engaged in editorial and publishing work for several years. He has had valuable business experience also. The Board feel very hopeful that with God's blessing Bro. Prescott will fill a very useful position in the branches of the work at Battle Creek. He was baptized by Eld. J. N. Andrews at the age of forty, and has kept the Sabbath ever since, though at the time he has been surrounded by worldly influences. He is heartily with us in all the principles of the truth, and has been feeling for some time a strong desire to be more closely identified with our work. We shall all welcome him with open arms to the cares, perplexities, and blessings connected with the cause of God.

The Board have also secured the services of J. D. Hare, of Mt. Pleasant, Ia., a graduate of Iowa Wesleyan University, as another member of the Faculty. We mention these, knowing that the friends of the College will desire to know what are the prospects for the coming year. We trust these will add to the strength of the teaching force, and increase the usefulness of the College.

The Board are determined to do their utmost to make this important institution what it should be. We want to see it noted for thoroughness, efficient high moral standing, the peer in true excellence of any school in the land. We well know it is no easy thing to reach such a standard, and that our

vigilance is the certain price it will cost. We want moral and pecuniary support of all our people. We want them to enlarge their conceptions of the importance of true education in the formation of Christian character. We desire them to make strenuous efforts to induce their children who have not given themselves over to evil influences, to come to our College, share in its benefits, and prepare themselves for usefulness. What can be of more consequence than this so far as this life is concerned? And what better course could be devised to secure a future life of happiness than to make the best improvement in this life?

G. I. B.

NEW ZEALAND.

Our last letter was mailed at the Samoan Islands. Since then we have crossed the day line, and had the experience of losing a day in the Pacific Ocean. But so happened that there was no time lost. We reached the 180th meridian at the close of the Sabbath, July 28; so the proper day to drop from the calendar was Sunday, May 29. Thus, according to the argument made by our opponents against the Sabbath, there is no more Sunday to be kept; but it left the Sabbath unmolested. We have continued to cast our bread upon the waters by distributing reading matter among the passengers, and preparing Bible readings, which with tracts were placed in empty beer and wine bottles, and thrown overboard at points where we had reason to believe they would be washed ashore, or picked up by boatmen.

The next point of land that the ship made was Auckland, New Zealand. We arrived Monday, June 1, at 5 p. m. The vessel remained here four hours. We all improved this opportunity to visit the city, and make such inquiries as would give us a general idea of the people and country. New Zealand comprises three islands. The north, south (or middle island), and Stewart's Island. The whole population is 541,000. The climate of these islands is superior to that of any other group in the Pacific Ocean. Few cities can boast of scenery so picturesque as that surrounding Auckland. It lies on a narrow isthmus, separating the seas that wash the east and west shores of the island. The landscape is dotted over with volcanic cones, mementoes of the days when subterranean fires poured forth their devastating deluge: possessed that blending of land and water, of hill and dale, of somber height, and fertile, undulating lowland, that constitutes the natural charm of natural scenery. The best view is perhaps obtained from the top of the crater of Mount Eden, an extinct volcano overhanging the city at a distance of about a mile.

In many respects there is no part of Australasia that has grown more rapidly than these islands. The census of Dunedin in 1879 was 24,372, including the suburbs. It is now estimated at 48,276, almost doubling its population in five years. It has been thus with different portions of the islands. Some have thought that the increase has been faster than was best for a healthy growth. But everything indicates prosperity. Everything that we could see, even to the horse-cars in the street of Auckland, indicated thrift and enterprise. The buildings were more of the American improved style. We regard Auckland as the most desirable point for missionary effort on these islands, although Wellington is the capital, and has a larger population. It has some advantages which are not found in any harbor of New Zealand, or any other on the Pacific Coast, Australia not excepted. The people are courteous and kind without that profuse display of these qualities so common in Europe. They are more Scottish than English, and seem to possess the Scottish honesty with true English courtesy and American enterprise. Even the boatmen, who were awaiting the arrival of the boat, were polite. The contrast between the cabmen here and in the sea-port cities of America was marked indeed. They did not force themselves upon our notice, but politely offered their services; and if we said, No, they withdrew; neither did they seem to infringe on one another's rights.

The death rate of New Zealand is less than any other of the Australian colonies. The night temperature is much cooler than that of day. There is no single locality either in Europe or America that has a temperature like that of New Zealand. The snow line is 7,500 ft. high on the mountains. Frosts are comparatively slight north of Auckland, although at times the north cape is covered with hoar frost. During the last three years there have been earthquake shocks in the neighborhood of Wellington. There are no snakes, and scarcely any indigenous animals on these islands. All kinds of domestic animals have been imported. There are one hundred and thirty-three species of birds in this colony, some of them beautiful in the extreme. The waters around the islands abound with fish. There is no State religion in any of these colonies. There is a school system under an educational department, embracing all these islands. In addition to this, there are native schools, the industrial, reformatory, the deaf and dumb institute, and a number of denominational schools. There are nearly two thousand miles of railroad in operation. There are six banks doing business in the colony, which have two hundred and thirty branches; over one hundred are in New Zealand, and the others are in

different islands in the Pacific. Besides these there are two hundred and twenty post-offices and savings banks in New Zealand.

Flax is made from a species of plant that grows spontaneously from ten to fifteen feet high, and there are twenty flax mills in active operation. There are many other manufacturing establishments in these islands. The government encourages home manufacture by tariff and offering large sums of money to those companies and individuals that will manufacture certain amounts of goods of various kinds in a year. The head-quarters of navigation is Auckland, although there are over twenty harbors. The population of the city and its suburbs is estimated at 47,000. There are libraries in nearly every town. Fifty of these towns contain over 1,000 inhabitants, and four of them over 30,000. This city, by means of submarine cables, has telegraphic communication with all parts of these islands, as well as with the outer world. All the California mail steamers call here. It has a regular steam communication with Australia, the Fiji, Society, and Friendly Islands, and a monthly connection with England by a regular line of steamers. There are owned at this port two hundred and thirty sailing vessels and fifty-seven steamers. Most of the streets are flagged or asphalted, and are lighted with gas. Not unfrequently there are ten tons of mail left by the San Francisco mail steamers at one time. These, and many other facts which might be mentioned, make this city a commercial center, not only for the islands of New Zealand, but also for other groups of islands in the Pacific Ocean.

It should be remembered that in this country there is no prejudice against our views as a people; for we are not known. Our reading matter is as readily received and as eagerly read as any other. There is also a great outward regard for the Scriptures. To encourage education and home industry the government gives any town a sum equal to the amount they will raise for this purpose, providing they raise £500 or about \$2,500.

It can be readily seen that were a mission established here in this city, the reading matter might be distributed not only throughout these islands but also through the Fiji, Friendly, and Society groups, and, in short, all of the islands which surround New Zealand. We have given these particulars that our people might see the importance of immediately taking steps to establish missions at more than one or two points in this part of the world. We understand that public speaking in the public parks of these cities is common, and they are free to all. The truth has never entered these islands except as the *Signs of the Times* has been sent, and from what we know a good impression has been made; and at the present time they are anxious for any religious reading matter whatever. From what we have already learned of the facilities for sending the truth to all parts, and the feeling of the people at the present time, there is no part of the world where we might expect that there would be as much accomplished in so short a time in getting people to read, as this portion of the world. The providence of God has opened the way before us in preparing the minds of the people to read the truth. The people that have come here are from every part of the world, and they are determined not to be behind in anything. Therefore everything is done that can be to encourage a desire for education and home industry. Hence a multiplicity of libraries and home manufactures are everywhere visible.

But how are we going to supply this reading matter at present unless we have the help of those of some experience in the work of God? Send us young men devoted to the cause of present truth, those who are willing to endure hardness as good soldiers of Christ, and who will work untiringly and unselfishly, and much can be accomplished in a short time. If we wait until prejudice is aroused, then we shall find closed a thousand doors that now are open. Men and their wives of good address are the most suitable persons to enter these cities as city missionaries. But for those young men and women that can go among the people as canvassers and colporters, there is plenty of work. The sooner advantage is taken of these circumstances which God's providence has prepared, the better. Our appeal is in behalf of the cause of truth in a field that seems well prepared.

We might speak of the agricultural interests in New Zealand, but this is unnecessary. The enterprise manifested on the part of the people extends to this branch of industry. The country is being fast settled up. Nearly all the population are English-speaking people. The Scandinavian and German element is much less than in Australia. Americans and other foreigners have heretofore gone to Australia rather than to New Zealand. Until lately, New Zealand has held communication more with the other islands than with the outer world. But it is not so at the present time.

We do not ask for those to come to this distant field that have had no experience in the work of God, expecting the mission to carry them and care for them; but we want men and women of experience in God and his work,—those who have means, and who will at their own expense make homes for the workers. There are such individuals, and we invite them to these shores to bear burdens and to give their lives and substance to the work of present truth.

There are in all over five hundred libraries in New Zealand, and one hundred and seventy of them are the "School of Art," or mechanics' libraries, where public lectures are given, and which have a reading room connected with them. We have reason to believe that every one of these would take our publications and periodicals, and appreciate them. We have already found our publications in the public library in Sydney, and were informed that they were well read. To place the same thirteen volumes in the libraries of New Zealand, at a liberal discount, and send our four leading papers, would be an expense of not less than \$5,000. This should be done within the next six months, and *it can be done*. Is there not some brother or sister who will devote at once that sum for this purpose, and thus have the books placed in these libraries before January, 1886? Here is an investment which is safe, and will pay eternal interest in the kingdom of God. The principal and interest will soon be received in what is better than gold and silver,—in souls for whom Christ died. Who will assist in this enterprise? S. N. HASKELL.

GLEANINGS BY THE WAY.

A HORRIBLE TRAGEDY COMMITTED IN GENEVA, SWITZERLAND.

RECENTLY a Mrs. Lombardi of Geneva killed three of her innocent children with a razor, while stimulated by the thought that by this act she would hasten them off to heaven; a legitimate fruit of the belief of the doctrine of inherent immortality. The entire city of Geneva was moved and greatly humbled by this tragedy. At least 12,000 persons formed the procession that followed the lamented children to their final resting place. We thought of the solemn time fast approaching, when the Satanic wonders of modern Spiritualism,—a sure outgrowth of the doctrine of natural immortality,—will lead the masses on to a scene of general slaughter, and when there will be none of the wicked left to bury their dead.

