

Advent Review



AND SABBATH HERALD.



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

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HOPE TO THE END.

BY N. W. VINCENT.

"BLESSED is the man that endureth temptation: for when he is
tried, he shall receive the crown of life, which the Lord hath prom-
ised to them that love him." James 1:12.

God's Spirit fills the heart
With hope's exultant joy,
Though jibes may cause the tear to start,
And sordid cares annoy.
God's love in Christ will hold
The trusting soul secure:
O tempted one, in Christ be bold,
And to the end endure.

To God draw nigh in prayer,—
By faith the Saviour see;
With hand to do, with heart to dare,
Soon more than conqueror be.
Our King, our God, will come
In power and splendor bright:
Then shout love's anthem, wear life's crown,
And walk with him in white.

Stover, Kan.

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 SIN OF LICENTIOUSNESS.

BY MRS. E. G. WHITE.

"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."

When the law of God is written in the heart it
will be exhibited in a pure and holy life. The
commandments of God are no dead letter. They are
spirit and life, bringing the imaginations and even
the thoughts into subjection to the will of Christ.
The heart in which they are written will be kept
with all diligence; for out of it are the issues of
life. All who love Jesus and keep the command-
ments will seek to avoid the very appearance of
evil; not because they are constrained thus to do,
but because they are copying a pure model, and
feel averse to everything contrary to the law writ-
ten in their hearts. They will not feel self-suffi-
cient, but their trust will be in God, who alone is
able to keep them from sin and impurity. The
atmosphere surrounding them is pure; they will
not corrupt their own souls or the souls of others.
It is their pleasure to deal justly, to love mercy,
and to walk humbly before God.

The danger that lies before those living in these
last days, is the absence of pure religion, the ab-
sence of heart holiness. The converting power of
God has not wrought in transforming their char-
acters. They profess to believe sacred truths as

did the Jewish nation; but in their failing to
practice the truth, they are ignorant both of the
Scriptures and the power of God. The power and
influence of God's law are around about, but not
within the soul, renewing it in true holiness.
Therefore the Lord sends his appeals to them to
urge upon them the practice of what is right. The
appeals of his Spirit are neglected and rejected.
The barriers are broken down, and the soul is
weak, and for want of moral force to overcome, is
polluted and debased. They are binding them-
selves in bundles as fagots, ready to be consumed
at the last day.

The Jewish priests were required to be in per-
son all that was symmetrical and well proportioned,
that they might reflect a great truth. "Be ye
clean that bear the vessels of the Lord." The
Lord required not only a well-proportioned mind
and symmetrical body of the Jews' ministry in
holy office, but he required also pure and uncor-
rupted minds. And he requires no less of us, in
this dispensation, in the ministry of the gospel.
His called and chosen are to show forth the praises
of Him who hath called them out of darkness into
his marvelous light. The same Bible that contains
the privileges of God's people, and his promises to
them, contains also the sacred duties and the sol-
emn obligations he requires of the shepherd who
has charge of the flock of God, so that the people
can see by comparing the living preacher with the
divine picture whether he has credentials from
heaven in likeness of character to him who is the
Chief Shepherd. God designs that the teacher of
the Bible should in his character and home life be
a specimen of the principles of the truth which he
is teaching to his fellow-men.

What a man is, has a greater influence than
what he says. The quiet, consistent, godly life is
a living epistle, known and read of all men. A
man may speak and write like an angel, but his
practices may resemble a fallen fiend. God will
have the believers of the truth zealous to maintain
good works. As they occupy high positions, they
will be tested by a higher standard. They will be
sifted, defects and vices will be searched out; for
if such exist, they will be developed in words and
deportment. True character is not something
shaped from without, or put on, but it is something
radiating from within. If true goodness, purity,
meekness, lowliness, and equity are dwelling in
the heart, that fact will be reflected in the charac-
ter; and such a character is full of power.

The officers who were sent to take Jesus reported
that never man spake like this man. But the rea-
son of this was, that never man lived like this
man; for if he had not so lived, he could not so
have spoken. His words bore with them a con-
vincing power, because they came from a heart
pure, holy, burdened with love and sympathy,
beneficence and truth. How rejoiced are those
who hate God's law, to find spot and stain of char-
acter in one who stands in defense of that law!
They are only too glad to cast a reproach upon all
the loyal and true, because of the faults and im-
pure practices of a few. There is eloquence in the
quiet and consistent life of a pure, true, unadulter-
ated Christian. We shall have temptations as
long as we are in this world. But instead of in-
juring us, they will only be turned to our advan-
tage, if resisted. The bounds are placed where
Satan cannot pass. He may prepare the furnace
that consumes the dross, but instead of injury, it
can only bring forth the gold of the character,

purser, upon higher vantage ground than before the
trial.

The crime that brought the judgments of God
upon Israel was that of licentiousness. The for-
wardness of women to entrap souls did not end at
Baal-peor. Notwithstanding the punishment that
followed the sinners in Israel, the same crime was
repeated many times. Satan was most active in
seeking to make Israel's overthrow complete.
Balak by the advice of Baalam laid the snare.
Israel would have bravely met their enemies in
battle, and resisted them, and come off conquerors;
but when women invited their attention and sought
their company and beguiled them by their charms,
they did not resist temptations. They were in-
vited to idolatrous feasts, and their indulgence in
wine further beclouded their dazed minds. The
power of self-control, their allegiance to God's law,
was not preserved. Their senses were so beclouded
with wine, and their unholy passions had such full
sway, overpowering every barrier, that they in-
vited temptation even to the attending of these
idolatrous feasts. Those who had never flinched
in battle, who were brave men, did not barricade
their souls to resist temptation to indulge their
basest passions. Idolatry and licentiousness went
together. They first defiled their conscience by
lewdness, and then departed from God still farther
by idolatry, thus showing contempt for the God of
Israel.

Near the close of this earth's history Satan will
work with all his powers in the same manner and
with the same temptations wherewith he tempted
ancient Israel just before their entering the land of
promise. He will lay snares for those who claim
to keep the commandments of God, and who are
almost on the borders of the heavenly Canaan.
He will use his powers to their utmost in order to
entrap souls, and to take God's professed people
upon their weakest points. Those who have not
brought the lower passions into subjection to the
higher powers of their being, those who have al-
lowed their minds to flow in a channel of carnal
indulgence of the baser passions, Satan is deter-
mined to destroy with his temptations,—to pollute
their souls with licentiousness. He is not aiming
especially at the lower and less important marks,
but he makes use of his snares through those
whom he can enlist as his agents to allure or at-
tract men to take liberties which are condemned
in the law of God. And men in responsible posi-
tions, teaching the claims of God's law, whose
mouths are filled with arguments in vindication of
his law, against which Satan has made such a raid,
—over such he sets his hellish powers and his
agencies at work, and overthrows them upon the
weak points in their character, knowing that he
who offends on one point is guilty of all, thus ob-
taining complete mastery over the entire man.
Mind, soul, body, and conscience are involved in
the ruin. If he be a messenger of righteousness,
and has had great light, or if the Lord has used
him as his special worker in the cause of truth,
then how great is the triumph of Satan! How he
exults! How God is dishonored!

The licentious practice of the Hebrews accom-
plished for them that which all the warfare of na-
tions and the enchantments of Baalam could not
do. They became separated from their God.
Their covering and protection were removed from
them. God turned to be their enemy. So many
of the princes and people were guilty of licentious-
ness, that it became a national sin; for God was

wrote with the whole congregation. The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Caanan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts.

It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird. With the Hebrews, God's judgment fell upon them at once. A plague immediately broke out. The anger of the Lord was kindled against Israel, and the plague visited those who were most guilty. But "the wages of sin is death," and for their hidden licentious indulgences God poured upon them his wrath. "If any man defile the temple of God, him shall God destroy." The ringleaders in this demoralizing work, which was so debasing, so corrupting to Israel, so insulting to God, were ordered to be put to death by the hand of public justice, which was the only way to turn the wrath of God from the congregation of Israel. The command came from the Lord, to take the heads of the people who went out of the camp to associate with Moab, and hang them up before the sun as sacrifices to God's justice, and as a terror to the rest of the people. The command was executed. They were first slain, then their bodies were hung up in sight of all Israel for a terror to the congregation of Israel, that they seeing their leaders and their princes so severely punished for their licentiousness and idolatry, without regard to wealth, or station, or what they had been, might have a deep sense of the abhorrence of God for sin, and a terror of God's wrath against them. And the men who have great light, and to whom one would look for an example, are in the sight of God very great sinners, if they transgress his law or deliberately lower the standard of his law to minister unto lust.

Never was vice more bold, stubborn, or daring than it was in Zimri, a prince of the chief house in the tribe of Simeon. Such an exhibition of effrontery toward God was almost too great for belief. He publicly appeared before the people leading a Midianitish harlot, one of high standing, a daughter of a chief house in Midian, in the sight of Moses and the congregation. He thus showed open contempt of God. He gloried in his shame; for wine had perverted his senses. He openly declared his sin as that of Sodom. The position he had occupied had been one of influence. Moses and the people who had taken no part in this great departure from God's law, were weeping and lamenting at the door of the tabernacle for the sins of the people, and the plague that had begun. But amid all this demonstration of sorrow, this prince defied the judges to molest him if they dared. The priests were weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the congregation, and took a javelin, and went after the man of Israel into the tent, and killed them both. This staid the plague.

With this history before the peculiar people of God in these last days, there is no excuse for any one who will follow the example of ancient Israel in sin. But Satan will work in this special temptation to make void the law of God, and make light of God's special injunctions and warnings. The

point to be marked is, that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized, God-defying prince. God says of Phinehas, He "hath turned away my wrath from the children of Israel." It was the greatest mercy that Phinehas could do to Israel, to deal promptly and decidedly with the guilty, and thus be instrumental in turning the wrath of God from the congregation of Israel. Something besides prayers and tears are needed in a time when reproach and peril are hanging over God's people. The wicked works must be brought to an end. The very work of justice done by Phinehas was an atonement for Israel.

(Concluded next week.)

THE WHOLE BIBLE FOR CHRISTIANS.

BY GEO. W. BLISS.

ALL the Holy Scriptures are essential and important. Some parts may seem unimportant to one, yet may be beneficial to another. What appears useless at one time may be applicable at another time. Man cannot know the wants of every person through all their lives. He cannot see all the necessities of mankind through all the ages. None but He who knew the end from the beginning, and all the possible phases of human life, could prepare scriptures suited for all.

The Lord has given us both the Old and the New Testament. They have been preserved through the warfare of the centuries; and what man dare teach that some parts are non-essential? Who will accept such instruction? He builds upon a false foundation who relies upon the views of man when contrary to revelation.

The Author of the Scriptures has said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Old Testament is a part of the Scripture given by inspiration of God, and therefore is profitable. If it is thrown out, or a part rejected, our doctrine may be defective. We may need the reproofs contained therein to perfect our characters. Our views of life may be incorrect, mixed with the errors of philosophy or heathenism. The scripture rejected may be needed to correct those views. Other people accepting all the Bible may become better informed in Bible truth, and while differing from us on important truths may be nearer the right.

By inspiration we learn that whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope. All the Old Testament Scriptures were written aforetime, and hence every part is among the "whatsoever things." How, then, dare feeble man stand up against inspiration, and say that this part or that part is no authority for Christian faith and practice? If we neglect to study the things that were written aforetime, we shall lack important encouragements to our faith and hope.

The Author of the Scriptures has spoken approvingly of the noble Bereans, who with all readiness of mind received the apostles' words, and tested their truthfulness by scriptures which they searched daily for that very purpose. If the Bereans compared the preaching of the apostles with the Old Testament, and were approved, it is evident that Christians now may and should test the preaching that they hear by the same Old Testament Scriptures. Is preaching at the present day less liable to error? We should think from the great number of Christian denominations, with their differences of beliefs, that we need to subject what we hear to a more strict and more rigid test, if possible, comparing it carefully with the plain word, to know whether it harmonizes with both the Old and the New Testament.

Timothy was instructed in the Holy Scriptures from childhood. He was exhorted by the Lord through the letter of Paul, to continue in the things which he had learned, and that the Scriptures were able to make him wise unto salvation. They testify of Christ, and contain sufficient information to lead the people to a faith in Christ. The judgments which the Israelites suffered in the wilderness happened to them for examples, and they are written for our admonition upon whom the ends

of the world are come. Therefore that part of the Old Testament is important for Christians in all the gospel age; for we cannot get the benefit of the admonition without reading the history of those judgments.

The prophecies of both the Old and the New Testament are parts of all the Scriptures that are given by inspiration, and are therefore also profitable for doctrine, reproof, correction, and instruction. They are parts of whatsoever was written aforetime for our learning, comfort, and hope. Christ and the apostles in their labors often quoted from the prophets. So it is proper for teachers and preachers now to follow their example. The Saviour referred his disciples to the prophecy of Daniel, which they were to read and understand in order that they might know when to obey the Saviour's instruction that was given in his prophetic discourse. The book of Daniel was good for Christians in A. D. 70; for by it they escaped the destruction that fell upon the unbelieving Jews and their city. The same book is important for Christians through all the gospel age; for there are prophecies which reach to the end of the world. Those prophecies were written aforetime, and hence are for our learning, comfort, and hope. They are profitable for doctrine, reproof, correction, and instruction in righteousness.

