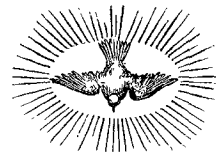


Advent Review



AND SABBATH HERALD.



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

VOL. 63, No. 25.

BATTLE CREEK, MICH., TUESDAY, JUNE 22, 1886.

WHOLE No. 1670.

The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications, and make all Drafts and Money
Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

SUNLIGHT TEACHING.

O SUMMER sunlight, filling earth with splendor,
And bearing beauty on thy golden wings!
We listen, as we nestle in thy radiance,
To what thou teachest of celestial things.

O cheery sunlight! everywhere thou shinest,
Night's chilling shadows creep ashamed away!
Within our circle may we also, hourly,
Be God's own lights, illumining life's day!

O priceless sunlight! how the world would mourn thee
If thou wert bidden never more to shine!
Would earth mourn us, if we were straightway sum-
moned
At once to leave it, by a voice divine?

O loyal sunlight! faithfully fulfilling
Thy great Creator's loving, wise command,
And, finding it most sweet, thy will surrendered,
Thyself an instrument within his hands!

O honored sunlight! by divine commission
Thou dost announce, in language clear and plain,
That very soon earth's King, in all his beauty,
Her Sun of Righteousness, shall rise again.

—Charlotte Murray.

Our Contributors.

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

THE SPIRIT OF CHRIST.

BY MRS. E. G. WHITE.

THE religion of Jesus Christ means something more than talk. The righteousness of Christ consists in right actions and good works from pure, unselfish motives. Outside righteousness, while the inward adorning is wanting, will be of no avail. "This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we have not the light and love of God, we are not his children. If we gather not with Christ, we scatter abroad. We all have an influence, and that influence is telling upon the destiny of others, for their present and future good, or for their eternal loss.

All have lessons to learn in the school of Christ, in order to perfect Christian characters, and have a oneness with Christ. Said Christ to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He explained his meaning to them. He did not wish them to become children in understanding,

but in malice. Little children do not manifest feelings of superiority and aristocracy. They are simple and natural in their appearance. Christ would have his followers cultivate unaffected manners, that their whole bearing might be humble and Christ-like. He has made it our duty to live for others' good. He came from the royal courts of heaven to this world, to show how great an interest he had in man; and the infinite price paid for the redemption of man shows that man is of so great value that Christ could sacrifice his riches and honor in the royal courts, to lift him from the degradation of sin.

If the Majesty of heaven could do so much to evidence his love for man, what ought not men to be willing to do for each other, to help one another up out of the pit of darkness and suffering? Said Christ, "Love one another as I have loved you;" not with a greater love, for "greater love hath no man than this, that a man lay down his life for his friends." Our love is frequently selfish; for we confine it to prescribed limits. When we come into close union and fellowship with Jesus Christ, our love and sympathy, and our works of benevolence, will reach down deeper, and will widen and strengthen with exercise. The love and interest of Christ's followers must be as broad as the world; and those who live merely for "me and mine" will fail of heaven.

"Now if any man have not the spirit of Christ, he is none of his." This is close language. Who can stand the test? The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and man renewed after the image of Christ, possessing the divine mind. We may compare our thoughts, feelings, and intentions, with the picture of Christ. We have no relationship with him unless we are willing to work the works of Christ.

Christ came to do his Father's will. Are we following in his steps? All who have named the name of Christ should be constantly seeking for a more intimate acquaintance with him, that they may walk even as he walked, and do the works of Christ. We should appropriate the lessons of his life to our lives. "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Hereby perceive we the love of God; because he laid down his life for us; and we ought to lay down our lives for the brethren." Here is the work of self-denial which we must enter upon with cheerfulness, in imitation of the example of our Redeemer. The Christian's life must be one of conflict and of sacrifice. The path of duty should be followed; not the path of inclination and of choice.

We must let Christ into our hearts and homes if we would walk in the light. Home should be made all that the name implies. It should be a little heaven upon the earth, a place where the affections are cultivated instead of being studiously repressed. Our happiness depends upon this cultivation of love, sympathy, and polite courtesy to one another. The reason why there are so many hard-hearted men and women in our world, is because true affection has been regarded as weakness, and has been discouraged and repressed. The better part of the nature of those of this class was perverted and dwarfed in childhood; and unless rays of divine light can melt away their coldness and hard-hearted selfishness, the happiness of such is buried forever. If we would have tender hearts,

such as Jesus had when he was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself. Then we shall be refined, elevated, and directed by heavenly principles.

A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love, it is not of the highest value. We want words and deeds of tender consideration for others. A thousand little attentions we can manifest in friendly words and pleasant looks, which will be reflected back upon us again. Thoughtless Christians manifest in their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be forgetful of others' rights, and be unkind to others. Many long intensely for kindly sympathy. God has given each of us an identity of our own, which cannot be submerged in another; but our individual characteristics will be much less prominent if we are indeed Christ's, and his will is ours. Our lives should be, as was our Saviour's, consecrated to the good and happiness of others. We should be self-forgetful, and ever looking out for opportunities, even in little things, to show gratitude for the favors we have received of others, and watching for opportunities to cheer and lighten, and relieve the sorrows and burdens of others, by acts of tender kindness and little deeds of love. These thoughtful courtesies in our families, that extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow.

It is the work we do, or do not do, that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered us. Neglect in doing this is perilous to our spiritual growth. We have a great work to do. Let us not pass in idleness the precious hours that God has given us in which to perfect characters for heaven. We must not be inactive or slothful in this work; for we have not a moment to spend without a purpose or object. God will help us to overcome our wrongs, if we will pray, and believe on him. We shall be more than conquerors through Him who hath loved us. When this short life in this world is ended, and we see as we are seen, and know as we are known, how short in duration and how small will appear to us the things of this world in comparison with the glory of the better world. Christ would never have left the royal courts and taken humanity, and become sin for the race, had he not seen that man might, with his help, become infinitely happy, and attain durable riches, and a life that would run parallel with the life of God. He knew that without his help sinful man could not attain these things.

We should have the spirit of progress. We must guard continually against being fixed in our views, feelings, and actions. The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform. Energy, tempered with patience and ambition, balanced by wisdom, are now needed by every Christian. The work of saving souls is yet left to us, the disciples of Christ. We are not one of us excused. Many in their Christian life have become dwarfed and stunted, from inaction. We should employ our time diligently while in this world. How earnestly should we improve every

opportunity of doing good, of bringing others to the knowledge of the truth. Our motto should ever be, "Onward, higher,"—surely, steadily onward to duty and to victory.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our Heavenly Father, in obedience to his will, that we may offer to the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and living experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious.

We are seldom, in all respects, placed in the same condition twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trial seldom comes twice. Each has his own experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each and all of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come from God. We all need them, and God is more than willing we should have them, if we will take them. He has not closed the windows of heaven to our prayers, but there are those who have felt satisfied to pass on without the divine help they so much need.

How little many of us realize the bearing of our daily acts upon the history of others. We may think that what we do and what we say are of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so unimportant and so small, are links in the long chain of human events. With our first parents, the desire for a single gratification of appetite opened the flood-gate of woe and sin to this world. Would that all might feel that every step they take may have a lasting and controlling influence upon their own lives and the characters of others. Oh, how much need, then, of communion with God! What need of divine grace to direct every step, and show us how to perfect Christian characters!

Christians will have new scenes and new trials to pass through, where their past experience cannot be a sufficient guide. We need to learn of the divine Teacher as much now as at any period of our lives, and even more. And the more experience we gain, the nearer we draw toward the pure light of heaven, the more shall we discern in ourselves that needs reforming. We may all do a good work in blessing others, if we will seek counsel of God, and follow on in obedience and faith. The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us.

Real godliness is diffusive and communicative. The psalmist says, "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." Wherever the love of God is, there is always a desire to express it. It is hard for us to submit to the crucifixion of self; but when the work is all submitted to God, to him who knows our weaknesses and our sinfulness, he takes the very best way to bring about the desired results. It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. We may be thoroughly converted and transformed, and be indeed children of God, enjoying not only the knowledge of his will, but leading others, by our example, in the same path of humble obedience and consecration.

THE TIME OF REWARD.

BY ELD. R. A. UNDERWOOD.

"THESE all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. The apostle, in this chapter, presents in a forcible manner the subject of faith. He defines it, and then gives practical illustrations of the genuine article. After referring to the integrity and faith of some of the tried servants of God who "looked for a city which hath foundations, whose builder and maker is God," and an heavenly country which he had promised to them, he adds, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." Verse 13. In the last verse of this chapter, Paul declares that God has "provided some better thing for us, that they without us should not be made perfect." What is this perfection which the saints of the old and new dispensations are all to receive together? It is the touch of immortality which they receive at the coming of Christ. Then the sleeping saints will come forth from their resting-place, and those who have been loyal to God, will be changed "in a moment, in the twinkling of an eye, at the last trump." Then all who are in immortal perfection will be "caught up together . . . in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 2 Thess. 4:17. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. The beloved disciple, in contemplating this prospect, thus breaks forth: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, . . . and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2. The prophets, apostles, and Christ all teach that the second advent of Christ brings the consummation of the Christian's hope. Then they receive their reward.

Let us look at a few of the many statements of the Bible upon this point. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. In Christ's prophetic sermon, speaking of his coming in power and glory, he said: "They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matt. 24:30, 31. Again he says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. These are Christ's own words. He has not yet come in power and great glory with all the holy angels to gather his elect; therefore men have not reached their reward as yet. The same truth is brought out by the Saviour, in his parable of the tares. The wheat represents the children of the kingdom, the tares the children of the Devil. In answer to the question whether or not the tares should be rooted up, Christ said: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:30-43. When are the wicked burned? and when do the righteous shine forth as the sun in the kingdom?—"In the end of this world." Christ incidentally brings out the same truth when invited with the rich to attend a feast: "Then said he also to him that bade him, When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

We must conclude that the resurrection is already past, or that the just have not been rewarded. Paul condemned those in his day "who concerning the truth have erred, saying that the resurrection is past already." 2 Tim. 2:18. If the real man is resurrected at death, as some claim in these days, surely he never goes to the grave at all. Christ says: "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. This is future, as all candid persons must admit. See 1 Cor. 15:51-55; 1 Thess. 4:13-18. Why not believe that Christ's words mean what they say? All doctoring of the Scriptures to suit the fancy or traditions of men, is the worst kind of quackery. Eternity will show that many so-called D. D.'s have been engaged in malpractice, which will result in the "second death" to thousands of souls. The dose prepared by the majority of D. D.'s of the present day, and put to your lips, is as follows: 1. Man is immortal; therefore he cannot die; 2. The dead are raised when Christ comes to judge the world; 3. There is a day of Judgment in the end of the world, when every man's case must be decided for happiness or for woe; 4. Man goes to heaven or hell at death. In most cases this is thousands of years before his case is decided by the impartial Judge of all the earth. This is a fair statement of the teachings of popular theology on this subject at the present time. The apostles did not believe that men are punished or rewarded for their deeds before they are judged. The rabble resort to mob law, which punishes men before they have a trial. Shall we charge God with such folly?

Let us notice a few texts which speak of the Judgment and the time of its location. Christ said of those who reject the message of truth sent to them: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city." We see here the Judgment spoken of as an event in the future in Christ's day. The apostle reasoned before Felix of "a Judgment to come." Acts 24:25. In his charge to Timothy, Paul informs us when this Judgment is to take place: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word." 2 Tim. 4:1, 2. John, on the Isle of Patmos, saw the future scenes of the Judgment. He says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. Again, in chapter 11:18, we read: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt [margin] the earth." Language could not more plainly state that the dead prophets and saints, and the ungodly, small and great, will come to a "time" when they will be judged, and then rewarded according to the deeds found within the books.

The prophet Daniel in sublime language describes the opening of the books: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened." Chap. 7:9, 10. By reading the chapter, we see that the next event after the Judgment sits, is Christ's coming to execute judgment upon all. With such plain testimony before us, how can people charge God with the folly of sending men to their reward, and then, after thousands of years have passed, calling them up to Judgment, to see what should be their just reward for the acts of this life? If we have no regard for the written word, let us be careful that we do not charge God with having less wisdom than mortal man! Peter said: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. Job, speaking of the same,

says: "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Chap. 21:30. No scripture of the Bible, when fairly interpreted, will sustain any other doctrine on this point. This is what St. Paul believed, as did also all the other Bible writers, as we shall see: "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:2-4.

Where is the promise that we shall appear with Christ in glory before his second advent to this world? You may cite the promise made to the thief on the cross. Let us briefly notice this text, as it is the strongest one in the Bible to sustain the generally-accepted theory on this subject. The difficulty all arises from an unfortunate and incorrect punctuation of the text. The art of punctuation is of comparatively recent date, and is not the work of inspiration. Webster's Unabridged Dictionary (art., Punctuation) says: "The ancients were unacquainted with punctuation: they wrote without any distinction of members, periods, or words. The modern points came into use very gradually after the invention of printing. The first printed books have only arbitrary marks here and there, and it was not until the sixteenth century that an approach was made to the present system by the Manutii of Venice." The text as punctuated, reads: "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23:43. By placing the comma after "to-day," the sense of the text is changed to a simple promise made *that day*, that the thief would be with Christ in paradise when he should come into his kingdom. An examination of the subject shows that the text does not sustain the theory that man enters upon his reward at death: 1. Christ himself did not go to paradise that day. Proof: 1 Cor. 15:1-4; John 20:17. 2. Paradise is in the city of God, where the throne of the Father is. Proof: Rev. 2:7; 22:1, 2. 3. Three days after Christ's promise to the thief, he declares, "I am not yet ascended to my Father." 4. Christ did not receive his kingdom even when he ascended to heaven, but sat down in his Father's kingdom. Proof: Rev. 3:21. 5. Christ receives his kingdom just previous to his coming to this earth the second time. Proof: Dan. 7:13, 14; Luke 19:12; 2 Tim. 4:1; Matt. 25:31. We must harmonize Luke 23:43 with Christ's own words, and with what other Bible writers say upon this subject, which is easily done by placing the comma after "to-day." Shall we conclude that the punctuation of this text is correct when it makes the sense of the language contradict the Saviour's own statement, and is in direct conflict with the overwhelming testimony already produced on this subject?

If the reader will turn to Rev. 5:1, he will see that there is evidently a mistake in the punctuation of this text. Adam Clarke, in his Commentary, cites several instances where a wrong punctuation is evident. Perhaps if the apostles had lived in our day, they might have been convinced that they were all wrong in their views of the time of reward, by reading Luke 23:43, as punctuated now! Evidently, St. Paul, at the close of his ministry, had not obtained any such light; for he left his parting testimony as to when he expected his reward for all he had endured for the truth of God, in these impressive words: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. His reward was "laid up," and he expected to receive it at the "appearing" of Christ. Man's redemption is not complete till that time.

Christ has given the "signs" of his coming. He bids his people to watch, wait, and look for his appearing, and when they see the signs fulfilling which mark the event near, to look up, and lift up their heads; for their redemption draweth nigh. Glad day of redemption! Happy day of reward to the servants of Christ! Who that loves him, serves him, and hopes in him, could wish the event delayed?

—Obedience is better than sacrifice.

THE VISION OF ST. JOHN.

BY TORIA A. BUCK.

"Write: for these words are true and faithful." Rev. 21:5.

Write; for the Spirit of God is upon thee,
And speaks to thy soul in the name of thy Lord;
Write! by the spell of his love hath he won thee
To tell to the ages the power of his word.
The old time is past, and the new time is coming,
The light of the morning is shining on high,
The desert awakes, and the roses are blooming
With all the sweet fragrance that never can die.

Write; for the world lies no longer in shadow,
The power of thy pen hath illumined its night.
Write; for the splendor of mountain and meadow,
O exile of Galilee, shine in its light.
The cannon's hot lips shall no longer be gory
With blood that was shed by the children of men;
The lands shall join hands, and the kingdom of glory
Shall rise where the steps of the tyrant have been.

Write that the kingdom of heaven is coming
To brighten the path that thy children have trod!
Write that the Garden of Eden is blooming
For those who shall dwell in the city of God!
O loved of thy Master, still fairer and brighter
Is shining the sun that ne'er fadeth away;
While the ages before thee grow purer and lighter
Through the mystical words thou hast written to-day.
East Randolph, N. Y.

SHALL WE CHANGE GODS?

BY ELD. ALBERT STONE.

It is nearly half a century since the Advent doctrine began to be preached in this country and in Europe as a special message in fulfillment of prophecy. A large class now living had arrived at mature years, whose personal experience covers the entire period. The writer is one of this class, and has been an interested observer of the developments to which the message has given birth. These, though unobserved by many, have been neither few nor small. It is observable that the message is tending to unify the forces both *pro* and *con*. It has called out before the world a people who are trying to keep the commandments of God and the faith of Jesus,—a people who believe that spiritually "Elias has already come;" that truth, lost sight of in the Dark Ages, is being restored; that the Church is coming up out of her wilderness state preparatory to her final victory in glory. This people have come from every class of society that exists in our country. They are a unit in faith.

On the other hand, men of every class and variety of belief are compromising their differences, so far, at least, that they can unite in the support of the pagan-papal Sunday in opposition to the Sabbath of the Lord. The Sabbath controversy is now assuming large dimensions. The religious world is becoming agitated, and prophecy is being fulfilled. Many are beginning to inquire as to the interests involved and the real merits of the case. Well, there is an interest involved that many have never thought of, and would not believe if they were told. For the sake, however, of those who desire to know the truth, we will suppose that the Sabbath of the decalogue is the sign of God, the seal of his law, and the token of his authority and power.

Now if we accept these suppositions as facts, it will not be difficult to understand the merits of this controversy; and we think they are, in truth, the exact facts in the case, and that they are sustained by the plain testimony of the word of God. The limits of this brief article will not permit of the presentation of the Bible proof on the subject. The honest and earnest reader of the Scriptures will hardly fail to find the truth. Investigation is invited and urged upon every person. The Sabbath and Sunday agitation has a meaning that is not understood by all who take part in it. It is upon the field of controversy at this time by divine appointment, and for an important purpose. Prophecy is being fulfilled, and truth will triumph. If the Sabbath of the fourth commandment is the seal of the law, applied to it by God himself, as is easily proved, to oppose it is not only to oppose one, but *all*, of the commandments; and not only this, it is a blow aimed (unwittingly) at God himself.

If the Sabbath were actually erased from the decalogue, and the Sunday substituted for it, what would we have?—We would have the God that made the heavens expelled, dethroned, banished,

and the pope of Rome, not ostensibly, but actually, sitting in the temple of God and governing the world! We do not believe that men religiously educated, and in their right senses, would labor to bring about such a state of things; but we do believe that they may be deceived into a course of action, which, if it could be successful, would bring about just these results.

We might mention the papal Church as an example of such deception. That Church claims to sustain the same relation to the Sunday that God sustains to the Sabbath. She claims that it is the sign of her authority and of her right to the dominion of the world. She has placed herself in a position of rivalry to God as to the ownership of the world. She takes the same position toward the people of God that Satan took toward Christ in the wilderness of temptation. Had she the power, she would do as she did in the Dark Ages. She is the servant of one master, and the true Church is the servant of another Master. She assumes to be able to change the law of God, and makes the bold attempt. The true Church, in the meantime, keeps the commandments of God and the faith of Jesus.