QUEEN VICTORIA PASSING THROUGH GENEVA.

Early in the month of May, quite a sensation was caused in Geneva by a short stop of Queen Victoria while on a trip through Switzerland. A large concourse of people thronged about the railroad station to catch a glimpse of this illustrious personage, whom the providence of God has doubtless raised to the throne of England, that by her mild reign, characterized by great liberality and religious toleration, the way might be prepared for the proclamation of the last gospel message throughout her wide domains.

As we witnessed this anxious throng, we could not refrain from expressing the desire that as great an anxiety might be manifested to see the King of glory, who is soon to return to earth. But, alas, that this exalted Personage is so slighted, and that his return for the purposes described in Holy Writ is so little desired by the masses of the present time! But whether he is slighted or desired he will soon be seen coming with power and great glory, attended by the millions of happy and honored residents of the world of glory, to which he is about to take all his saints. May we all prepare for this crowning event in the history of redemption.

The coming of Queen Victoria was previously proclaimed in all the papers; and should we be slow to herald the soon coming of the King of kings and Lord of lords? God forbid! Should we be ashamed of engaging in this work? If we cowardly turn away from our God-given truth, Christ will be ashamed of us when he comes in the glory of his Father and with all the heavenly host.

THE SALVATION ARMY MOVEMENT.

I fully indorse the remarks of Bro. Canright in the REVIEW of June 9th, relative to this movement. I have long desired to see something of the kind appear in its columns, and hope that all the readers of the REVIEW will give it a thorough perusal.

The great question is not whether there are honest people and commendable things connected with that movement, but whether the frivolity, irreverence, oddities, fanatical eccentricities, boastfulness, shallowness of experience, and disregard of important truths that generally characterize it, stamp it as the movement for these times. But few of those who are carried away with this excitement, can be led to examine the solemn, heart-searching truths designed of God to prepare us for the Judgment. Now is the time for us to improve upon the light God has been pleased to give us on this subject (See also Hosea 4:6, 7; 5:6, 7), and not to be governed by noise, show, and the sensational, but by the still, small voice and by that work which follows in the humble, sensible, self-denying path trodden by the Man of Calvary. D. T. BOURDEAU.

—God sometimes washes the eyes of his children with tears, in order that they may read aright his commandments.—*Dr. Cuyler*.

—Every sin is a further burdening of the soul; it is the pawning of the precious soul which cannot be redeemed but by the blood of Christ.

Progress of the Cause.

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

THE RANSOMED THROG.

BY A. L. HOLLENBECK.

Lo, the King of-kings is coming!
Clothed in garments dazzling bright;
See the angels all around him,
In their robes of shining light.

We have longed to see him coming
From his home in glory-land;
We have waited long to praise him
With the happy angel band.

Soon we'll rise from earth to meet him
Robed in garments pure and white;
And enjoy his presence ever,
In the realms of endless light.

Hark! the trumpet now is sounding,—
See, the sleeping saints arise!
Hear the ransomed praise the Saviour
As they meet him in the skies.

Strains of sweet angelic music
Greet the faithful, happy band;
Zion's gates are just before them,
Soon they'll enter Eden-land.

See! the gates of heaven are opening
To receive the happy throng—
Sing, oh, sing, ye heirs of glory!
Shout aloud the great new song.

Dundas, Minn.

DENMARK AND SWEDEN.

At the annual Conference for Denmark it was decided to hold two general meetings for our brethren in Jutland this month. Accordingly June 10-15 I held meetings in Velle, a central place in the southern part of Jutland. There has never been a good interest to hear in these parts; yet there are some scattered Sabbath-keepers, some of whom attended the meetings with others who were interested to hear. We held nine meetings, whereby the brethren became much encouraged.

I then went to Jested, near the German line, and held two meetings. Here lives a family, a mother and her three daughters, who are very faithful in helping to sustain the mission. They live real Christian lives, and are highly esteemed by their neighbors; but infidelity and worldliness are so great that few become interested in anything beyond this world. One young man who had lately commenced to keep the Sabbath, met with them.

Our next meeting was in Brönderslev, in the northern part of Jutland. Here we held seventeen meetings in five days. The weather was quite unfavorable, yet the meetings were well attended. About fifty Sabbath-keepers came, most of them on foot, from a distance of from four to sixteen miles. From twenty to thirty outsiders met with them. As I presented the main points of our faith, the people manifested good interest, and hearts were made tender by the good Spirit from above. In this part of our country there are many good openings, and we hope to get one more laborer into this field in the fall.

After holding two other meetings in Alstoup (my first field of labor in Denmark) I returned to Copenhagen June 26. I have spoken here three times. The congregations are smaller than before I left, yet three more Sabbath-keepers met with us last Sabbath; and those who had commenced before are firm. Bro. Norlin writes that the interest is good in Stockholm. Three have been baptized, and some others have commenced keeping the Sabbath. Bro. Johnson writes that he has held meetings in Motala, Sweden. Six have embraced the truth, besides four Sabbath-keepers who were there before. Some have been baptized. My address is Ö. Farimagsgade 49, Copenhagen Ö, Denmark.

JOHN G. MATTESON.

June 30.

CANADA.

BELLEVILLE, ONT.—We now have our tent in a pleasant place in the west part of the city of Belleville. Bro. McCormick assists me in caring for the tent. Have held six meetings, and the interest seems to be increasing. Last night the tent was nearly filled; and the best of attention was given, while I set before them the evidences of the soon coming of Christ. The Lord helped me in speaking, for which I am thankful. The people seem to be friendly, and a few are really interested. I am well and of good courage and pray for wisdom and the help of God.

July 13.

T. M. STEWARD.

HATLEY, P. Q.—I have been holding a series of meetings in this place, with quite a good interest. At the time of our camp-meeting six heads of families

had taken their stand to obey the truth, and with them some seventeen children who took part in the Sabbath-school. We have had much opposition to meet. A Methodist minister preached a sermon against the Sabbath, to which I replied the same day. This effort gave no satisfaction whatever to the opponents of the truth, but strengthened the believers. The opposers felt that something must be done to hinder the work. The truth had reached some precious souls, and others were inclining in the same direction. Finally a dispatch was sent to Boston for Eld. Miles Grant to come. The day he arrived I received a challenge, signed by about twenty persons, asking me to meet Eld. Grant in a discussion of the Sabbath question. Eld. Grant affirmed that the Sabbath of the fourth commandment was abolished at the resurrection of Christ. The discussion continued six sessions, with a large attendance. I never felt more of God's blessing than during these occasions. Some of Eld. Grant's most ardent friends admitted that their side had gained nothing by the controversy. The new Sabbath-keepers express themselves as being firmer in the truth than ever. Two more have taken their stand on the truth as the result of the discussion. Many others have expressed themselves as convinced that we have the truth. At the close of the debate it was proposed to take an expression of the audience. Eld. Grant objected to having a vote taken, and not being satisfied with the result of the discussion, he preached again on the subject the next evening, and tried to show by summing up his arguments that he had proved his proposition. His unfairness in this act, going contrary to his agreement that the discussion should end with the sixth session, only made his defeat appear the more evident.

We now have a Sabbath-school organized, with twenty-five members. Our last Sabbath meeting was a precious season. Tears of joy were shed as the brethren and sisters expressed their love for the truth they had received, and others took their stand to keep the Sabbath.

July 14.

R. S. OWEN.

WISCONSIN.

MELROSE, JACKSON CO.—We pitched our tent at this place July 6, and commenced meetings the evening of July 9. Have held, thus far, six services. Melrose is a small, quiet, country town, surrounded by an excellent farming country. A strong temperance sentiment exists, and no saloons are tolerated. The people are very kind and obliging, and there seems to be but very little prejudice. Our temporal wants have been well supplied. The attendance has been very good, and the prospect is quite encouraging.

N. W. JORDON.

F. W. FIELD.

WEST VIRGINIA.

NEWARK, WIRT CO.—We have been here four weeks, and have given thirty-eight discourses. The average attendance is about eighty-five. On last Sunday night we had over two hundred in attendance. Twelve have signed the covenant, and the interest still deepens; we hope to see others follow soon. There has been no public opposition as yet, but secret opposition has been strong. The people are generally kind and have been very considerate of our wants, considering their circumstances. We are of good courage.

July 14.

C. H. CHAFFEE.

W. R. FOGGIN.

A. A. MEREDITH.

TENNESSEE.

PROTEMUS.—Came to this place July 7, and commenced meetings the evening of the 8th, with an attendance of about fifty. Have given seven discourses, and our congregation has increased to about one hundred and sixty. In consequence of much rain many have been prevented from attending that lived at some distance; but the prospect looks encouraging. We are located eleven miles from Union City, in the country, surrounded with a community of respectable farmers. The people seem to appreciate the meetings, and are commencing to supply our wants. The ground for our tent is free, and the lumber for seating is delivered upon the ground without cost. Invitations are coming in for us to visit. We have hopes that our efforts here may be blessed to the salvation of precious souls.

July 15.

J. Q. FINCH.

F. T. WALES.

CALIFORNIA.

SANTA BARBARA.—We still remain in Santa Barbara, although we have pitched our tent the second time. Our first location was far from central, and now we are located on the other side, it being impossible to secure a central location in the city. At the first point our attendance and interest were small. Nevertheless we believe that permanent good was accomplished. Two families, transient residents here, have gone from us, one to Omaha, Neb., the other to San Francisco, fully resolved to walk in the truth. Bro. Fleming and family soon return to Ohio. We have now had four meetings in our new location,

near the sea-beach, with a fair attendance; but prospects for good results are not at all flattering appearance. But we hope to find some souls who will heed the message.

H. A. ST. JOHN.

July 13.

INDIANA.

NEW MARION, RIPLEY CO.—The interest and excitement are becoming intense over the Sabbath question. Yesterday (Sunday) a Baptist minister counted to be quite a theologian, came, as his members had expected, and preached one sermon on the Sabbath question, and one on the state of the de. We announced at the close of his last discourse that we would review him last night (Sunday) on the Sabbath question, and invited the Elder to be present but he refused to come, and wanted us to put it off for one month as he desired to be present; but we told him that now was the time. He did not come, but sent another Baptist minister to take notes. We were hundreds present to hear the review. We tried to show how his positions were very contradictory and many of them very unscriptural. Many were away pleased, others sad. Just how this will end cannot say as yet.