The word of the Lord by the apostle Peter to those who had obtained the like precious faith as himself, said that they had a very sure word of prophecy, and that they would do well to take heed to it as unto a light that shines in a dark place, until the day dawned and the day-star arose in their hearts; just as a man in going for the first time through a dark cave would take good heed to his light until the first ray of light and the full sun rejoiced his heart. The prophecies are important all through the dark journey of the church. The dawn represents the time spoken of in Luke 21:28, when the church may look up and lift up their heads; and the day-star rising represents the time when they shall see the Son of man coming in the clouds of heaven. We are told by inspiration that we need to have our minds stirred up by way of remembrance in order that we may be mindful of the words which were spoken before by the holy prophets. 2 Pet. 3:1, 2.

Cortland, N. Y.

INCREASING WICKEDNESS.

BY FRANK M. WILCOX.

TRULY we have reached the time when, as Paul says, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." The present year, thus far, has been filled with crimes which beggar description. At no period within the annals of history has there been such an increasing flood of wickedness pouring in upon the world as there is to-day. And this flood is not made up of hardened wretches alone, whose sole aim and chief delight are to murder, burn, and pillage; but all classes—high and low, rich and poor, old and young, the educated and the illiterate—help swell and increase the volume and power of this great tidal wave of destruction.

We are in the "perilous times" foretold in 2 Tim. 3:1-5, when men should be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God." It is not only the careless men of the world who are guilty of these sins; for the next verse adds, "Having a form of godliness, but denying the power thereof: from such turn away." It is those who profess to be Christians, but who by their works deny the power of godliness in their lives.

The proud boasts of men, the heartless blasphemy, the disobedience to parents, the traitorous dealing,—all are too plainly visible on every side. And this spirit is contagious. It spreads from father to son, from mother to daughter. The oath or rough, coarse jest or impure word spoken by the father yesterday, is lisped to-day by the infant in its cradle. Impurity of heart is the ruling crime of the day.

"Lovers of pleasures." How many we see around us! Immoral shows, low theaters, impure plays, church fairs and bazars, raffles and grab-bags, are only a small part of the long catalogue of sins which serve to strengthen men's passions,

and lead them downward to ruin. Hydra-headed vice erects its unhallowed monument in every corner of our land. Formerly, it prowled about in the darkness of night, and kept itself on the back streets of ignorance and iniquity; but now it dares come out into the light. It is growing in favor, and boldly walks the streets at noon-day, asserting its power and right to reign. It is no more confined to its narrow limits among the slime and quagmire of superstition and ignorance, but dares assail the very citadel of our civilization. Its victories of old were over the dissolute and immoral, but now the tide has turned. The purest and the best are overcome, the unwary and unsuspecting fall an easy prey to its unconscious approach.

Its first advances are cautious. It approaches as a friend. It insinuates itself into the good graces of its victim. It whispers so softly in the ear, that it seems almost like conscience itself speaking, "This is the way to pleasure. Obey my dictates. Follow me, and you shall experience joys untold." The invitation is accepted. Step by step the way leads on. Wider and wider grows the separation between God and impurity, and deeper and blacker becomes the stain of sin on the soul. At last, when too late to retrace his steps, the unwary finds himself the prisoner of crime, and enthralled in the bands of vice and iniquity. Who can paint his remorse and despair? His morals are corrupted, his conscience seared, and his manhood and honor wasted. He looks into the future, a dark picture presents itself. If he rises to his former purity, it must be against fearful odds, and in the face of determined opposition. In the majority of cases the effort is never made. Honor once gone, is usually gone forever.

With such cases we daily come in contact. Crime, impurity, and blank despair are engraven on the faces of many we meet. But few have escaped the deadly whirlpool of pollution. Truth has fallen in the streets. The church looks on in silent indifference, or in approval of the crime. The watchmen on the walls are asleep, and have ceased to warn concerning the enemy's approach. They preach and prophesy smooth things, and "my people love to have it so."

We do not need the revelations of a *Pall Mall Gazette* to convince us that but little moral purity exists. England does not alone need a reform in this direction. America, with her boasted Christianity and civilization, is not behind in this respect. Our own cities are hot-beds of vice and iniquity. Immoral houses are increasing on every hand. The most lewd plays are enacted in the opera-houses of our most refined cities. I was forcibly impressed with this fact recently. A popular play, called "Adamless Eden," was enacted in the opera-house in one of the towns of Northern New York. The most obscene advertisements were posted, in which it was stated that no ladies or minors would be allowed admission. The night came. Never in the history of the town was there such a rush for the opera-house. Tickets sold for three dollars apiece, but every seat was filled to overflowing, and many went away unable to gain admittance. Church-members were foremost in the rush. The play consisted of the exhibition of fifty nude women on the stage. The audience were loud in their applause and commendation. "Black Crook," a few days previous, had prepared the public mind for this.

As it was in the days of Sodom and Gomorrah, so also shall it be when the Son of man is revealed. Have we not reached this time already? We may well ponder upon this terrible condition of society. It is the great question of the hour. Before it questions of State and nation, capital and labor, sink into insignificance. It concerns the souls of men, and their eternal destinies hang upon the issue. The church cannot check the current, for church-members lead on the van. No warning cry is raised, no warning voice sent forth. If she does not encourage the moral corruption, she often allows those who are sunken in iniquity to worship at her shrine. Occasionally there is one who feels and sees the downward tendency of his fellows. But he must not express his views. Oh no, it would be uncharitable to thus expose the crimes of his brethren and sisters. He must submit; for "are we not all brethren?"

Whence, then, shall we look for aid? From what quarter will the reform commence? What forces can be brought to bear? These are questions

that Christ will answer at his coming. The condition of the world and the condition of the church are ominous signs of coming disaster. They betoken the near approach of Him whose right it is to reign, who will blot out sin and sinners forever from his universe, restore to this sin-polluted earth its former purity, and cause his righteousness to roll forth over his clean universe "as the waters cover the sea." We turn our eyes to that glorious time. We compare it with this sin-cursed earth, and exclaim like one of old, "Even so, come, Lord Jesus."

IS IT SO?

BY A. W. ROTHWELL.

A GREAT many times we have heard people say that the doctrines taught by Seventh-day Adventists have a tendency to cause men to become reckless; to lay aside all restraint, and, finally, to go off into infidelity. Is this charge true, or is it false?

In a recent effort to present the truths of the Third Angel's Message, the meetings were well and regularly attended, the best of order prevailed, and all seemed to think that we had the truth. Satan, however, not being content to let matters run in this even way, sent along a man who tried in a frenzied effort to show that the law of God was abolished, and to otherwise throw reproach upon the truth. At once many of the people caught the same spirit, and began using every opportunity to show their enmity, as they had before to show their friendship. I asked myself this question: Has the truth done this, or not? The people all said it had, and that it never should have been allowed an entrance into their town. Like Ahab of old, they accused us of troubling Israel.

During my limited acquaintance with our people, and the truths they advocate, I have invariably noticed that where the truths of the word of God are candidly listened to, they always awaken a deeper interest in its study and investigation. Instead of making infidels, it invariably commands the respect of skeptics, especially when the inconsistent dogmas of human creeds fall before the searching tests of the Bible, and they see the hand of God revealed in the rise and destiny of nations, as shown by the prophecies. It is generally those who bring the above charge against us, who have some preconceived opinions and pet theories of their own which must at all hazards be sustained, the Bible to the contrary, notwithstanding. They make great professions, and sail along quite smoothly under the garb of religion, till the truth comes along, when their errors stand exposed in the light of God's word, and they see that they must either accept it, or lay aside their covering cloak and pass for what they really are, hypocrites. The former they will not do, the latter they are compelled to do.

Now, does the truth *make* infidels?—No, but it does *develop* them. The only difference is, they are known as hypocrites instead of infidels; and a hypocrite is, to me, the rankest kind of an infidel. Thomas Paine is said to have once remarked, "It is not infidelity to believe, neither is it infidelity to disbelieve; but I say, it is infidelity to profess to believe that which you do not believe." The truth will always develop what is in a man, whether sincerity or hypocrisy.

No wonder that they begin to cry out that Seventh-day Adventists always carry a bad influence wherever they go. They are the ones, say they, that are troubling Israel. But the trouble is not with Adventists, but with themselves. They do not feel satisfied with themselves any longer. They cannot now carry on their evil deeds under the garb of religion without exposing their real characters to the gaze of scoffers. "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it" (Isa. 28:20),—a very disagreeable position to be in, certainly; and so they have to pour out their anathemas upon somebody, and who should it be but Seventh-day Adventists, the very ones who have been instrumental in exposing them to the world? Thank God for a truth that will develop a man and show of what he really is made.

Willow Hill, Ill.

—"Some days must be dark and dreary;" but no day need be wholly so, upon which shines the light of God's love.—*Frederic R. Marvin.*

FROM SINAI TO CALVARY.

BY MRS. IDA B. HIBBEN.

At Sinai's base I trembling stood,
And from its smoking summit heard,
In thunder tones, my Lord proclaim
His precepts ten, his holy word.

"Thou shalt not," came in stern commands,
No mercy in their depths I found;
I've broken all, in grief I cried,
And prostrate fell upon the ground,

Weighed down by sin I dared not rise—
No ray of hope from Sinai;
The law is perfect, just, I cried,
But sin it ne'er can justify.

'Twas then an angel, bending low,
Did whisper softly unto me,—
"Arise, look up, it is not far
From Sinai to Calvary."

I heard, and started to my feet,—
Oh, glorious sight that met my gaze!—
My Saviour's form from that blest height
Shed forth of hope most precious rays.

Hung on the cross, I heard him say,
"My grace for all doth freely flow;
And though your sins as scarlet be,
My blood will make them white as snow.

"I've kept my Father's precepts all,
I have a perfect offering given;
Through me full pardon you may have,
And share at last the bliss of heaven."

Dark Sinai's height no more I dread,
For Calvary's rays have pierced its gloom.
Cheered by its light I'll journey on
Until I reach my Father's home.

Dear trembling soul, despair no more;
Arise, look up, there's hope for thee;
Remember that it is not far
From Sinai to Calvary.

Carson City, Mich.

THE NEW BIRTH.

BY WM. BRICKEY.

"EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Some teach that to be born of water is nothing but the natural birth of man, and to be born of the Spirit is the resurrection from the dead. If both these positions were true, all might enter into the kingdom; for all have a natural birth and all are to have a resurrection. See Acts 24:15. That baptism is what is meant by being born of water it is evident; but those who practice sprinkling never can see thus, for sprinkling has no resemblance to a birth. Hence they teach that baptism is merely a symbol of what the Spirit does at conversion—another error. But coming up out of the water it does resemble a birth, and is a symbol, not of conversion, but of the resurrection (Rom. 6:3, 4; 1 Cor. 15:29), which is indeed a new birth. See Isa. 66:8; Col. 1:18, and many other scriptures.

Many seeing this glorious truth, use it as the vehicle of another error, namely, that the spiritual birth spoken of in our text, does not occur until the resurrection. While the resurrection is a birth of the physical man, there must first be a birth or regeneration of the inward man, or moral nature, not to insure a resurrection, but to insure an entrance into the kingdom; and this is conversion. "Whatsoever is born of God overcometh the world." 1 John 5:4. Is it in this life or the next, that we are to overcome? "Being born again" (1 Pet. 1:23), "as new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2.

Those who put off the new birth, and consequently the overcoming, until after the resurrection, surely make a mistake. But if you are overcoming the world, this is good evidence that you have been born of the Spirit.

Dassel, Minn.

MEANS OF GRACE.

BY ELD. F. D. STARR.

WE quite frequently hear the above expression used; generally it is brought in in some such way as this: We ought to make use of every means of grace. What is a means of grace? Secret prayer, family worship, the Sabbath-school, social meeting, attending preaching, and reading and studying the Bible, and many other things of a like nature,

are acknowledged means of grace. But to my mind the expression covers much more ground than this.

A means of grace must be any means by which the grace which we possess may be increased, so that we may "have grace, whereby we may serve God acceptably," and "find grace to help in time of need." Anything that will increase the graces of patience, virtue, humility, chastity of mind, etc., and keep under the carnal propensities, must be a means of grace.

The emotions of the mind are to quite a degree dependent upon the condition of the body; and to keep the body in good condition a reasonable amount of exercise must be taken. I have found the ax or saw one most excellent means of grace. A lengthy walk is another; before the journey is ended, while the mind is given to meditation, one may almost imagine himself to be Bunyan's pilgrim, or feel like the disciples on their way to Emmaus, when their hearts burned within them while Jesus talked with them by the way, and while he opened to them the Scriptures; or, in fact, one may realize the presence of the Unseen to the extent that in a literal sense he seems to be walking with God. Are not these true means of grace?

But, says one, I have so much head work to do in the cause of God, I have no time for these. How far the injunction to work with our hands may be disregarded, or to what extent the hands may do their work by proxy through the brain, eyes, tongue, etc., may be a question. One thing is certain: if grace does survive such treatment, the physical powers will succumb. Why not use every means of grace?

THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony relative to the Second Coming of Christ.

BY ELD. J. G. MATTESON.

PART I.—THE VISIONS OF DANIEL.

CHAPTER IX.

TWO DESOLATING POWERS.

"AND a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8: 12, 13.

In verse 12 the prophet speaks of the "daily." "Sacrifice" is an added word, which Daniel did not write. In verse 13 the prophet again speaks of "the daily and the transgression of desolation." If we put "desolation" in the place of "sacrifice," it makes better sense, and if we notice some other texts where these two desolating powers are spoken of, it is evident that the added word should be "desolation," not "sacrifice," or "service," as it is in some versions, because these latter terms do not make good sense. If any one should inquire why we should try to change the added words of the translators, we would answer, Because the added word in this place makes the meaning dark and unintelligent.