At the time of the great apostasy, the service of the true God was gradually exchanged for the service of a false god, and the "venerable day of the sun" came to be the distinguishing characteristic of a false church, in opposition to the Sabbath of the Lord. The change, though not universal, was yet quite extensive. The reformation, commencing with the early Reformers, has not, even to the present time, brought back all the truths that were lost in the Dark Ages. This must and will be done before the Lord comes. The restoration is the special work to be accomplished through the third angel's message of Rev. 14. The law of God, embracing the Sabbath, is a leading characteristic of that message. Its penalty is also stated in clear and forcible language. With the present increasing light, the observance of Sunday as the Sabbath by Protestants, presents them in a false light before God and the world. They wish it to be understood that they are the servants of the God that made the heavens and the earth, whereas their observance of Sunday as the Sabbath is an open profession of adherence to the religion of the pope of Rome, in opposition to the religion of Christ.

This is a chief point on which honest but bewildered souls need to receive instruction,—bewildered because of the erroneous teaching of those in whom they repose confidence. The third angel's message, if accepted, would correct this error; if not accepted, the error would remain. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21.

Eden Mills, Vt.

DOUBLE-MINDED.

[The following brief article from the pen of our dear Bro. J. N. Andrews, was written years in the past. It was clipped from the paper by one of our brethren who was among the first to embrace the truth in the East. He prized it so highly as to carry it with him till he feels his work is about done. To many this brother has proved he has one mind in the service of God. I have read the short item with interest and profitable reflections, and thinking others might be profited by hearing from him who "being dead yet speaketh," I furnish it for the REVIEW. A. S. H.]

"A double-minded man," says James, "is unstable in all his ways." James 1:8. He has two minds. One mind desires this world; the other desires the next. One mind seeks the approval of God; the other, the favor of men. Sometimes one mind controls, sometimes the other. Under the influence of the better mind, the man takes steps heavenward. But the other mind, still living, and only held in check for a little time, on the first occasion that gives it the advantage, asserts the lead, and all the ground that is gained in the direction of heaven is lost.

Sometimes both these minds act with so nearly an evenly-balanced force that the man is neither the one thing nor the other. Men with singleness of purpose are sure to succeed; the double-minded man is certain to make an utter failure. Lot and his wife are proper examples of these

two classes. Both believed the warning, both desired to escape the coming destruction. They had great possessions, as we may judge from Gen. 13. They were agreed in leaving all, to flee for life. Both started out of Sodom, and for a space journeyed over the plain. But now the difference between them reveals itself. Lot had only one mind. Sodom had no hold on him. He must reach Zoar. Not so his wife. She had strong attractions toward Sodom, as well as strong desires to make her way to Zoar. She was simply double-minded. She followed one mind as long as she could; then the other mind asserted its claims. She looked back toward Sodom, and in a moment became a pillar of salt. But not even this terrible calamity could cause righteous Lot to turn his face from Zoar. Lot and his wife determined their cases before ever they left Sodom. It was this difference in religious experience which made itself so conspicuous on that eventful day. Reader, which one of these are you like? Have you the single mind of Lot, or the double mind of his wife?

ISRAEL OF GOD.

BY E. E. MARVIN.

"ISRAEL" is a name given to those who have power with God. Jacob first received this name. See Gen. 32:28. "Israel" must exclusively embrace those who have power with God. The power of God is the gospel of Christ unto every one that believeth, without regard to nationality. Rom. 1:16. The name *Israel*, in a temporal sense, was applied to the literal descendants of Jacob; but many Bible students do not have any clear conception of the jurisdiction of this oft-repeated appellation.

To illustrate the truth of this last statement, I will notice a circumstance in my own experience: Not long since, a fellow-laborer and myself were visiting a gentleman and his family, and as we introduced to them the present truth and the many promises made to the people of God, he said: "I have read the Bible a great deal, and I have come to the conclusion that it was all written for the Jews; for, it seems that all the promises that are recorded, in both the Old and the New Testaments, were made to Israel; and it leaves nothing for us, we being Gentiles." The Bible to him had become like a borrowed will. There were many precious promises therein made, but *all to some one else*. As we explained to him from the Bible who are the true Israel, he saw beauty, consistency, and harmony, and expressed his gratitude for the light received.

As we have already noticed, the name *Israel* was not given to Jacob simply because it happened to strike the fancy of the angel, but the then existing circumstances were of such a nature as to call forth the expression "Israel." The angel beheld the prevailing importunity of the distressed but determined Jacob, and with admiration he gave utterance to what he plainly saw was due to Jacob—*prince, power, Israel*.

The promises were made to Abraham and his seed (Gal. 3:16); and they have never yet received them in the sense in which they were made. Acts 7:2-5; also see Heb. 11:8-16, where it is expressly taught that they did not even expect to receive it, *i. e.*, their inheritance, in this life; but they will receive it after the "better resurrection," spoken of in verse 35. "These all having obtained a good report through faith, received not the promise" (verse 39); they were to rest till God should visit the Gentiles "to take out of them a people for his name." Acts 15:14. They are all made perfect together (Heb. 11:40), and are "caught up together . . . to meet the Lord in the air." 1 Thess. 4:17. Through Christ we become heirs of the promises to Israel; and if we be Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3:29.

Says Christ, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. What was the work of Abraham, and why were the promises made to him and his seed more than to the outside world?—"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Did Abraham hear the gospel preached?—Yes. Gal. 3:8; see also verse 6. These verses show conclusively that Abraham believed God when he

preached the gospel to him, and *it, i. e.*, his faith in Christ's righteousness, was accounted to him for his own righteousness. So, then, to be the children of Abraham, we must keep the law of God and have faith in Jesus.

In the New Testament dispensation, many persuaded themselves that faith in Christ relieves them from obligation to the law of God. What was the new covenant to consist of? Paul, quoting from Jeremiah in regard to the new covenant, says: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. 8:10. Jesus says, "Out of the abundance of the heart the mouth speaketh." Then, if the law of God is written in our hearts, we will speak forth its praise and exaltation. Hence, those who rail against the law of God, and say they are delivered from obligation to obey it, give the best of evidence that they have not yet entered into covenant relation with God.

Paul says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter." Rom. 2:28, 29. He adds, in 1 Cor. 7:19, "Circumcision is nothing, and uncircumcision is nothing, [*i. e.*, of the flesh] but the keeping of the commandments of God" (is something). Christian circumcision, then, is to bear the legitimate fruits of having the law written in our hearts; viz., "the keeping of the commandments of God." "Hearken, my beloved brethren [and Antinomians too], Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Who is it that shall receive the promise?—Those who love God. What is the love of God?—"For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. So, then, if we be Christ's, and keep the commandments of God, we shall be Israelites indeed, grafted into the old stock, the church of God and of Christ, and "heirs according to the promise." "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:16. Paul teaches in the sixth and seventh chapters of Romans, that the old man is slain by means of the law, and that in obedience to its precepts a new creature is developed.

Oh that men would comply with the conditions of the promise, and at last hear the voice of Jesus calling, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The same home that God fitted up for Adam at the foundation of the world will then be theirs. Again they will have an invitation not only to inherit the kingdom, but more! "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. That the fourth commandment is included in this saying, is evident: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father" (Isa. 58:13, 14); "so shall your seed and your name [Israel] remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Israel, the Sabbath, the new heavens and the new earth, and God, before whom Israel worships, are *eternal contemporaries*. Reader, shall we be among the happy, white-robed worshipers? We may if we do our whole duty. Eccl. 12:13.

Denver, Ind.

"BESIDES ME THERE IS NO GOD."

BY ELD. F. PEABODY.

THE first command says: "Thou shalt have no other gods before me." "There be gods many, and lords many, but to us there is but one God."

These many gods and lords are only made so by men. To whatever object or desire men surrender their powers, that becomes their god. Riches, honor, pride, appetite, and pleasures of the world have all been, and are now, made gods by men; yet none of them have ever set up the claim of being the Maker of the heavens and earth. In fact, in all the catalogue of men-made gods, there is not one that has a voice to speak; they are dumb gods. The true and living God has spoken and declared himself to be the only God: "Besides me there is no God." "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Read Isaiah, chapters 44, 45, and see how the true God places before man the foolishness of making other gods, and falling down and worshipping them.

When men are so prone to make to themselves other gods, is it any wonder that the only living and true God should set up a great memorial, and command them to reverence it? The true God saw that man would need to be reminded every week that he had made all things; therefore he said: "Remember the Sabbath day." Then that men might not be left to choose for themselves which day would be the most convenient, he added: "But the seventh day is the Sabbath of the Lord thy God." It is foolish to worship other gods; they cannot save. In distress, cry unto them; they cannot hear. What have they done? Ask them; they have no voice to tell. The true God has set millions of great worlds spinning through space, and says that he made them all in six days. Do you ask if I believe it? I will answer by remembering the seventh day as it comes to me, and trying to keep it as the true God made it—holy. What memorials have these men-made gods, but blighted hopes and disappointed anticipations? Worship at their shrine, ye who will, but give me a heart to bow in submission to the will of Him who has created all things, who is God alone, and who has said, "Besides me there is no God."

MOVING.

BY GEO. O. STATES.

I HAVE been very much interested in the recent articles in the REVIEW on the subject of moving; and from my own experience and observation, I know every word that has been written is true. Several months ago I left my native State, and came to Colorado; and while I find my health very much improved by the mild climate, still I find everything so different from old Michigan, that, in spite of all, I feel at times a homesickness creeping over me that is almost unbearable. Dear brethren and sisters, I find the curse rests upon every part of the country where I have been, and the good place seems to be still beyond. As I know of many in Michigan who are thinking of moving to a milder climate, and as I am frequently getting letters from such, let me say, Think and pray over the matter much before deciding to make any change; for you will likely be disappointed, and regret the means thus spent, which might far better have been spent in advancing the cause of God. While traveling over this country, I frequently find places where the ground is covered with holes, where people have prospected for mineral. I have thought, This is a fair specimen of the uncertainties of this life. Many persons spend hundreds and thousands of dollars in vain efforts to obtain the precious metal, and how few have their hopes realized! So it is in moving from place to place, how many are sadly disappointed! Brethren and sisters, time is short, and let us be in earnest in the work of warning our fellow-men of what is before them.

Mr. Moody once remarked that this old earth was like a sinking vessel, and it was his business to get all he could into the life-boat. Let us all seek God in earnest, and be energized by his Spirit, and then we shall act as though we believed the Lord was soon coming; then we shall not be so interested in seeking a good place here, but we shall forget self, and be all interested in advancing the cause of God. Let us all be contented to labor where we are, and get our means, our talents, our all, into the cause of God; and in so doing we shall feel as Paul did, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—vs. 144:12.

THE TURMOIL OF LIFE.

"Life is a turmoil, a battle, my child,
Where the strongest lance may fail;
Where the wariest eyes may be beguiled,
And the stoutest hearts may quail.
Where the foes are gathered on every hand,
And rest not day nor night;
And the feeble little ones must stand
In the thickest of the fight.

"At the last must come the end, my child,
When the strife and toil are o'er;
Then the angel of Yahweh, calm and mild,
Says we need fight no more,
Who, driving away the demon band,
Bids the din of the battle cease,
Takes banner and spear from our falling hand,
And bids us lie down in peace."

"Let me die, my Father; I tremble and fear
To yield in that terrible strife."
"The crown immortal is won, my dear,
On the battle field of life.
My child, though thy foes are strong and tried,
And thy friends are weak and small,
The angels of heaven are on thy side,
And God is over all."

—Adapted from the German.

WHY PEOPLE GET SLEEPY IN MEETING.

PEOPLE who work hard and take plenty of exercise during the week are in danger of becoming sleepy when they sit still in a warm room on the Sabbath to listen to the word of God; though then, of all times, they should be wide awake and have every faculty of the mind in full play. This drowsiness is increased by eating a hearty breakfast Sabbath morning. The system requires less food on the Sabbath, or rest-day, than when engaged in active labor; and if just as much is eaten, it will overburden the stomach, clog the system, and render the person sleepy and dull.

The mischief is still further aggravated by eating hearty between Sabbath-school and meeting. Perhaps those who come several miles to meeting, with little children, will find it necessary to give them something to eat between Sabbath-school and church services; but it should be but little, and of a simple quality. Yet how often we see parents and children eating heartily of pie, cake, etc., just before meeting, and sometimes the children are still eating after the services have begun! This teaches them a sad lesson of irreverence for the house of God and his worship. The stomach is set to work to digest all this food, drawing blood from all parts of the system to aid it in its arduous task, and sluggishness and sleepiness is the result; and the solemn truth presented fails to impress the heart as it should, and the brethren and sisters are not benefited thereby. In social meeting the testimonies lack spirit and power, the children feel as though they were in prison, and all are glad when the meeting is over. The minister feels discouraged, and the good brethren wonder why the meeting was so dull and lifeless, when nine tenths of the difficulty lay in the burdened stomach.

Let us eat sparingly Sabbath morning, of light, wholesome food, and take nothing during the intermission between the services, and the stomach will not be over-taxed. Our minds will then be unclouded, our perceptions of truth clear and strong, the Spirit of God will come into our hearts, our hope will be brightened, our faith increased, and we will be built up in the present truth; and instead of our doleful wail of the hardness of the way, we will speak of the great things the Lord has done for us, whereof we are glad.

W. B. HILL.

SAFEGUARDS AND DANGERS.

HE who can count in unbroken chain illustrious and great progenitors, must remember that he begins the battle of life well equipped; that if he does not attain a position of honor and influence fully equal to, if not greater than, that of his immediate ancestor, he has lost that which he should have handed unbroken, if not strengthened, to his descendants.

The man who wrests success, mental and moral, from surroundings and inheritances that would drag him down to sin and death were it not for the masterful grasp that he has on the high things of life, received, he knows not from whom, deserves the highest admiration and respect; and to ask such a man, "Who was your grandfather?" is an insult to the divine Mind, who called into being this human mind for his own purpose, to accomplish his special work.

The power of heredity and the influence of environment are now recognized by all true teachers. That there are rare souls that develop in spite of hindrances that would crush an ordinary spirit, is true. That there are cowardly, sensual, weak souls that slip from the high place to which God and nature gave them entrance, is equally true. Neither one can be fully understood. A force beyond man's comprehension is the propelling power. . . .

If, in the education of every child, the moral weakness which it inherited were carefully watched, as carefully as a physical weakness; if, when it reached a fit condition of mental development, this moral weakness were carefully pointed out to it, as a fault, a defect to be eradicated, or a weak spot in the nature to be strengthened and educated, would not the evil be checked, and its transmission, a blight to another life, be a matter of doubt?

A bright young girl once excused herself for a senseless and unladylike display of temper with the remark: "I cannot help it; I inherit my temper from my father: I'm just like him." A woman who loved her dearly overheard the remark, and took occasion, not long after, to ask her if she was sorry she had such a temper. "Very; it gives me a great deal of trouble. I wish I could get rid of it." "Would you not be sorry to give such a temper to a child of yours?" was then asked. A look of horror came into her eyes, but no answer was given. From that moment a change was noticed in the girl by her most intimate friends. A new force was awakened—self-control. She had heard so often that her quick temper was inherited, that the idea of personal responsibility in its control had never before occurred to her. Is it not frequently true that inherited moral diseases are allowed free reign because the afflicted and their friends consider them incurable? yet this position is not taken in matters of physical inheritance. Maudsley says that an examination into the physical tendencies of his family will be a guide to an intelligent man in the care of his own health and in his indulgences; that if a man develop a certain disease, the explanation that his father or mother had the same disease is considered a sufficient reason, and nothing more is to be said, when, in actual fact, the inherited tendency should have been a warning against a certain line of life, that led naturally to the intensifying of the predisposition. If a man inherits insanity, he shows wisdom just so far as he leads a rational, healthful life, carefully avoiding that which excites undue intellectual activity. His parents are to blame if, in boyhood, a taste for quiet, healthful pleasures and work has not been fostered.

If the curse of a love of drink has been transmitted, every energy of guardians and teachers should be bent to develop a normal appetite for healthful foods, and as early as possible the child should be warned of the demon lurking to destroy it, to be overcome only by the help of God and the power and habit of self-control. Is not the tendency of nature to right itself? Does not the body recoil from disease and rush toward health if the owner of the body gives it a fair chance? and is it not so with the soul? Does it not lean toward health rather than disease if it be given a chance to live in the sunshine of a heaven-born intelligence, in spite of its inheritance? . . .

If ignorance or passion, or both, have allowed two persons to unite lives that should have flowed far apart, they owe to their children every safeguard that it is possible to place about them. No false shame or sensitiveness should enforce silence on those subjects with which the child's well-being is so closely woven.

If his inheritance is a diseased body, let him know early how to guard against the development of his inheritance. If he has as his legacy a diseased moral nature, strengthen him by a knowledge of his tendency, put before him a high ideal of man, and lead him to the Source of every strength. Above all things, let not the feeling enter his heart that he is not responsible because he inherits a

tendency to a particular sin. Give him a sense of responsibility not only as regards his own life, but a sense of responsibility to those who come after him. As Maudsley says:—

"A vast improvement in man's estate may reasonably be anticipated when he learns not only how to ward off many of the diseases which now afflict him, so as to enable each one to get the best out of life in comfort and power, but also how to promote in accordance with scientific method the physical, intellectual, and moral evolution of the race, so as perhaps to make life more worth living in time to come."—*The Christian Union*.

A SHEPHERD'S CARE.

I REMEMBER watching a shepherd drive his flock from Piedmont to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a Southern sun. He was a tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his purple jacket, slung round his neck, formed a cradle for a new-born lamb, while two others but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod,—a long, light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature that he carried in his bosom.

The hungry sheep strove to crop the withered leaves and dusty herbage on the borders of the road; but the shepherd would neither let them eat nor rest. He urged them forward, and, bleating and discontented, they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep saw nothing before them but the dusty path and withered weeds; but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unfailing spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked among them, examining them individually, he counted them over—not one of them was missing. He had something better for them than they would have chosen for themselves; yet how they had murmured all the way!—*Selected*.

Our Basket.

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

—If believers are condemned by the world, let them remember that they shall not be condemned with the world.

—In lonely wilds by light-winged birds
Rare seeds have oft been sown;
And hope has sprung from gentle words,
Where only grief had grown.

—Where we are ignorant, God is wise; where we stand blindly in the dark, he is in the light.—*Phillips Brooks*.

—He gives the most who bravely lends a hand
To help his brother in the hour of need.
God keeps the record—he can understand,
And of our slightest service will take heed.

—The way for Christians to be near to each other is to be near to Christ. When they are close to him they cannot be far apart.

—Great troubles, like strong winds, sometimes waft a soul to its haven, when the calm of peace would leave it to drift to wreck.

—When a man has been successful for a series of years in a given line of service, there is always something to be learned from his peculiar methods of work; for there is no such thing as a permanent success without a reason for it. Men do not stumble into the right way of overcoming obstacles; nor do they build up an abiding structure without a wise plan.—*H. C. Trumbull*.

Our Tract Societies.

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

BEAUTIFUL WORDS.

"Cast thy bread upon the waters; for thou shalt find it after many days"—Ecc. 11:1.

'Mid the losses and the gains,
'Mid the pleasures and the pains,
'Mid the hopings and the fears,
And the restlessness of years,
We repeat this passage o'er,—
We believe it more and more,—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail:
Bread upon the waters cast
Shall be gathered at the last.