July 13.

M. G. HUFFMAN.

T. G. HARRISON.

B. F. STURMAN.

MICHIGAN.

NORTH BRANCH.—The interest here has steadily increased from the first. We have given twenty discourses, several upon the Sabbath question. The Baptist minister spoke in the tent Sunday P. M., to an audience of about two hundred and fifty, upon the so-called Lord's Day. He denounced the commandments as useless, saying that no one ever had kept them or could keep them. He claimed that the Sabbath was a Jewish institution; that Sunday was inaugurated by Christ, sanctioned by the apostles, observed by the early church; and had come down to us through the Baptist church direct, without interruption. We reviewed his discourse in the evening, since which he challenged us for a discussion. We concluded to leave it to our congregation to decide. Accordingly we set the matter fully before them last evening, thirty-eight voting to hear him further, and only one voting in his favor. The people are very largely in sympathy with our work, it gaining many friends since the effort of Sunday. We hope by the blessing of God to win some souls to the truth.

July 15.

T. M. LANE.

S. M. BUTLER.

NEVADA.

VIRGINIA CITY, RENO, AND ST. CLAIR.—We commenced a tent effort in the first-named place on June 24, and are now conducting a second series of meetings, having lately moved the tent about one mile. This is a mining town, and its nature is such that our efforts here have been attended with many difficulties. Our congregations generally have been rather small, a few times the tent has been filled. Fifteen subscriptions to the *Signs* have been taken; and book sales have amounted to about \$35. Our donations, in cash, have been so far \$64.10. Twenty-three have signed the covenant, and the work is not yet done. We have Sabbath-school also. The quarterly meeting at Reno was held one week early, to secure ministerial aid. It was a short but good series of services. Three were received into the church, one by letter, and two by baptism. The July quarterly meeting was held at St. Clair on time. Worldly pleasures and habits have proved a snare to a few covenant members; but confessions brought God's blessing into the meetings. Two were received into the church by baptism and three by vote. It is hoped that others will be ready for immersion at the State camp-meeting. The friends of the work in this State say that the cause here shall be self-sustaining. We hope to see it so. Our labors with Eld. Briggs and the tent company have been very pleasant.

G. W. COLCORD.

MINNESOTA.

REDWOOD FALLS.—My last report was from Brown Dale, from where I went to Mankato, and attended the best camp-meeting ever held in Minnesota. Especially were the workers' meetings a blessing to my soul. I next spent a short time at home in preparing for tent labor. I am now at Redwood Falls where we expect to pitch the tent. My earnest desire is to get near the Lord and be able to rightly impress the hearts of the people. I expect Bro. Van Kirk to join me in the work.

July 16.

H. F. PHELPS.

GOOD THUNDER.—After our good camp-meeting at Mankato, I spent a few days with this church, speaking five times to them in German and English. On Sabbath it was my privilege to baptize ten souls in a beautiful place, who, with several others baptized at the camp-meeting, were received into the church. God has greatly blessed this church since its organization two years ago, until it now has seventy-seven members, nearly equally divided between the English

German, and several more are keeping the Sabbath who we trust will soon take the same step to make a part of the body of Christ. As I leave for the East, I hope and pray that the Lord will still bless the truth among the Germans in the West and raise laborers to fill the many calls. R. CONRAD.

VERMONT.

WINDHAM.—This quiet little village among the hills is the county seat of Windham county. We began our work in the tent July 10, and have continued them since. The interest is fair. Our congregations number from fifty to one hundred. Our doctrine has never been preached here before; and apparently we have gained the good will of the people. We hope to gather a few sheaves here for the Master. R. F. BARTON.

M. E. KELLOGG.

ROCHESTER, SOUTH HERO, NORTHFIELD, ETC.—At Rochester we found the little company all of good age, though having considerable opposition. At South Hero one family that were about half in the tent had given up. The others were firm and rejoiced in the precious light. Bro. C. L. Kellogg was here at these two places, and his words of counsel and instruction had good effect. At Northfield the brethren are much encouraged by others coming to the truth. They have endured bitter opposition, but stand firm. We celebrated the ordinances and baptized one. There are a few at Worcester who are making Mt. Zion their home. They keep themselves supplied with *Reviews* and *Instructors*. May the Lord bless the faithful ones, and help them to cultivate the spirit of "brotherly love."

On returning home I gave a short course of lectures in Egypt, three miles from Bordoville. None were converted, but we hope God will grant that some of the seed sown may bear fruit.

H. W. PIERCE.

IOWA.

MAN, MARSHALL, NEVADA, ETC.—Since May 3 I have visited among the churches and scattered brethren, and tried to set before them the importance of the work, and the necessity of our seeking the Lord with all our hearts in these days of peril and danger. It strengthened and encouraged to press on and to prize that is to be given at the end of the race. Radcliffe at their quarterly meeting five were baptized to the church by baptism. Nearly all took part in the meeting, some for the first time. My prayer is they may all live in harmony and be a help to each other. I obtained names for *Good Health* and *Review*, and sold some books. My health is improved by the help of the Lord I will try to do what I can to help forward the good work.

J. S. HART.

UTICA, JULY 14.—Meetings have been in progress in this city over four weeks. During the first weeks, the weather was very unfavorable, but it is becoming more settled. Our subjects have been announced in the daily papers. A few articles have also been published, and we have scattered bills in the city several times; yet the attendance during the past week has only been from twenty to forty, one hundred Sunday night. We have found it impossible thus far to create a general interest in our

expected several experienced colporters to enjoin us in a general effort here, but in this we have been disappointed. We trust, however, that our work will not be lost. Last Sabbath eight adults were baptized to the covenant. We shall continue the work as best we can until camp-meeting, hoping to reach those who have taken hold, and if possible, a few to their number.

A. G. DANIELS.

I. J. HANKINS.

MASSACHUSETTS.

ROCHESTER.—We have been here over one month. We introduced the Sabbath the first week, and have been over the messages and nearly all the points of faith; and yet at present our attendance is larger than the interest deeper than it has been at any previous time. In fact, in this part of the city people are becoming pretty well stirred up. An opposition was circulated in our meeting, we reviewed before a large audience. Rather warm discussions were held all over the tent at the close of the meeting. Sabbath was a good day; and some excellent testimonies were borne by the new converts. We cannot tell how many are keeping the Sabbath, as new ones are coming in every day, but certainly we have an excellent interest now. We sell quite a number of *Reviews*, and a recent contribution amounted to \$5.25. The papers also give us good notices. Elds. Farnsworth and Robinson have lately arrived, and will pitch their tent in another part of the city; while we remain where we are indefinitely. We recently sent out seven or eight thousand bills and advertised thoroughly. Our company numbers about seventeen, we need about twenty-five to follow up the work as

it ought to be done. Our short experience here has proved to us that if we are going to do anything in a large city, we must have a large corps of missionary workers to go from house to house and invite the people to the meeting.

Eld. Farnsworth has been with us and preached three discourses, which were appreciated. The continued opposition against us on the Sabbath has brought that question prominently before the city. The Disciple minister has spoken against it, and we expect to review him. New ones are constantly becoming interested, though not a great number have decided to keep the Sabbath. So much bitter opposition at present prevents some from taking their stand for the truth who are convinced. We expect to remain here till the New England camp-meeting. We are of good courage. D. M. CARRIGHT.

KANSAS.

TOPEKA.—We began a series of meetings in our tent in Park Dale June 19. Have had large and interested audiences all the time. The people in this part of the city are thoroughly aroused upon the Sabbath question, and they are now in the valley of decision. Fifteen have signed the covenant, some are keeping the Sabbath who have not yet covenanted to do so, and still others are investigating. All seem astonished that these things were not found out before. Earnest appeals have been sent by these persons to their respective pastors, urging them to come forward and defend Sunday sanctity. As yet their petitions have been ignored. We have matured plans by which every family in the city will have the privilege of receiving or rejecting the message. The great difficulty with which we continually have to contend in the city is, to find access to the homes. It is a solemn thing to think of peoples' rejecting the testing message and being lost in eternity thereby. We have distributed 976,289 pages of tracts, taken 23 trial subscriptions for our periodicals, besides those sent out with "Sunshine," and sold \$28.50 worth of books. We desire to faithfully discharge our duty, to "cry aloud and spare not," that the blood of souls may not be found upon our garments. W. D. CURTIS.

July 15.

C. W. FLAIZ.

TOPEKA AND EMPORIA.—I have just paid a visit to Topeka. Found Bro. Will D. Curtis and C. Flaiz in charge of the 50x70 ft. tent pitched there, with congregations varying in number from two hundred to a thousand. They have been there almost four weeks, and fifteen persons have already signed the covenant. The city appears to be stirred, and what the result will be time only will tell. In all probability these workers will remain there the entire season.

Emporia has now been a missionary field for almost ten months, and about forty have embraced the Sabbath during that time. The ministry have gotten up a Bible reading on the covenants. This unites all on one side against Seventh-day Adventists, they claiming the ten commandments as the old covenant. We had the pleasure of presenting the Bible view of the covenants before four of these ministers, and next Sunday will continue the investigation. It seems that the Lord is opening the doors and asking us to step in and speak the words of life to the people. May the Lord help us to be humble-minded and live so near to him that we can discern his opening providence. J. H. COOK.

NEW YORK.

JAMESVILLE.—Since our last report we have held twenty meetings. The attendance has been good here from the first, the weather having been favorable for the people to come to the tent. The blessing of God has been with us, and he has seemed willing to answer our prayers in a measure. Ten joined us last Sabbath in the observance of the fourth commandment. The Methodist elder has promised to review us on the Sabbath question, and prove that Sunday is the "Christian Sabbath." From previous experience we are convinced that these promises are a fulfillment of Scripture. Eze. 13:6. Our collections and donations amount to \$20.94; tract and book sales, \$8.90; and thirteen new subscriptions for the *Signs* have been taken. We expect to remain here one more week with the tent. Shall try to make arrangements for weekly meetings after we leave. July 17.