In Dan. 11: 31 we read of a power which shall "take away the daily" and "place the abomination that maketh desolate." Here, also, the translators add the word "sacrifice." But it is easily seen that two desolating powers are here spoken of. Likewise in chap. 12: 11: "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." Here, also, the prophet speaks of two abominations, the daily abomination and the abomination that maketh desolate, or two desolating powers. The same is seen in chap. 8: 13: "How long shall be the vision concerning the daily and the transgression of desolation?" Here he speaks of the daily, or continual transgression, and the transgression which bringeth desolation, which should tread under foot both the sanctuary and the host.

The daily desolation was pagan Rome, and the transgression of desolation was papal Rome. In the hands of both these desolating powers the people of God were given for some time, to be trodden under foot. The Roman emperor Justinian took away the daily desolation, paganism, in order to set up or give supremacy to the abomination that maketh desolate, or the papacy (chap. 11: 31), and thus the papal power was built up on the ruins of pagan Rome. One desolating power took the place of the other in persecuting and tormenting the people of God.

The daily desolation was taken away to set up the abomination that maketh desolate (chap. 12: 11), or, as the apostle expresses it: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." 2 Thess. 2: 6, 7. Paganism withheld, or held back, the papal power; but as soon as paganism was taken out of the way, the son of perdition stepped forward, and the mystery of iniquity revealed itself before the world with all its power and abomination.

The little horn of Daniel 8, especially in its papal phase, prospered as it "cast down the truth to the ground," and the sanctuary and the people of God were trodden under foot. This pained the prophet very much, and one saint, or holy angel, presented the question of Dan. 8: 13 to another angel, who gave to Daniel the answer, as recorded in verse 14. Rome forbade the reading of the Holy Script-

ure, and condemned those as heretics who continued to read it. It burned those who ventured to disobey, and destroyed them in many different ways.

Rome has trodden under foot the sanctuary of God in heaven, causing it to be despised and forgotten by building up splendid sanctuaries on the earth. It caused men to admire and to honor these in connection with the pope, until they forgot God and his beloved Son, who alone can save from sin and death. The people exalted sinful men and human works and devices, instead of the works of God; and instead of worshiping toward his holy temple, and obtaining salvation through Jesus, our great high priest, who ministers there, they worshiped a human shrine.

The little horn persecuted and destroyed the people of God. The answer to the question, how long it would be before the people of God could expect to obtain light from the heavenly Sanctuary, and again breathe freely on the earth, and worship toward the temple in heaven, and Him who ministers therein, is presented in the next chapter.

CHAPTER X.

THE TWO THOUSAND AND THREE HUNDRED DAYS.

"And he said unto me, Unto two thousand and three hundred days: then shall the Sanctuary be cleansed." Dan. 8: 14. The days here spoken of are symbolic days, because the little horn is a symbol. Therefore the days wherein its work is performed must also be symbolic. A day in prophecy symbolizes a year (Eze. 4: 6); thus the whole period is two thousand, three hundred years. At the end of this time the truth would again shine forth with new glory among the children of men. The ministration of Christ as a high priest would be better understood; and the people of God would look up by faith to their high priest, while the persecution would have ceased.

It is therefore a subject of great interest to understand when the 2,300 years end. But before we can know anything about this, we must know when they begin. Of this Daniel obtained no information at this time, but the angel said unto him: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." Chap. 8: 26.

Daniel was astonished at the vision, and none understood it. This can have no reference to the ram, the he goat, and the little horn; for the angel had already explained these symbols. It can only refer to the 2,300 days; for this was the only part of the vision which had not been explained. No doubt the reason for this was, that Daniel was sick (verse 27), and not able to receive any more instruction at this time. The Lord had commanded Gabriel to explain the vision to Daniel. We may therefore rest assured that he would do so afterward, as soon as opportunity could be found. And so he did, as we read in chapter 9.

Daniel sought the Lord with great humility, by prayer and supplication and fasting, confessing unto the Lord his sins and the sins of his people; for he understood that the time was near when the Lord would bring deliverance to his people, and they should return to their own land. The Lord heard his prayer and sent Gabriel to instruct him. The very first information he obtained was concerning the time when the 2,300 days of chap. 8: 14 should begin. The angel said: "At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Chap. 9: 23.

The vision which the prophet was told to consider, can be none other than the 2,300 days of chap. 8: 14; for no other vision had been introduced since. Then the angel said: "Seventy weeks are determined upon thy people and upon thy holy city." Verse 24. The Jews were Daniel's people. Seventy weeks is the same as 490 prophetic days, representing a period of 490 years. This part of the 2,300 years was "determined," or, as the original (*nechtak*) also means, "cut off" to the Jews.

As yet we have heard nothing concerning the starting-point of this period; but the angel continues: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks," etc. Verse 25.

We now have a starting-point from which we can count; to wit, the time when the commandment went forth to restore and build Jerusalem. This commandment began to be given first by Cyrus: "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me: and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." 2 Chron. 36: 23.

This, however, did not complete the commandment; for Ezra says that the elders of the Jews "built, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14. All these together are called one commandment, which proceeded first of all from the God of Israel. It was started on the earth by Cyrus, confirmed by Darius, and perfected by Artaxerxes. This last-named king was the one who gave it in writing to Ezra, drawn up according to the laws of the Medes and Persians. "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel." Chap. 7: 11. "I make a decree, that all they of the people of Israel, and of his priests, and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Verse 13. This was in the seventh year of the king's reign, B. C. 457. Verse 8. Consequently, the seventy weeks are to be counted from that time, and being the first part of the 2,300 days, or that part of this period which was cut off to the Jews, we must also count the 2,300 days from this point.

When do the 2,200 years end? Four hundred and fifty-seven years before Christ and 1,843 years after Christ makes 2,300 years.

457 before Christ,
1,843 after Christ,
2,300 years.

It was not, however, until the fifth month of the year B. C. 457 that the commandment went forth. For this reason the prophetic days reach to the year 1844; because it takes 457 full years and 1,843 full years to make 2,300 years. But if the commandment went forth in the fifth month (which corresponds to our August, then the 2,300 years must reach beyond the year 1843 to the fall of '44. Thus we see that the 2,300 days ended in 1844.

The seventy weeks are divided into three parts: seven weeks, or 49 years, to build Jerusalem; 62 weeks, or 434 years, after this event until the time when Christ became a public teacher; and one week, or seven years, to confirm

the covenant with many of the Jews. Dan. 9: 27. This last week is again divided into two parts. In the middle of the week the sacrifice and oblation were to cease to be of any value. The shadow was to cease when the great reality, the sacrifice of Christ himself, took place.

Thus we have three years and a half in which Christ himself preached, and confirmed the covenant with many of the Jews, and three and a half years after his death wherein the apostles preached, and confirmed the covenant with many of the Jews who believed in Christ, until they were persecuted by the Jewish Sanhedrim, and turned to the Gentiles. If we subtract the 490 years, which belong to the Jews, from the 2,300 years, then 1,810 years are left for the Christians. Thus—

2,300 years,
490 years,
1,810 years.

Now, if the 70 weeks began in B. C. 457, they ended in the year A. D. 34; because 457 years before Christ and 33 years after Christ make together 490 years.

457 before Christ,
33 years,
490 years.

□ Since the commandment went forth in the fall of B. C. 457, and it takes 457 full years and 33 full years to make 490 years, the 490 years reach to the fall of 34; and if we add to this the 1810 years, which are left to the Christians out of the 2,300 years, then we obtain the same result as before. It brings us again to the year 1844.

34 years,
1,810 years,
1,844 years.

According to the most reliable authorities, we learn that our Saviour was baptized in the fall A. D. 27. He was at that time about thirty years of age. Luke 3: 23. The chronology called *anno domini* (the year of our Lord), began nearly four years after the time when Christ was born. Before the difference in the date was discovered this counting of the years had become fully established, and was therefore continued. Three years and a half after this time Christ was crucified; to wit, in the spring of A. D. 31, and three and a half years later, in the fall of 34, the seventy weeks ended.

On this Luther says, in his family book of sermons on the 25th Sunday after Trinity: "This is in all seventy weeks, and makes 490 years. . . . When Christ himself and the apostles preached the gospel, it lasted three or three and a half years, so that it nearly agrees with the account of Daniel; to wit, 490 years. Wherefore he also says that he should take half a week for himself, in which the daily sacrifice should cease, that is, the Jewish priesthood should come to an end. All this was fulfilled in the three years and a half in which Christ preached, and it was finished four years after Christ, when the gospel was preached most powerfully in the country of the Jews by the apostles, so that the covenant was confirmed one whole week, that is, seven years, wherein the gospel was preached to the Jews."

Sir Isaac Newton says: "The sanctuary and the host were trodden under foot 2,300 days, and in the prophecy of Daniel a day stands for a year."

Bagster says that "2,300 days are 2,300 years."

Prideaux, *Connec.*, vol. 1, p. 322, says: "In the 15th year of Darius Nothus, the first seven weeks of the seventy weeks of the prophecy of Daniel ended; for then the restoration of the church and of the state in Jerusalem and Judea was finished under Nehemiah; . . . exactly forty-nine years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus."

Concerning the division of the seventy weeks, Dr. Clarke has the following statement: "The above seventy weeks, or 490 years, are divided in verse 25 into three distinct periods, to each of which particular events are assigned. The three periods are,—

- "1. Seven weeks, that is, forty-nine years.
- "2. Sixty-two weeks, that is, 434 years.
- "3. One week, that is, seven years.

"To the first period of seven weeks the restoration and repairing of Jerusalem was referred; and so long were Ezra and Nehemiah employed in restoring the sacred constitutions and civil establishments of the Jews, for this work lasted forty-nine years after the commission was given by Artaxerxes.

"From the above seven weeks the second period of sixty-two weeks, or 434 years more, commences, at the end of which the prophecy says Messiah the Prince should come," and this also came to pass.

Joseph Frey, a converted Jew, says: "The seventy weeks are weeks of years, that is, every week is seven years, which makes in all 490 years. On this point both Jewish and Christian expositors agree."

"These arguments show so plainly that the time foretold for the coming of the Messiah has passed long ago, that the rabbis in their dilemma have pronounced a curse over all those who try to count time."—*Messiahship of Jesus*, pp. 79, 80.

When we publish the precious truths of the Bible which have been hidden for so many centuries, we are often met by the inquiry why they have not been brought out before. Here is a plain answer to the question from the Bible: The little horn should prosper in casting the truth to the ground, and drawing away the hearts of men from the true sanctuary, unto the close of the 2,300 days. Then the truth of God should shine forth again with power. The last message of mercy should then be proclaimed, and the earth should be lightened with its glory (Rev. 14: 9-14; 18: 1), that the people of God might prepare for the glorious revelation of Jesus Christ, and for the eternal kingdom. They should watch and pray and wait for the coming of their Lord. Luke 12: 36-38. "Blessed is that servant, whom his Lord when he cometh shall find so doing." Verse 43. They are not in darkness concerning the day of the Lord like others, but they should be the children of the light, and the children of the day. 1 Thess. 5: 1-6.

If the people of God are to be enlightened, they must be enlightened by the word of God. In no other way can they become one as the Father and Son are one (John 17: 21), and like the Christians in the days of the apostles be of one heart and one soul. Acts 4: 32. For this object the last message is preached, and those who believe it watch and pray and wait for the coming of their Lord. They keep their lamps burning, and fill their vessels with oil, that they may be numbered with the elect of God who cry unto him day and night, and who shall be gloriously delivered when Christ comes to save his people.

—The tinsel must be seen at a distance, or it will be discovered to be counterfeit. We may scrutinize real goodness, and the more we gaze, the brighter it shines.

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

HALF WAY TO CANAAN.

"AND Terah took Abram, his son, and Lot, the son of Haran, his son's son, and Sarai his daughter-in-law, . . . and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. . . . And Terah died in Haran."

It is a good thing to start for the land of Canaan, but it is a better thing to get there. Terah never got there. He seems to have started with a purpose more definite than Abraham's, but he stopped half way; and there he stayed, and there he died.

He probably found Haran a place to his liking. He had started with no very high spiritual motives; and since the beautiful country of Upper Syria offered him water and pasturage, and room for his family to develop into a great tribe, why should he go on? Could Canaan give him anything better?

Besides, the way to Canaan was difficult and long. The Euphrates still rolled its waters between him and the land of his quest. Far to south he saw lofty Lebanon and snowy Hermon rising against the sky with a stern and forbidding look. What hardships and perils might not befall him in the four hundred miles of weary travel that still lay between him and the place he had started for! No, there was too much trouble and risk in going on. The novelty of the journey and the enthusiasm of the start had now worn away. Perhaps he would finish his journey sometime, but not now. And the longer he stayed in Haran the less he felt like starting. So there he tarried, and there he died.