Soon like dust, to you and me,
Will our earthly treasure be;
But the loving word and deed
To a soul in bitterest need,
They will not forgotten be,
They will live eternally—
Bread upon the waters cast
Shall be gathered at the last.

—Sel.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	775
" reports returned.....	473
" members added.....	27
" " dropped.....	22
" letters written.....	617
" " received.....	142
" missionary visits.....	1,436
" Bible readings held.....	755
" attendance.....	1,364
" subscriptions obtained.....	1,046
" pp. tracts and pamphlets distributed..	368,837
" periodicals distributed.....	12,883

Cash received on tract fund, \$564.24; on periodical fund, \$302.64; on \$25,000 fund, \$58.75; on tent fund, \$48.25; on canvassing fund, \$39; on English mission, \$33; on Scandinavian mission, \$58.25; on European mission, \$37.30; on Australian mission, \$65; on International mission, \$21.67; on New England mission, \$21.

MARY V. THURSTON, Sec.

UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.

THE sixth annual session of the Upper Columbia Tract and Missionary Society was held in connection with the camp-meeting at Walla Walla, W. T., May 26 to June 1, 1886.

FIRST MEETING, MAY 27, AT 4:30 P. M.—President in the chair. After singing, prayer was offered by Eld. Bartlett. Remarks were made by the President, stating the object of the Missionary Societies, and the privileges given to members; also that every Seventh-day Adventist should be a member of the Missionary Society. Opportunity was given to join, and five new members were added. Minutes of last session were read and approved. The usual committees were appointed by the Chair, as follows: On Nominations, Eld. J. Bartlett, E. G. Winkler, Wm. Kerr; on Resolutions, Eld. E. R. Jones, Wm. L. Raymond, Geo. Russell.

Adjourned to call of Chair.

SECOND MEETING, MAY 30, AT 9 A. M.—The yearly report of labor was read as follows:—

No. of members.....	167
" " dismissed.....	10
" " added.....	26
" reports returned.....	341
" missionary visits.....	661
" letters received.....	520
" pp. tracts and pamphlets distributed....	118,191
" periodicals distributed.....	7,484
" Signs taken in clubs.....	307
" Gospel Sickle taken in clubs.....	10
" new subscriptions obtained.....	168
" Bible readings held.....	763

The Committee on Nominations submitted the following: President, Eld. H. W. Decker; Vice-President, Eld. D. T. Fero; Secretary and Treasurer, Carrie E. Mills; Directors: Dist. No. 1, Wm. L. Raymond; No. 2, H. W. Decker; No. 3, D. T. Fero. Each nominee was unanimously elected.

Committee on Resolutions offered the following report, which was adopted:—

Whereas, The spirit of prophecy has spoken in regard to the canvassing work as being an important means of placing the truth before the people; therefore—

Resolved, That we recommend that the officers of the T. and M. Society in this Conference, urge such persons as in their judgment would make it a success, to enter upon the work of canvassing for such books as "Thoughts on Daniel and the Revelation," "Great Controversy, Vol. IV.," "Marvel of Nations," and other works on our faith.

Whereas, We regard the *Signs of the Times* as a valuable agent in teaching the truth; therefore—

Resolved, That we recommend a vigorous canvass to extend its circulation in connection with "Vol. IV." as a premium.

Resolved, That we recommend all our people to subscribe for the REVIEW AND HERALD.

Eld. Butler spoke very earnestly to the first resolution, urging upon all the importance of the canvassing work, and the good that might be accomplished by selling "Thoughts on Daniel and the Revelation." The second and third resolutions were spoken to by Eld. E. R. Jones, Prof. Brownsberger, and others, setting before us the design and use of our different periodicals.

The Treasurer's report was read as follows, and accepted:—

CASH RECEIVED.

Cash on hand April 1, 1885,	\$26 70
Received on membership,	27 00
" donations,	76 84
" sales,	171 20
" accounts,	289 05
" periodicals,	382 51
" missions,	181 25
" reserve fund,	30 00
" tent fund,	24 25
Total,	\$1,208 80

CASH PAID OUT.

Cash paid Pacific Press,	\$559 00
" REVIEW AND HERALD,	230 00
" to missions,	181 25
" Health Pub. Co.,	6 50
" Mich. T. and M. Soc.,	1 68
" for general expenses,	75 62
" out of tent fund,	7 15
" N. P. Conference,	50
Cash on hand April 30, 1886,	147 10
Total,	\$1,208 80

FINANCIAL STANDING.

RESOURCES.

Cash on hand,	\$147 10
Due from local societies,	317 90
" individuals and agents,	193 50
" U. C. Conference,	1 90
Stock on hand,	823 29
Book-cases, etc.,	59 00
Total,	\$1,542 69

LIABILITIES.

Due Signs office,	\$879 50
" REVIEW Office,	148 77
Balance in favor of Society,	514 42
Total,	\$1,542 69

Adjourned to call of Chair.

THIRD MEETING, MAY 31, AT 6:30 P. M.—The Committee on Resolutions offered the following:—

Whereas, In the providence of God the gifts of his Spirit have been placed among us, and from long experience it has been fully demonstrated that those who read the "Testimonies" become more devoted and earnest in spiritual things; and—

Whereas, "Testimonies," numbers one to thirty, have recently been published in four attractive volumes, containing that with which all our people should be acquainted; therefore—

Resolved, That we recommend that all the families of this Conference purchase these books as soon as possible, and read them.

This resolution was earnestly spoken to by Elds. Jones and Decker, and unanimously adopted.

Adjourned *sine die*.

H. W. DECKER, Pres.

CARRIE E. MILLS, Sec.

NORTH PACIFIC TRACT SOCIETY PROCEEDINGS.

THE first meeting of the N. P. T. and M. Society was held on the camp-ground at East Portland, Tuesday, May 18, 1886, at 9:30 A. M. After the usual opening exercises and the reading of the last annual report, the Chairman was empowered to appoint the necessary committees, which were as

follows: On Nominations, Bro. O. Dickenson and Srs. F. Kingsbury and A. B. Starbuck; on Resolutions, T. H. Starbuck, S. Brownsberger, and Chas. Holt; Auditor, H. W. Reed.

SECOND MEETING, MAY 20, AT 9 A. M.—Questions were asked by the President in regard to the duties of the different officers of the Tract Society. Following some interesting remarks on the subject, by Bro. Dickenson, Burden, and Butler, final appeal was made to the constitution to define the duties of each.

The financial standing of the Society with the report of labor performed during the past year, was called for and read.

Treasurer's report was as follows:—

ASSETS.

Due from Societies on tract fund,	\$71 77
" " periodicals,	243 14
" individuals,	378 36
" colportage,	317 14
" general expenses,	272 03
" N. P. Conference,	16 62
" tent and camp-meeting fund,	309 10
Books on hand,	685 37
Reading room and furniture,	406 75
Three congregation tents,	350 00
Twelve family tents,	150 00

Total, \$3,200 28

LIABILITIES.

Due Signs office,	\$338 63
" REVIEW Office,	338 32
" Good Health publishers,	22 61
" Wm. Potter on loan,	30 00

Total, \$724 56

Present standing of Society, \$2,475 72

CASH STATEMENT.

RECEIPTS.

Cash on hand June 1, 1885,	\$ 87 23
Received on tract society fund,	1154 89
" periodical,	666 68
" \$5,000 " "	572 30
" educational " "	525 50
" tent and camp-meeting fund,	221 93
" reserve fund,	30 25
" foreign missions,	353 50

Total, \$3,662 28

PAID OUT.

Cash paid Signs office,	\$853 60
" REVIEW Office,	465 03
" Good Health publishers,	100 00
" International Society,	5 15
" to foreign missions,	353 50
" on new tents,	149 00
" per order of Camp-meeting Com.,	255 31
" for labor,	577 40
" " store room,	30 35
" " sundries at reading room,	17 55
" " bill of books, stationery, etc.,	127 56
" to Healdsburg College,	609 00
" on general expenses,	118 84

Total, \$3,662 29

Report of labor for year ending March 31, 1886, was read as follows:—

No. of members.....	190
" reports returned.....	553
" members added.....	32
" " dismissed.....	3
" visits made.....	2,497
" letters written.....	1,474
" pp. tracts and pamphlets distributed,	172,540
" periodicals distributed.....	27,964
" new subscriptions obtained.....	292
" periodicals taken in clubs.....	540

Bro. Butler expressed himself as pleased with the standing and work of the Society.

THIRD MEETING, MAY 21, AT 5 P. M.—After the report of the Nominating Committee, the following officers were elected: For President, Eld. C. L. Boyd; Vice-President, J. A. Burden; Directors: Dist. No. 1, Frank and J. C. Bunch, Coquille City, Coos Co., Or.; No. 2, J. W. Will, Corvillias, Or.; No. 3, E. D. Hurlburt, St. Johns, Or.; No. 4, Chas. Holt, Sumner, Pierce Co., W. T.

Bro. Butler spoke of the necessity of the REVIEW's finding its way into every Sabbath-keeping family, and hoped that the Signs might still be used as a pioneer paper, to introduce the truth where it is not known.

A letter was read from our brethren in Switzerland, enlisting our interests in the spread of the truth among the German, French, and Italian speaking population of the United States. The plans were talked over, and further consideration

of the matter was referred to the Board of Directors. Bro. Dickenson inquired in regard to the feasibility of placing the *Signs* in the distributors when it is known that persons take them out who are better able to pay for them than those who place them there, and that they are well acquainted with the truth. It was suggested by Eld. Butler that the *Sickle* be placed in the distributors, and that the *Signs* be sent out to families who are not acquainted with the truth, as that paper is better adapted to remove prejudice.

FOURTH MEETING.—The Committee on Nominations presented the name of H. W. Reed as Secretary, who was duly elected. The Auditor reported that he had "thoroughly examined the books, and found them correctly kept."

Shortly after the close of the meeting, Bro. Reed resigned his position as Secretary, in favor of Bro. J. A. Burden, whose health is such that it was not thought expedient for him to enter the field with a tent. All business of the Society should be addressed to J. A. Burden, Box 18, East Portland, Oregon.

CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

Special Mention.

PROTESTANTISM UNITING WITH ROMANISM.

NOT long since, I listened to a discourse by a minister of a popular church, on the subject, "The Lord's Day." As is usually done, he took the position that the Lord's day is the first day of the week. His effort was a fulfillment of the words of Jesus: "Full well ye frustrate [margin] the commandment of God, that ye may keep your own tradition." Mark 7: 9. The Saviour has not left men without warning, if they pursue such a course: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark 7: 7.

But the striking part of his effort was the statement, when alluding to the Catholics, that he had no war to make with the Mother Church. He told of an intimate acquaintance he formerly had with a Catholic priest. He believed him to be a sincere, devoted man, and one that he could fellowship. We would not question the gentleman's sincerity, but we ask, How can any one enjoying the light that Protestantism has given to the world, fellowship one who is in the night of Catholic errors? Better put forth efforts to enlighten him than to fellowship him in his darkness. But war is past. The line of separation is fast fading away. Behold, the day approaches when these powers will unite in their efforts against God's sacred Sabbath. Pilate and Herod not only lost their enmity toward each other, but were made friends in their efforts against the Lord of the Sabbath. Luke 23: 12. Shall we expect any less of men or powers to-day, if they array themselves against the Sabbath?

We give a few extracts from chapter thirty of "Great Controversy, Vol. IV.," pp. 380, 382, 388, 390, and recommend to the reader the careful perusal of the entire chapter:—

"Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!"

"Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy.

The people of our land need to be aroused, to resist the advances of this most dangerous foe to civil and religious liberty."

"As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry."

"In the movements now in progress in this country to secure for institutions and usages of the Church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority."

The above circumstance is but one of many now occurring that testify to the truthfulness of the writings from which we have quoted. As these things begin to appear, we have in them evidence that at no distant day we will have to contend with all the sterner difficulties of which God in his goodness and mercy has apprised us. Reader, are you preparing for the conflict?

M. B. MILLER.

AIDS TO ROMANISM.

In "Great Controversy, Vol. IV.," p. 390, are found these words:—

"A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. . . . God designed that man's intellectual powers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are idolized, and laid upon the shrine of Satan to be employed in the service of a false religion, then intelligence can accomplish greater harm than ignorance."

In support of these declarations, notice the following testimony from one of England's great men, Rev. J. S. Bright, which appeared under the above heading in the *N. Y. Observer*:—

"There is at the present time in England that activity of thought and performance in all departments of life which forms a vivid contrast to previous eras of national history. Philosophy has its professors in the persons of Spencer, Tyndall, and Huxley; the works of Kant and Hegel are made familiar by translations and expositions; the supply of new works of fiction and cheap republication of old favorites is simply astonishing; classical literature and modern languages are extensively taught, and with great efficiency; the poets form a choir composed of Tennyson, Browning, Swinburne, Morris Dobson, Gosse, and others; the walls of the Royal Academy glow with matchless pictures; mechanical inventions extend, in a sense, the powers of human life, bring the wealth of the colonies to our homes, make America a next-door neighbor, and, to crown this brief detail, the Queen and royal family are always engaged in movements which announce their interest in the condition of the people, and their fervid sympathy with philanthropic institutions and enterprises. The activity of the religious world is not less wonderful in the building of churches and halls, and in expedients to win the attention of the humbler classes because the wealthy and cultured orders of the people are less accessible to the influences and appeals of spiritual effort. There are, however, shadows in the landscape, which consist of ill-defined theology, abated respect for the Sabbath, and the manifold forms in which the zeal of Romanists endeavors to bring back the population to a state of abject submission to the exclusive claims of their Church. It must be confessed that there has been in the established Church an extensive improvement in the celebration of divine worship, in the pastoral activity of the clergy, and in their efforts to abate the evils of intemper-

ance and other forms of immorality. The services have been enriched with choral music, and in some places there has been a dangerous approach to the florid ornament and ritual of the Roman communion. If these things go on without clear and decisive assertion of those principles which are abundantly provided in the New Testament, there may be a silent and unconscious preparation for an easy passage to another church.

"There is, however, another agency which, without proper care and warning, may land many on an unexpected shore. This agency is music. The performance of Gounod's '*Mors et Vita*' at the Albert Hall, in the presence of the Queen, the court, and at least ten thousand people, was like a sermon in sublime and pathetic sound to recommend the views and usages of the Roman communion. There is no need to impute special design to Gounod to promote the aims of his Church, for it was impossible for him as a Catholic to look at these serious questions in any other light, and there was no proselytizing aim in the promoters of the oratorio; but it often happens in this world that unexpected issues flow from consciously innocent arrangements. In the '*Mors et Vita*' there were the Requiem, the *Dies Irae*, the liberation of the soul from purgatory, and the final attainment of beatitude. The vocalists were of the highest order, the orchestra large, and the choruses were sung by some hundreds of voices. The Queen's presence was hailed with loyal acclaim. . . . Her Majesty was not present because it was an oratorio of an ecclesiastical character; but because there is some music which must be heard in a spacious hall, and be performed by an immense body of artistes, and enjoyed with the sympathy of listening thousands. . . .

"Another fact which tends to recommend the views of the Roman Church to the people, is the visit of Abbe Liszt to England after an absence of many years. He superintended the performance of his oratorio of St. Elizabeth of Hungary, whose name and history have been made familiar through the writings of Mrs. Jameson, Charles Kingsley, and Montalembert. She belongs to the pre-Reformation period, in which Liszt finds full scope for the presentation of the usages and doctrines of his communion. . . .

"To conclude, it may be affirmed that music, associated with special ecclesiastical views, may secretly and unconsciously dispose men in the enjoyment of sensuous emotion to incline toward the Roman Church. It becomes all who are anxious for the liberty which the gospel provides, to abide by the word of God, and refuse the traditions of men."

A THREATENED RELIGIOUS WAR.

THE indiscretion of certain members of the Irish priesthood, the intense Protestantism of Ulster and the Orange Lodges, and the alliance of Mr. Gladstone with his once "bitterest foe," Mr. Parnell, have rendered possible a religious war in Ireland. This seems a strange thing to say in the nineteenth century; not stranger, however, to Englishmen than the Socialist battle of Chicago. The success of the Parnellite party in Parliament has made the Leaguers in Ireland arrogant, where they would better have served their cause by being silent. Orangemen are saluted with scoffing cries of Home Rule, and the National League is not circumspect in its predictions of what will happen when Ireland has her own parliament. The outcome of all this is the arming of Ulster and the embittering of religious animosity. A Union League is being formed, the members of which swear neither to obey the decrees nor pay the taxes of the new Irish government. The Orange Society has already established what may be called outposts to protect its members in noted Catholic districts. In England and America we neither fully know nor appreciate the depth of the "religious hatred" that exists between Protestants and Catholics in that "most distressful country," whose green hills are the first "smiling headlands" that greet the Atlantic traveler coming from the New to the Old World.—*Joseph Hatton.*

—Get into the habit of looking for the silver lining of the cloud, and, when you have found it, continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places.—*Dr. A. A. Willits.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 22, 1886.

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

THE IOWA CAMP-MEETING.

WE remained at this meeting till the close, Tuesday morning, June 15, then returned to Battle Creek, arriving safely the 16th.

Sabbath, June 12, was a notable day in the meeting. Eld. Haskell spoke in the forenoon, and Eld. Butler in the afternoon. It had been the earnest desire of many that on this important day of the meeting the Lord would be pleased to visit the camp graciously by the influence of his Holy Spirit, and make the occasion one of triumph for the angels of light and not those of darkness. The prayers of God's servants were heard, and their desires happily fulfilled. Nearly the whole congregation expressed their determination to dedicate themselves more fully to the service of the Lord; and on a more exclusive call for sinners and those who felt that they had a special work to do of returning to the Lord, to manifest their purpose to seek him by coming forward for prayers, about one hundred and fifty responded. There was some sobbing and some shouting as interesting cases yielded to the strivings of the Spirit and gave themselves to God. There was no undue excitement nor over-urging of any one; but it was evident that Jesus of Nazareth was passing by, and messengers of light were in the congregation to influence souls in the right direction. It was a season long to be remembered. On Monday, seventy-four were baptized.

There were in attendance nine hundred of our own people; and the numbers who came in freely from the city, gave large audiences on all occasions. On Sunday, at times the numbers on the ground were about twice as many as could be seated in the tent. The truth was spoken with uncompromising faithfulness, and the congregations were not a little stirred thereby, some in favor and some against. Des Moines is an important center in the State, and is becoming an important point in our work. A large interest has been awakened by the workers in the mission there, and a meeting-house is already needed. It was voted to raise \$10,000 for the purpose of erecting a depository building and meeting-house immediately. The Disciples are very strong denominationally, having an educational institution in the city. Feeling their views so antagonized by what was preached on the camp-ground, they became very solicitous to have the differences between us on the Sabbath and Sunday questions discussed by men whom their respective denominations would indorse as representative men. After consideration of the matter, it was thought best to accede to the request; and arrangements were accordingly made for Eld. Canright to meet Eld. Dungan in the city of Des Moines for a ten days' discussion in October next.

An eye-to-eye and heart-to-heart feeling reigned all through the camp and all through the meeting, rendering the work of arranging for the management of the different organizations in the Conference, for the coming year, very pleasant indeed. Eld. J. H. Morrison was elected president, with Elds. H. Nicola and L. McCoy associates on the committee. All the interests of the different branches of the work received due attention during the meeting, and all are in an encouraging state of prosperity.