A. E. PLACE.

J. V. WILLSON.

UTICA, JULY 14.—Have been in this place over two weeks, and spoken twenty times. The weather has been unfavorable most of the time, yet have held meeting every night; but of course the attendance was not so great as it would have been had the weather been different. But Sunday was a fine day, and about four hundred were in the tent in the afternoon, and six hundred listened in the evening to the Sabbath question. Last evening, although it rained hard, there was a goodly number out to hear upon "Who changed the Sabbath?" There is a real interest, and we hope for some fruits.

Three daily papers and two weeklies are publishing synopses of the sermons. We hope by God's help to leave this city without excuse in the day of Judgment. J. E. SWIFT.

NORWOOD, ST. LAWRENCE CO.—This is a village of about 1,500 inhabitants. While we were pitching our tent, bills were circulated advertising a first-day Adventist tent-meeting to begin on the evening of the 27th, the same time as our own. But we had gone too far to change our plans, and saw no other way than to go forward. The other tent company for some reason postponed their meetings for a few days, and when they came, they pitched in the other end of the village, which was favorable for us. We have had an attendance averaging about forty. Our hearers are very attentive and appear much interested.

Eld. M. H. Brown came for a few days, and has been a great help to the cause here. We have had the blessing of the Lord while trying to present his truth, and we hope soon to see fruit of our labors. The people are friendly toward us. The *Norwood News* offers to publish reports of our meetings, and articles setting forth the history and views of our people. We are making a thorough canvass for the *Signs* and other publications in the village and surrounding country, and are meeting with success. The brethren of the Norfolk church and of the district in which we are located, supply many of our temporal wants. We need wisdom from the Lord in this warfare. H. H. WILCOX.

July 14.

G. W. BLISS.

AMONG THE CHURCHES.—Since our Rome meeting, I have held meetings at Adams Center June 13, 14, Syracuse June 20, 21, and on Sunday evening, visited the tent at Jamesville, where Bro. Place had lately commenced to present the truth. Found a tent full of candid, intelligent people ready to hear the truth. The interest here is surely a promising one. The next day I left for the western part of the State, to assist in locating the tent there. I visited Buffalo, Newfane, Lancaster, and Batavia, and after consultation with the brethren and careful consideration, it was decided to pitch the tent in Batavia. Spent Sabbath and Sunday, June 27, 28, with the Lancaster church, and remained till Thursday to assist Bro. Robinson in his preparations for the tent effort in Batavia.

I next returned to Rome to consult with the Conference Committee on some important matters connected with the work, attending the church quarterly meeting there, July 4, 5. Sunday afternoon I visited the tent at Utica, where Bro. Swift, with a large corps of helpers, is endeavoring to get the truth before the people. The attendance is not large, but there are many encouraging features, and I left them on Monday, hopeful in God and of good courage.

In connection with Bro. Whitney and Miles, I visited Syracuse to select ground for our camp-meeting to be held in that city Sept. 3-15. We were successful in securing a good location, on very favorable terms.

Tuesday evening I was with Bro. Ballou in the tent near Pineville, Oswego Co. Found an excellent interest and good attendance, and we look for fruit of the effort being put forth.

Thursday I went to Norwood, where Bro. Bliss and Wilcox are holding another tent-meeting. The interest and attendance seemed small compared with that of the other places, and we have been laboring by means of advertising, writing, and reporting for the local paper, and in other ways, to raise the interest and push the work. I found the brethren of good courage notwithstanding the obstacles they have had to encounter.

At our district quarterly meeting, held at Buck's Bridge, July 11, 12, which was well attended, we secured the co-operation of the brethren and sisters in helping the work at Norwood by their subscribing for about seventy-five copies of the *Signs* to be sent to those who will promise to read them but who cannot be persuaded to subscribe and pay for the paper. The names of subscribers and those who would promise to read are to be distributed among the vigilant missionary workers in the district by the laborers at Norwood, for correspondence. This brings all the labor and influence of the district to bear upon that field while the tent is there. We believe that if this work is faithfully done, and the plan carried out, it will be a great help to the work in Norwood, and be a great blessing to those who participate in it.

M. H. BROWN.

TENT-MEETING IN CHICAGO.

AFTER counseling with Elds. Butler and Kilgore we decided to put up a tent in some part of the city where the Scandinavians have not as yet had a chance to hear the truth. We succeeded in finding a very nice place near Humbolt Park, and have a good 60-ft. tent seated to accommodate about three hundred persons. Our first meeting was held Sunday evening, July 12. Have now spoken four times, with good average attendance. We learn that religious tent-meetings were held a few blocks from here last summer, and carried on in such a way that many became disgusted; and on this account some look upon our work with suspicion. However the people around us are very friendly, and we have had but little disturbance. We earnestly desire that many may be brought to the knowledge of the truth. J. F. HANSON.

July 17.

L. JOHNSON.

KANSAS GERMAN TENT.

We closed our meetings south of Gaudenau Sunday evening, July 12. Our meetings were nearly broken up by the continuous heavy rains. The busy time of harvest also came on, so we thought it best to close for the present. We were here two and one half weeks, spoke twenty-three times, and held several Bible readings and other meetings. Sold books to the value of \$19.16. Two have commenced to keep all of God's commandments, and others will, no doubt, soon follow. The work here is not finished; but we hope to be able to return sometime later when circumstances may be more favorable.

July 19.

S. S. SHROCK.
C. D. LAUBHAN.

CONFERENCE IN DENMARK.

The sixth annual meeting of this Conference convened May 28, 1885. It was held at the house of Bro. Karl Sörensen, Valsømagle pr Ringsted. The President occupied the chair. Nine delegates were present, representing four churches. Secretary's report was read and approved. The following officers were re-elected for the ensuing year: President, J. G. Matteson; other members of the Conference Committee, Knud Brorson, and C. C. Hansen; Secretary, C. C. Hansen, Asaa.

Brn. K. Brorsen, Chr. Christensen, Örsö, I. P. Hansen, and Kr. Kristensen, Lindknud, received credentials, and licenses were granted to P. Ovesen and S. Nielsen.

The following resolutions were discussed and adopted by the Conference:—

Whereas, Experience has shown that Sabbath schools, in which instruction is given in the Holy Scriptures and concerning the things that pertain to the kingdom of God, have proved a great blessing to the people of God, and especially to the young; therefore—

Resolved, That we encourage our brethren and sisters to establish such Sabbath-schools in the different churches; that they be held at regular hours; and that they be not omitted on account of other meetings.

Resolved, That the labor of our churches in circulating tracts and papers ought not to cease on account of difficulties in selling and scattering them, but that we ought to be the more diligent in spreading the light of God's precious truth for these last days.

Whereas, We are informed that Sr. E. G. White's book, "Life of Christ," which is a useful, interesting, and instructive history of the teachings, miracles, crucifixion, death, resurrection, and ascension of Christ, will soon be ready for the press; therefore—

Resolved, That the friends be encouraged to procure the book, and try to get others interested in procuring and reading it.

Resolved, That we regard with joy and thankfulness to God the labors of Brn. Matteson and Brorson now commenced at Copenhagen, and hope that the effort may be continued so that, by the blessing of God, a church may be raised up there; and that we will with our sympathy, our prayers, and our means help to sustain the work in Copenhagen.

Whereas, We acknowledge that Mal. 3: 8, 10 is applicable to our time; therefore—

Resolved, that our brethren and sisters be encouraged to prove the Lord in regard to tithes and offerings, and see if he will not open the windows of heaven and fulfill his promises to them.

Voted, That the next annual session of the Conference be held at Copenhagen, about the same date as this year.

Voted, That the Conference express sincere thanks to Bro. Karl Sörensen and wife for their sacrifice, and their hospitality to brethren and sisters during these meetings.

Voted, That the Conference express heartfelt thankfulness to God, and also to our brethren in America, who have sacrificed so much in sending us the light of present truth, and to Brn. Matteson, Brorsen, and Oyen for their labors among us.

Voted, That the minutes of this meeting be published in our papers.

Conference adjourned.

J. G. MATTESON, Pres.

C. C. HANSEN, Sec.

PROCEEDINGS OF THE MINNESOTA CONFERENCE.

The Conference met in its twenty-fourth annual session, on the camp-ground at Mankato, June 29, 1885, President in the chair. Prayer by Eld. H. Grant. Nineteen delegates were present, representing sixteen churches. The reading of the records of the last session was waved, and on a call for new churches, Eld. J. I. Collins presented the request of the Frazee City church for admission to the Conference. Eld. G. M. Dimmick presented a similar request from a new church at Clarissa, which was granted. By request the name of the Lower Agency church was changed to Redwood Falls.

The Chair was authorized to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JULY 1, AT 2 P. M.—Thirty-eight delegates, representing thirty churches, responded at

roll-call. Upon a call for new churches, Eld. M. M. Olsen responded by presenting the request for admission of the Reynolds church, Grand, Forks Co., Dak. After remarks by Eld. G. C. Tenney, the request was granted. A similar request was presented by Bro. Olsen from the recently organized church at Michigan City, Nelson Co., Dak., which request was granted. Bro. G. C. Tenney presented a request from the church at Fargo to be received into the Conference. After he had made remarks in regard to the important relation which this organization sustained to the work in Dakota, the request was granted. He also presented for membership the Hamlin church in Sargent Co., Dak., which was admitted.

All visiting ministers, and all members in good standing in this and sister Conferences, were invited to take part in the deliberations of the Conference.

The Chair was authorized to appoint an auditor, to audit the accounts of the Treasurer. The Chair announced the following Committees: On Nominations, H. F. Lashier, R. S. Johnson, Willard Lathrop; on Credentials and Licenses, H. Grant, L. Johnson, J. I. Collins; Auditing Committee, John Emerson, H. H. Stanton, E. S. Babcock, C. D. Chapman, E. J. Gregory, H. Rasmussen; on Resolutions, R. A. Underwood, D. P. Curtis, W. B. Hill; Auditor, G. C. Tenney.

Adjourned to call of Chair.