How many half-way pilgrims there are now! They start well, and for awhile they go on well, but by and by they stop. They do not exactly mean to give up the pilgrimage, but yet they make no progress. They would not go back to Ur of the Chaldees, so they say, no, not for all the world; but they also do not go on to the promised land. They have made some distance from the city of Destruction, and feel that they have really done pretty well. They find Haran a somewhat agreeable place, and do not feel quite ready to leave it. Sometime they will finish the journey, but not just now. It is such a long and hard way to go. Sins must be given up, and duties must be done, and trials must be borne. Still, they mean to "see the end of the Christian's course." They have no idea of living in Haran always, still less of dying there. But the grazing is good. The flocks and herds are getting fat, and they are not ready to move on just yet. And the longer they stay, the less they think or care about the land of Canaan. It gradually fades out of their minds. So they stay and die,—half-way pilgrims, half-lost sinners, or half-saved saints.

But nobody is going to be half saved or half lost. By the very necessities of the case we must be wholly saved or wholly lost. If we are to reach the Holy Land, then it is just as necessary for us to make the last mile as the first, and to take the last step as the first. If we make our home anywhere outside of it, then we fail just as certainly as if we had stayed in Ur of the Chaldees. If in mid-pilgrimage we settle down at Vanity Fair, then we miss the Celestial City just as surely as if we had remained in the City of Destruction. All the promises are for those who overcome. All the crowns are for those who reach the goal. All the rewards are for the faithful unto death. And God's holy land of peace and joy and rest eternal is for those, and those only, who reach it.

"Is it far thither?" ask the pilgrims, when from the Delectable Mountains they catch a far, faint gleam of the city,—*"Is it far thither?"*—"Too far," reply the shepherds,—*"too far for any but those who shall come thither indeed."*

Terah seems to have started, for reasons of his own, "to go into the land of Canaan," "and Terah died in Haran." Abraham "went out not knowing whither he went," resolved to go where the Lord should lead him, and "into the land of Canaan he came." It is only as we walk by divine

guidance that we go surely, and in divine strength that we go strongly. It is only through humble dependence upon divine faithfulness, and "daily looking unto Jesus," that we shall run and not be weary, walk and not faint, and come at last to Zion with songs and everlasting joy.—*Golden Rule.*

SPIRITUAL INDIGESTION.

SPIRITUAL indigestion is a disease no less troublesome, and no less general, than physical. Its presence is manifested by a chain of symptoms as clearly marked as any which flesh is heir to. The seat of it is in the soul, and its working is plainly seen in a variety of ways. Chief among the indications of the trouble are these: unrest, anxiety, distress of mind, doubt as to the soul's acceptance, dread of what may be in the future, and a morbid melancholy as unchristian as it is uncomfortable. The soul affected does not often realize what the trouble is. A person may think he does not pray enough, and if sincere to come into the full light of God's love, he will pray more; or he may think he does not read the Bible enough, and will double his diligence in that direction; or he may feel that he has neglected attendance upon divine worship, and so decide to be always in his pew. He discovers there is something the matter, for religion does not bring the comfort to him that it conveys to others; but he is slow to realize that the secret of all darkness and distress of mind is his own belief.

The trouble is not only that people do not pray enough, but that they do not believe God hears prayer and will answer. The cause is deeper than can be found in not reading the Bible, and rests in the fact that when read it is not believed, accepted, and trusted as God's message to men.

The source of spiritual anxiety and distrust cannot be removed by even the most faithful attendance upon the meetings of the sanctuary, so long as there is the least doubt in the heart that God will be true to his promise, and pour out a blessing upon those who are gathered in his name. The truth lies in the fact that doubt, unrest, anxiety, lack of assurance, and despair are occasioned by a failure to appropriate God's promises and believe his word. The word of God is food for the soul; and if that word is not received by simple faith, and assimilated until it becomes the main support of our religious life, then we will fall into a condition of spiritual decay, which, if not corrected, will result in spiritual death.

And it is well for us to remember when we are suffering from a disorder which is beyond the reach of medicine, that health and vigor can only be regained by a removal of the cause. The application of a battery will not cure a complaint that depends upon digestion. It may stimulate for a time, but until the direct cause is removed there can be no recovery. "Make the tree good and his fruit" will be good. Purge the heart of unbelief, and all the distress of mind and soul you suffer now, will go with it. No outside appliance will do the work that must first be done on the inside. God places a panacea for doubt of every kind within the reach of all, and that is, "Only believe." "If thou canst believe, all things are possible to him that believeth." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Oh! for this mighty conquering faith, which will take God at his word, and go forward in his work, believing because he has promised, no matter if all the influence Satan can exert, is employed in the effort to make us doubt! Let us make the promises of God our own, and we shall find that his "grace is sufficient" to enable us to destroy unbelief, dissolve doubt, and rise above every kind of spiritual depression.—*Baptist Weekly.*

"NEITHER."

"WELL, I cannot understand why a man who has tried to lead a good, moral life, should not stand a better chance of heaven than a wicked one," said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply?

"Just so; and therefore, the moral man stands no better chance than the outbreathing sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at his expense. What then?"

"Well, then we could both go in alike, that is clear."

"Thus, when the Saviour saw our perplexity, he came, he died, and thus 'obtained eternal redemption for us' (Heb. 9:12), and now he offers you and me a free ticket. Only take good care that your fifty cents do not make you so proud that you will refuse the free ticket, and so be refused admittance at last."

THE LEGEND OF THE TWO SACKS.

THERE is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind his back and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hidden from view; and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, do n't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why, my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the cripple boy; and the penny I gave to the organ grinder; and here is even the benevolent smile I bestowed on the crossing sweeper at my door; and"—

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings are to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backward."

—Courage may be displayed in every-day life as well as in historic fields of action. There needs, for example, the common courage to be honest; the courage to resist temptation; the courage to speak the truth; the courage to be what we really are, and not to pretend to be what we are not; the courage to live honestly within our means, and not dishonestly upon the means of others.

Our Tract Societies.

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

GOD'S ALMONER.

THERE is a time-worn proverb,
A wise old saw, I ween:
"Blest is the man who maketh grow
Two blades of living green,
On arid glebe or bleak highway
Where only *one* hath been."

But thrice a benefactor,
And thrice supremely blest,
Is he who shares his scanty hoard
And giveth of his best,
If but a gleam of gladness dropped
Into a darkened breast.

It may be but a hand-clasp,
A smile, a word of cheer,
That for one golden moment lifts
The clouds of doubt and fear,
And shows some aching heart that still
God's helpful love is near.

Unwitting of the holy deed
Of kindness he may go
Upon his way, while all the gleams
Of scattered sunshine grow,
That by and by shall be a lamp
Unto his feet, I know,
When, shrinking and afraid, they tread
The valley dark and low.

Oh, there are hearts desponding
And aching everywhere!
A touch, a word of ours, may lift
The burden of despair;
And one day we may learn, amid
The raptures over there,
How with sweet alms we crossed the palms
Of angels unaware!

—Emma Alice Browne.

DAKOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	394
" reports returned.....	303
" members added.....	42
" " dismissed.....	11
" missionary visits.....	1,722
" letters written.....	739
" " received.....	112
" Bible readings held.....	565
" persons attending readings.....	1,191
" new subscriptions for periodicals.....	227
" tracts and pamphlets distributed.....	311,462
" periodicals distributed.....	10,314
Cash received on membership and donations, \$150.47; on book sales, \$617.37; on periodicals, \$256.65; on general sales, \$65.12; on reserve fund, \$10.; on city mission fund, \$137.35; on one-hundred-thousand-dollar fund, \$2,231.50; on ten-thousand-dollar fund, \$425.; on Conference fund, \$546.84; on Australian Mission fund, \$35.; on English Mission fund, \$47.; on other funds, \$98.33.	
The societies at Big Springs, Elk Point, and Immanuel Creek failed to report.	
ALICE H. BEAUMONT, Sec.	

INDIANA TRACT SOCIETY.

THE State quarterly meeting of the Indiana Tract Society was held at Mechanicsburgh, Ind., April 26 to May 3, 1887.

FIRST MEETING, 9:30 A. M., April 25.—Prayer was offered by P. G. Stanley. Interesting accounts of the workings of different societies were related. Several expressed their difficulty in making a success of the local T. and M. meetings, and desired to obtain the required knowledge to make them interesting; also, the best methods of conducting district meetings. The following resolutions were presented:—

Whereas, Much of the success of the T. and M. work depends upon interesting meetings of the local societies; therefore—

Resolved, That in order to make these meetings more interesting the librarians shall give class drill on the constitution; and further—

Resolved, That the missionary meeting partake of the nature of a social meeting, giving statements of visits, work, reading of letters, etc.

Resolved, That we urge upon each local T. and M. society the formation of a vigilant missionary society to meet not less than once in two weeks.

Whereas, An interest in God's work is intensified by our cash investments in the same; therefore—

Resolved, That librarians of T. and M. societies and secretaries of V. M. societies be urged to keep their accounts well collected.

These resolutions occasioned lively and interesting remarks, and were adopted.

SECOND MEETING, 2:30 P. M., April 27.—Report of previous quarter was called for and read.

The subject of reporting was spoken to with interest. The Committee on Resolutions gave an additional report, as follows:—

Whereas, There is some difficulty in making T. and M. district meetings interesting; therefore—

Resolved, That we urge upon librarians and other workers or canvassers to attend the district meetings as far as possible, and lend a hand to forward the work; and further—

Resolved, That it would be to the interest of these meetings for the directors to visit individually all members in their respective districts, and encourage them to increased efforts.

Whereas, We deem the fourth Sabbath meetings of special importance, especially as a means of raising funds for the support of the State periodical fund; and—

Whereas, There is now a great lack of means to be used for this purpose; therefore—

Resolved, That we urge upon all our brethren and sisters the necessity of an increased liberality in their fourth Sabbath offerings.

These resolutions were sustained by earnest, forcible remarks. On motion, all were adopted. The committee on re-districting the State reported the State to be divided into seventeen districts. This report was referred back to the committee, and they were requested to report again at our next annual camp-meeting. On motion, Dr. Hill, with two members of the Conference committee, was requested to advise and counsel with the president in regard to building a State T. and M. depository in connection with the building at Indianapolis.

Adjourned *sine die*. WM. COVERT, Pres.

EMMA GREEN, Sec.

MICHIGAN TRACT SOCIETY.

THE State quarterly meeting of this Society was held at Charlotte, Mich., May 2, at 10:30 A. M., the President in the chair. Prayer was offered by Eld. D. H. Lamson. Eleven of the twelve directors were present. Eld. E. H. Root, director of Dist. No. 5, was detained at home on account of sickness, but as Bro. J. S. Wicks was invited to act in his place every district was represented. The report of the State meeting held at Ithaca was read. Eld. G. I. Butler made some remarks, in which he said that the canvassing work is making headway in our State, and that in carrying out the plans adopted by the International Society a large increase in the sale of subscription books had been effected by the different States.

The financial standing of the Society was given. The following report of labor for the last quarter is incomplete, owing to the fact that Dist. No. 8 and a number of the local societies failed to report:—

No. of members.....	2,440
" reports returned.....	878
" members added.....	102
" " dismissed.....	72
" letters written.....	3,263
" " received.....	722
" missionary visits.....	6,563
" Bible readings held.....	1,535
" persons attending readings.....	3,580
" subscriptions for periodicals.....	1,139
" pp. books and tracts distributed.....	398,127
" periodicals.....	40,522

Cash received on tract society fund, \$1,563.39; on periodicals, \$856.09; on foreign missions, \$149.64; on Christmas offerings, \$541.60; on camp-meeting fund, \$54.50; on International Society, \$107.56; on other funds, \$617.59.

The important points in the report were brought out by the Chair, and the remarks made by him and others were both interesting and profitable. Eld. Butler spoke cheering and forcible words, which evidently made a deep impression and could not fail to infuse courage in all hearts and lead to greater activity in the missionary cause.

Adjourned to call of Chair.

A meeting of the Board of Directors was held at 2 P. M., May 2. Prayer by Eld. Butler. Minutes of Board meetings held at Greenville were read. Inquiries were made respecting the *Good Health* and the *American Sentinel* canvass. It was found that the one thousand copies of *Good Health* which our Society had voted to take, had been used. The *American Sentinel* list had been increased by over one thousand copies since the last annual meeting. Subscriptions had been obtained for the larger portion of the *Good Health* and the *Sentinel*.

Eld. Lamson gave an interesting description of his visit to Lansing, in behalf of the *Sentinel*. He secured thirty subscriptions from the thirty-two senators there assembled.

The following was submitted for consideration:—

Report of committee appointed to make suggestions

concerning re-districting the State, and concerning discounts from State to districts and local societies, etc.

The committee respectfully recommend re-districting the State according to the plan presented and marked upon the map, to take effect as soon as the Board can see that it will be consistent to do so.

We further recommend that the districts and local societies receive the same discounts on books, pamphlets, and tracts that the State Society receives from the offices of publication, and that the actual legitimate expenses of the librarian and the district and State secretaries, for stationery, postage, freight, and expenses, etc., be all brought into a general expense account by the State secretary, and presented every year to the Board, and that these be apportioned and charged to the several districts, according to the ratio established by the Board of Directors, said ratio being according to the numerical and financial strength of each district.

And further, we recommend, if the Board adopt the plan above submitted, that a committee of three be appointed by the Board to present a proper basis of apportionment, according to the numerical and financial strength of each district.

G. I. BUTLER, }
J. FARGO, } Committee.
E. H. ROOT, }

The President clearly set forth his reasons for favoring the above recommendations, which were considered separately, and after a lengthy discussion were laid upon the table. W. C. Sisley, E. S. Griggs, and Dr. H. S. Lay were appointed as a committee on resolutions.

Adjourned to call of Chair.