Elds. Haskell and Butler enjoyed great freedom and much of the blessing of the Lord during the meeting.

At the closing meeting on Tuesday morning, Brn. R. C. Porter, L. Nicola, and A. Heacock were set apart to the work of the gospel ministry. Prayer by Eld. Butler; charge and right hand of fellowship by Eld. Haskell. On this occasion hearts were knit together as one, if the flowing eye and deep emotion ever bear a truthful testimony.

At a meeting when the financial wants of the cause were considered, twenty-five thousand dollars were pledged toward the work the coming year.

The meeting has been a great encouragement to all those who attended. They go to their homes feeling that God gave them a triumphant and profitable

gathering, and through that, an earnest of what he is willing to do for them in the year to come. The Conference is strong in the number of its noble young men and women who are ready to give themselves to the work, and who, with a suitable preparation and the blessing of God, may become most efficient instruments in his hands for the advancement of his cause in these closing hours of time.

By the meetings it has been our privilege to attend in Kansas, Colorado, and Iowa, we are impressed with the evidences of the growth of the cause in the few years that are past, and the prospect of its still greater advancement in the immediate future.

THE SUNDAY PROSECUTIONS.

THE readers of the REVIEW have no doubt been anxiously waiting to learn the results of the prosecutions for Sunday labor in the States of Arkansas and Tennessee. We have just learned that the supreme court in both those States, to which the cases were appealed, has sustained the decision of the lower court, subjecting our brethren there to the fine or imprisonment imposed upon them at the trial in September last.

We have not learned the particulars of the cases in Arkansas, but Bro. W. H. Parker writes us concerning those in Tennessee. Three persons, Brn. James Stem, Wm. Dortch, and himself, were indicted in this latter State, and they are each sentenced to a fine of \$20 and to pay all the costs.

If the fine is not paid in money, they must pay it by lying in jail at 25cts. per day. They choose the latter course. It will take eighty days of imprisonment to cover the fine. This will begin on the fourth Monday of September next, unless the fine is paid by that time.

Such is the price Christians are beginning to have to pay in this land of boasted liberty, for the privilege of being true to their own consciences and obeying the just and holy law of God. The apostle's injunction to "remember them that are in bonds, as bound with them," seems destined still to find a field for its application.

IOWA CAMP-MEETING NOTES.

ELD. SMITH will doubtless give the full report of this meeting; but possibly a few additional remarks concerning it may not be out of place. It was indeed in many respects a remarkable meeting. Personally we never felt a deeper interest in the success of a camp-meeting than we did in this. For some years past, there had been certain elements connected with our camp-meetings which seemed to stand in the way of realizing all the success that we could desire. Last year there was not that feeling of love, harmony, and mutual interest that we greatly desired to see. What labor has been bestowed in the State during the past year, has been designed to instruct more fully in regard to the spirit which should characterize this great work. We saw good results during the meeting which will gladden many hearts. We feared there would not be such a large attendance as we had last year; but probably the attendance was never before so great at any meeting in Iowa. There was a most excellent spirit and a feeling of love and union. Not a word of discord or strife did we hear during the whole of the convocation. God has been blessing his servants and preparing them, we trust, for a greater degree of efficiency. A desire is arising to see something done in the State of Iowa, such as we have not seen in the past.

The workers' meeting of a week, preceding the camp-meeting proper, was a profitable time, especially on the Sabbath, which had been appointed as a fast day. The blessed Spirit of God came into our midst with great power. The delegates came in season to have a session of the Conference as early as Tuesday, so that much of the auditing work was finished before the camp-meeting proper commenced. Other business matters also were attended to. This resulted in giving more time to the devotional interests of the meeting. The presence of Eld. Haskell was greatly appreciated, and his testimony was an especial blessing to the interest of the occasion. Elds. Smith and Canright also did good service. The examination of the ministers and licentiates was carried out as well as it could be done in the time we had to devote to that work. A discourse was given on the subject of education. The Lord moved upon the hearts of many to help in the cause more than we had dared to hope

or expect. Considering the hard times in Iowa, their pledging over \$25,000 to the furtherance of the cause was remarkable. We have great hopes of seeing something done in the canvassing work, more than we have seen in the past. Several have given themselves to it, and instead of becoming discouraged with their work, they are encouraged to continue in it.

The mission in Des Moines has been a success. The effort to establish a center in the capital of the State, to build a meeting-house, erect a depository, etc., shows greater determination to make advance steps than in the past. They propose to run seven tents in the State the present season. We do believe that God will bless and help in the work, and that we shall see a great advance the coming year.

Because of the many other burdens pressing upon me, I was truly glad to lay down the official responsibilities I had held in Iowa the past year, as I could not devote the time necessary to their performance. We trust that all the brethren in the State will remember in their prayers their new president, Bro. J. H. Morrison, who is not very strong in health; but if God sustains him, he can do excellent work. We shall all remember this profitable meeting. May God carry forward the work to victory in the good State of Iowa.

G. I. B.

SEVENTH-DAY ADVENTISTS AND LABOR UNIONS.

Question.—Is it right for Seventh-day Adventists to unite with unions, "Knights of Labor," "Farmers' Alliance," etc., in order to protect themselves?

Answer.—This question is substantially repeated many times; and really it has been answered several times. As a people, we believe we are living in the last days. We see the time of trouble gathering around us; and the labor problem is not one of the least of these perplexing questions that agitate the public mind. The most intelligent men of this Union are looking for troubles, growing out of the labor problem, that will do great harm in the country, and bring disaster. Already millions of dollars have been lost through the troubles arising from strikes, etc., and some have even resulted in bloodshed and great calamities. Some of these societies carry matters to great extremes; others are more moderate. But we believe it is unsafe for our people to mingle with these societies, and imbibe the spirit which actuates them. We regard the Scriptures as teaching different principles: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

This language clearly shows the difference of spirit which exists between worldly society and Christians. The spirit actuating these societies is anything but harmonious with the spirit of Christ and this message. Not only from a Scriptural standpoint do we perceive the wrong of uniting with them; but our experience has demonstrated it over and over again. Scores upon scores have lost their interest in the truth just in this way; slowly and gradually at first, but it resulted in careless indifference, a worldly spirit, and, finally, in apostasy. There is too much risk in such a course for our people to pursue it. We have all we can do to attend to our own work, and far more than most of us are doing. We should live humbly, faithfully, and righteously in this world of sin. We should be honest in our deal with our neighbors, treat them kindly, and be friendly and courteous to all that we can benefit; but to unite in these worldly organizations, and become absorbed and interested in their objects, we think is contrary to the Scriptures.

G. I. B.

READING THE BIBLE THROUGH BY COURSE.

THE blessed Bible all Seventh-day Adventists regard as the inspired word of God, able to thoroughly instruct us in all doctrine necessary for salvation. It teaches of the life which is, and that which is to come.

Its glorious truths show us how we should live day by day, as men and women, fathers and mothers, sons and daughters, and citizens of the commonwealth. It thoroughly furnishes us unto all good works. It is our chart and compass in life's voyage, and tells us of the glorious immortal hereafter.

Every one that regards the Bible to be such a book as we have briefly described, certainly ought to know what is in it. We are astonished to learn that many of those who call themselves Christians, and even those who profess to be teachers in the cause of salvation, have never read this book through to see what is in it. We have been much surprised in the examination of candidates for the ministry,—those who desire to teach the truths of God for this time,—to find quite a number who have never read the Bible through. It is a poor excuse for men from twenty to forty years of age, who claim to be workers for God, to believe the Bible is inspired, and yet do not know what it contains, to plead lack of time as a reason for this neglect. These persons have read it much, of course, in some parts, and have, no doubt, studied it by subjects, more or less. This is all proper and necessary; but it seems strange indeed that any could accept a book as a rule of action, and yet never read it through to see what it contains. We believe that men not only ought to study it by subjects, but they should become familiar with it as a whole. They should be so well informed as to all its contents that no one can palm off bogus scripture upon them, and they be in ignorance as to whether or not it is genuine.

The Bible is emphatically the text-book for all who go out to labor in the cause of God. What an idea, that such should not know the contents of the text-book they intend to teach! They should have read it through not only once, but over and over again; and it is a poor excuse for any laborer to say, "I have not time." Our beloved brother, J. N. Andrews, some years before his death, had marked in his Bible the number of times he had read it through, and to the best of our memory, it reached about twenty-four times. His was a most busy life, active and studious. It was filled with the most perplexing labors, and taxing and studious work in the cause of God; yet year after year he read this book through with greater and greater satisfaction. Rarely could a verse be repeated but he could tell its book and chapter. What a rebuke to those who have lived many years, when asked the question if they have read the Bible through, to answer, "I have not had time!" We hope that our brethren who are laboring as ministers, when asked this question, will never be compelled to give this reply. We beg you, if you never yet have read the Bible through, to do so at once. Become familiar with that which you propose to teach. Ignorance in reference to God's word seems to us to be nothing less than a great sin. It takes but a little time each day to read the Bible through once a year; three chapters each week-day and five on the Sabbath will accomplish it. Brethren and sisters, read your Bible. Read it to know what is in it. Be familiar with that which teaches us the way to everlasting life.

G. I. B.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 8.

BUT the little flock that are saved, are, nevertheless, mighty in their God. They lift up their voices and sing with joy, and their songs of victory are heard sounding high above the roaring of the sea and the general destruction that brings perplexity upon the nations. Luke 21:25.

How joyful, then, shall be their songs of praise, sounding from the uttermost parts of the earth, "Glory to the righteous." Then the hour of their redemption has come, and the heavenly glories begin to shine before their longing eyes. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:21-23.

The hosts of high ones on high are, without doubt, the wicked spirits in high places. Eph. 6:12, margin. They shall be punished in the great day, with the kings of the earth and its ungodly inhabitants.

They are all shut up in the prison. They are turned into *sheol*—the realm of the dead; and the desolated earth becomes a prison for the unclean spirits. But after many days, that is, at the end of the thousand years, they are all visited or punished. Then the Lord reigns gloriously with his ancients, or elders, in the New Jerusalem, which at that time has come down upon the earth, and has become the glorious capital of the new earth. They that dwell in this city have no need of the light of the sun nor of the moon to shine upon them; for "the Lamb is the light thereof," and "the Lord God giveth them light: and they shall reign forever and ever." Rev. 21:23; 22:5.

The prophet Jeremiah very clearly presents the fact that all the ungodly shall be destroyed in the great day of the Lord: "For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Chap. 25:15, 16. And he speaks of the nations which shall be thus destroyed. He begins with Jerusalem and Egypt, and then mentions many other kings. At last he says: "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them." Verse 26. The king of Sheshach who shall drink of the wine cup of God after all the rest, without doubt, is Satan. Every one can see that no kingdom nor people can avoid being entangled in this terrible wrath. The prophet begins with Jerusalem and Egypt, and names a great many other kings. At last he says: "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." Verse 29. Jerusalem had for centuries been the favorite spot on earth, where the temple of the Lord had been placed, and Israel had been his chosen people; yet they could not escape, how much less the other cities and nations on the earth.

That the events here spoken of belong to the great day of the Lord, is seen from the fact that at that time the Lord shall mightily roar from his holy habitation, against all the inhabitants of the earth, even to the ends of the earth; for the Lord has a controversy with the nations: he will plead with all flesh, or bring judgment upon all flesh (Danish version), and give them that are wicked to the sword. Verses 30, 31. When this takes place, probationary time has certainly ceased, and the end of the world has come. Then the voice of God shakes not only the earth, but also heaven. Heb. 12:26. Then all the perishable things are removed. Verse 27. The foundations of the earth are shaken, and the earth is entirely broken down. Isa. 24:18, 19. The plagues are poured out, and the voice of God is heard from the throne, saying: "It is done." Rev. 16, 17. The Lord proclaims the fact that the time of probation has ceased. Then the powers of heaven are shaken, and every eye sees "the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: and they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground." Jer. 25:32, 33. This great whirlwind shall not cease before it has brought the calamities of the last day upon all those who have despised the message of the Lord, and not one will be left to lament or to bury them. These shall be the consequences of the anger of the nations when they are gathered together to war against one another, and against the Lord. Rev. 11:18. When the spirits of devils go forth unto all the kings of the earth, to gather them to the battle of the great day of God Almighty (chap. 16:14), then there shall be multitudes upon multitudes in the valley of decision (Joel 3:14), when the last plagues fall on the earth, and the wrath of God is poured out without mixture into the cup of his indignation. Rev. 14:10. Then the time of the dead is come, that they should be judged, and all the servants of God receive their reward. Chap. 11:18.

Of the terrible destruction of the day of the Lord, the prophet says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they

trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

The verbs in this prophecy are in the present tense, because the prophets often use present or past tense for the future. See Isa. 24:4, 6, 16, 19; 9:1, 6; 15:1; 22:3; 23:1; Dan. 7:12; 8:8; Rev. 20:13; 18:17-19; 16:19-21; and many other places.

When the earth is made empty and void, and the light of the heavens no more shines upon it, then it can no longer be a dwelling-place for mankind. Consequently, the prophet states concerning this time, that "there was no man," and that the animals, as well as man, perished. The fruitful fields became barren, and all the cities of the earth were broken down by the fierce anger of the Lord, so that they all became entirely desolate. Then men could no longer build or carry on their business in the country or in the cities.

The statement that the Lord will not make a full end, no doubt refers to the fact that the earth will be restored at last, when there shall be new heavens and a new earth. The following text is so plain and decisive that no one can misunderstand it (the Danish version has "the earth" instead of "the land"; and the reading of the text shows plainly enough that the whole earth is spoken of): "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3.

When the Lord has consumed all things from the earth, both man and beast, and has removed all stumbling-blocks with the wicked, then the earth does certainly become empty and void. This is in harmony with our Saviour's testimony that when he comes at the end of the world, he will send his angels, "and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:41. And as Zephaniah states that the fishes of the sea shall be consumed, so Christ testifies in the Revelation, that during the second of the last plagues, every living soul in the sea dies. Chap. 16:3.

It cannot be denied that man and beast will be destroyed from off the earth. We have already presented so many plain and decisive proofs on this point that they cannot easily be set aside; but as soon as this is understood, it becomes an interesting question when these things shall come to pass, if they do not occur at the second coming of Christ. Before the end of the world and the coming of Christ, they cannot happen; since the gospel is to be preached to all nations, and Christ is with his messengers always, even unto the end of the world. Matt. 24:14; 28:20. Neither can they happen after the thousand years, because the camp of the saints is at that time on the earth (Rev. 20:7-9), and they shall inherit the land forever. Isa. 60:21. We are therefore forced to acknowledge that the thousand years is the only time in which these things can take place; and the Bible testifies plainly that they shall take place in the end of the world, at the glorious appearing of Jesus Christ: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1:14, 15. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Verse 18.

J. G. MATTESON.

THE MAN WHO CAN DO MORE.

It is a common saying that it is the busiest man who can be depended on to do one thing more. If we have some important matter which we want done well, about which we are very anxious, to whom do we go? Not to the idle or unemployed man, but to the very busiest man of our acquaintance, the man who is crowded with work every minute. Why do you go to him?—Because men who do one thing successfully can be relied upon to do another thing

successfully; and a man who is a failure at one thing, is likely to be a failure in everything else.

The other day a gentleman wished to hire a man to do a job of work. He was directed to a certain laborer. He went to his house and found that he was absent. Going down the street, he saw him lounging in a saloon. He passed on without engaging him. He said the man was too comfortable to be disturbed. He found another workman, one who was already driven with work every day, and urged the job upon him. Why?—Because he felt sure that that other man would not do his work well, and that the busy man would. So it is the already busy man who finds more to do, and the burden bearer who can carry more burdens.

D. M. CANRIGHT.

THE CHARACTER AND CAREER OF THE APOSTLE PAUL.

WHATEVER Paul did, was done with a resolute will. He made no faint-hearted attempts. When Stephen was stoned, Paul had a conspicuous part. There could be no doubt as to the side he meant to take. He was clearly "consenting unto his death." When he undertook to put down what he regarded as heresy, he was equally determined. He persecuted from house to house, shut up many of the saints in prison, and compelled many to blaspheme.

After the light from heaven had shone upon him, after he had heard the voice and seen the face of Jesus, he manifested still greater energy and perseverance. He immediately began to preach the doctrine he had hated, and to associate with those he had come to persecute. When he had returned to Jerusalem, his brethren could not dissuade him from disputing with the Jews, who thirsted for his blood; and even when the Lord appeared to him in vision, and told him his efforts would be vain, the counsel had to be repeated and made imperative before the intrepid apostle could be turned from his purpose. So, too, when he was on his way to Jerusalem for the last time. In answer to the prophecies and earnest entreaties of his brethren, he said, "What mean ye, to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

When stoned and dragged out of the city at Lystra, he rose up, and went back! When the infuriated mob thronged the temple of Diana, at Ephesus, he could scarcely be restrained from appearing boldly among them; although to have done so would certainly have cost him his life, unless God had worked a miracle to preserve him. Thus his courage was shown to be equal to his energy and perseverance.

Yet it is not in deeds of daring that the remarkable courage of the great apostle is best shown. Although driven from place to place, he still continued his work with unabated ardor. When with lacerated flesh he was thrown into prison, and made fast in the stocks, he sang such songs of praise as were heard not only through the prison, but also in heaven. In speaking of himself and those who labored with him, he says: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; . . . being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things, unto this day."

Under all these circumstances, Paul pressed forward with untiring zeal. His courage never faltered; his ardor never cooled. Met at almost every attempt with appalling difficulties, and the fiercest opposition, he remained undaunted, ever ready to face new dangers, until at last he ended his life, like his divine Lord, by giving his body as a sacrifice to his faith.

Yet with all his determination and firmness, Paul was exceedingly tender and affectionate. No words could be more touching than his oft-repeated expressions of love to his brethren. His solicitude for their welfare in temporal things, as well as spiritual, is pathetic. His love and care were extended not only to the faithful, but also to those whose evil conduct caused him much sorrow.

Disaster and apparent failure followed Paul from the time he began to preach Jesus as the Saviour of the world. During the last years of his life he was a constant prisoner; and instead of living to see the triumph of the cause he loved, he was made a victim to his faith. His sun seemed to set in darkness; yet he was not disheartened. He lays down his armor with the air of a conqueror, saying: "I have fought

a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He claims the victor's crown, he knows it is laid up for him, but he does not look for it till all the saints shall be crowned in the kingdom of God.

Who can estimate the life and labors of the apostle of the Gentiles? Who can set forth the grand results achieved by those years of toil and anguish? His example and his words have come down over the waters of time, comforting the sorrowful, strengthening the feeble, inspiring the weary, and rousing to new life and energy those who were ready to sink under discouragement. How many mariners on life's ocean have been saved from shipwreck by his timely warnings! May we be willing to share his toils and dangers, that we may be crowned with him at last.

G. H. BELL.

Ministers' Department.

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

SUGGESTIONS TO MINISTERS.

EXPENSES.

GREAT caution should be taken to make your expenses as small as is reasonable. We do not mean that you should starve, or go hungry, or go in a shabby dress, or go without some necessary things, or neglect some important interest of your meetings to save a dollar; but we do mean that great care should be taken not to lay out money extravagantly, but to use the strictest economy in expenses. There is a great difference in men about this. Some will incur twice as much expense as others, and accomplish no more, simply because they are poor managers.