THIRD MEETING, JULY 3.—Delegates present from forty churches. A motion prevailed recommending the members present from those churches not represented by regularly elected delegates, that they choose one of their number to represent their church in the Conference, and report the name of the one so chosen to the Secretary, to be placed upon the roll of delegates. By request the name of the Oak Springs church was changed to St. Francis. The churches of Beauford and Cleveland, having ceased to maintain an organization, were dropped from the list of members of the Conference, and the remaining members of them were recommended to unite with the churches nearest to them. The churches of Cambridge and Litchfield were recommended to the consideration of the Conference for labor. The President called attention to the cities of Mankato and Minneapolis as being important fields for labor, and spoke of the necessity for a house of worship in each of these places and of their need of help in erecting them.

The Chair was authorized to appoint a committee of nine to fully consider the matter respecting the Mankato church, and report to the Conference as early as practicable.

In the case of the Minneapolis church, the President was made chairman of a committee of nine, and authorized to appoint the other members to consider the subject and report to this body as soon as practicable.

The Committee on Resolutions submitted the following partial report:—

Whereas, The methods resorted to in these last days, to raise means for the support of the gospel, often appeal to selfish interests that encourage pride, covetousness, and the love of the world, which are decidedly opposed to the principles of the Bible; and—

Whereas, The Bible plan consists in the payment of the tithe of our income, and in free-will offerings; therefore—

Resolved, That we indorse the resolution adopted by the last General Conference on this subject, which is as follows:—

"*Resolved*, That, in view of the differences of opinion existing in regard to ministers' paying tithes, we express it as the sense of this Conference that it is the duty of the minister in this respect, as in all others, to be ensamples to the flock, that they should pay tithes and urge upon all others to do the same."

Whereas, The statistics of this Conference show that we are far from doing our whole duty in this respect; and—

Whereas, The works, "The Tithing System" and "Honour Due to God," lately published at our offices, set forth the truths of the Bible on this important subject in a very forcible manner; therefore—

Resolved, That ministers and church officers of this Conference see that these valuable books are placed in the house of every Sabbath-keeper in this State, and that continued efforts be made, till all pay the honest tithe of their income into the Conference treasury for the support of the gospel.

Resolved, That we adopt the Constitution recommended at the last General Conference to the various State Conferences, filling the blank in Art. I. with the word, "Minnesota"; that Art. II. shall provide three as the number of the Executive Committee; that Art. VII., section 1, shall provide one delegate for each church, and one additional delegate for every twenty members.

Before adopting the report, the Conference adjourned to call of Chair.

FOURTH MEETING, JULY 5, AT 6 P. M.—After roll-call, the consideration of the report of the Committee on Resolutions was resumed, and after discussing each resolution, was adopted.

The Nominating Committee submitted the following report: For President, Geo. C. Tenney, Minneapolis, Minn., Box 1076; Secretary, D. P. Curtis, Hutchinson, McLeod Co.; Treasurer, Allen Moon, Eagle Lake, Blue Earth Co.; Executive Committee: Geo.

C. Tenney, O. A. Olsen, Minneapolis, Box 1076; H. Grant, Medford, Steele Co. The report was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT CLOSE OF EVENING SERVICE, JULY 6.—Committee on Credentials and Licenses made a partial report, recommending that credentials be granted to Brn. O. A. Olsen, John Fulton, H. G. L. Johnson, G. C. Tenney, J. I. Collins, M. M. Olsen, W. B. Hill, D. P. Curtis, and H. W. Babcock; Brn. H. P. Holser, W. B. White, and Wm. Schmitz be ordained, and receive credentials; that ministerial license be granted to Brn. Byron Tripp, M. Gregory, E. A. Merrell, H. F. Lashier, Frank C. E. A. Curtis, L. F. Finley, H. F. Phelps, F. L. Gustave Mellicke; that colporteur's license be granted to Brn. C. M. Everest, Peter J. Peterson, E. Hill, C. Johnson, M. A. Winchell, Ole Poulsen, Ole Eastman, Henry Hewett, Ole Oppgaard; and that following named brethren receive canvasser's license: F. J. Dye, A. L. Curtis, K. E. Bohall, F. A. Lashier, Orville C. Hollenbeck, E. Younger, A. L. Hollenbeck, Andrew Trogan, O. O. Julin, N. P. Nelson, Hilde, C. A. Wyman, Theophilus Kloss.

The report was adopted.

Adjourned to call of Chair.

SIXTH MEETING, JULY 7, AT 9:45 A. M.—Committee on Credentials and Licenses completed report, recommending that credentials be given to Bro. John W. Moore; missionary credentials to D. C. Burch; ministerial license to Austin S. C. M. Chaffee, and A. H. Vankirk; colporteur's license to Herman Rahn, J. C. Kraushaar, Hiram Patch, Sr. Lucy Post. The report was adopted.

The Committee on Resolutions completed their report as follows:—

Resolved, That it is the sense of this Conference that members of our churches should report to the church which they belong, either in person or by letter, at a quarterly meeting.

Resolved, That the thanks of this Conference are tendered to those railroad companies that have favored with reduced rates of fare over their several lines of travel to the association having control of the grounds upon which our camp-meeting has been held, and for the courtesy which they have extended to us; to those papers published in Mankato, Minneapolis, and St. Paul, that have given their columns to the reports of our meetings; and to business men and citizens of Mankato, for all the courtesies they have shown to us.

Resolved, That the Secretary be instructed to furnish copy of the foregoing resolution to the papers in which publication.

Resolved, That we express our appreciation of the faithful and efficient labors of Bro. O. A. Olsen while President of our Conference, and promise to remember him in prayers as he goes to other and wider fields of labor.

Resolved, That the Secretary be instructed to revise minutes of this session, and forward them to the Review for publication.

Remarks were made by Brn. Olsen, Curtis, Tenney, and others, and the report was adopted.

The following preamble and resolution were offered by Bro. Tenney, and after remarks by Brn. Olsen and Babcock, was heartily adopted:—

In view of the ardent labors of Bro. John Fulton in behalf of the cause of God in this Conference,—

Resolved, That we extend to him in his affliction our heartiest sympathies and prayers; and that wherever he may be, we shall ever cherish a memory of his intimate association with the interests of this Conference, and of the place he occupies in the affections of our people.

The Treasurer submitted the following report:

Amount on hand at beginning of the year,	\$1,500
Amount received during the year,	8,866

Total,	\$10,366
Paid out during the year,	\$8,114

Balance in Treasury,	\$2,252
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The Auditor reported that he believed the account to be correct. Attention being called to the subject of the "Educational Relief Fund Board," organized in 1879, and the fact that no report had ever been received from it, the Chair was authorized to appoint a committee of three to investigate the matter, and report to the Conference at its next session. Bro. Kelsey, Allen Moon, and H. Grant were appointed said Committee.

The Committees appointed to consider matters relative to the wants of the Mankato and Minneapolis churches, failing to arrive at any definite conclusion on motion their report was received, the committee discharged, and the matter referred to the Conference Committee. The Executive Committee was authorized to appoint the delegates to the General Conference.

The minutes of the meeting were read and approved, and on motion the Conference adjourned *sine die*.
O. A. OLSEN, Pres.

D. P. CURTIS, Sec.

THE NORTHERN MAINE CAMP-MEETING.

This meeting was held in Houlton, beginning according to appointment, Thursday, June 25, and

Tuesday morning, July 7. There were nearly one hundred Sabbath-keepers encamped on the ground. It was a good turnout considering the local character of the meeting, it being simply for Aroostook county. The camp was beautifully situated in an open place with a grove of stately maples immediately in front on the southwest, proving a thorough protection from a severe tempest that occurred during the meeting.

Houlton is located almost "way down East." Being the terminus of the railroad, it is quite a center of trade and business of many miles around. It is about one hundred and five miles from Portland, and one hundred and sixty-nine northeast from Bangor, from which it is separated by miles of dense forest, so that Aroostook county, so far as the people are concerned, is almost entirely separated from the rest of the State. The weather was quite unfavorable most of the time, as it rained nearly every day excepting Sabbaths and Sundays and the last Monday of the meeting. But all cheerful and seemed to make the best of it, and no one was sick on the ground. Thirty-five discourses were given in all, nine each by Elds. Burrill and Farnsworth, three by Eld. Hershman, and the remainder by the writer. Eld. Farnsworth, who attended the Canada meeting, did not reach the ground till the week of the meeting. The preaching was largely practical, excepting evenings and Sundays, when the points of our faith were presented. The missionary work, tithing system, and our educational interests were freely discussed, and a good degree of interest manifested in them by the brethren and sisters. All on the ground signed the tithing pledge, about \$1,000 were raised in pledges for the advancement of the work. Quite an interest was aroused in the matter of sending young men to school to prepare themselves for labor in the cause; and quite a number will probably come from that county to the term.

Another feature in connection with the meeting was particularly interesting. In a town some thirty miles from Houlton, lived an Adventist of the no-Sabbath variety, who seemed to have a great burden to advertise the "lawful character" of our people. His first effort was to send a long epistle full of personalities, unkind statements, and scurrility, to one of the Houlton papers for publication. The first knowledge we had of the article was from a half column by the editor in the paper, in which he defended our people, and refused to publish the letter he had received unless the statements it contained were matters of fact. This person's second effort was to write to a gentleman on whose ground we were encamped, asking him of us, and urging that he drive us from the ground. It so happened that this family had been interested in the meeting before the letter came, and had invited two of our brethren from the tent to go with them during the meeting. On receiving the letter the old gentleman, after reading a few lines, and handing it over to one of our brethren, remarking, "It is something about your people that do not interest me; perhaps you will understand it." A third effort was the sending of quite a quantity of Grant's "The Visions" to another person in town for distribution through the place. This family had attended the meetings, and were friendly toward us. When the books were received, through the mail, this gentleman carefully packed them together and sent them back by express at the sender's expense. This was done without our knowledge of the affair till it was over.

The citizens were very friendly, and the attendance at our meetings was good. On Sunday there were not less than one thousand present, who gave the best of attention to the truth spoken. Five embraced the Sabbath, and quite a good many others became deeply interested, so much so that it was thought advisable to have Eld. Hershman and his wife to remain and follow up the work. On Monday nine were baptized, and on Tuesday morning at an early hour the camp broke up, and the brethren returned to their homes, feeling that they had blessed them during their stay upon the ground. They expect to hold another meeting at the same place next year. D. A. ROBINSON.