A second meeting of the Board was held May 3, at 7 A. M. The committee on resolutions presented the following, which, after being discussed, were adopted.

Resolved, That for the purpose of carrying out the plans suggested by the International Society, we recommend that all periodicals for free distribution be charged to and paid from the T. and M. account.

Whereas, The credit system among our local societies has been the source of much annoyance and perplexity, and is detrimental to the best interests of such societies; therefore—

Resolved, That we recommend all local societies hereafter to give no credit except by vote of the society in each case.

Whereas, The declaration of our Lord that the poor ye have always with you (Deut. 15:11; Matt. 26:11; Job 2:10) is as true to-day as when those words were spoken; and—

Whereas, After the churches have done all they can to relieve the poor in their midst there is still a lack; therefore—

Resolved, That we take steps to raise a fund for the purpose of assisting all such worthy poor who cannot be relieved by the churches, the same fund to be controlled by the Board of Directors.

Resolved, That, in view of the design to re-district the State, we as a Board of Directors use every creditable endeavor to place our respective districts entirely out of debt by the time such changes go into effect.

Resolved, That we urge upon all our local societies the importance of selling all reading matter except that for free distribution, at retail prices only.

On motion, the recommendation regarding re-districting the State was taken from the table, and after further discussion was adopted. It was moved and carried that the new plan of re-districting the State be carried into practice at the commencement of the next Conference year.

The recommendation concerning percentage was also taken from the table, and after being so amended that the plan was to become operative at the commencement of the next Conference year, was adopted.

Adjourned. G. I. BUTLER, Pres.
HATTIE HOUSE, Sec.

MISSIONARY WORK.

THERE is no work upon earth better calculated to develop Christian character and bring out the higher and nobler aspirations of the mind of mortal man, than the work assigned to God's people just prior to the second coming of the Saviour to gather the precious fruit of the earth into the heavenly garner.

The opportunities afforded for missionary labor seem almost inexhaustible; in fact, a way appears to have been prepared for the most timid to work in some capacity in connection with the closing work of the gospel. Distributing our publications, writing missionary letters, visiting and praying with the sick and others, and even giving a cup of cold water for Christ's sake and the sake of suffering humanity, are not without their reward. And those who go from house to house with hearts all aglow with the love of Christ, bearing the precious truths of God because the love of Christ constraineth them to do so, will be living channels of

light, and messengers of mercy to perishing souls for whom Jesus suffered and died. Did we but realize the solemnity of the hour in which we live, the spirit of inactivity so prevalent at the present time would give place to the most persevering efforts ever put forth to rescue perishing souls.

One reason why there are so many spiritual dwarfs among professed Christians, is because of inactivity in spiritual things. They have not that keen relish for the Master's service that was characteristic of those engaged in the '44 movement. Their works showed the amount of faith they entertained in Him who is altogether lovely and the chiefest among ten thousand. Jesus says, "Go work to-day in my vineyard." What a privilege! but how little appreciated by us! and instead of moving with alacrity to obey the summons, we are rather inclined to make as many excuses as did those who were invited to the marriage feast. But how will such a record stand in the Judgment? Will excuses shield us in the day of God's wrath, when the soul-inspiring words are heard, "Child, your Father calls, Come home"? Will you then ask to be excused?—Oh no; we all want a home in those mansions which Jesus has promised to his faithful followers.

The faithful child of God will patiently sow the gospel seed beside all waters. In this work every one must act a part. The manifold grace of God constitutes us stewards of talents which we must increase by putting them out to the exchangers, that when the Master calls for them he may receive his own with usury. Then let us away to the fields already white for the harvest. With Jesus for our leader, we cannot fail. Let us not wait for a more favorable opportunity, but let us go to work whether we feel like it or not. The testimony of God's servant is, to engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can with better success work out your own salvation.

"The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their ice-bound natures. Though they may refuse to hear, your labor will not be lost. In the effort to bless others, your own souls will be blessed."—*Testimony No. 32*, p. 143.

Let us cease offering such vain excuses as inability and lack of experience. If we would have a living experience in the things of God, we must work for it. We cannot become skilled workmen by watching others. The words of inspiration admonish us to improve the gift that is in us. And when we become fully consecrated to God and his service, humble, and of a teachable mind, emptied of self and selfish motives, then the Lord can use us. God speaking through Samuel to Saul, said: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" When we become little in our own estimation, and our hearts are imbued with the Spirit of the living God, we shall be humble, child-like, submissive to the will of our Heavenly Father, and will cry out, as did the great apostle, "Lord, what wilt thou have me to do." Did Jesus say, "Just believe in me, Paul, and do nothing"?—Oh no; but, "I will show him how great things he must suffer for my name's sake." Paul beheld the Saviour, and by beholding he became changed unto a chosen vessel to bear God's name before the Gentiles and kings, counting "all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

If we possessed such a self-sacrificing spirit as the apostle Paul displayed, we would never complain about the roughness of the way, nor feel insulted when the finger of scorn was pointed toward us for no other crime than that of keeping the commandments of God. Like Paul, we would cheerfully make any sacrifice, bear any burden, take up any cross, with as much faith in God as Paul and Silas manifested in the Philippian prison.

"My brother, my sister, ponder these things, I beseech you. You have each a work to do. Your unfaithfulness and neglect are registered against you in the ledger of Heaven. You have diminished your powers and lessened your capabilities.

You lack the experience and efficiency which you might have had. But before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westering sun is about sinking forever from your sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow-men."—*Testimony No. 32*, pp. 219, 220. M. WOOD.

Special Mention.

THE ILLINOIS SUNDAY BILL.

THE following is the full text of the Sunday Bill now before the legislature of Illinois:—

"A BILL FOR AN ACT PROVIDING FOR THE PERMANENT CLOSING OF STORES AND WORKSHOPS ON SUNDAY.

"SECTION 1. *Be it enacted by the people of the State of Illinois, represented in the General Assembly, That whoever shall keep open on Sunday any shop, store, factory, or other place for the manufacture, or preparation, or packing, or sale, or other disposition of any goods, wares, or merchandise, except as in this act otherwise expressly provided, shall be deemed guilty of a high misdemeanor, and upon conviction thereof, shall be fined in a sum not less than fifty nor more than five hundred dollars for each offense, and shall be committed to the common jail till the fine and costs are paid.*

"2. Whoever shall procure or permit to be employed in any secular business on Sunday, in any of the places mentioned in section one of this act, any clerk, workman, or other person, except as is in this act expressly permitted, shall be deemed guilty of a like misdemeanor, and shall suffer the like penalty as is prescribed in the foregoing section.

"3. This act shall not apply to the delivery of milk on Sunday, nor to the sale of medicine, nor to the running of street-cars, nor other means for the necessary transportation of the people for all lawful purposes, nor to the circulation of proper books, tracts, or papers, nor to any other work of necessity or charity. In case of any question whether any particular work be a work of necessity, or of charity, any person may apply to any court having equity jurisdiction, to enjoin the same, and upon such application the question aforesaid shall be determined.

"4. In addition to the penalties in this act above provided, the several remedies hereinafter specified may be had for any offense described in this act. A fine not exceeding two hundred dollars may be recovered in a common suit before a justice of the peace or police magistrate, commenced by summons in the name of the people of this State, on the relation of any person who may make complaint. Each and every of the offenses described in this act is hereby declared to be a nuisance, and it shall be the duty of all courts of equity in this State, upon the proper application, to enjoin and prohibit the same, and no bond shall be required of the complainant in such a case. A bill or petition for injunction may be filed by any person aggrieved, either in his own name, or in the name of the people on his relation.

"5. Subject to the provisions of this act, and of other laws of this State, all persons may spend Sunday in any orderly and peaceable manner as they may deem proper; and no person shall be prosecuted, harassed, or annoyed, under color of this act, for anything done on Sunday which is not prohibited by some law or ordinance, or which is not in its nature offensive and contrary to the peace and good order of society."

Bro. Geo. B. Starr, who sends us the foregoing copy of the bill, says that as the bill originated in the Senate it will have to go through the House before it becomes a law; so that, owing to the press of business, many senators think it cannot pass at this session. But, of course, outside influence may be brought to bear, as in Massachusetts, that would hasten it. A number of senators, he says, "promise to offer amendments in our favor, in case it should receive any countenance. You

will see that it is a most rigid affair, and awful in its penalties upon transgressors."

As the bill seems to be limited to stores and workshops, we suppose it leaves agricultural interests as they were before.

THE COMING CHURCH UNION.

REGARDING the proposed union of churches which has been for some time agitating Christendom, and, as we believe, will continue to do so until the desired union is brought about, the N. Y. *Independent* of May 5, says:—

"While there is a large fellowship of feeling between the Congregational and the Reformed bodies, we presume there is more between the Presbyterian and Reformed, at least as far as the ministry is concerned. But there is good reason to believe that the laity would be far more unwilling to be swallowed up in the Presbyterian Church than would their pastors. If there is to be any union, one with the Congregationalists would hurt denominational pride much less. It would be nowhere an absorption unless it be of the Congregationalists. Where Congregationalists are strong, there are no Reformed churches; and where Reformed churches are numerous and strong, that is, in Eastern New York and New Jersey, there are but few Congregational churches. If a union were to take place, the Congregational churches in this city and hereabouts, strong and ably manned as some of them are, would, except in Brooklyn, be quite overwhelmed by the Reformed. The latter, which might well maintain their local consistorial management, if they chose, as well as all their forms of worship, would hardly know the difference. Rutgers College and the theological seminary would remain under the same control as at present, and would, if anything, be strengthened by the change, instead of being dwarfed by the rivalry of Princeton. There would be room still for the *Christian Intelligencer*; and the officers of the missionary Boards would be quite as well satisfied with a Congregational as a Presbyterian alliance.

"On the Congregational side there ought to be, and would be, nothing but the warmest welcome given to such a union, honorable on both sides. If it would help the more conservative wing in the Congregational body, that could be no objection; and the fact is that varying schools of theology exist already in all our denominations. The theological effect is not to be considered in view of the larger good of church unity. Although *not* 'a Congregational journal,' the *Independent* does not speak without knowledge when it says that a union with the Reformed Church on the most liberal terms that could be asked, would be welcomed by the Congregationalists. . . .

"The fact is that while the Presbyterians have been forming their Alliance of Reformed Churches, and are moving toward union, the Congregational machinery is not geared into active working order in that direction. The Congregationalists are ready for union, but are doing nothing for it. If they were awake as they should be, they have a remarkable field before them. A close alliance, or corporate consolidation of churches is coming; but it looks as if the Presbyterians would form the central focus of the movement. The Episcopalians cannot; and the Congregationalists we fear will not take the pains. If they would, a union of Congregationalists, Free Baptists, and 'Christians' would not be difficult; and we not only agree with the *Christian Intelligencer* that the Dutch Reformed Church would be found to have a natural alliance with the Congregationalists, but that the same would be true of the German Reformed, the Cumberland Presbyterians, and very likely of a portion of the Lutherans, who cannot tell whether they are presbyterially or congregationally governed. But the apostle of union, the Philip Melancthon of this noble aspiration, has not yet arisen."

—David spoke from a long and severe experience when he said, "It is better to trust in the Lord than to put confidence in man." The psalmist had tried princes and found them wanting, and he declared, "It is better to trust in the Lord than to put confidence in princes." Such is not an uncommon conclusion. Let us receive the testimony and act accordingly.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 17, 1887.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

SPRINKLING AND INFANT BAPTISM.

A CORRESPONDENT sends us a 126-page pamphlet on this subject, by "Rev. W. A. McKay, B. A., Pastor of Chalmers' Church, Woodstock, Ont.," which she requests us to notice, as she confesses herself somewhat perplexed and confused on the subject of baptism, by some of its alleged arguments and statements. Being desirous to aid as far as possible any one who is liable to be affected by the deceptions of error, we will notice a few of the points presented in this work.

The full title of the book is, "Immersion Proved to be not a Scriptural Mode of Baptism, but a Romish Invention; and Immersionists shown to be disregarding Divine Authority in refusing Baptism to the Infant Children of Believers."

This startling title page betrays a certain recklessness of statement which will go far to weaken the confidence of the reader in whatever the book itself may contain. It strikes us as a little singular, if immersion is a Romish invention, that it has so completely disappeared from the Romish communion. Who now ever hears of any one's being immersed in the Romish Church? And who ever knew of a Romish invention which was once established in the Church and then abandoned? That is utterly contrary to the whole traditional policy of that Church. Again Mr. McKay says (p. 121), "No instance of baptism by a single backward dip occurs in history prior to Sept. 12, 1633." And yet he calls immersion a Romish invention. Shall we understand, then, that Rome invented this in the 17th century, and the Baptists caught it from them, and they have now given it all away? The very face of Christendom to-day blots out one half his title-page to begin with.

To meet the objection that there is no command in the New Testament to baptize children, he says:—

"The argument for infant baptism, like that for the observance of the Christian Sabbath, is *inferential, cumulative, and conclusive*" (italics his).

The argument for the so-called Christian Sabbath is here rated at its true value, only that starting out from its basis of mere *inference*, it is "cumulative" in the negative, not affirmative, direction, and finally "conclusive" as showing that there is not a scrap of authority for it in the word of God. Mr. McK. does well to place the argument for infant baptism in the same category. They are both of them children of apostasy and tradition. Such reasoning indeed presents a dilemma to those Baptists who still adhere to the man-made Sabbath; but with those who have returned to the Sabbath of the Lord, it has no weight.