SELLING BOOKS.

Another important thing to attend to is selling books in connection with your meetings. Some men will sell ten times as many as others. It is not merely because they have more time, but because they push the matter more. Many are so fearful and timid about it that they never sell any books, or none to speak of. You should begin to sell books as early as the second sermon. When you have preached upon the second of Daniel, you should advertise a book on that subject. Do not merely tell them that you have a book for so much, but show them the book; turn it through, tell them who wrote it, how important and cheap it is, what it treats upon, etc.; and sell all you can. The time to advertise the book is at the close of your sermon, before the last hymn. Do not do it in a hurry. Make your sermon short enough to allow you at least five minutes in which to advertise your book well. The next evening, introduce another book, and try to sell both, and so continue as you progress with your subjects. Keep advertising one new book about every evening, always laying them out on your desk, where all can readily see them.

After a few evenings, put up a package of tracts for ten cents, all on one subject. Advertise them thoroughly. After awhile put up another package, on different subjects, at a little higher price; and thus keep something new to advertise, at least every other night. When you have a crowd, have your assistant go back to the door and the sides of the tent, and sell to the people as they pass out. All the helpers connected with your meetings should carry tracts and books with them in their visits, and sell them. They will often dispose of more in that way than you can sell from the desk. In like manner our papers should be taken up early in the meetings, exhibited, advertised thoroughly, and every effort should be made to obtain subscribers for them. Take a copy with you on every visit you make. Never rest until you have every subscription you can possibly secure.

HOW LONG SHOULD WE STAY IN ONE PLACE?

Remain until you feel, according to your best judgment, that you have done all that you reasonably can do for the people, and do not leave your work until then. You can stay too long or quit too soon. Probably more errors are committed in leaving too soon than in remaining too long. It will require much judgment and the guidance of the Spirit of God to decide rightly in this matter. So long as peo-

ple keep interested, so long as they attend, some deciding and some halting, you certainly should remain. If you have succeeded in raising up a company, after you have left them one Sabbath alone, then you should certainly return and spend a week with them; then leave them a Sabbath or two, and then go back again, but in no case leave them for several months without visiting them. If you do, you will be almost certain to lose quite a share of your work.

BECOMING DISCOURAGED.

Guard against this. Every one is liable to discouragements in whatever calling he may be engaged; but especially is this true of the young minister. There will come a time in his course of meetings when it looks as though everything would fail. His audience drops off; some who have decided, go back; and he becomes tired himself. Then the great temptation is to quit, or at least to slacken his efforts. This will never do. Then is the time to press the battle harder, and with greater earnestness. This feeling of discouragement often overcomes even old and tried ministers, and they make a sad failure by yielding to it. Be on your guard against it, and fight it with all the power of faith and prayer. Do not be discouraged if you make an entire failure the first time you try, or the second time, or the third time. You may learn valuable lessons in these failures, which in the end will secure you success.

The first course of lectures that I gave, my audience entirely disappeared, and I had to quit on the sixth sermon; I tried a second course, and this did not hold out as long as the first. I had no one to hear me after four or five meetings. In my third effort, just one person was persuaded to keep the Sabbath; but after that, I had better success. Thus it will happen with many a young man. So I say again, Do not become discouraged on account of a few failures on the start; it may be the very experience you need.

Therefore we repeat, that the way to begin to preach is to go at it. The way to learn to swim is to plunge into the water and try. Mr. Greeley used to say on the "resumption of specie payment," which was discussed so much at one time, that "the way to resume was to resume;" and so we say that the way to learn to preach is to preach.

THE SERMON.

The most important effort which the minister is to make, of course, is the sermon. We do not mean that this is all his labor, by any means. There are many other things to do, but the sermon does stand first, as the most important effort he is to make. All his advertising, all the cost of pitching his tent, or hiring a hall, or traveling long distances, or gathering the people,—all this is done that they may listen to the sermon. Here will be gathered before him audiences numbering from twenty-five to a thousand people, who will sit and listen for one hour, evening after evening, and week after week. How very important it is, then, that the sermon be all that it is possible for the minister, with the blessing of God, to make it.

What a sermon can accomplish, when properly delivered, attended by the Spirit of God, Pentecost tells, some of Paul's sermons illustrate, the powerful work wrought by Wesley and Whitefield and others demonstrates. All of us have listened to sermons that melted our hearts, moved our souls, and fired us with holy purposes. There have been occasions when a hundred souls or more have been converted under one powerful sermon. The possibilities of a sermon are almost infinite. It is the grandest effort that a human being can make, to stand up in the name of his God, and deliver a solemn message from Heaven to an audience of Judgment-bound souls. If there is any *man* in the man, if there is any enthusiasm, any power, any emotion, any fire, any of the Spirit of God, this ought to bring them all out; and it will do it if they are in him. But, we know also that there are sermons preached, which are failures, under the influence of which the audience goes to sleep, or is not interested. Opportunities are lost, souls are lost, and the truth is not magnified. There are cheap sermons, poor sermons, miserable sermons,—sermons of which a man ought to be ashamed.

Now, then, to prepare a sermon, is certainly a matter of great importance. We can only give a few hints with regard to it. How shall we gather the material for a sermon? First, select your subject,—suppose it is the Sabbath, the saints' inheritance, or the advent; then study just as thoroughly as you possibly can. Read your Bible and any good books or pamphlets written on the subject. Engage in earnest prayer and meditation. Think the subject over just as deeply and thoroughly as you can. When you get one idea on it, jot it down; when you get another good thought, jot it down; and thus proceed till you have on paper the main points you design to use. Now, arrange them in the best order that you can, the manner in which you think they will come together the most logically; and be careful that you have them well connected, and as logical as possible.

D. M. CANRIGHT.

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.

HOLD ON, HOLD IN, HOLD OUT.

HOLD on, my heart, in thy believing!
The steadfast only wins the crown.
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds through all,
Shall stand, though Heaven and earth shall fall.

HOLD in thy murmurs, Heaven arraignment!
The patient see God's loving face:
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace;
He wounds himself who bears the rod,
And sets himself to fight with God.

HOLD out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm foretells a sunnier morrow;
The cross points on to paradise.
The Father reigneth; cease all doubt;
Hold on, my heart; hold in, hold out!

—Schmucke.

WISCONSIN.

WILSON.—I have organized a Sunday-school, with a membership of thirty-four, one mile from Wilson. A good interest is springing up, and the prospects are that some good will result. Fully two thirds of the school differ but very little from us in religious views. My object is to convert my Sunday-school into a Sabbath-school ere long. I desire the needed strength and help from God to carry on the work.
June 7. A. G. ADAMS.

GEORGIA.

JONESBORO.—Since my last report to the REVIEW, I have closed my labor at Griffin, with no visible results, and have, up to present date, held about twenty meetings in Jonesboro. The Baptists granted me the use of their church the first week, but fearing some of their members would be drawn off, they closed the doors. Through their influence I was also prevented from obtaining the only suitable hall in town. I spoke on the streets a few times, and finally secured a hall by seating it, in which I have held some meetings. As soon as the Sabbath question was introduced, a large part of the congregation ceased to attend. One person, quite a prominent lady in the Baptist church, has fully embraced the truth, and there are others for whom I hope. Many confess the truth, but nearly all are more or less under the influence of opposing elements.
June 9. C. H. BLISS.

INDIANA.

JONESBORO.—May 21-23, I was with Bro. Bartlett at Jonesboro. The meetings were interesting and profitable. Quite a number of brethren and sisters from Marion and Hartford City were present. Visits from sister churches nearly always help the interest in these gatherings, and such was the case on this occasion. One from Marion was baptized. The attendance of those not of our faith was gratifying, and the interest good. The Walnut Creek church, located but a few miles away in the country, very wisely concluded to unite with the Jonesboro church, and form one organization of those who have formerly constituted two. This arrangement adds strength to both. They will now be able to build a nice meeting-house at Jonesboro, which is certainly much needed. One pleasant feature about it is the desire of the citizens for such a building. This company is now in a good condition to gain strength, and will doubtless do so if they consecrate themselves and cultivate a missionary spirit.
WM. COVERT.

TEXAS.

I HAVE just returned home from where two of our brethren are holding tent meetings, and proclaiming the last message. Many were interested, but it seems that the wicked one has come and caught away that which was sown in some hearts (Matt. 13:19); and they will probably do as others have done—"say unto God, Depart from us; for we desire not the knowledge of thy ways." Job 21:14. And they may forget the law of the Lord, and be destroyed for lack of knowledge. Hos. 4:6. But probation still lingers, and the servants of God should and will continue to say, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart" (Job 22:22); for what can the Almighty do for them which said, Depart from us? Verse 17.

J. G. WILLIAMSON.

BLOOMFIELD.—I left Grape Vine by team June 3, to go to Bloomfield, Cook Co., about fifty miles dis-

tant, where our tent was located last year, leaving Bro. Johnston to complete the work here. Found a few good souls obeying God's truth. The interest seems to be as good as when we were here with the tent, if not better. One who then assailed us very bitterly, has embraced the truth, and is now earnestly contending for the faith once delivered to the saints. Truly, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This brother's taking hold of the truth led others to think more seriously, and quite a number are very much interested. The enemy is ever at work; but finding no flaw in the truth, his agents assail it by telling falsehoods on those connected with it. I remained only two days at Bloomfield. Preached five times, held one Bible reading, made three visits, sold \$4 90 worth of books and tracts, and obtained one renewal to the REVIEW. May God help those at Bloomfield to hold up the light of truth. I am now again at Grape Vine, preparing to move our tent.
W. S. CRUZAN.
June 8.

NORTH CAROLINA.

LENOIR, CALDWELL CO.—I pitched the tent here three weeks ago. Have given twenty-six discourses and two Bible readings, and the interest has been quite good considering the weather and surroundings. There are two denominational schools here, one under the management of the Methodists, and one, of the Presbyterians; hence there is a great deal of opposition, but none public. The stay-away argument is the one most used. The greatest hindrance, however, is the rain. It has rained almost every day since I have been here; yet, with all this, a fair congregation is present almost every night. Have now held two Sabbath meetings. Last Sabbath about fifty were present. Ten have commenced to keep the Sabbath, and five have signed the covenant; others are almost persuaded. I expect by the blessing of the Lord to raise up a good company that will be loyal to him.

Have received \$4.36 in donations, and sold books to the amount of \$3. People are very anxious for our publications, but have not the money to buy. Men who own from two hundred to four hundred acres of land, tell me that they have not a penny, and have not had for months. Wheat harvest will commence this week, and I hope in a few weeks from this we shall have better times, and that we can then get more of our reading matter before the people. Bro. Kime, of this State, is with me, and renders assistance in the opening and closing exercises.
J. M. REES.

June 7.

OHIO.

ARCADIA.—We came to this place May 31, pitched our tent and began meetings June 3. Thus far the attendance has been good, and a deep interest is manifested to hear the solemn truths for this time. One encouraging feature is, we have about the same congregation every evening. The people are friendly, and willing to purchase reading matter. With the blessing of the Lord, we hope to accomplish a good work here. Our P. O. address is Arcadia, Hancock Co., Ohio.
O. J. MASON.
June 9. E. A. MERRIAM.

MENDON, WALNUT GROVE, AND AKRON.—Meetings with the Mendon church were all encouraging. I held three meetings with the brethren in the church, commencing Friday evening and continuing over the Sabbath. On Sunday afternoon I was invited to talk to the people in a private dwelling-house, about one mile from Bro. Watts's. I had expected to hold only this one meeting there, but on the part of some there was such a desire to hear more, that I continued until I had given five discourses in private houses. There seemed to be much interest manifested. I believe that seeds of truth have been sown which will not be lost. This interest has been largely awakened by Bro. Watts's holding Bible readings each Sunday afternoon, changing from house to house, as desired by those attending. Some are already satisfied concerning the Sabbath, and we look to see them take a stand for the truth.

In company with the director, I visited a sister and her family at Elgin. A few moments' notice brought twenty-five or thirty together to listen to the truth. This meeting was one of encouragement. Here also is an opening for Bible readings on Sunday forenoons, which Bro. Watts will improve. Began meetings with the Walnut Grove church on Friday evening, and continued until Sunday night, with a full house each evening. Eld. Lindsey's meetings, just closed, had been a blessing to the church. The meetings on Sabbath were of special interest. Sunday, June 6, the church building was dedicated to the service of God. The house was well filled with those who listened attentively while we presented some of the reasons of our faith. Our brethren here have done nobly in building a very neat and commodious house of worship, 28x40, with 16-foot posts. There is a

good feeling in the community, and a growing interest. I trust that this church will walk in the truth, and thus gather continually with Christ.

June 8, I met with the church at Akron, where I had the privilege of baptizing a brother who, after studying the truth for several years, has accepted it in all its parts, and connected himself with us as a people. As some of the church will be unable to be present at their next quarterly meeting, they desired to celebrate the ordinances, which we participated in, and enjoyed a most precious season.

R. A. UNDERWOOD.

MISSOURI.

HALF ROCK.—During my stay at home, in company with Bro. L. R. Long I have been holding meetings with the Half Rock church. We had the evidence of the Lord's help in speaking his word, and his blessing attended the work. The services were seasons of encouragement, and our hearts were made to rejoice because of the movings of the good Spirit. Nineteen were added to the church, sixteen of whom received baptism. Bro. Long's assistance was much appreciated.

I am now with the Emporia church, and from here I shall visit the Utica church, after which I expect to be joined by Bro. R. S. Donnell; and we hope soon to have a tent pitched. I appeal to the brethren of Northern Missouri for assistance. We need a new tent for this part of the State. Shall we have the means to buy it? There are several scattered brethren, whom we cannot visit personally. Let such address me at once at Utica, Livingston Co., Mo., stating how much and when they can aid this tent fund. I sincerely hope to hear from you in a substantial way.
June 11. N. W. ALLEE.

PLEASANT HILL, NEVADA, SPRINGFIELD, AND BOLIVAR.—April 23-26, Eld. Jones and myself were with the friends at Pleasant Hill. A few at this place have proved to be stony-ground hearers, yet a goodly number remain steadfast. Three families have moved away, which also reduces their numbers. Sunday, baptism was attended to, and a church of thirteen members was organized. Some who could not be present at the time of organization, will join soon. This church have taken hold upon all points of the truth. Their hearts seem to be imbued with the spirit of the message, and we hope for a steady growth here.

May 14-24, I spent at Nevada. For some time this church had been in rather a sad condition; but as I labored to set before them the straight testimony, the good Spirit of God came in, hearts grew tender, faults were confessed, one to another, while tears flowed freely, and each one resolved to "put on charity, which is the bond of perfectness." An additional elder was elected and ordained; a deacon, also, was ordained. One was added to the church, and we hope for others in the near future if the good resolutions made are carried out. The attendance was good each evening, showing that there is still a willingness on the part of some in Nevada to hear the truth.

I next visited Springfield. Met with the friends on the Sabbath, May 29, but for want of a place in which to speak, held no other meetings. Visited all at their homes, and June 3 went to Bolivar. Although considerably scattered, the brethren nearly all came in, and remained over Sabbath and Sunday. In these two days I spoke five times. Nine were baptized, and a church of eighteen members was organized. These meetings were precious seasons. The Spirit of God came in, and the tearful eye witnessed to the acceptance of the word spoken. How good it is to feel the Spirit of God, and to see hearts yield to its softening influence. I feel to praise God for his matchless goodness. I am now on my way to McDonald county.
R. S. DONNELL.

June 13.

MICHIGAN.

ALMENA, VAN BUREN CO.—This is a pleasant place in the country, about thirteen miles west of Kalamazoo. We found about twelve Sabbath-keepers within four miles of each other, and organized a Sabbath-school of twenty members. The tent was then pitched, and meetings commenced June 4. Six meetings have been held, with good congregations and a growing interest. The meetings were thoroughly advertised, and people came four, five, and even eight and nine miles. Bro. Hickman Miller was with us, but returned home on account of sickness.
R. M. J. POUND.
T. S. PARMELEE.

HUDSON.—Eld. M. S. Burnham and I have just closed a three days' meeting with the company at this place.

A number of brethren and sisters from a distance attended the meeting on the Sabbath. At the close of the service we repaired to the river, where, in the presence of about four hundred people, four went forward in the rite of baptism. Others whom we expected to attend and receive baptism at this time,

were detained from the meeting on account of ill health. Another opportunity for baptism will be given in two weeks. The organization will then number about sixteen. There are others who attend the Sabbath meetings regularly, and aid materially in both church and Sabbath-school, that I trust will soon identify themselves with us. We organized a T. and M. society, which nearly all joined. All are supplied with the *Instructor*, and, with possibly one or two exceptions, the *REVIEW*.

June 7.

A. W. BATHUR.

PINE CREEK, CALHOUN CO.—The interest here still remains good, the house being well filled every evening. Thursday night I spoke on the subject of spiritual gifts, which was well taken, and did much to remove prejudice upon that point, and to impress the community at large with the solemn truths of the third angel's message. Sunday evening the house was so crowded that all could not gain an entrance, so quite a number remained in their wagons outside. Many of the listeners have come from adjoining districts, where I could not reach them with personal labor; and although their attendance has been irregular, yet it has opened the way for labor, as there are urgent calls for help from several directions. Eleven new ones have taken a decided stand, while others are keeping the Sabbath. These, with the company who were already here when I came, make a company of some twenty or more.

Last Sunday forenoon I spoke in a school-house west of this place. The interest to hear was so great there that the extra room was all taken up with temporary seats, in order to accommodate those who came. The people are anxious to hear in regard to the truth, and I believe that by a little systematic labor there, a good company of Sabbath-keepers might be raised up. I thank God for his Spirit that has attended the efforts since coming here.

June 7.

O. C. GODSMARK.

COLDWATER AND PARKVILLE.—For some weeks in the past, missionary efforts have been made in Coldwater and vicinity. These efforts consisted of preaching, Bible readings, and canvassing for books. As the result of this work, eight have commenced to keep the Sabbath, and others are deeply interested in the truth. Two have been baptized, and three have united with the church. For the present, no more preaching is demanded unless a tent meeting can be held. Scores of Bible readings have been given, and still there is a demand for more. The canvassing has been for "Thoughts on Daniel and the Revelation" and the "Marvel of Nations." A number of orders for each have been taken, and some books have already been delivered.

By urgent request, I came to Parkville June 11, to assist in the good work already begun. On Sabbath, at 10 A. M., about fifty assembled for Sabbath-school. The school was a good one, and a pleasing sight to behold in Parkville. Following the school, a discourse was given on the subject of baptism. At its close, nine presented themselves as candidates for baptism and admission into the church. All passed a satisfactory examination, and by a unanimous vote were received into church fellowship. We then repaired to a beautiful stream near by, where these willing souls were buried with their Lord in baptism. Of those baptized, some were children of Sabbath-keepers, others, who had strayed away, were finding their way back to the Master's fold, and still others had lately commenced to keep all of God's commandments. Bro. W. C. Wales has been laboring here about four weeks. There has been a good interest to hear. A number have commenced the observance of the Sabbath, and others are deeply interested. Bro. I. A. Olmstead, the elder of the church, was instrumental in securing this effort, and is now assisting in the work. They will follow up the interest for some time to come.