Special Meeting Department.

CAMP-MEETING FOR NORTHERN MINNESOTA.

It is probable that this meeting will be held at Elk Center, in September or early October. Special attention will be given to instruction in the different branches of labor, especially tract and missionary work and accounts, canvassing, and Bible work. We all expect a large and important meeting. Let all begin to plan to come. Particulars will soon be given. MINN. CONF. COM.

THE MAINE CAMP-MEETING.

This meeting will be held on the Eastern Promenade, Monjoy's Hill, Portland, and will be by far the most important meeting ever held in the State. The General Conference will furnish us with the best help, and we hope to see a large gathering of our

people, and the best meeting we ever attended. God has blessed our city mission in Portland, and twenty-five or thirty have embraced the truth since our last camp-meeting; and still others are interested, and are looking forward to the coming camp-meeting when decisions will be made for or against the truth.

Your presence, brethren and sisters, will help the cause. Come to work as never before. Now is the most favorable time to labor that we shall have before the message closes. Shall we improve it? The Spirit of God has spoken to us plainly that "the day is almost spent." "The western sun is about sinking forever from our sight. The curtain is about to be lifted." We who occupy this solemn, responsible position are doing what? Of what are we thinking that we cling to our selfish love of ease while souls are perishing around us? Have our hearts become callous? Cannot we feel or understand that we have a work to do for the salvation of others? Brethren, are you of the class who "having eyes, see not, and having ears, hear not?" Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning? Do you believe "Testimony 32," p. 220?

Remember our meeting commences Aug. 20 and closes Sept 1st. Come at the first and stay until the last meeting. J. B. GOODRICH.

TO THE BRETHREN IN MAINE.

OUR brethren in Maine will notice that our camp-meeting is to be held Aug. 20 to Sept. 1, at Portland; and as there are but four weeks before it is to commence, I wish to call their attention to the importance of attending this meeting. There are no meetings held in our Conference of more importance to the cause and spiritual interest of our people than these annual gatherings; and there are none that can afford to lose the benefit to be received by attending them. We may think we cannot afford to spend so much time and means as will be necessary in attending the camp-meeting; but, brethren, the Lord is soon coming, and in order to stand up against the fierce attacks that Satan will bring against God's people before the Saviour does come, we shall need all the help we can obtain; for he will bring to bear upon us every device that he is capable of inventing. Read carefully the following scriptures: Matt. 24:24; Rev. 12:12; 2 Thess. 2:9, 10.

Brethren, don't imagine you cannot go to camp-meeting. Commence now to lay your plans to go, and bend your efforts in that direction, and the Lord will open the way for you. Make this matter a subject of prayer; for Satan will throw every obstacle in your way that he can. Come to the first meeting and stay until the last. The camp-meeting in Aroostook county lasted the same length of time that the one in Portland is to be held; yet many of our brethren and sisters left their farms and homes, and were present during the entire meeting. This is a worthy example. There are none of our people in any part of the State that have more home cares than do the brethren in this county. Ten days are none too much time to spend in seeking God. The Lord has spoken to us in his word upon the subject of seeking him. Read Zeph. 2:3, and Hos. 10:12, and ask yourself the question, Can I be as successful in seeking God at home as in leaving care and devoting my whole time to that work? In "Testimony 32," p. 29, the Spirit of God has said: "Times that will try men's souls are just before us; and those who are weak in the faith will not stand the test of those days of peril." We must have grace to enable us to stand, or we shall be swept away by Satan's devices; and a more favorable opportunity to seek God's blessing cannot be found than we find at the camp-meetings. S. J. HERSHMAN.

THE PORTLAND CAMP-GROUND.

PORTLAND, Maine, has one spot that may appropriately be called its camp-ground. For years, during general musters, the tents of the State were pitched on Monjoy's Hill, and after the great fire of 1866 a large village of canvas houses was erected on this elevation to shelter those whose homes were destroyed by the devouring flames. The late "Reunion" has given the place a county-wide notoriety. From the East and the West, and from the North and the South, the Grand Army of this great Republic came and made the hill the camp-ground of a nation.

For beauty of natural scenery no more lovely spot exists in the country. The hill rises to the height of 160 feet above the sea, and terminates in a peninsula on which the city is built. It may well be termed a "summer resort," for it is just far enough from the business part of the city to be free from its dust, noise, and confusion. The ascent is so gentle from the land side that the horse-cars run to the highest part. The base of the hill, like a crescent, encloses the waters of Back Cove. On the left lies the beautiful village of East Deering, while the stately Marine Hospital may be seen in the distance. In the northwest the White Mountains of New Hampshire tower above the clouds. Fort Gorges rises on the sight from a "wave-washed ledge," and like a sentinel seems to guard the city.

The eye sweeps for many miles a charming land-

scape diversified by farms, trees, and villages. Cape Elizabeth with its "Portland head-light and twin beacons" stretches its arms out in the direction of the bay as if in protection, while "Old White Head," the natural break-water of the harbor, stands like a grim giant beating back the billows of the ocean. Peak's Island lies nestled in the silvery waters, and beyond that the great blue ocean stretches far away like an expanse of polished crystal. Casco Bay, dotted with its emerald islands, is the pride of Portland; and cooling sea-breezes from its calm, clear waters make the hill a delightful dwelling-place. At evening, when the setting sun bathes inlet and isle with floods of golden light, the scene presented is one of picturesque beauty. Far away are dense old forests in all their primeval loveliness, while the breezes seem to whisper,—

"Here Nature's temple open stands;
There's none so grand as hers;
The sky its roof; its floor all lands,
While rocks and trees are worshippers."

As the place seems well fitted for religious services, the brethren in Maine have decided to hold their annual camp-meeting on the ground made famous by the brave men of their country. From Aug. 20 to Sept. 1 their tents will be pitched on the Eastern Promenade, and the place which has so recently resounded with strains of martial music will echo and re-echo with the sweet thrilling songs of Zion; and the army of the Lord will tell of the great Captain who is leading them on in a mighty conflict against sin and error. ELIZA H. MORTON.

Portland, Me.

VERMONT AND MAINE CAMP-MEETINGS.

DEAR BRETHREN AND SISTERS: The time is rapidly approaching for our holy convocations, and we should be making preparations to attend them with our entire families. In the former dispensation the people of God were required to leave their homes three times a year and assemble at the place of the sanctuary. The Lord had an important purpose in calling them to these gatherings; this separated them from the farm, shop, store, and every business, and brought them where they would be very likely to have a new current of thought, calculated to awaken love and reverence for the Creator. They would experience similar difficulties with us in our leaving our homes to be absent for a period of time. The longer one remains at home, constantly applying himself to his business, the less inclined he is to absent himself from his work; and soon all thought of God is nearly faded from the mind, and the truth is seen but dimly.

In the progress of our work God has brought about these camp-meeting gatherings that the current of worldly thought may be severed, that thoughts of God and his work may be vividly brought to our minds, and we have the importance of our work so impressed upon our hearts that we shall manifest the truth before our friends and neighbors. Then our children and friends who are favorable to the truth, and attend these meetings, usually fully embrace the message. Many from the outside are present, and the truth is brought before thousands who have known little or nothing of the message. Since so much can be accomplished at these meetings, and they cannot be successfully held without the presence of our people, why should they not make an earnest effort to attend?

The presence of our own people at these two camp-meetings in these leading cities in Maine and Vermont, is of much importance in the minds of outsiders. It says to them that this people really believe what their ministers are preaching. Many of our people are following their business with such an intensity that it gives the lie to their profession, while others are very indifferent to the work. This is shown in many ways. Ask them to help the cause, and all at once you hear them exclaim, How hard the times are! It is almost impossible to get hold of money. But turn the channel of conversation to business improvements, and the face gathers animation, the conversation becomes free, and they exclaim, Oh, that won't cost much; and soon the improvement will bring back more than the expenditure. Why this feeling that they can invest in worldly enterprises, and in the cause of God nothing? Does not this reveal where the heart is? and if the heart is on the things of this life, then the treasures are here; and this class, although professing to be servants of Christ, looking for him, are not so, for they are decidedly worldly. These need the influence of one of these good meetings.

Suppose some rich lord should advertise that all who would attend either of these camp-meetings should on the morning when it closes receive one hundred dollars, provided they had been present from the beginning of the meeting and remained all through it; how many of our people in these two Conferences would be present? I imagine that there would be a way to arrange to be absent from home. Some one would be found to take charge of the home and care for it.

These yearly gatherings are held at a great expense. God sends those to labor for us whom he has qualified to teach us how we may obtain riches better than gold, a most glorious home where sickness, sorrow,

pain, and death will not come. At these gatherings we can learn of the dangers of the road, the many foes we shall have to meet on our way to the better land, and how they can be overcome. Dear brethren and sisters, come at the first of the meeting, bring your children and unconverted neighbors, and come to remain until the close. Lay your plans for it. Leave your cares behind as far as it is possible to do so. This may be the last opportunity with some of us. Ere another year shall pass, our lives may close, and then all is over with us. It may be that the instructions received and the spiritual strength gained will be just what will help you to finish your course well, so that you may awake with the saints, and meet the Saviour in the clouds.

Remember the times of these meetings are, Vermont, Aug. 13-25; Maine, Aug. 20 to Sept. 1.

A. O. BURRILL.

A DAY OF FASTING AND PRAYER FOR VERMONT.

DEAR BRETHREN AND SISTERS OF THE VERMONT CONFERENCE: We have been laying plans for more extensive work in our State, and now have missions in three of the largest towns, and three tents in the field, besides canvassers in other places. In all, we have more than a score of workers in the field. We expect that all will engage with heart and soul in the work; yet we know that unless God goes out before us, and with us, by the convincing and converting power of the Holy Spirit, precious strength, time, and means will be wasted and no good results be seen.

It seems best to us, therefore, to recommend that Sabbath, Aug. 8, be spent in fasting and earnest prayer for the help of God. Let us pray—

First, for our own souls, humbling ourselves before God, and pleading that we may realize how short the time is, and that we may catch the burden and inspiration of the message.