The testimony of Mark 16:16 is conclusive as showing that baptism is to be administered to believers only. The divine order is, "Repent, believe, and be baptized." The proper subject for baptism is therefore one who has reached such a degree of maturity that he is responsible for his own actions, and is able understandingly to repent of his sinful acts, and to exercise faith in the remedy for the same. Our author attempts to dispose of this testimony as follows:—

"Baptist reasoning concerning the baptism of infants.

"He that believeth and is baptized shall be saved." (Mark 16:16.)

"But infants cannot believe;

"Therefore

"Infants are not to be baptized.

"The same reasoning applied to infant salvation.

"He that believeth not shall be damned." (Mark 16:16.)

"But infants cannot believe;

"Therefore

"Infants shall be damned."

The utter fallacy of such reasoning must be apparent to any one. The belief required on the part of him who would be baptized, is a positive exercise of the mind of which infants are not capable; therefore they cannot be subjects of baptism. But the disbelief (he that believeth not) is also a positive exercise of the mind, in the other direction, of which

infants are no more capable than of the first; and therefore infants do not come under the denunciation of the text. A man who will try to make it appear that the inability of an infant to believe, is the same as the positive and conscious disbelief which alone the text condemns, and then draw the conclusion that therefore all infants will be damned, taxes to the utmost our confidence in his honesty. He adds, "Both these conclusions are 'utterly and awfully false,' but both are the logical conclusions of Baptist reasoning on this passage;" to which it is sufficient to reply that both are *not* the logical conclusions of Baptist reasoning on this passage. One is a necessary conclusion from the testimony itself, and the other is a hideous caricature of logic to which the pedobaptist is driven to sustain his antichristian doctrine.

Another specimen of the reasoning of this divine may be found on pp. 55 and 56. He says:—

"As to other cases of Scripture baptism, Baptists act on the principle that the less said about them, the better for immersion. They all indicate very clearly some other mode than immersion. The baptism of Paul by Ananias (Acts 9:17, 18; 22:12-16) was in the solitary chamber where the penitent man was fasting and praying and was received *standing*" (italics his.)

We find it isn't always safe to take even a minister's reference to Scripture without an examination of the passage itself. Let us, then, read Acts 9:18: "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

This passage our astute logician puts in as evidence that Paul's baptism took place there in his solitary chamber, and that he received it *standing*. Let us test it by another scripture: Num. 22:21: "And Balaam rose up in the morning, and saddled his ass." Now let us draw our conclusions *a la* McKay: "Balaam kept his ass in his private chamber; he always had him standing there beside his bed; one morning he wanted to saddle him, and all he had to do was to rise up and put the saddle upon him right there in the room. Balaam did not leave the house to saddle his ass; oh, no! the record simply says that he 'rose up;' that is, he merely assumed the perpendicular, and saddled him '*standing*!'"

Take another: Josh. 24:9: "Then Balak the son of Zippor, king of Moab, arose and warred against Israel." "This, mind you," Mr. McK.'s rule would compel us to say, "took place in Balak's private chamber; Balak 'rose up' there in his little room, and slashed around against the whole host of Israel."

Should we attempt thus to reason seriously upon these passages, would not the sober judgment of every reader be that we were playing the part either of an idiot or a knave in reference to the sacred record; yet we have the same data as in Acts 9:18, and the reasoning is the same, and the conclusions are exactly as legitimate as those Mr. McK. attempts to draw from the latter passage, to show that Paul was not immersed!

Another passage will show how he suffers his prejudice to drive him not only far away from legitimate methods of reasoning, but even from the plain statements of the record itself. On p. 56, he says:—

"The baptism of the jailer and his household at Philippi (Acts 16:32-44) [this should be Acts 16:32-34] was at the dead hour of night and in a jail, and by one of his prisoners—at a time, and in a place, and by a person which forbade the use of other mode than that of sprinkling or pouring. Every one of these instances is strong evidence against immersion."

In this case, too, we must go to the record for ourselves, to get at the truth of the matter. Verses 25-27 state how Paul and Silas sang in the prison, how a great earthquake shook the prison, opened its doors, and loosed the bands of every one, and how the jailer, seeing the doors open, and supposing the prisoners had escaped, drew a sword and was about to kill himself. In verse 28, the record continues: "But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved."

This testimony assures us that the jailer "brought them out." Then they were not in the prison; but we are told that this baptism took place "in a jail." The record goes on to say that they spake the word of God to the jailer and to all that were in his house. Where were they then?—In the jailer's house, not in the jail. Then he washed their stripes; and it was after all this, when they were out of the prison, loosed

from their bands, had had their stripes washed, and had preached to the household, that they baptized the jailer. Yet we are coolly told that that baptism was *in a jail*, and under circumstances which forbade any other mode but sprinkling or pouring! Could not immersion possibly be performed in the night? If Paul was loosed from his bands, could not he immerse as well as pour or sprinkle? And it must have been a very barren place if water enough to immerse a person could not have been found immediately at hand. Philippi was a sea-port town (Acts 20:6), and there was a river there near the city "where prayer was wont to be made" (Acts 16:13), hence abundance of water must have been within easy reach.

Other like specimens might be produced, but these will suffice. If pedobaptism would commend itself to the people, it should seek some one to champion its cause who is able or willing to quote the Scripture correctly, and able or willing to draw correct conclusions from established premises.

Like a man treading on eggs he glides very lightly and very swiftly over those passages which set forth the real intent and object of the ordinance of baptism, and which are absolutely decisive in regard to the form in which alone it can be properly administered. One little section of his book is devoted to such passages as Rom. 6:3, 4 and Col. 2:12; but he betrays a very manifest disinclination to dwell upon them, and hastens away as soon as possible. He is pleased to call these "some figurative expressions concerning spiritual baptism." Baptism, he says, is a symbol of the operation of the Holy Spirit; and as the Spirit is "poured" out, and our hearts are "sprinkled from an evil conscience," therefore water is to be applied to the person by being poured or sprinkled upon him; and this is baptism. This is the pedobaptist ground concisely stated. The whole scheme is simply a manifestation of that disposition which is natural to the human heart, to mark out and follow a way of its own. It does not like to do just what God says, and for the reason that God assigns. So in this case men have devised a purpose of their own for baptism to answer, and then have perverted the ordinance to suit that purpose, and then try to wrest the testimony of the Scriptures to sustain them in it. Where is it said that the church should maintain a symbol of the work of the Holy Spirit? Where is it said that baptism is a symbol of that work? This is a figment of human imagination.

The Scriptures have given us two great memorials of the work of Christ—the supper to show forth his death, baptism to show his burial and resurrection. Having perverted baptism to the senseless mummery of sprinkling, the church found itself without a memorial of Christ's resurrection, and to supply the lack proceeded to make the matter worse by bringing in an equally human and anti-scriptural device, that of the celebration of the first day of the week; and then took occasion through this to degrade to secular time and trample under foot the holy Sabbath of the Lord. Such are the grievous evils that follow a departure from the Scriptures and the acceptance of the vile husks of tradition in their stead.

Verses 3-5 of Rom. 6, read as follows: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." And Col. 2:12 reads: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead."

If these scriptures do not teach that baptism is an ordinance which involves a *form* of doctrine (Rom. 6:17) that represents in symbolic character a burial and resurrection, it would be impossible for language to express it. "Planted together in the likeness of his death," "that like as Christ was raised up from the dead," etc. What do "like" and "likeness" mean? Do they mean that there is to be in the act of baptism any likeness or resemblance to a burial and resurrection or not?—They mean this if they mean anything. But what likeness to this is there in sprinkling or pouring upon a person a few drops of water?—None at all. This is found only in the act of immersion, a beautiful symbol of these great facts in the work of Christ, a beautiful ordinance by which the believer expresses his faith in these great facts, and his hope of the resurrection through Christ at last.

The force of this idea of burial Mr. Mc K. attempts to meet in a manner as irrelevant as it is wicked. He says:—

"The Romish theory adopted by the Baptists, that baptism is a burial, is founded on an entire misconception of the mode of burial practiced in the East. We bury our dead under the earth, and this, by a stretch of the fancy, may be conceived as something like putting a person under water; but there was no such custom known to the apostles or those to whom they preached or wrote."

A statement uttered in more reckless defiance of truth it would be difficult to conceive. "No such custom" as burying the dead "known to the apostles." Indeed! When Ananias was smitten to death for lying, young men arose, wound him up, carried him out, and buried him. Acts 5:6. When Sapphira was smitten down, the same men carried her out and buried her by her husband. But we are told the apostles did not know any such custom as burying people. What, then, did they do with these bodies? Did they burn them up? Did they hang them up somewhere to be devoured by vultures? Did they take them to some house and lay them upon the shelf? Then we read in Matt. 27:7 about the potter's field which was secured "to bury strangers in." Did the man make the foregoing statement not knowing these facts? Then he is to be pitied for his ignorance. Did he make it knowing them? Then he is to be held in utter scorn for his dishonesty. He adds:—

"The Greeks and Romans who were numerous in Judea, and almost the sole inhabitants in the other countries where the apostles labored, always burned the dead bodies of their friends."

Suppose they did; what has that to do with the teachings of the Scriptures? He might just as well have told us how they slew polar bears in Greenland. It would have had just as much to do with the subject. The Scriptures did not go to the heathen practices of the Greeks and Romans for the figures and illustrations necessary to set forth its doctrines. With the chosen people the general custom was to bury. Some who were able had, to be sure, their sepulchers and tombs, with niches for the bodies; but the generality of the people, as shown above, were buried in the earth, and the essential idea with all was the same—that the body should be inclosed in the earth or tomb, and concealed from sight.

The Scriptures refer us in baptism to the burial of Christ. Why, then, does our author bring in the burning of the dead by the Greeks and Romans?—Only to throw dust and try to confuse the mind. Then he tries to show that Christ's burial was not such that immersion would furnish any resemblance of it. He says:—

"How was Christ buried? Not in our manner by being put into a coffin and covered up with earth, but by being carried into a cave cut out of the face of a perpendicular rock, and laid on a niche in the wall. Many such tombs are still to be seen around Jerusalem. If four men took up a dead body, carried it into a room, and laid it on a table, would there be any likeness between that and immersion? Yet just this was the burial of Christ."

Here he adroitly turns the mind aside upon a false idea, and then says that such was the burial of Christ. Such was not the burial of Christ. To take a body into a building above ground, and lay it on a table, is a very different thing from putting it into a tomb beneath the ground or in the side of a hill. But whether buried in the potter's field or put into one of these tombs, the idea was exactly the same—a covering and concealment in the earth. Christ, says the apostle, died, was buried, and rose again. 1 Cor. 15:3, 4. And such an attempt to nullify the figure which the apostle uses, betrays a weak mind or a desperate cause.

Did space permit, we might expose his criticisms on the Greek verbs and particles, which are equally illogical and unfair. But this will suffice. We lay down the book with the conviction that the doctrine of immersion will not be seriously affected by this effort.

WERE THEY CHRISTIANS?

ONE of the most common and transparent specimens of sophistry in connection with the Sabbath controversy is the oft-repeated challenge thrown out by the opponents of the Sabbath, after the tenor of these words: "Where are Gentiles commanded to keep the Sabbath?" "Show us a place where Christians are required to keep the Sabbath;" or, "Show us some apostolic example for keeping the seventh day;" etc., etc. The latest comes from the *Christian*

Oracle (Disciple paper), of Des Moines, Iowa. In its issue of May 5, 1887, its editor says:—

"Give us an apostolic command or example where Christians kept the Sabbath, and we will keep it."

This is a pledge squarely put. Now when we present the examples, the only possible loop-hole for him to attempt to wriggle out of is touching the question whether the persons named were Christians or not. We will see how he will succeed in unchristianizing them. Here is the testimony: "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:55, 56.

Here we have the specific and unqualified statement that certain ones did, this side the crucifixion, keep the Sabbath, and that, too, according to the commandment. Were these persons Christians? If they were, then we have an "example where Christians kept the Sabbath," which is just what the editor of the *Oracle* challenges us to find.

Who, then, were these women who rested the Sabbath day according to the commandment?—They are again mentioned in Matt. 27:55, 56: "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children." Mark (15:40, 41) refers to them as follows: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome, (who also, when he was in Galilee, followed him and ministered unto him;) and many other women which came up with him unto Jerusalem." John (19:25) bears this record concerning them: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."

Now the question is simply this: Was the mother of Jesus a Christian? Were the mother of James the less and Joseph, and the mother of James the greater and John, and Mary Magdalene, Christians? Were the women who had followed Jesus and ministered unto him; who had listened with joy to his words, and accepted in their heart of hearts his teaching; who did not desert him during the agonies of the cross, but hastened to perform the last offices which human hands could render to the object of their sacred love;—were these women Christians? We repeat and re-emphasize the question, *Were these women Christians?* If they were, we have the example of Christians' resting on the Sabbath; for they "returned and prepared spices and ointments, and rested the Sabbath day according to the commandment."

But some one, floundering about for a way of escape, may say, "These were women, not men." Very well; cannot women be Christians? Could not women understand what Christ taught, and know and receive the truth as well as men? Do not all the circumstances show that they would be as scrupulous to carry out his will as men? The challenge calls for an "example where Christians kept the Sabbath;" and we have given it. How far the Disciples are inclined to repudiate the sisters we do not know. Perhaps we shall learn.