M. B. MILLER.

NEBRASKA.

RED CLOUD.—May 14-16 Eld. Shultz and I visited the company of Sabbath-keepers nine miles southeast of this place. Four were baptized, and a small church was organized. Three weeks later I visited the same church, at which time six others went forward in baptism. Last evening, Bro. G. E. Langdon and the writer began a series of tent meetings in the town of Red Cloud. The attendance was good.

June 10.

L. A. FLOPPES.

TWING, CLEVELAND, AND GREELY.—With the advice of the Conference, I came to this part of the State last November, and have since labored principally in Holt county. Have held a series of meetings at each of the above-named places. At Twing, about a year ago there was a small church organized. It was thought advisable to hold a course of lectures at that place, there having been no ministerial labor there, save a few sermons at the time the church was organized. Considerable missionary work was done two years ago, and it seems quite an interest was awakened; but by laboring in the community, the interest was found to have mostly passed away,

and given place to prejudice and bitterness; consequently the attendance was small. The few who attended were interested, and three took a stand. Two united with the church, and the other will probably do so soon. The little company was encouraged, and I trust otherwise benefited.

At Cleveland there were a few Sabbath-keepers, who felt anxious that meetings should be held there, that their neighbors and friends might hear the truth, hoping that some would unite with them in obeying it. I spent some time there, but with little perceptible success. A few years ago, meetings were held at that place, and I was told that quite an interest was then created in favor of the truth; but it seems it was left to die out just at the time when labor was most needed, and the enemy gained the victory. The weather when I was there was also very unfavorable, it being midwinter, and the attendance there, as at Twing, was small. I tried to impress upon the people the importance of the truth, to which some were listening the second time; but I know of only one who is obeying as a result of the effort.

I found the state of things quite different at Greely. There the truth had never been presented in any way, and to all but a very few it was something entirely new. I had quite a large and comfortable house in which to hold meetings; and notwithstanding the heavy snows and cold weather, the house was well filled every evening, and by such as were interested. The best of attention was given throughout, although our meetings continued over eight weeks. However, I did not find this field free from prejudice and opposition, but quite to the contrary; the redeeming feature being, I was enabled to get and to hold an attendance of the people, so that the prejudice was to some extent removed. The Sabbath question met with quite bitter opposition. Two ministers publicly opposed. Twelve evenings were spent in the investigation, and I think a decided victory was gained for God's holy day. The truth appeared so clear when placed by the side of error, that the majority saw and acknowledged it, and seventeen, mostly adults, covenanted together to keep all of God's commandments. Many others are favorable, and some, I think, will soon obey. Organized a Sabbath-school of twenty-seven members, and also a tract society. There is every reason to believe that those who have embraced the truth at these places, are such as will adorn their profession and be an honor to the cause of God. I sold about \$40 worth of books. May the blessing of God rest upon this part of the field, and may it produce many golden sheaves for the great harvest. My courage in the Lord and in his cause is good.

June 6.

G. W. LESSENGER.

MINNESOTA.

SMITH LAKE.—I was lately challenged by the presiding elder of the (self-styled) church of God, to publicly discuss the Sabbath question at Smith Lake, where they have a church. After being urged by the people, I accepted. I should not report it, but for one point of interest. My opponent took the position that the ten commandments were the old covenant; and notwithstanding the Bible tells plainly what the new covenant is (Heb. 8:10), he took the position that Christ and the gospel were the new covenant, stating at the same time that the word *gospel* signified "good news." I showed from 1 Cor. 10:4 and 1 Pet. 1:11 that they had Christ under the old Jewish dispensation; and from Gal. 3:8, that Abraham had the gospel preached to him; and from Heb. 4:2, that it was preached in the wilderness. This brought both covenants under the old dispensation. In his next speech he said the gospel was not obligatory upon them, because it was only a matter of prophecy to them. I admitted that it was a matter of prophecy to them, and showed that it was only a matter of history to us; and that when the good news comes to us, if we do not believe it, we are not benefited by it. And so it was with them. Heb. 4:2, 6. Every sacrifice offered was a gospel sermon, showing their faith in the good news of salvation through Christ.

WM. BRICKEY.

AMONG THE CHURCHES.—Since my last report, I have been at Champlin, West Union, Maine, Gresham, and Wrightstown. When I joined Bro. Chaffee at Champlin, I found that a discussion was about to be entered upon; it lasted four evenings. None of our opponent's arguments were new, but he tried hard to prejudice his hearers. He misrepresented our work all through, and especially Sr. White and her work; but he did not succeed with the majority. The last night of our reply, four fifths of the people voted that the seventh day is the Sabbath, while not one voted for Sunday. At the close of this meeting, both the church and the school-house were closed against us. This left us with no place for meetings but a room in a private dwelling, which we seated and used for a few evenings. Few of the people, however, would attend our services there, so we were obliged to close our work for the time. We left a few good souls keeping the Sabbath, who we hope will prove faithful.

March 26, I went to West Union, where I remained and held meetings till the 30th. I did not see the re-

sults that I had hoped for, but have reason to believe that some good was accomplished. I pray that the brethren there may become "perfectly joined together in the same mind and in the same judgment." Commencing April 3, I held meetings several weeks in the town of Maine, Otter Tail Co. Here Bro. Everett and others had held Bible readings, etc., and there seemed to be some interest. Bro. Chaffee joined me the second week of the meeting. We had a good hearing, considering the size of the community and the season of the year. Nearly every one who attended, acknowledged that we have the truth, but only four as yet have commenced to obey; yet we look for others to take their stand with us in the near future. June 5, 6, three were baptized and a class of eleven was organized, to be known as the Maine branch of the Frazee City church of S. D. Adventists. We feel sure that God directed us in this step, and we pray that his rich blessing may be with this company.

May 15, 16, I spent with the Frazee church. Eight were baptized and taken into church fellowship, and the ordinances were celebrated. The brethren here are of good courage, and their numbers are increasing. May God bless them. The most of those who commenced to keep the Sabbath at Wrightstown last winter, are still holding on; but we found them somewhat discouraged. We tried to point them to Christ, the great Captain, and to the glorious reward so soon to be given to the faithful. They nearly all voted to renew their covenant with God. Shall visit them again soon.

About the deepest and most wide-spread interest I have witnessed for years is in the town of Amor, some seven or eight miles from where we held meetings in Maine. Here Bro. Chaffee has done most of the preaching. In some instances people have come from seven to eight miles to attend the meeting. It was my privilege to be with them last Sunday evening. The Sabbath question has been partially presented, and already some talk of keeping the Sabbath. There are many openings in this northern field. "The harvest truly is great, but the laborers are few." May the Lord of the harvest send forth laborers into his harvest.

WM. SCHRAM.

PENNSYLVANIA CAMP-MEETING.

THIS meeting was held at Olean, New York, June 2-8, according to appointment. Elds. S. N. Haskell, D. A. Robinson, M. H. Brown, Prof. Ramsey, and the writer attended the meeting from abroad; all of the Pennsylvania ministers were also present. When I arrived Wednesday, there were sixty tents pitched besides the large ones. Nearly three hundred people were encamped on the ground. The whole arrangement of the camp—the location and pitching of the tents and all the surroundings—showed neatness, order, and good taste.

A workers' meeting had been in progress a week when I arrived. About seventy were in attendance at this meeting, which was the first meeting of the kind ever held in this Conference. The results were satisfactory indeed. Every one spoke of the good meeting they had enjoyed together, and seemingly it was a great help to those who attended.

The Lord seems to have blessed the Pennsylvania Conference in a large degree the past year. There have about two hundred and fifty persons embraced the truth. The Conference has increased nearly one-half its membership. Many of these have been brought in by the ministers, and many others by the missionary and Bible workers. This Conference certainly has great occasion for gratitude to God, for encouragement, and also for humility of heart; for God has heard their prayers. We were glad to see the spirit of union and love that prevailed among the brethren. We heard no murmuring or complaining, and all seemed to be in harmony.

The most of the preaching was done by Elds. Haskell, Robinson, and myself, and the words spoken seemed to be greatly appreciated by all. The attendance from without was not great. Sunday afternoon and evening the large tent was well filled with attentive listeners. The Conference, T. and M. Society, Sabbath-school, and Temperance Association all received their share of attention. The T. and M. Society, although greatly increasing its stock and also its work, will be able to meet the demands made upon it, when this quarter's returns are brought in. There have been about thirty laborers in the various branches of the work in the field the past year. This has made an unusually heavy draft upon their treasury, and the Conference has fallen behind nearly \$2,000. This debt was nearly half made up by those present at the meetings, and the rest will be provided for by others.

The spiritual interests of the meeting were by no means neglected. While there was not such a great manifestation of power as we have seen, yet there was a tender spirit manifest all through the meeting. Hearts were melted into tenderness, and brought near to each other and to God. Sabbath, about eighty came forward for prayers. On Monday, twenty-three were baptized by Bro. Shrock, in the river near the camp. The financial interests of the work were considered. Bro. Haskell's labors were greatly appreciated by all. His words of counsel, and faith, and

hope will not soon be forgotten. Most of the brethren remained till Tuesday morning, when the camp broke up, and the people went home feeling that God had greatly blessed them. Thus the meeting closed. May God's blessing rest upon this Conference, and make the labors of his servants fruitful in his name.

E. W. FARNSWORTH.

UPPER COLUMBIA CONFERENCE PROCEEDINGS.

THE seventh annual session of the Upper Columbia Conference was held in connection with the camp-meeting at Walla Walla, W. T., beginning May 27, 1886.

FIRST MEETING, MAY 27, AT 9 A. M.—President in the chair. Prayer by Eld. H. W. Decker. The following churches were represented by delegates: Walla Walla, Milton, Farmington, Dayton, Echo, Pataha, and Goldendale. After reading the minutes of the last session, on motion, the Boise City church, with a membership of twenty-two, was admitted to the Conference. The Franklin church, with a membership of seventeen, was also admitted in the same manner. The Chair appointed committees as follows: On Nominations, Wm. Russell, Ambrose Johnston, G. W. Reese; on Credentials and Licenses, Wm. Raymond, I. M. Johns, D. T. Fero; on Resolutions, S. Brownsberger, D. T. Fero, S. Pope; on Auditing, Wm. Nichols, Anderson Johnston, B. F. Winkler, Wm. McCoy, T. Chabot, T. Johnston.

SECOND MEETING, MAY 28, AT 9 A. M.—The Committee on Nominations presented the following report: For President, Eld. H. W. Decker; Secretary E. G. Winkler; Treasurer, B. F. Winkler; Executive Committee, Eld. H. W. Decker, Wm. Raymond, and I. M. Johns; all of whom were elected. The Committee further recommended that the Executive Committee appoint a camp-meeting when it is ascertained where our next camp-meeting is to be held.

The Committee on Credentials and Licenses recommended that H. W. Decker, D. T. Fero, Wm. Raymond, and J. Bartlett receive credentials from the Conference. Credentials were granted.

The following Resolutions were presented:—

Whereas, The influences to which our children are exposed in many of our public schools are pernicious, and tend to counteract the religious instruction which they receive at home and in the Sabbath-school; and—

Whereas, There are so many that cannot by any means within their power attend schools already established among our people; therefore—

Resolved, That we recommend that schools be established in this Conference, wherever instruction can be provided that, in its mental and moral results, is superior to that in the public schools; and that one of these schools be opened as soon as practicable at Walla Walla.

After being thoroughly discussed by the Conference, and spoken to by Elds. G. I. Butler, H. W. Decker, and Prof. Brownsberger, the resolution was referred back to the Committee.

THIRD MEETING, MAY 28, AT 4 P. M.—The following resolution was presented:—

Whereas, Colleges have been established among us as a denomination for the purpose of providing the best possible facilities to prepare workers for the different departments of the third angel's message; and—

Whereas, One has been established in California for the special benefit of the Pacific Coast; therefore—

Resolved, That we express our deep interest in the success of Healdsburg College, and that we encourage all those to attend who should avail themselves of its instructions, believing that it may thus aid in advancing the work in this Conference.

The first resolution was again presented, as follows:—

Resolved, That we recommend that schools be established in this Conference wherever instruction can be provided that, in its mental and moral results, is superior to that in the public schools.

Resolved, That one of these schools be opened as soon as practicable at Walla Walla.

Remarks were made by Elds. G. I. Butler, E. R. Jones, Wm. Raymond, and Prof. Brownsberger, and others, when the above resolutions were adopted, excepting the definite location of the first school to be established in this Conference. For the purpose of locating the same, a committee of three, consisting of I. M. Johns, Wm. Nichols, and W. C. T. Price, was appointed by the Chair.

FOURTH MEETING, MAY 30, AT 4 P. M.—The Committee on Location of School recommended that the resolution under consideration be so amended as to read—

Resolved, That one of these schools be opened at Milton as soon as practicable.

The question was raised as to whether or not this school should be supported by the Conference, and it was decided that it should not be, but that it should be self-supporting, after which the amendment was adopted with one dissenting vote.

FIFTH MEETING, MAY 31, AT 9 A. M.—The Committee on Credentials and Licenses recommended for

license, C. L. Ford and S. Pope; for colporter's license, Anna Heming, Rhoda Andross, H. W. Carr, N. J. Decker, and L. A. Fero. After considering each name separately, the recommendations were granted. Remarks were made by the President in regard to our duty to work for others whenever opportunity is offered.

The following resolution was presented:—

Resolved, That we hereby express our sincere thanks to Messrs. Baker and Boyer for granting us the free use of the grounds on which we hold our camp-meeting.

The resolution was unanimously adopted, and a motion was made and carried to have the same published in the Walla Walla papers.

On motion, E. G. Winkler was appointed by the Chair to audit the Treasurer's accounts.

SIXTH MEETING, MAY 31, AT 4 P. M.—The Treasurer's report was called for and read as follows:—

CASH RECEIVED.

Cash on hand from last year,	\$ 238 22
Money received as tithes,	2,089 02
“ refunded from Gen. Conf.,	60 45
Total,	\$2,387 69

CASH PAID OUT.

Paid out for labor, etc.,	\$1,545 15
Tithing to Gen. Conf.,	135 45
Paid for freight, blanks, etc.,	9 42
Total,	\$1 690 02

Balance on hand May 31, 1886, \$697 67

On motion, the Treasurer's report was adopted. Remarks were made by E. R. Jones and S. Pope, in favor of faithfully paying tithes. The President expressed himself as grateful to God for the increased prosperity of the cause, and the improved financial condition of our Conference.

Adjourned *sine die*. H. W. DECKER, Pres.
E. G. WINKLER, Sec.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE eighth annual session of the Pennsylvania Conference was held at Olean, N. Y., June 2, 1886.

FIRST MEETING AT 2:30 P. M.—Prayer by Eld. M. H. Brown. The organization of the Conference was effected, twenty-seven delegates being present. The minutes of the last annual session were read and approved. The churches of Edinburg, Waterford, Allentown, and Salemville, were unanimously admitted to the Conference.

Voted, To invite all ministers from a distance to participate in the deliberations of the Conference.

The Chair was empowered to appoint the usual committees, and named the following: On Nominations, F. Peabody, Edgar Russell, Samuel Winkley; on Resolutions, J. E. Robinson, J. S. Shrock, I. N. Williams; on Licenses and Credentials, J. W. Raymond, G. W. Knapp, C. Crumb; on Auditing, W. W. Williams, Wm. Simkin, John Ayling, Wm. Hamblin, Geo. Evans, Scott Johnson.

Adjourned to call of Chair.

SECOND MEETING, JUNE 4, AT 5 P. M.—Twelve additional delegates were received. The Committee on Resolutions made a partial report, as follows:—

Resolved, That with gratitude of heart we acknowledge the goodness of God in that he has heard our many prayers that he would send forth laborers to carry the light of his truth to perishing souls, and that by his Spirit he has moved the hearts of so many to consecrate their lives to his service as Bible workers.

Whereas, Success has attended those that have earnestly engaged in the Bible work in connection with their canvass for our denominational books and papers, souls having embraced the truth, thus proving that many may be reached by such labor who otherwise might never have an opportunity to become acquainted with the special work of God in the earth; therefore—

Resolved, That we urge upon all the importance of diligently improving every opportunity for becoming efficient laborers, prepared to fill any opening to which the providence of God and the judgment of their brethren may call them.

Whereas, To meet the growing wants of the cause, and render necessary assistance to those that devote their whole time to Bible work, will require several thousand dollars in excess of the amount realized from the tithes paid into the treasury during any Conference year in the past; and—

Whereas, There are no funds to pay these growing demands, while we believe that all should feel the responsibility of assisting in carrying forward the work of the Lord; therefore—

Resolved, That we recommend all our ministers and licentiates during the next Conference year, to use every laudable means to sell our books and obtain subscriptions for our periodicals, all profits on such sales and subscriptions to be donated to the Conference, to assist in meeting the growing expenses of the Conference; and further—

Resolved, That those in the employ of the Conference as Bible workers should make a special effort to sell to those for whom they labor, “Vol. IV., Great Controversy” and

such other books as may be recommended by the Conference Committee, the profits on all such sales to be devoted to the Conference, thus making their work, as far as possible, self-supporting.

Resolved, That we urge upon all our people the importance of faithfully and conscientiously bringing into the treasury of the Lord all of their tithes, that they may not be found robbing God, thus bringing leanness to their own souls and hindering the work of God.

Resolved, That a fund should be raised by special donations and offerings, sufficient to meet the demands for means to carry forward the work intrusted to us.

Whereas, It has been demonstrated that the experience gained by canvassing for works containing present truth is one of the best means for developing substantial, self-supporting laborers; therefore—

Resolved, That those who are called to devote their time to the work of canvassing, going out as pioneers to prepare the way for Bible work or tent efforts, shall have their profits on all their sales as a means of support.

Whereas, The Spirit of prophecy from time to time has called attention to the need of, and advantage to be derived from, a more thorough course of study on the part of those engaged in the ministry; and—

Whereas, The General Conference at its late session recommended that steps should be taken to make our laborers more efficient; therefore—

Resolved, That we are in harmony with these recommendations, and that we urge upon all our workers the importance of making arrangements to carry out said recommendations.

The first two resolutions were freely discussed and adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 6, AT 5 P. M.—Two additional delegates were received by the Conference. The remaining resolutions were adopted after being freely spoken to by Elds. Haskell, Farnsworth, Robinson, and others.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 7, AT 9 A. M.—After the usual opening exercises, the Nominating Committee recommended, For President, Eld. D. B. Oviatt; Secretary, Eld. J. E. Robinson; Treasurer, O. P. Galloway; Executive Committee, Eld. J. W. Raymond and I. N. Williams.

Voted, To adopt the report as a whole.

The Committee on Licenses and Credentials reported, recommending for renewal of credentials, D. B. Oviatt, J. G. Saunders, F. Peabody, J. S. Shrock, J. E. Robinson, and J. W. Raymond; for license, D. A. Ball, L. A. Wing, and J. L. Baker; for colporter's license, I. N. Williams, J. M. Kutz, G. W. Peabody, E. J. Hibbard, and S. Winkley. It was further recommended that Edgar Russell be ordained and given credentials.

The Committee on Resolutions presented a further report, as follows:—

Whereas, Past experience has proved the utility of training schools in which practical missionary labor is united with instruction; and—

Whereas, The providence of God has selected our country as the place where he would have a mold given to those that are to carry the truth to other countries; therefore—

Resolved, That we recommend that, as soon as practicable, a training school be established in some city where there may be a blending of the German and the English missionary work.