Secondly, for our missions, tent companies, and other laborers. Pray that God will give access to the people, and inspire the workers with hope and courage, and that precious souls may be brought to fully accept the truth.

And lastly, for our camp-meeting. It seems as if we never needed the help of God as we do now, that our camp-meeting may be a success. Ask God to move upon the hearts of the people to come out to hear. Ask for his special care that we may be protected against the hand of disease and all disaster while on the ground. Pray that the message from the lips of God's servants may reach the hearts of the people.

God will hear the prayer of faith. He will hear our united cry. Let us therefore spend the day in fasting, and earnestly seeking for God's help.

CONFERENCE COMMITTEE.

TO THE BRETHREN AND SISTERS IN VIRGINIA.

DEAR BRETHREN AND SISTERS OF THE VIRGINIA CONFERENCE: I suppose that by the time this reaches you other articles concerning the camp-meeting will have been read; but I feel like making one more appeal to you. The time of this important meeting is now almost upon us; and as we have but a little while in which to make further preparations, I trust that every effort will be put forth, and that the attendance may be such as to meet the approval of the Spirit of God. The proclamation of the third angel's message is a progressive work, and we all want to see it move forward. But let us remember the Lord requires certain duties on the part of every one of us, if we would advance with the truth and at last gain the reward which is promised to all the faithful.

I hope that each will feel a personal interest in this matter, and earnestly strive to make this summer's camp-meeting the best and most profitable one ever held in this State. I believe that we can make it such if we take the proper steps to bring it about. In order to do this let every one attend, and thus let us place ourselves where the Lord can work with and through us. Satan will place before us every difficulty that can be invented by his cunning devices to hinder us from attending, but we must not allow him to gain the victory. These are occasions when special efforts are put forth to enlighten the people, and also to instruct us how to carry forward the work to the best advantage. Those who have enjoyed the camp-meetings in the past can realize the benefit of them, and should do all in their power to induce others to attend.

We have one church in our Conference, the members of which have never been present at one of these meetings; and it can be clearly seen that they are lacking in the instruction and encouragement to be received on these important occasions. The expenses of attending should not stand in the way; for I believe that the Lord will so bless us that we never will regret the small amount it may cost us. These objects are for eternal life, and should not be hindered by anything pertaining to this world.

In conclusion I would say, Come, one, come all, with a mind to help in every way that you possibly can; and especially come praying for the blessing of God to rest upon us in our meeting.

B. F. PURDHAM.

News of the Week.

FOR WEEK ENDING JULY 25.

DOMESTIC.

—There is a shortage of 115,000,000 spruce logs in Maine this year.

—New Jersey expects to send to market 2,500,000 baskets of peaches of good quality.

—There were eight deaths from sun-stroke, Wednesday, at Philadelphia, and fourteen at New York City.

—Small-pox in epidemic form is spreading at Scotland, D. T. Twenty-five cases were reported Sunday.

—Indians have been raiding the frontier in Kinney county, Texas, and are reported to have killed thirty Mexicans.

—A dispatch from Centralia, Ill., states that the apple crop in that vicinity will be larger than for many years past.

—Forty-two inquests were held in New York Sunday on the bodies of persons who had died directly or indirectly from the effects of heat.

—The Methodist Conference in the Augusta district, Georgia, recently passed a resolution, condemning base-ball playing as a vice.

—It is stated that cyclones almost invariably travel toward the north and east, being deflected thereto by the rotary motion of the earth.

—Dr. Thos. Dunn English, of Newark, N. J., who has used tobacco from a boy, is now at the point of death with a tobacco cancer in the throat.

—A proclamation was issued, Thursday, by the President, directing stockmen on the Arapahoe and Cheyenne reservation to remove their cattle within forty days.

—The Grant Monument Association filed articles of incorporation, Thursday, at Springfield, Ill., the object being to construct and maintain a monument to General Grant.

—At St. Louis, Tuesday, five men were killed by sun-stroke and two by lightning. A rain storm in the northern section of the city flooded the streets, an inch of water falling on an area two miles square.

—A destructive land-slide took place July 10 on Cherry Mountain, in Jefferson, N. H., tearing up a chasm 30 feet deep and 200 wide, destroying two miles of forest, spreading mud and rock over a farm, entirely ruining it. It was much more extensive than the famous Willey slide in the Crawford Notch.

—Colonel Fred Grant Friday accepted the offer of the City of New York, and the remains of the General will be interred in Central Park, Saturday, Aug. 8. It is stated that the cottage in which General Grant died will never again be occupied by any family or persons. The house and its appurtenances will be presented to the State or Nation.

—After mature consideration, the President and Cabinet have reached the conclusion that the leases of lands in the Indian Territory held by cattle men are invalid, and it has been determined to take steps to have them set aside. General Sheridan has reported that no permanent settlement of the Indian troubles in the Territory can be effected while the cattle men are in possession of the best lands, and it is the intention of the President to remove the disturbing element and reserve the Indian Territory for the exclusive occupation of the Indians.

FOREIGN.

—Twenty-five thousand cotton operatives at Oldham, have struck work.

—The suppression of the rebellion in the northwest has cost the Canadian Government \$2,000,000.

—The Great Eastern, the largest ship ever built, has cost to date \$4,703,505, and bankrupted three companies.

—Simla, July 21.—Twelve shocks of earthquake, one of which was very severe, were felt in Cashmere on the 16th inst.

—The cost of the Tonquin campaign, according to the French Budget Committee, will be 470,000,000 francs, of which only 270,000,000 francs have been voted.

—A large force of Egyptian rebels made a desperate attempt to carry Kassala by assault, but were repulsed by the garrison, the assailants losing 3,000 men in killed and wounded.

—Intelligence comes from West Africa that on May 10 the King of Dahomey made a raid on the villages under French protection, indulging in wholesale massacres of the inhabitants. One thousand youths and women were captured and carried back into Dahomey, to be sacrificed at the cannibalistic feasts.

RELIGIOUS.

—The Mormons have begun their missionary work in Berlin. We shall be surprised if Bismarck allows them to pursue their foul propagandism with impunity.

—The Committee for the Lord's Day observance in the Canton Vand offers a prize of 100 francs for the best short essay against the practice of holding elections on Sunday, so common in Switzerland.

—Another young missionary to Africa, Rev. C. L. M. of Bishop Taylor's party, has died of African fever. He was a firm believer in faith healing, as was young Coudy, refused all help from a physician and died.

—Recent researches and excavations at Ephesus confirm the record of Luke that Diana was the patron goddess of the city, that the town clerk was an official identified her homage, that the orders of her hierarchy were numerous, and that she claimed a worship far and wide.

—The importance of the work of female medical missionaries is fully appreciated in India. On the opening day of the Dispensary for Women in Bombay in July, nine patients presented themselves, and on the ninth nearly 300 came. Since then there has been an average of 100 patients a day.

—Rev. G. Grenfel, accompanied by his wife and children, has made a successful missionary tour on the Upper Mississippi from Stanley Pool to Stanley Falls, over 1,000 miles, by Baptist Mission steamer, Peace. The trip occupied six months and covered 4,000 miles, a third of which was territory never before visited by a white man.

Obituary Notices.

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

SHEPHERD.—Died of consumption, June 14, 1885, Bro. Wm. Shepherd, of Alma City, Waseca Co., Minn., aged 47 years, 6 months and 21 days. He was converted about two years ago, and has since time been an earnest believer in present truth, and a sincere Christian. He died in the bright hope that he would have a part in the first resurrection. Discourse by the writer. W. B. W.

PARKER.—Died of typhoid pneumonia, near Unity, Wis., Aug. 1885, Zephth R. Parker, aged 68 years and 25 days. Bro. Parker for twenty-five years a member of the Baptist church, and until present truth under the labors of Eld. H. W. Decker, about ten years ago; and having lived a quiet, consistent Christian life, has his rest with the hope of having a part in the first resurrection. Words of comfort by the writer. CHAS. A. S.

THOMAS.—Died June 15, 1885, at Union Grove, Meeker Co., Minn. Lucy Thomas, aged 85 years. She has been a believer in present truth for twelve years; and although she was seldom permitted to be with those of like precious faith, she often said her heart was with them. Her aged companion was laid away two years ago, November. They had long been believers in the second coming of Christ, and died in the hope of having a part in the first resurrection. CHAS. S. CAMPBELL.

SHEAR.—Died of diphtheria, near Hubbardston, Ionia Co., June 10, 1885, after an illness of nine days, Leonore E., only daughter of John and Mary Shear, aged 6 years, 2 months, and 26 days. Suffering was severe, yet she bore it patiently. Just before Leonore was taken sick, she remarked to her mother that she was good enough to be saved; but her mother replied, "Leonore, the Lord should take you now, he would save you; but if you should see the Lord come and should not be good, you would be lost. She said, "I would rather die now," and when she was taken sick she would say, "I want to die; I do not want to get well." The day before she died she said: "Ma, don't cry; I might just as well die. I must die sometime; the Lord will save me if I die now." Words of comfort were spoken to the bereaved parents and friends by Bro. A. Kellogg, from John 11:35. ALMA DEXTER.

ANDREW.—Died in Battle Creek, July 16, of consumption, Mary Andrew, aged 22 years, 3 months, and 23 days. Sister Mary was in Xenia, Ohio, but removed to Nebraska, thence to Battle Creek, her mother and brother in 1882. She had been a Seventh-day Adventist for over three years, and although in failing health for months past, had been quite active in the missionary work, until last sickness confined her at home. She loved the work, and longed to live that she might continue it. Her last hours were brightened by the confident hope of soon awakening at the call of the giver. Funeral services Sabbath afternoon at the Tabernacle, July 19, conducted by the writer. WM. O. GARDNER.

WINDSOR.—Died of tumors, at her home near Russiaville, Hoosier Co., Ind., June 16, 1885, Matilda J. Windsor, aged 55 years, 8 months and 27 days. Sr. Windsor was born in Preble county, Ohio; maiden name was Jackson. She embraced the truth and joined New London church about ten years ago. Her husband had died little over a year, and her last daughter about eight months, before her death. One son survives, who is suffering from consumption. Her sufferings were very great, but were endured with true Christian fortitude. It is said by those who attended her that for two years she did not murmur. While in health she was at the post of duty, and her sickness she took an interest in circulating reading matter, left a missionary report for the quarterly meeting following her death. Funeral services conducted by the writer. WM. COVAT.