Grasping desperately in another direction for some support, they may seize upon this straw: "This was before Pentecost!" Well, what of that? Were there no Christians before Pentecost? Wasn't the Sabbath abolished till Pentecost? Didn't the dispensations change till Pentecost? Every Bible reader knows that the dividing line was at the cross. At the cross all the shadows ceased. To the cross everything that was to end with the Mosaic economy was once and forever nailed. On the cross the new testament came into force. Heb. 9:16, 17. Whatever survived the cross is for Christians. If the Sabbath ceased at the cross (as it did, if it has ceased at all), then there was no Sabbath for those holy Christian women to rest upon while the Saviour lay in the tomb. If the commandments were nailed to the cross and blotted out, there was no "commandment," according to which they could keep it. But they did keep the day, and kept it according to the commandment. The day and the commandment are thus recognized as in full force this side of the cross, after that blow had fallen which blotted out and took out of the way every vestige of "the handwriting of ordinances."

We anticipate (for it is safe to anticipate a resort

to every conceivable absurdity to parry the force of this fact)—we anticipate that some one will be simple enough to say, "The disciples had not yet learned in regard to the change, and this is why they went right on keeping an old dead Sabbath." Oh! Then surely Christ had not taught them very much about the abolition of the law; and if he had told them nothing about the going out of the Sabbath, he had told them just as little about the coming in of Sunday. But we would give a thousand times more for what truth Christ imparted to his disciples during his ministry of three years and a half, than for all that Rome was able to invent and bring in during a thousand years of apostasy. It is no help to the matter to say that the disciples did not then know of the change; for Luke certainly knew, or should have known, of it thirty years later, when he wrote his Gospel; or, if he did not, the Holy Spirit who was to inspire his record knew of it all the while. And why should inspiration take the trouble to record a blunder of the disciples, and parade before the world their ignorance, instead of putting in a few words of testimony so grieved and longed for in the Christian world, in behalf of Sunday? But there it stands, a clear, explicit, unequivocal testimony that, after all Mosaic ordinances had forever passed away, the most intimate disciples of our Lord, better Christians than the world can show to-day, did even suspend the affectionate work of embalming their Lord, that they might keep the Sabbath and do it according to the commandment. And inspiration thirty years afterward made a record of this act of integrity to their praise and glory.

Now we call upon the *Oracle* to stand up squarely to its pledge in the face of this testimony. No cowardice on this issue. Let it (1) unchristianize those women, or (2) keep the Sabbath, or (3) repudiate its own pledge. On which horn of this trilemma will it choose to impale itself? We shall see.

RECOMMENDATIONS FOR TENT LABOR IN MICHIGAN

At the meeting in Charlotte there was a general consultation of nearly all the laborers in the State with the Conference committee, relative to the division of labor for the tent season. As some of the laborers had not been notified of the arrangement, and thinking there would be an interest on the part of the brethren to know of the proposed plan, we present a brief synopsis as relates to the principal laborers:—

1. Bro. W. C. Wales will labor some time with Bro. D. H. Lamson, at Camden Center, and will then hold a tent meeting at Hastings, and at the latter part of the season will pitch a tent in Grand Rapids, in company with Eld. I. D. Van Horn, until camp-meeting.

2. I. H. Evans and Eugene Leland will hold tent meetings in the vicinity of Lapeer and Imlay City during the season.

3. Elds. H. M. Kenyon and A. W. Bather will spend the season in Lenawee and adjoining counties, in what will constitute new district No. 1.

4. Elds. R. F. Andrews and T. M. Steward will hold tent meetings in Canada through the tent season.

5. Elds. Horton and Lay will labor in the northern part of the lower peninsula.

6. Eld. A. O. Burrill, when his present meetings at St. Louis close, will spend two weeks or more, if possible, at Lyons, and help superintend the preparation for the Alma camp-meeting, and at its close labor in a tent effort at Armada, with the help of Eld. Lamson.

7. T. M. Lane and J. L. Edgar will hold a tent meeting at Evart, and labor in that section through the season. Bro. J. B. Buck will assist them.

8. Eld. T. S. Parmelee and G. O. Wellman will labor in the southwestern part of the State, in what will constitute new district No. 3.

9. Elds. Albert Weeks and J. F. Ballenger will put forth efforts in new district No. 7, commencing at Tuscola or Marine City.

10. G. W. Caviness and S. M. Butler will labor in the northern peninsula, with other workers.

11. Eld. G. K. Owen and wife will labor in the upper part of the lower peninsula during the tent season, with Bro. Richardson.

12. M. S. Burnham, J. C. Harris, and L. O. Moore will occupy the field where Bro. Harris has had an interest the past winter.

13. W. C. Hebner and Gilbert Wilson, and perhaps

other help, will labor with a tent in new district No. 9, under counsel of Bro. Fargo.

One or two other companies may go out with small tents. We hope our tent companies will get to work as early in the season as possible. Our camp-meeting at Alma will hinder some. We trust our brethren in this State will pray for the success of these tent companies.

GEO. I. BUTLER, Pres. Mich. Conf.

SPECIAL COURSE AT LANCASTER.

THE special course at South Lancaster is now in the past. The meetings from the commencement were interesting and instructive. The interest seemed to increase from the beginning, although we did not see that depth of feeling that we sometimes have on such occasions. But the blessing of God attended the efforts, and oftentimes his sweet melting Spirit came into our midst. Probably one reason why there was no more feeling manifested was that some of the laborers who usually are present at this course had their time so taken up by preparations to leave, and settling up matters of business, that they could not attend as they otherwise would have done. Every one unites in attesting the value of the instruction received.

Like most of our institutions in their early experience, the South Lancaster Academy has been somewhat straightened financially; but the Lord has favored us by raising up friends who have helped in a measure. His providence evidently has been over the school. As we look back over the past winter, we can see that God has prospered the school work. The enrollment of students has been greater than ever before.

On Sabbath and first-day, May 7, 8, was held a quarterly meeting long to be remembered. After the Sunday services twenty-five were baptized, and on the Tuesday morning following, three more. The peace of God, and harmony and union of sentiment seemed to exist throughout. Two ministers and their wives who had become interested in the truth united with us. Monday morning, after a short discourse on the work of the gospel minister, Brn. A. L. Wright and J. M. Ericksen were ordained to the Christian ministry.

It was decided that a mission be opened in Boston which shall be a training mission-school, as soon as arrangements can be made. Our brethren returned to their homes greatly encouraged. One feature in our work which met with a hearty reception, was the preparation of the family Bible readings for use in the family. These consist of fifteen readings upon various subjects, printed on fourteen sheets of heavy paper, with neat covers, and inserted on a wooden roller so as to admit of hanging upon the wall. The type is large, so that it can be seen across a large room, and is found of great service in the study of the Scriptures. Even while engaged in household duties the roll may be studied and the texts taught to the children. Also when friends come in, a notice of the roll will often elicit an inquiry as to what it is, which can be turned into an investigation of the truth. We have felt much the burden of this during the last year, as we realized how few of our brethren understand the reasons of our faith. These readings were prepared expressly for use in this Conference, but our brethren from abroad have become greatly interested in them, and have felt the need of getting them before the people, and during the meetings the edition of one thousand copies was nearly disposed of. One hundred were prepared in French, a brother in Vermont printing the explanatory key which accompanies the Family Reading, while the Academy Press prepared the reference sheets. We trust this will be the means of awakening an interest in Bible study on the part of our brethren and sisters.

We expected to leave for England Thursday, May 12, but received word that for some reason the boat would be delayed until the fourteenth. We trust we shall have the prayers of our brethren and sisters that God may prosper the work in England. As we near the time of sailing, our courage and hope and faith increase. We believe that God is in the work of the Third Angel's Message, and that although trials and difficulties may await us, God is greater than all these, and in his name there is nothing which cannot be surmounted, and his providence will clear the way if we will only walk in the light of heaven. Our greatest anxiety is that those upon whom God has bestowed such blessings in this country, giving them light and freedom, may make right use of their

opportunities, and work in faith until finally the last saint shall be gathered home. We are certainly almost through. The Sunday bill which has been before the Massachusetts Legislature, as has been stated in these columns, has been accepted by the House, and now only awaits the signature of the Governor. Thus the amendments in our favor are lost. The next experience will be the trial of our brethren in Worcester, which is expected to occur next week. To all appearances it will go against them, and it may be we shall have a case to appeal to the Supreme Court of the United States. The realities of a Sunday law will yet be felt as we have not felt them before. All that has been written upon this subject is true. We have not followed cunningly devised fables in believing present truth.

S. N. H.

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.

PRECEPTS FOR MINISTERS.

(COMPILED FOR THE REVIEW BY ELD. J. H. DURLAND.)

(Continued.)

"MINISTERS should become Bible students. Are the truths which they handle mighty? then they should seek to handle them skillfully. Their ideas should be mighty, and their spirits fervent, or they will weaken the force of the truth which they handle. . . . They must show in their manners, in their acts and words, in their preaching and praying, that they believe that Christ is at the door. Men and women are in the last hours of probation, and yet careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers, preaching to people who are asleep! A great work must be accomplished for ministers, in order for them to make the preaching of the truth a success. "The word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the word of God will not entirely exclude all other reading of a religious nature. If the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it, will be excluded. If we study the word of God with an interested, prayerful heart, to understand it, new beauties will be seen in every line. God will reveal precious truths so clearly that the mind will have a continual feast, and will derive sincere pleasure, as its comforting and sublime truths are unfolded."—Mrs. E. G. White. "A blind man sitting in the chimney corner is pardonable, but sitting at the helm he is intolerable. Keep off ignorance from thy soul, as a plague from thy body."—Dr. South.

PREPARATION FOR THE WORK.

"No resources of genius can qualify a man for eminent usefulness, unless he has an extensive acquaintance with books. The mind of Newton might grope its way through a wilderness untrodden by any human foot; yet a convenient road would greatly facilitate its progress. Debar such a man from access to the wisdom of past ages, and wisdom, at more than 'one entrance,' would be shut out. Let him debar himself from the use of books, by indolence or misguided judgment, and the result is even worse. The mind for want of food and exercise, loses its energy, and passively submits to impressions from surrounding objects; and we cease to look for expansion, and vigor, and capacity for manly effort.

"The profit to be derived from reading depends much on the habit of reviewing. Thoughts must have an opportunity to make a lodgment in the mind, or they will not remain there, and will add nothing to our stock of intellectual furniture. In a busy, active mind, one thing pushes out another, and nothing is permanently impressed without some pains to recall and deepen a first impression. Hence, on an average, about one fourth of the time employed on books should be devoted to reviewing."—Professor Porter.

"Deal freely with every author you read, and yield up your assent only to evidence and just reasoning on the subject. In compositions of men remember you are a man as well as they, and it is not their reason but your own that is given to guide you when you arrive at years of discretion."—Dr. Watts.

"Always read with pen or pencil in hand. Mark the thoughts which strike you—those in which you perceive the germ of an idea, or of anything new to you. Our mind is naturally so lazy that it gladly yields to the pleasure of reading other people's thoughts, in order to avoid the pleasure of forming any itself; and thus time passes in endless readings, the pretext of which is some hunt after materials, and which come to nothing. The mind ruins its own sap, and gets burdened with trash; it is as though overlaid with undigested food, which gives it neither force nor light."—Bautain.

STUDY.

"It is a shameful abuse of the doctrine of divine influence to allege it as a reason for neglecting diligent study for the pulpit. Yet such things are; and the advocates of this perversion can quote Scripture for it, such as, 'Take no thought beforehand what ye shall speak, neither . . . premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.' But this has no application to pulpit exercises, or ordinary ministrations. It was very suitable for the persecuted Christians; for how could they know what to answer before they were questioned by their persecutors? It was, therefore, partly calculated to encourage them, and relieve them from all anxiety. But to apply this direction to our ordinary ministrations is a shameful perversion."—Rev. A. Fuller.

"Great attainments may be made in every branch of science, without the usual aids of tuition, by diligent and persevering application. We have indubitable proof, in the lives of many eminent ministers, that the want of academical instruction may be supplied to a considerable extent, by close and unremitting study. Let no one who pants after learning be discouraged."—Rev. J. Edmondson, M. A.

"If there are some who are ever getting and never giving, there are some, too, who would fain be ever giving while they are never getting. They are fond of preaching, but not of reading and study. He must be an extraordinary man who has resources in himself for such a work. Barrenness, tameness, sameness, triteness, irksome and unprofitable repetition, must be the almost invariable result of such presumption."—Eclectic Review.

"Whatever you study, do so solidly and conscientiously. Bend your whole mind to the object you seek to know, and let it not go till you have entered into, mastered, and grasped it, so as to comprehend it, to conceive it within yourselves, to possess the full idea of it, and to be able to give an account of it to yourselves and others."—Bautain.

"To have a variety of subjects of study will, instead of exhausting the mind, minister to its invigoration; for, when wearied with one, the surest means of refreshment is to have recourse to another. The old adage of 'Too many irons in the fire' contains an abominable lie. You cannot have too many—poker, tongs, and all; keep them all going!"—Dr. A. Clarke.

"Learning without thought is labor lost, and thought without learning is perilous."—Confucius.

(To be continued.)

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

629.—ABODE OF THE FALLEN ANGELS.

In 2 Pet. 2:4 it is stated that God cast the angels that sinned down to hell. What does the expression mean? J. L.