Whereas, We recognize the importance of proper education under favorable influence, both for our youth in general and to develop more efficient workers in the cause of God; and—

Whereas, In the providence of God the academy at South Lancaster, Mass., has been established at a great sacrifice, and provided with excellent educational facilities at much expense, for such purpose; therefore—

Resolved, That we recommend all our brethren and sisters of the Pennsylvania Conference to give it their earnest support and patronage; and further—

Resolved, That we recommend our laborers in the field and all our people to do all in their power to advertise the South Lancaster Academy, and encourage worthy youth to attend the same.

Voted, That the Conference Committee be empowered to appoint at their discretion, the Auditing Committee for the next annual session of the Conference.

Meeting adjourned *sine die*.

J. E. ROBINSON, Sec. D. B. OVIATT, Pres.

TO BRETHREN IN DIST. NO. 2, KANSAS.

As the time for our district quarterly meeting is drawing near, I send through our good paper, the REVIEW, an urgent call for all the brethren and sisters in Dist. No. 2 to attend. Come, brethren and sisters, with your offerings, that God's store-house may be full, and that it may not be said of us that we have robbed him in tithes and offerings. The time has come for us to work with our means. God has blessed us with bountiful harvests; so let us render to God that which belongs to him, and he will bless us. Probationary time is short, and what we do must be done

quickly. There is no time to be lost. The enemy of souls is at work on every inch of ground.

There will be a Sabbath-school convention held in connection with this district quarterly meeting. It will be held with the Norway church in Republic county. Bro. C. W. Flaiz is expected to be with us; therefore we want all the Sabbath-schools in the district to be present. There is a nice grove, and ample provision will be made to supply the wants of all. This meeting will be held the second Sabbath and Sunday in July. J. B. BEAMES, *Director*.

TO THE INDIANA T. AND M. SOCIETY.

I would address you relative to the finances of our organization. You are all well aware of the fact that no missionary organization can accomplish the object for which it was created without the liberality of its friends being largely accredited with its success. The wants of this Society were placed before you at our last annual meeting, and pledges to the amount of \$2,100 were made. Less than \$400 of this has been paid in. We call the attention of those who have made pledges toward this branch of the work, to the necessity of an early payment, where it is in your power to do so. There are others who have neither paid nor pledged, who should esteem it a privilege to help.

Our assets are a little more than our liabilities; but they should exceed them by at least \$3,000. Less than this will not meet the case. We have been under the necessity of doubling our investments in books, in order to be able to fill the orders that are coming in almost daily from those working in the cause. I see plainly that we must again double our bill for books, and when we have done this, we shall not have an extra large stock on hand. We have about \$1,000 worth in stock now; but we want a full line of Bibles, such as are in demand by our people, and enough of our own publications to fill an order of any size as soon as it is sent. We should have funds enough to pay for this stock, and keep it as a business basis. Our sales are constantly increasing as we increase the number of workers; but the increase in sales increases the demand for a larger stock. We ought to have much larger clubs of *Signs*, *Sentinels*, and *Sickles*. The distributor in the Union Depot will require many thousands of papers during the year. These should be neat and clean, and, as far as possible, of recent date.

Right here we will invite our friends to donate funds to pay for clubs of one hundred *Signs*, two hundred *Sentinels*, and two hundred *Sickles*, to be used in the Union Depot distributor and by the workers in the Indianapolis mission. We are in urgent need of this number now, in this place alone. We should also have means to immediately send clubs of these papers to Logansport, Wabash, Worthington, and Richmond. We have never before seen so many openings for work as we now have in Indiana. Sabbath-keepers are coming to our notice in the city of Richmond, and knocking at the door of the Indianapolis mission for training, without any effort on our part. A brother and sister from Michigan held readings there, and did other missionary work; and now those who have the truth are preparing to teach it to others. These calls are of the Lord, and should not be neglected.

Our six tent companies all report good interest. God is blessing our labors; therefore now is the time to double our diligence, while we are gaining ground. Reading matter judiciously circulated at this time, will tell in its effects upon minds. Let liberality abound. We want every member who is indebted to the Society to pay the same, so that we will be able to pay our debts to the offices of publication. The librarians and directors throughout the State are especially asked to urge this point. It certainly does become us to give these things early and earnest attention. This cause claims our best efforts. Do all you possibly can to settle all indebtedness. It is just as wrong to let tract society debts go unpaid, as to fail to pay any other debt. It is high time that all should arouse to a full realization of the necessity of faithfulness in this matter. Soon it will be too late. Let no one in Indiana who reads this, lay the paper aside until he or she has decided to do full duty in the matter. Remember that this life is given to toil. Hardships and hard work await us; but duty done never fails to give a sweet return in joy and gladness. Remember that it is but a little while till Jesus will come. He comes to give rest to the weary, strength to the weak, joy to the sad ones, and life to the dying. How blessed it will be to enter upon our eternal inheritance when we have finished our work!

WM. COVERT.

—"The highest rate of interest that we pay is on borrowed trouble."

—It is good for us to keep some account of our prayers, that we may not unsay in our practices anything that we said in our prayers.—*Henry*.

—An English girl, who used the *h* more than we do, has discovered that God chose a good name for his people, the Israelites. "For," she says, "they were his real lights."

Special Meeting Department.

THE CANADA CAMP-MEETING.

THIS meeting will be held at Ayer's Flat, P. Q., July 1-6. We have decided to have the meeting at this place, with especial reference to its central position in the Conference, that all our brethren, as far as possible, may have the benefit of the meeting; and we shall be disappointed if we do not see a larger attendance than at any other meeting ever held by S. D. Adventists in this Province.

Ayer's Flat is a village on the Passumpsic R. R., eighteen miles north of Newport, Vt. It is a small place; but experience has shown that a camp-meeting in a large town does not always draw a large crowd. In Vermont the greatest attendance has been secured in small villages. Ayer's Flat is in easy driving distance from several villages, and is surrounded by a thickly-settled farming community; and we confidently look for a good attendance from those outside. Located so near the Province line, we hope to see a goodly number of the brethren from Northern Vermont at this meeting. We do not desire to draw any of the Vermont people away from their own meeting; but if there are those who feel as though they could attend both meetings, or who cannot attend the Vermont meeting because of the distance and the greater expense, to such we would say, Come to the Canada meeting, and we will try to make your stay with us pleasant, while we seek the blessing of God together. We would especially urge all the Canada brethren to begin now to lay their plans in reference to this meeting.

We hope none will say, when they read this; "Well, we cannot go." Why is it that some families are always at camp-meeting?—It is because they have a real love for the truth, and a desire for its extension. If we see in ourselves any signs that our love is becoming languid, we should be alarmed at this evidence of our backslidden condition, and should attend the meeting as a means of grace. The servants of God who have experience in the work, and whom God has appointed as the stewards of his manifold grace, will come a long distance that they may meet with us, and help in the good work here; and shall we not make an effort to be present, that we may profit by their teaching? They would gladly visit you all at your homes if they had time to do so. St. Paul could not go to Ephesus, but he went as near as he could,—to Miletus,—and then sent word to the Ephesian brethren to meet him there. Acts 20:17. And if it was duty to go some distance to listen to a man whom God had called to preach then, is it not our duty to make some effort now to hear those whom God has called to give the last warning message to the world? We hope our brethren in Canada will think seriously of these things, and that they will resolve to be present at the beginning of the meeting, and remain until the close.

We expect to secure the usual reduction on railroads. Ample provision will be made for all, and teams will be kept at reasonable rates. The tent is now pitched at Ayer's Flat, and to this date we have held eight meetings, with audiences ranging from fifty to two hundred. Let us all pray that the tent meeting, and the camp-meeting which is to follow, may be blessed of God to the salvation of many souls.

R. S. OWEN.

M. E. KELLOGG.

June 8.

News of the Week.

FOR WEEK ENDING JUNE 19.

DOMESTIC.

—Business failures in the United States and Canada for the week number 155 against 209 last week.

—A storm at East Tawas, Mich., Tuesday evening, wrecked buildings, leveled trees, and blew lumber piles into the lake.

—It is estimated that since 1850 the ocean has encroached upon the shore at Long Branch an eighth of a mile.

—Robert Robinson, aged 16, of Wadesboro, S. C., who was bitten two years ago by a mad dog, died Sunday of hydrophobia.

—A cyclone at Hunter, D. T., blew a farm-house to pieces. One man inside was killed outright and several others were seriously injured.

—A freight train of twenty cars fell through a trestle near Foxburg, Pa., Wednesday night, three men being killed, and one fatally wounded.

—The semi-centennial celebration of the admission of Michigan as a State was held Tuesday at Lansing, with the Governor and other distinguished citizens in attendance.

—The statue of Daniel Webster, presented to the State of New Hampshire by Benjamin Pierce Cheney, of Boston, was unveiled Thursday at Concord, with imposing ceremonies.

—At Grand Rapids, Mich., Wednesday, the striking employees of the Phoenix Furniture Company resolved to resume work on the ten-hour basis. Most of the other factories have returned to the ten-hour system.

—In the iron and steel mills at Pittsburgh, Pa., the men are working over time, indicating a prosperous condition of the trade. The iron output this year, compared with last year, shows an excess of 203 tons.

—The State Department at Washington has received intelligence that the British Cabinet does not indorse the seizure of American fishing craft by the Canadians. The prospects are for a satisfactory settlement of the difficulty.

—A telegram from St. Louis, Mo., dated June 16, says: "The threatened reign of terror in East St. Louis incident upon the suspension of the entire police force of that city has begun, and peaceable citizens are daily being robbed and assaulted."

—Three hotels and a church were wrecked by a cyclone at Crookston, Minn. Eight persons were seriously injured in the Germania Hotel, and the proprietor will probably die of his wounds.

—A hurricane, accompanied by torrents of rain, swept over Galveston, Texas, Monday morning, flooding the lower section and destroying the Gulf City Street Railway. Two miles of the Gulf, Colorado, and Santa Fe tracks were washed away, and a number of bath houses were carried out to sea. A shift of the wind to the northeast saved the city from being inundated.

—At Muscatine, Iowa, fire destroyed the yards and mills of the Muscatine Lumber Company, a saw-mill on Shad Creek, four dwellings on East Hill Bluff, two wagon bridges, and two bridges of the Rock Island Railway, also one on the main line and one on the Wilton line. The loss will not be less than \$250,000. The car stables and depot of the Forty-second and Grand Street Ferry Railroad Company, New York, were destroyed by fire; loss, \$110,000. At Oconto, Wis., the Oconto Company's flouring mill, shingle-mill, and a large number of cedar posts were burned; loss \$70,000. Fire Friday night at Minneapolis swept away Goodenough's North Star Saw-mill. The loss is \$155,000, with \$42,500 insurance. The Missouri Car and Foundry Works at St. Louis were burned the same night, causing a loss estimated at between \$150,000 and \$200,000.

FOREIGN.

—Two cases of Asiatic cholera are reported at Trieste.

—Prince Alexander, Monday, opened the first session of the Bulgarian-Roumelian Assembly.

—The largest pearl in the world was lately sold in London for \$3,150. It weighed three ounces.

—One hundred natives and ten Englishmen lost their lives through the eruption of the volcano of Tarawerra.

—The French Senate Committee has rejected by a vote of 6 to 3 all proposals for the expulsion of the princes.

—The Chilean bark *Fondicherry* went ashore at Valparaiso, and became a total wreck. Thirteen of her crew perished.

—A famine is prevailing in Corea, which has not had a good harvest in seven years, and five hundred persons are said to have starved to death in Seoul, the capital.

—In an affray between prison guards and soldiers at Bogota, United States of Columbia, one general, several officers, and thirty soldiers were killed.

—Reports received from Nicaragua state that Managua, the capital, has been nearly destroyed by a volcanic eruption, and that the belching lava and ashes were threatening other towns.

—The first train over the Canadian Pacific Railroad from Montreal to Vancouver, expects to start next Monday, June 21, and to make the journey of 2,900 miles in 136 hours, or 20 hours less than the time between New York and San Francisco.

—During the election June 15, at Santiago, Chili, a great riot occurred. Forty persons were killed and many wounded. The hospitals are full of injured persons. The result of the elections is supposed to be in favor of the Liberals.

—Vancouver, British Columbia, was destroyed Monday by fire, not a house in the town being left intact. Five persons perished in the flames, and others are reported fatally injured. The loss is placed at \$1,000,000, with insurance of but \$10,000.

—Ludwig, the deposed Bavarian king, committed suicide Sunday evening by throwing himself into Starnberg Lake. Dr. Gudden, who was with his Majesty at the time, lost his life in attempting to save the king. Ludwig is succeeded by Prince Luitpold.

—A telegram from Saigon, a city of French Cochinchina, says: "Two French officers have been killed with poisoned arrows at Thanhkoa. There have been fresh massacres of Christians in Annam. The rebels have burned some villages near Tourane."

—The islands of Sandwich and Malacolo, of the New Hebrides group, have been annexed to France. The act has caused much excitement in Australia and England. New South Wales dispatched a strong protest to London against the French possession.

—Gladstone started from London for Scotland Thursday morning to enter upon his Scotch campaign. At every station along the route he received an ovation, and at Edinburgh 40,000 people lined the streets who enthusiastically cheered the Liberal leader.

—Resistance to the arrest of an unruly sailor on board the American bark *Don Justo*, at Colon, United States of Columbia, resulted in the Prefect's bringing forward a squad of policemen and soldiers, who opened fire on the vessel, which they next boarded, and began shooting down the hatchways. Four sailors were killed, and two probably mortally wounded.

—The London *Standard* says: "The Canadian Pacific Railroad is a political triumph and achievement, the possibilities of which no one can foresee, and the military advantage of which may yet be the saving of the Empire. It is the contribution of our Canadian brethren to the organization for the defense of the Empire. It is our duty to show the world that we fully understand its importance."

—It has been definitely settled that the dissolution of Parliament shall take place June 24. Writs for the new election will be prepared meanwhile, and will be ready for prompt issuance on the day after dissolution, June 25. The elections should be finished by the end of July, and the new Parliament should be ready to assemble by August. If there should be a large Unionist majority, Mr. Gladstone will resign, and Lord Salisbury will then be summoned by the Queen to form a new Cabinet.

—At a conference of 500 socialists, at Brussels, June 13, it was resolved to continue the agitation in favor of universal suffrage, and to commence a general strike when workmen have gained sufficient strength. It was also decided to hold a monster demonstration on Aug. 15, the date of the national fetes. If the government prohibits this demonstration, a general strike will be declared on the following day. The meeting adopted a resolution expressing sympathy with the socialists of Decazeville, Hague, Ghent, London, Germany, and Chicago.

Appointments.

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

QUARTERLY meeting for Dist. No. 10, N. Y., will be held with the Auburn society, 24 Morris street, Auburn.
GEO. A. REA.

QUARTERLY meeting of Dist. No. 3, Ind., will be held at Kewanee, Fulton Co., July 10-12. Eld. Wm. Covert will be present. We hope to meet many friends from Star City, Rochester, Akron, and other points.
JESSE WOODS, Director.

NOTHING preventing, I will meet with the church at Keene, Essex Co., N. Y., Sabbath and Sunday, July 3, 4. Shall hope to see a full attendance of all the brethren and sisters from that section of the State.
E. W. WHITNEY.

QUARTERLY meeting for Dist. No. 1, Neb., will be held at Fort Calhoun, July 10, 11. Hope our brethren will make an effort to attend this meeting.
W. C. BOYNTON, Director.

THE annual sessions of the Canada Conference, T. and M. Society, and Sabbath-school Association of S. D. Adventists, will be held in connection with the camp-meeting at Ayer's Flat, P. Q., July 1-6.
R. S. OWEN.

QUARTERLY meeting for Dist. No. 1, Kansas, will be held with the Alton church, July 9-11. We expect Bro. and Sr. Enoch to be present at that time, and we urge our brethren and sisters to be with us, as many as can come. Let there be a general rally.
CHARLES HALL, Director.

THE annual meeting of the Dakota Health and Temperance Association is appointed to be held on the campground at Huron, July 1, 1886. This branch of the work for a few years past, has not received the attention it deserves; but we hope to revive the interest of our people in the cause of health and temperance. We expect to have a good supply of the new tracts just published in this department, and invite our brethren to liberally invest in these for general distribution. The Secretary is especially requested to see that all the records of the Society are furnished at this meeting.
S. B. WHITNEY, Pres.

MEETING for Granville and Warren, Vt., Sabbath, July 3, at the home of Bro. Cardell. Hope the entire church will be present at an early hour, and make this quarterly occasion one of much profit. The ordinances will be celebrated.

Northfield, Vt., Sunday, July 4, at the home of Bro. Mahuron. I desire the church to make the most of this one day's privileges. Be present early, and stay late, if necessary. We shall celebrate the ordinances, and try to adjust matters somewhat in the church.
I. E. KIMBALL.

Publishers' Department.

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

CITY MISSIONS.

BELOW are given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.

GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

CHICAGO.—G. B. Starr, 3652 Vincennes Ave., Chicago, Ill.

NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

BROOKLYN.—A. T. Robinson, 139 Calver St., E. D., Brooklyn, N. Y.

ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1331 Vermont Ave., N. W. Washington, D. C.

KANSAS CITY.—D. T. Shireman, 1516 E. Twelfth St., Kansas City, Mo.

DES MOINES.—A. G. Daniels, 1315 East Sycamore St., Des Moines, Iowa.

MICHIGAN.—H. W. Miller, 194 Sheldon St., Grand Rapids.

RECEIPTS.

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

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

Books Sent by Express.—M. V. Thurston, A. H. Beaumont, Mrs. D. A. Healey, H. P. Hulser, Pacific Press, D. S. Tyler, C. H. Priest, E. Van Deusen, C. W. Inskip, L. C. Chadwick.

Books Sent by Freight.—Alice C. Wheeler, W. A. Young, L. T. Dysert, Geo. A. Kueg, R. A. Burdick, L. S. Campbell.

Cash Rec'd on Account.—Mich. T. & M. pr. H. H. \$97.73, College S. School pr. N. Lawrence 10.27, Va. Reserve Fund pr. L. D. W. 75., Mich. S. S. Assn. pr. C. W. \$2.31.

Australian Mission.—A. E. Buckland \$1., Mich. T. & M. L. A. E. Payne 25.

International T. & M. Soc.—Wis. T. & M. Soc. \$2.40.

Scandinavian Mission.—J. P. Gelotte \$2., Helen Gelotte 50cts, Hannah Johnson 50cts, Mich. T. & M. Soc. L.

General Conference.—Reuben Wright \$26.95, Iowa Conf. pr. G. I. B. 515.

European Mission.—J. H. Thorn \$1., Mich. T. & M. 2.

English Mission.—Mich. T. & M. \$2.

HELPS TO BIBLE STUDY.

CONTAINING a series of Bible Readings, adapted to Bible work with individuals or families, or

A PERSONAL STUDY OF THE SCRIPTURES.

Pamphlet form, 108 pages. This valuable work, together with a tract entitled, "HINTS TO BIBLE WORKERS," sent post-paid for 25 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL, devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the

MAINTENANCE OF HUMAN RIGHTS.

Both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

TERMS:

Single Copy, 50 cents.