JONES.—Fell asleep in Jesus at Philadelphia, Pa., May 30, 1885, the close of the Sabbath, Anna E., wife of Bro. Wm. Jones, in the 47th year of her age. Sr. Jones had been in declining health for about five years past, yet she attended to her household duties until five days before her death, by typhoid fever, which was very sudden and unexpected to all. About the year 1859 she gave her heart to God, and joined the Methodist church. She embraced the faith of Seventh-day Adventists with her husband about five years ago, since which time she has been a consistent and worthy member of the church at Camden, N. J. To her companion the loss is irreparable, desolating and does their once happy home. But he is sustained by the blessed hope of clasping her hand in the eternal reunion soon to be given at the resurrection morning. Words of comfort were spoken by the writer to a large circle of mourning friends and relatives, from Job. 14:14. WM. J. BOYNTON.

BOSWORTH.—Died of congestion of the lungs, at his home in Hartford, Winona Co., Minn., Jan. 8, 1885, Jonathan Bosworth, aged 45 years and 6 months. Bro. Bosworth was born at Hartford, Vt. Co., Maine, and resided in Central Maine till 1850, when he removed to Wisconsin. In 1856 he removed to Minnesota, in which State he has since resided. Thirty years of his religious life were spent with Free Baptists. In the winter of 1880, under the preaching of E. Battin, he, with his aged companion and one daughter, saw the necessity of reform on the Sabbath, and embraced that and kindred truths as taught by Seventh-day Adventists. To this faith he conscientiously adhered until death. He was a man of living experience in the truth of God, and always had an experience to relate, when so dear that he could hear but little of the exercises of the social meeting. He was beloved and respected by all, no one having any fault to find with his practical life. He has left a wide circle of friends and acquaintances to mourn their loss. Yet we mourn not "as those who have no hope for he sweetly sleeps in Jesus; and "when He who is our life appears," then shall he awake to "appear with Him in glory." Words of comfort were spoken at the funeral by Eld. Moulton, of the Baptist church. J. P. MOON.

TRAINS	LEAVE.	ARRIVE.
Javenport Express	49:10 a m	45:45 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
Peru Accommodation	44:45 p m	410:15 a m
Council Bluffs Night Express	412:15 p m	46:50 a m
Kansas City, Leavenworth, and Atchison Night Express	412:15 p m	46:50 a m
Peoria Night Express	410:00 p m	46:20 a m
Minneapolis and St. Paul Fast Express	410:15 p m	46:50 a m

The Review and Herald.

BATTLE CREEK, MICH., JULY 28, 1885.

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REMAINING CAMP-MEETINGS FOR 1885.

TEXAS, Arlington, Tarrant Co., July 24 to Aug. 4	
Virginia, near Marksville, Page Co., Aug. 11-18	
Nebraska, Kearney, Aug. 12-18	
Vermont, Burlington, " 13-25	
Iowa, Des Moines, " 18-24	
Kansas, Beloit, Aug. 20-30	
Maine, Portland, Aug. 20 to Sept. 1	
New England, " 27 " " 8	
New York, Syracuse, Sept. 3-15	
Illinois, Aurora, " 9-15	
Michigan, " 17-29	
Indiana, Logansport, Sept. 24 to Oct. 6	
Ohio, Springfield, Oct. 1-13	
Kentucky, " Oct. 14-20	
Nebraska, Lincoln, Oct. 14-20	
Missouri, " Oct. 14-20	
Colorado, " Oct. 21-27	
Tennessee, " 21-27	

A publication calling itself "The Living Preacher," hails from North Carolina. Its last leaf and cover contain six advertisements; and of these six, one is for a popular grade of cigarettes, and another for the best brand of leaf tobacco. Is it by handing out to all its readers recommendations for these abominations that it is enabled to keep the word "living" in its title? If so, our counsel would be to let the word "dead" speedily take its place.

BATTLE CREEK COLLEGE.

THE next College year will open Wednesday, Sept. 2. This will be the day for the examination and classification of new students. The regular work of the term will commence the day following. The prospects for a large attendance the coming year are very encouraging. We again call the attention of the friends of the College to the new catalogue, and trust they will procure a copy at once. For a clear and interesting statement of what the College is doing and proposes to do, see Bro. Butler's article in another column.

Those who contemplate attending the College will please correspond in season with A. R. Henry, Battle Creek, Mich., in regard to reduced rates in railroad fares.

A SPECIAL PRIVILEGE.

SUCH the Battle Creek church consider that they enjoyed Sabbath, July 25.

Sister White spoke in the Tabernacle in the forenoon with freedom and power. She faithfully pointed out present dangers and duties, portraying the exalted privilege of becoming sons and daughters of the Lord Almighty to which he invites us, setting forth the conditions on which the promise is suspended, and the easy and probable ways in which many will come short of it. It requires complete separation from the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." 2 Cor. 6:17.

Her testimony was close, pointed, and searching, and delivered in kindness, and received with gladness by all those who desire to grow in the truth and advance in the divine life at whatever cost.

Sister White was present also at the social meeting in the afternoon, and made the occasion especially profitable by the stirring exhortation which she delivered to the people.

How her coming and testimony are appreciated was shown by the congregation which greeted her in the forenoon, which was probably larger than any congregation of worshipers that has assembled in the Tabernacle since Conference.

HELP FOR THE EASTERN CAMP-MEETINGS.

It is expected that Elds. Canright and Farnsworth, with other local help, will attend the Eastern camp-meetings, commencing with Vermont. They will make arrangements to supply the help for the first week of each meeting. I expect to be present at the Maine and New England meetings, but shall not be able to attend more of the Eastern meetings as other important ones in the West must have help. Elds. R. A. Underwood and G. G. Rupert will attend the Virginia camp-meeting. This is the best arrangement we can make at this writing. G. I. B.

NOTICE, VERMONT.

WE have not as yet heard from all the railroads in regard to free return checks for our camp-meeting; but please notice particularly what may hereafter be said on this point, and what may be said respecting transfer of passengers and baggage from the depot to the ground. Do not fail on this. A. S. HUTCHINS.

VERMONT CAMP-MEETING.

DEAR BRETHREN AND SISTERS: Your committee have done the best they could in locating the camp-meeting at Burlington, and we think if you knew and weighed all the circumstances as we did, you would fully justify the decision we felt compelled to make in this. It will be held on the same ground as last year, there being no other in the city that could be obtained. We expect Elds. E. W. Farnsworth, and D. M. Canright will be with us. We regret much that Eld. G. I. Butler's duties are such that he cannot attend this meeting. We cordially invite Canada brethren and friends from Northern New York to meet with us, as far as expedient. A. S. HUTCHINS.

NEW ENGLAND CAMP-MEETING.

THIS meeting will be held in the city of Lynn, Mass., on the eastern division of the Boston and Maine railroad. Lynn has a population of about forty thousand, and is situated on the Eastern coast, the camp-ground lying in full view of the "briny deep." Lynn is connected by horse-cars and railroad with Salem, Marblehead, Peabody, Swamscott, and Saugus, having a total population of over fifty thousand, and all lying within six miles of the location we have secured for our meeting. The depot on the Eastern road is not more than five minutes' walk from the ground, and the horse-cars run by it on one side. We never have had a meeting in a more important place than this seems to be. Within a radius of ten miles there must be not less than two hundred thousand people, while Boston is only twelve miles away. There ought to be the largest turnout of our people that we have ever had. Several considerations make this apparent. We are most rapidly coming to the time when these opportunities will be forever in the past. The providence of God gives them to us now; and while some will have to make a sacrifice to se-

cure them, why not do it and reap the benefit therefrom for ourselves and our families that God design should? It is expected that Elds. Butler, Canright, and Farnsworth, and other efficient help, will be present at this meeting.

If the leading brethren in our churches will take the matter up among those with whom they are connected, and try to plan for those who think they cannot come, they can secure the attendance of many who would not otherwise be there. Try it, brethren and sisters. Let all who think of coming endeavor to persuade some one else to come also. In a week or two we will give full directions how to come. It is hoped that we shall secure the usual reduction fare on the railroads. Those desiring to rent tents should order them as soon as possible. Send orders to Mrs. E. T. Palmer, South Lancaster, Mass. D. A. ROBINSON.

WONDERFUL WORKINGS OF PROVIDENCE IN ITALY.

VICTOR EMANUEL'S DYING REQUEST.

WHEN upon his dying bed, Victor Emanuel, King of Italy, had his son Umberto, who was to succeed on the throne, promise him to continue unto his subjects the full right to worship God according to the dictates of their own consciences. Till now Umberto has been true to his promise, and is highly esteemed by his subjects.

I know of no country in Europe that enjoys so unbounded religious freedom than does Italy. The police are well organized, and generally reliable, authorities being very strict to see that order is maintained, and the laws regarded. I see no reason why tents could not be used for preaching here as well as in the States. Indeed, I see a better prospect for this in Italy than in any other country I have traversed on the continent. Besides the advantages I have mentioned, Italy would present a dry atmosphere which would greatly favor the running of tents, also think tents could be used in France to quite an extent.

What has not God done to prepare the way for proclamation of this message to different nations? May we sense these things as we should, and not remain far behind the opening of Providence, to God raise faithful witnesses to do our work and wear our crowns.

Italy, where moral darkness, oppression, tyranny, persecution, and the inquisition have reigned, now stretches forth her hands, and through her liberal laws raises the Macedonian cry, "Come over and help us!" So of France and other nations. Now, as at the first advent, God is giving us power that the work may not be hindered by the excitement and ravages of war. Our opportunities to advance the precious cause of truth cannot last long. God help us to improve upon them before the night comes in which no man can work. D. T. BOURDEAU.

A WORD FOR THE SABBATH.—OR—FALSE THEORIES EXPOSED.

By URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating metrically in seven chapters, under the respective headings: "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

Few persons will begin this poem without reading the entire work.
60 pages, in muslin covers, - - - 30 cts.
The same, in glazed paper covers, - - - 15 "

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