To foreign countries, single subscription, post-paid, 25

Address, AMERICAN SENTINEL, 1059 Castro St., Oakland, Cal.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A 24-page Bi-monthly, devoted to the dissemination of true temperance principles and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE.

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is especially adapted to farmers, mechanics, and house-keepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by every member.

Price, 50 cents per year.

Address, PACIFIC PRESS, Oakland, Cal.

YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

THIS paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind. Its pages are made bright by the choicest illustrative pictures, and its columns are

ALWAYS FULL OF USEFUL INFORMATION.

As a Sabbath-school and Lesson paper, it is suited to the wants of scholars and teachers, and is calculated to increase the interest of all who read it, in thorough Bible study. The Sabbath-school Department contains a series of lessons for youth.

Subscription Price, 75 Cents a Year.

For every new subscription, accompanied with 85 cents, we will give the "Sunshine Series."

TERMS TO CLUBS, PAID IN ADVANCE.

5 to 10 copies, per copy, post-paid, 60 cents per year.

10 copies and upwards, per copy, post-paid, 50 " " "

Subscriptions for 5 to 10 copies will be taken for six months. Larger clubs may be paid for quarterly.

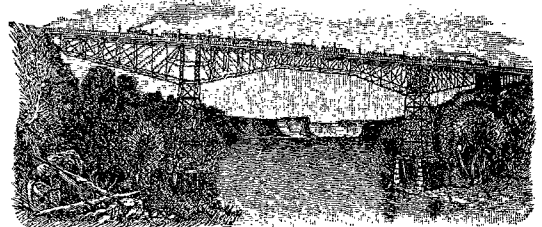
Address, YOUTH'S INSTRUCTOR, Battle Creek, Mich.

THE LOST TIME QUESTION.

A TRACT of 24 pages, giving a clear and comprehensive statement of this question, which perplexes the minds of many. Send for it. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.	GOING WEST.				
Gr. Dep.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.		Pacific Exp.	Evening Exp.	Gr. Dep.	Day Exp.	Chicago Exp.
a.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.	p.m.
11.45	6.45	11.15	6.10	8.00	Detroit	9.15	8.00	4.00	9.10	1.30
10.25	5.30	10.00	4.35	6.40	Ann Arbor	10.35	9.23	5.30	10.25	2.32
9.15	4.23	9.15	3.15	5.25	Jackson	12.05	10.55	7.15	11.30	3.32
7.57	3.10	8.22	1.58	4.17	Marshall	1.04	11.55	8.22	12.45	4.22
7.31	2.27	3.01	1.30	3.50	Battle Creek	1.30	12.22	8.52	1.08	4.40
6.45	1.50	7.23	12.35	3.03	Kalamazoo	2.35	1.12	9.45	1.10	5.15
.....	12.15	6.14	11.14	1.20	Niles	4.18	3.03	.....	3.22	6.35
.....	11.11	5.17	10.18	12.12	Mich. City	5.40	4.35	.....	4.35	7.32
.....	9.50	3.30	8.15	9.55	Chicago	8.05	7.00	.....	6.40	9.30
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	Ar.	a.m.	n.m.	p.m.	p.m.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily.
May 30, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect March 21, 1886.

GOING WEST.					STATIONS.	GOING EAST.				
Chgo. Pass.	Mall.	Day Exp.	Pacific Exp.	Rock Exp.		Mall.	Limit Exp.	Atto Exp.	San. Pass.	P.H. Pass.
.....	8.25	8.05	8.05	8.10	Dep.	.....	10.20	1.26	7.45	10.40
.....	8.25	8.05	8.05	8.10	Port Huron	.....	10.20	1.26	7.45	10.40
.....	8.12	9.28	9.34	5.40	Lapeer	.....	9.42	10.07	6.55	8.57
.....	8.53	10.05	10.10	6.20	Flint	.....	7.55	11.37	6.55	8.57
.....	9.30	10.39	10.49	7.00	Durand	.....	6.45	11.08	5.16	7.20
.....	10.47	11.37	11.50	8.28	Lansing	.....	5.38	10.14	4.10	6.09
.....	12.31	12.12	12.25	9.07	Charlotte	.....	5.02	9.43	3.55	5.32
.....	12.30	1.00	1.20	10.10	BATTLE CREEK	.....	4.08	9.00	2.45	4.35
6.15 pm	1.20	1.25	pm	D	.....	4.03	8.55	2.40	.....	.....
7.05	.....	2.11	2.21	.....	Vicksburg	.....	3.15	8.15	1.48	.....
7.15	.....	2.22	2.32	.....	Schoolcraft	.....	3.04	.....	1.37	.....
6.03 Sun.	3.15	3.19	.....	.....	Cassopolis	.....	2.15	7.29	12.52	.....
8.46 Pass.	4.00	4.01	.....	.....	South Bend	.....	1.26	6.52	12.10	.....
10.05	.....	5.13	5.22	.....	Haskell's	.....	12.07	6.46	.....	.....
10.24	7.35	6.32	6.52	.....	Valparaiso	.....	11.30	5.32	10.11	.....
12.55	10.00	7.55	8.10	.....	Chicago	.....	9.10	3.25	8.30	1.15
pm	am	pm	am	Arr.	Dep.	am	pm	pm	pm	pm

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

GEO. B. REEVE,
Traffic Manager.

W. J. SPIER,
General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1886.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
* 8.45 a.m.	Galesburg, Ottawa and Streator Express	* 7.10 p.m.
* 11.00 a.m.	St. Paul, Dubuque & Sioux City Express	* 2.50 p.m.
* 4.45 p.m.	Amboy, Rock Falls, Sterling Express	* 10.50 a.m.
* 12.30 p.m.	Kansas City & South Pacific Express	* 2.00 p.m.
* 12.30 p.m.	Omaha Express	* 2.00 p.m.
* 12.30 p.m.	St. Joseph, Atchison & Topeka Express	* 2.00 p.m.
* 12.30 p.m.	Denver Fast Express	* 2.00 p.m.
* 8.20 p.m.	Aurora Passenger	* 7.45 p.m.
* 4.45 p.m.	Mendota & Ottawa Express	* 10.30 a.m.
* 4.45 p.m.	Rockford & Forrester Express	* 10.50 a.m.
* 6.20 p.m.	Aurora Passenger	* 8.40 a.m.
* 10.00 p.m.	Freeport & Dubuque Express	* 6.35 a.m.
.....	Des Moines, Omaha, Lincoln, Denver & Cal.	.....
10.30 p.m.	California Express	* 6.55 a.m.
10.30 p.m.	Texas Express	* 5.45 a.m.
10.30 p.m.	Kansas City and St. Joseph Night Express	* 5.45 a.m.
9.45 p.m.	Aurora Sunday Passenger	* 2.30 a.m.

\$Daily. *Daily except Sunday. †Daily except Saturday. ‡Daily except Monday.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot corner Van Buren and Sherman streets. Ticket offices—104 Clark-st., new Opera Building, Palmer House, & Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
Davenport Express	49:10 a.m.	45:45 p.m.
Council Bluffs and Peoria Fast Express	42:10 a.m.	42:30 p.m.
Kansas City, Leavenworth, and Atchison Express	42:10 p.m.	42:30 p.m.
Minneapolis and St. Paul Express	41:20 a.m.	43:00 p.m.
Kansas City, Atchison, and Leavenworth Express	41:20 a.m.	43:00 p.m.
Peru Accommodation	41:20 a.m.	43:00 p.m.
Council Bluffs Night Express	44:45 p.m.	41:00 a.m.
Kansas City, Leavenworth, and Atchison Night Express	44:45 p.m.	41:00 a.m.
Peoria Night Express	44:45 p.m.	41:00 a.m.
Minneapolis and St. Paul Fast Express	44:45 p.m.	41:00 a.m.

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

The Review and Herald.

BATTLE CREEK, MICH., JUNE 22, 1886.

CONTENTS OF THIS NUMBER.

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

Poetry.

Sunlight Teaching, <i>Charlotte Murray</i>	385
The Vision of St. John, <i>TORIA A. DUCK</i>	387
The Turmoil of Life, <i>Adapted from the German</i>	390
Beautiful Words, <i>Sel.</i>	390
Hold On, Hold In, Hold Out, <i>Schmucke</i>	395

Our Contributors.

The Spirit of Christ, <i>MRS. E. G. WHITE</i>	385
The Time of Reward, <i>ELD. R. A. UNDERWOOD</i>	386
Shall We Change Gods? <i>ELD. ALBERT STONE</i>	387
Double-Minded, <i>A. S. HUTCHINS</i>	387
Israel of God, <i>E. E. MARVIN</i>	388
"Besides Me there is No God," <i>ELD. F. PEABODY</i>	388
Moving, <i>GEO. O. STATES</i>	388
It Shall Fall, <i>HELEN L. MORSE</i>	388

The Home.

Why People get Sleepy in Meeting, <i>W. B. HILL</i>	389
Safeguards and dangers, <i>The Christian Union</i>	389
A Shepherd's Care, <i>Sel.</i>	389

Our Tract Societies.

Wisconsin Tract Society, <i>MARY V. THURSTON, Sec.</i>	390
Upper Columbia Tract Society Proceedings, <i>CARRIE E. MILLS, Sec.</i>	390
North Pacific Tract Society Proceedings, <i>MRS. C. L. DOVD, Sec.</i>	390

Special Mention.

Protestantism Uniting with Romanism, <i>M. B. MILLER</i>	391
Aids to Romanism, <i>Rev. J. S. Bright</i>	391
A Threatened Religious War, <i>Joseph Hatton</i>	391

Editorial.

The Iowa Camp-meeting.....	392
The Sunday Prosecutions.....	392
Battle Creek College.....	392
Iowa Camp-meeting Notes, <i>G. I. B.</i>	392
Seventh-day Adventists and Labor Unions, <i>G. I. B.</i>	392
Reading the Bible Through by Course, <i>G. I. B.</i>	392
The Reign of the Saints with Christ During the Thousand years.—No. 8, <i>J. G. MATTHESON</i>	393
The Man Who Can Do More, <i>D. M. CANRIGHT</i>	393
The Character and Career of the Apostle Paul, <i>G. H. BELL</i>	394

Ministers' Department.

Suggestions to Ministers, <i>D. M. CANRIGHT</i>	394
---	-----

Progress of the Cause.

Reports from Wisconsin—Georgia—Indiana—Texas—North Carolina—Ohio—Missouri—Michigan—Minnesota—Nebraska.....	395, 396
Pennsylvania Camp-meeting, <i>E. W. FARNSWORTH</i>	396
Upper Columbia Conference Proceedings, <i>E. G. WINKLER, Sec.</i>	397
Pennsylvania Conference Proceedings, <i>J. E. ROBINSON, Sec.</i>	397
To Brethren in Dist. No. 2, Kansas, <i>J. B. BEAMES</i>	397
To the Indiana T. and M. Society, <i>WM. COVERT</i>	398

Special Meetings.

The Canada Camp-meeting, <i>M. E. KELLOGG</i>	398
---	-----

News.

.....	398
-------	-----

Appointments.

.....	398
-------	-----

Publishers' Dept.

.....	399
-------	-----

Traveler's Guide.

.....	399
-------	-----

Editorial Notes.

.....	400
-------	-----

CAMP-MEETINGS FOR 1886.

MINNESOTA, Minneapolis,	June 23-29
Maine, Houlton,	" 22-29
Dakota, Huron,	June 30 to July 6
Canada, Ayer's Flat, P. Q.,	July 1-6
Texas, Cedar Hill,	Aug. 10-17
Indiana, Washington, Green Co.,	July 28 to Aug. 4
Vermont, Vergennes,	

GEN. CONF. COM.

A cheering report from Bro. Corliss concerning the progress of the work in Australia, has been received just too late for this number. It will appear next week.

FOURTH SABBATH OF JUNE.

THE "Reading" that has been prepared to be given in the churches on the fourth Sabbath of June, is from the pen of Eld. G. I. Butler, and is entitled, "Union of Effort." It is an exceedingly interesting paper, and very timely, being replete with suggestions with regard to the present time that should engage the most earnest consideration of all. We desire to emphasize the importance of every member's being present on Sabbath, June 26, to hear this article read; and it may be well to remind those having the matter in charge, of the necessity of securing beforehand some person to read the same, who can do so in an acceptable manner, in order that the greatest possible benefit may be derived. The individual so selected should be notified several days in advance, in order that he or she may be thoroughly prepared.

We do not think we overstate the case when we say that the current "Reading" is the most valuable and interesting that has yet been sent out; and that if all will make a special effort to be present, and give the closest attention to the subject, they will not only be highly edified, but will receive added strength and courage to go forward, their souls will be watered, and God's cause advanced. Remember the missionary Sabbath.

BATTLE CREEK COLLEGE.

THE additional facilities to be afforded by the new building, will all be in readiness by the beginning of the new school year in September next. Additional teachers are being engaged; and no pains will be spared to place those who may attend under the best possible conditions for mental improvement and religious growth. The year is closing up very successfully, and the outlook for the future is very encouraging. There never was a better time than the next year promises to be, to attend the College. Our different Conferences contain hundreds of young men and women who need just the advantages to be found here, and which have been provided for the sake of just such persons. Shall we not now have their patronage. We would most earnestly advise all such to decide at once, and begin now to lay their plans to attend the College the coming year.

MICHIGAN SABBATH-SCHOOLS.

THE officers of the State Sabbath-school Association wish to see the interests of the Sabbath-school keep pace with other branches of the cause. A good work has been done in the past, and is still being done, by the Sabbath-schools; but we think there is still room for improvement. A deeper interest should be awakened, and greater thoroughness in the work encouraged. Here is a wide and useful field open before us for instruction and advancement. Help has been secured, and it is now proposed to occupy this field by holding a number of conventions during the summer in different parts of the State, if the schools will second the effort. This, we believe, they will do. The time occupied by a convention, in order to make it profitable, should not be less than from Friday evening until Sunday evening. Our people often come together to hold meetings of this length for other branches of the cause. This is right; and now shall we not try a few meetings in the interests of the Sabbath-school work?

In order that we may go at this work in a profitable manner, we request all schools that desire a convention held at their place, to correspond with us at once, telling us what the prospect would be of attendance from surrounding schools, and the time preferred for holding such a meeting. To all lovers of the Sabbath-school, we say, Let us enter upon this work with zeal, asking the blessing of God to rest upon the effort and make it successful.

Address me at Battle Creek, Mich., care REVIEW AND HERALD.

M. B. MILLER, Pres. Mich. S. S. Ass'n.

NOTICE.

UNTIL further notice, all having business with the Indiana T. and M. Society will address all business and make all money orders or drafts payable to Emma Green, 32 Cherry St., Indianapolis, Ind.

W. A. YOUNG, Sec.

A FEW DAYS AT OUR SANITARIUM.

WHAT a grand place the Sanitarium is for all, but especially for the suffering! Let us not be ashamed to call it *our* Sanitarium; for it would be a credit to any organization. So let us give it our prayers as well as our support. No doubt many of our brethren and sisters have thought that this institution was built alone for our people; but I believe it was built for the benefit of the world. To-day it is very extensively known, and is being patronized by almost every State in the Union. What an opportunity this affords to send the truth everywhere! Here people can see the principles of the ten commandments practiced in every-day life (the fourth commandment not excepted), and become acquainted with those who have the fear of God before them. Let us pray that all connected with this institution may have much of the spirit of our dear Saviour, and be able to let their light shine more and more unto the perfect day.

If you are sick, go to the Sanitarium and learn the causes and realize the cure. If you are well, go and learn how to keep from being sick. Free lectures are given twice a week, on the causes and cure for many of the ills of life. This information is worth half its costs any one to stop awhile at this place. No doubt many of our people could be much encouraged

in the health reform if they would go and see those who work hard and enjoy good health, while free from tea and coffee and the free use of meat. My wife went to the Sanitarium in March, suffering very much with nervous prostration. She is now much better, and I hope by August that, owing to the help received at this place, she will be able to return to me with a new lease of life, to engage in the work as she has never done.

Do not wait until you have worn out your constitution trying everything else, but go before you get so bad that you can do nothing but find fault. Take all the patience you can get; and do not be afraid to ask your neighbors how to keep patient. Some people use all their ability to growl and complain. I hope no S. D. Adventist will do so; but take the words of the apostle James (chap. 5:7, 8) as their counsel.

Columbus, Ohio.

E. J. VAN HORN.

THE "GREAT CONTROVERSY, VOL. IV."

I HAVE found this book so deeply interesting and profitable, that I am exceedingly desirous to see it extensively circulated. It is not only reading matter of the nature to interest all who give it a candid perusal, but its warnings concerning the deceptions of Satan, so soon to be practiced upon the world, are of that character that the people should have the book in their hands. The Jewish people, in the days of Jerusalem's destruction, met with an overthrow, because they "knew not the time of their visitation." They had opportunity to know, because, by the teachings of Christ and his apostles, they were warned of the event, and of their danger; but when they chose to reject that instruction, the responsibility of their fate rested upon themselves.

In "Vol. IV." is a warning respecting the great deceptions soon to be practiced by Satan to deceive the world. The Lord has been pleased to place in our hands, light concerning these deceptions. Can we be clear in the matter if we are content with simply a personal acceptance of this light, and do not exert ourselves to bring the warning to the attention of our fellow-men? It seems to me that, in principle at least, this question is answered in the words of the Lord to Ezekiel, "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Chap. 33:6.

In every church of our people, where it has not already been done, an effort should be made to place this book in the house of every Seventh-day Adventist family. Our efforts should not stop with this, but canvassers should be secured who will make a thorough effort to place the work in the hands of all who can be induced to buy it. The book contains the very instruction and warnings the people need, and we, as a people, shall be remiss in duty if we do not do all in our power to get the light before them. Are there not many in our ranks who will prepare themselves to take hold of the thorough canvass for "Great Controversy, Vol. IV."?

J. N. LOUGHBOROUGH.

SUGGESTIONS FOR THOSE LABORING WITH THE KANSAS CHURCHES.

SELECT a home or stopping place, if possible, during the meeting. Try to ascertain the spiritual condition of the church as a whole, then visit as nearly as possible every family, making short calls; and if possible converse with each member of the same, to ascertain his or her present spiritual standing. Labor to help each one to gain a living spiritual experience—the assurance of faith, a knowledge of sins forgiven, and his acceptance with God; and also for the conversion of the unconverted.

Look after their practical religious duties. Do they have family devotions morning and evening? Do they keep up daily secret devotions? Do they daily read and study both the Bible and the "Testimonies"? Examine all books,—clerk's, librarian's, treasurer's, and Sabbath-school,—and see that all are properly kept.

See that the treasurer's book shows (it will if properly kept) the amount of tithe paid by the church, and who paid the same. If it shows that some do not pay tithes at all, and that some withhold a part, labor with such both publicly and privately, and, if possible, bring every one to the point of paying an honest tithe.

Show that you are interested in the Sabbath-school by being present yourself, and making such practical suggestions about the workings of the school as the interest of the school seems to demand.

Labor to get all to take our periodicals, making a specialty of the REVIEW, the *Signs*, and *Good Health*. Talk about them privately, and preach about them if necessary.

Try to interest all in the T. and M. work.

Carry a good assortment of our books, and supply each family as far as they are able to buy.

Urge the young to educate themselves.

KAN. CONF. COM.