The word here rendered "cast down to hell," is *tartaros* in the Greek, a verb, from which we have *tartarus*. This is defined by Parkhurst's Greek Lexicon thus: "*Tartarus*, in its proper, physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." Again Mr. Parkhurst says: "It appears from a passage in Lucian, that by *tartaros* was meant in a physical sense, the bounds, or verge, of this material universe." From this we see that the abode of the fallen angels is in the regions of space that surround the material universe, and it is admissible to grant that those regions also include all interplanetary space not otherwise utilized. See "Man's Nature and Destiny."

630.—FAMINE OF THE WORD OF THE LORD.

What is meant by the famine spoken of in Amos 8:11, when will it occur, and what will be the causes of its existence? C. D.

We understand that the famine here spoken of will occur immediately after the close of Christ's work as mediator in the heavenly Sanctuary. It will come upon the living wicked. They will have Bibles enough, and be able to read them, but as probation will have closed, the Holy Spirit will be entirely withdrawn as an instructor, and the Scriptures will be meaningless to them. They will fully realize their great lack, but be powerless to obtain that which will supply that lack.

631.—JUDGMENT-SEAT OF CHRIST.

What judgment is referred to in 2 Cor. 5:10? R. M. L.

The text reads thus: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." From the fact that at the Judgment here referred to all receive the deserts to which they are entitled, we may infer that the executive Judgment is the one which Paul has in view. This, for the saved, occurs at the second coming of Christ; for the finally damned, when they suffer the second death.

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.

LABOR AND LIFE.

I COUNT not his the happiest life,
To whom the fates are kind;
Who wins, but wins without the strife
That tests the noble mind.

To do is better than to be;
Faith loftier is than sight.
Our mission here is not to see,
But to bring others light.

—James Buckham.

SOUTH AMERICA.

SINCE our last report we have been quite busily engaged in the work of God in this field. Bro. King has succeeded in delivering about \$325 worth of "Thoughts on Daniel and the Revelation." I have sold during the meetings \$130 worth of smaller works, besides securing the sale of \$100 worth more at wholesale to the new T. and M. society. We have been in the city nearly three months. Yesterday we baptized twenty-three, all heads of families except two. The organization of a church was completed. The Sabbath-school has now reached a systematic form, and embraces over forty members. Several others are awaiting baptism.

We have enjoyed our labor very much thus far in this new field. Being unacquainted with the people, we felt special need of carefully instructing them on all points of the faith, and of remaining with them until they were fully established in the truth. We shall remain until we feel sure our work in the city for the present is accomplished. We shall then feel that we are fully acquainted with the wants of the cause in this field. Whether we shall undertake another series of meetings at this season of the year is questionable. We have some plans matured which, if thought advisable to carry out, will open up a field of no little interest on this continent and the West Indies, within the next year. We are confident the providence of God was in this prospecting trip, and that the work should now be followed up there is no doubt in our minds. There are difficulties to meet here such as we do not have in North America; but we know that truly the Lord is a present help in time of need.

Our expenses of hall rent have been met; other expenses are quite high. Opposition was quite bitter for awhile, but as favorable reports went out from the meetings, and "Thoughts on Daniel and the Revelation" was circulated, a different impression was made. Now we have many warm friends. We were never more confident than at present that this work will finally triumph. While others may think we are narrow-minded, and that the way we walk is too straight, we feel to say, The Lord is good; all his ways are pleasantness, and all his paths are peace. The Third Angel's Message is to go to every nation, kindred, tongue, and people, and this is being accomplished much faster than many suppose. What the Lord wants is consecrated laborers to carry it forward. Such will have no reason to complain or be discouraged.

G. G. RUPERT.

REPORT OF LABOR IN SCANDINAVIA FOR MARCH.

SWEDEN.—During the past month all our laborers have been active. We are only few, but the Lord has blessed our feeble efforts. Bro. Johnson has closed his work at present in Dalarna. The people in Orsa showed great interest to hear. They seemed to receive the word willingly, but it will take some time before it can bring forth fruit, because they have but little knowledge of the Bible. Bro. J. preached one Sunday in a shanty in the pinery, to about 120 persons. They were much interested, and bought quite a number of books. In Striberg two persons have united with the church.

In Stockholm the colporter's school continues in connection with a thorough canvass for our books and papers. Fifteen colporters are now actively engaged in this work, besides a brother who carries the papers to the subscribers, and assists in the mailing and book-keeping. The amount received for books and papers since New Year's is now about 2,800 kroner (\$756). The interest in the Bible readings and in the preaching is good. May the Lord continue to bless his work in Sweden.

J. G. MATTESON.

DENMARK.—During the month of March I have labored in different places in Denmark, visiting some of the churches and some new places. Held a few meetings on Funen, where Sr. Renlev has held Bible readings. The meetings were well attended, and good interest was manifested. We hope and pray that some fruits may be seen from this interest.

E. G. OLSEN.

NORWAY.—Bro. Brorsen has visited, during the month of March, the churches at Laurvig and Moss,

which he found of good courage. Most of the time he has spent in Christiana visiting among the brethren and sisters, holding Bible readings, and trying in different ways to advance the good work here.

We have now closed the series of meetings held here in Christiana during the winter. The interest increased, and not a few are convinced of the truth; but the many difficulties in the way of keeping the Sabbath here makes it hard for them to break through and obey God. Still there are a few who take hold, and we rejoice for every soul who turns to the Lord with the purpose of seeking him with the whole heart. The interest in the colporters' school continued to increase to the last. The three who came from Denmark have now returned. Two brethren have gone to Thronhjelm to do colportage work, and they report a good beginning. It seems that the way is opening more and more before us, and we feel a pressing need of more laborers in the great vineyard of the Lord.

During the winter we have had the pleasure of baptizing nineteen souls, most of whom were from Moss. The church here at Christiana has received ten new members during the last quarter; some of these have come here with letters from other churches. Since our last report we have organized a church of fifteen members at Moss. Others are keeping the Sabbath and preparing to receive baptism soon.

We have been in Sweden and visited the churches at Långbanshyttan, Grythytted, Örebro, and Stockholm. We could remain but a few days in each place. At Långbanshyttan we held five meetings at four different places. A very good interest was shown in listening to the word of God. We were glad to see some interest in the T. and M. work. In Grythytted we held five meetings; the Lord came near by his good Spirit. We tried to present the solemnity of this time, and the word seemed to make a deep impression. Here we met Bro. Johnson, now returning from Dalarna. He gave encouraging reports of the interest there. In Örebro there is but a small church, and the greater part of the members are sisters; but the report of their T. and M. society showed that they had not been inactive. We stopped at Stockholm three days and a half. On Friday and Sabbath we had interesting meetings. The interest in the mission school there is continually increasing, and it is now decided that the school shall continue till the first of May. The laborers will then be scattered in different parts of the country. How we rejoice at the thought that we can begin to spread the truth in many places where it has not been heard before! We are now going to Copenhagen to help in the mission there, and to visit some of our churches in Denmark.

April 12.

O. A. OLSEN.

AMONG THE CHURCHES IN EUROPE.

On the first day of last August we landed at Liverpool, and thence proceeded to visit all the companies of Sabbath-keepers in England. I enjoyed my visit among these dear brethren very much, and it was a matter of satisfaction to see their earnestness in extending the message to others. Those who come out from the world to accept present truth are just as precious to our brethren on this side the Atlantic as on the other side.

After the Council at Grimsby, my wife and I accompanied Sr. White on a visit to the churches in France, Italy, and Switzerland. It was a great privilege to us, not only to become acquainted with the brethren in these churches, but also to listen to the excellent instruction and counsel from Sr. White. The people in Europe appreciate her labors, and they will listen for hours with unabated interest. Her visit to Europe has been a source of encouragement to our brethren of these different tongues.

The past winter we spent in Switzerland. I visited all the churches, some of them several times, and tried in the fear of God to labor for their spiritual interest. As we drew near to our Heavenly Father, we received some of his good Spirit. The churches were strengthened, backsliders were reclaimed, and others were added to their number by accepting present truth.

Among the many duties presented for consideration was that of bringing our publications before the many tourists that visit Switzerland. The number who come to this country annually is estimated to be not less than 250,000. There are a thousand hotels in Switzerland, and the visitors from foreign lands make these public places their home. While there, they in a measure throw off the burden of business their old associations are broken up for the time, and thus an excellent opportunity is offered for placing our publications before them. The Lord has already prepared the way for this work, by giving us favor with the proprietors of the hotels, so that they permit us to place distributors and files of our different periodicals in their establishments.

Two of the largest cities, Basel and Zurich, have already been supplied, and were it not for the lack of means others could be furnished in like manner. The friends in that Conference have done nobly in giving of their scanty means to start this work. If some of our more wealthy brethren in America would assist in this grand opening for the spread of the Third Angel's Message, it would increase their bank account in heaven.

Zurich was the home of Zwingli, who with Luther and others was instrumental in beginning the great reformation of the sixteenth century. Publications upon the Third Angel's Message are now placed where thousands who visit the home of this reformer can obtain a knowledge of the greatest truth that God ever entrusted to men. The Lord in his providence has opened up an avenue in Switzerland whereby many can be reached by our publications.

My stay in Switzerland has been very pleasant, and, I trust, to some extent profitable. It seemed home-like to be associated with so many of our American brethren, as well as with others of like precious faith.

March 31 I reached Southampton, England, and remained there until April 18. During the first week Bro. A. A. John was with me, and his labors were appreciated by the friends there. I held fourteen meetings, and did considerable visiting. A good interest was manifested by prompt attendance at all the services. There is also a good, healthy interest to hear the truth, and some have lately commenced the observance of the Sabbath. Four were baptized, three by Bro. John and one by the writer. Several others who are keeping the Sabbath in and near Southampton, will soon go forward in that ordinance. Others are trembling under the cross who we hope will soon decide to walk in harmony with God's holy law.

The members of the Southampton church are faithful in the payment of their tithes, and also pay for a goodly number of periodicals for missionary work. They desire to see the distributer work pushed in England. Without solicitation they offered over twenty-five dollars to aid in this enterprise, and they would gladly have given more had they possessed the means. Times are very hard in this kingdom. Thousands are out of employment, and do not know how they are to obtain the next meal. Food was never so cheap and plenty as now, yet there certainly never was so much distress as at present.

Since Bro. Loughborough and I began to work in Southampton, eighty-four names have been enrolled on the covenant. The seed sown there has not been lost, but is still germinating, and I trust will bring forth fruit to be gathered into the garner of God. I felt much at home there among the old friends, as well as the new ones, and shall long remember the good meetings we had with them. If they walk in the counsel of God, I believe that many will be added to their number.

I am now in the metropolis of this kingdom, to assist in securing a place for the office of *Present Truth*. May God guide in this important matter is my earnest prayer.

WM. INGS.

London, April 20.

RHODE ISLAND.

GREENWOOD.—I came here April 27, and remained until May 3. Two have decided to keep the Sabbath, and others are interested. Two have been baptized. We hope others will yet obey the truth. One sister has been canvassing and holding Bible readings here of late, with good results. Would that we had more to take hold of this branch of the work in connection with all our churches! Our brethren and sisters are seeing some good results from their vigilant missionary work. They feel encouraged.

J. B. GOODRICH.

MISSOURI.

BOLIVAR.—From April 1 to 11 I was with the Bolivar church. Nearly all the brethren were present at their quarterly meeting, and seemed anxious for the meeting to continue over the following Sabbath. Many of them live quite a distance from town, but all expressed a willingness to drop their farm work and other interests, and devote the week to seeking the Lord and hearing from him out of his word. Knowing that it is present truth that the flock needs now, I labored to give them meat in due season. The Lord came very near and blessed the work done. Seven were added to the church, and a deeper work of grace was wrought in the hearts of those present. Resolutions were formed to live more devoted lives, and to do the work committed to them by the Master in a way that at his coming they may hear the "Well done." A lot was donated, and steps were taken to arrange for the erection of a house of worship during the coming season. We can but pray for the blessing of God to rest upon them in their work.

R. S. DONNELL.

IOWA.

AMONG THE CHURCHES.—By direction of our last general meeting held at Des Moines, I went to Alexander, Franklin Co., Jan. 28, where I found a live little church that had been brought out through Bible readings given by Bro. G. W. Shaver. I remained there four days, and though the intense cold weather interfered somewhat with our meetings, we had some very pleasant and, I trust, profitable occasions. From there I went to Liberty school-house, in Marshall Co., where I gave a course of lectures, which re-

sulted in bringing two families into the truth. One of the men was overseer in the Quaker church at the time he embraced the truth.

April 22 I met Elds. Morrison and Nicola at Confidence. We remained there three days and held seven meetings. By the blessing of God, I think a good church may soon be organized at this place. They expect to build a house of worship there this summer. Bro. Nicola and I then went to Iconium, and thence to Walnut City, where we organized a church of nine members. An elder and a deacon were ordained, and a clerk chosen. There are other Sabbath-keepers there who are expected soon to join the church.

May 9.

A. P. HEACOCK.

ILLINOIS.

ST. ANNE.—We left Battle Creek April 26, after a stay of six months, to enter once more the harvest field, and begin work among the French people.

To some extent we are laboring under disadvantages, as we are not as familiar with the French language as we are with the English. We immediately began laboring with the brethren, and the Lord has been very near in all our meetings. We have special meetings at five o'clock in the morning for the brethren and sisters. In these seasons we seek the Lord together. Our hearts have felt truly encouraged as the Lord has blessed us in these morning meetings. God's people are seeking him, and by confession of their sins are trying to humble themselves before him. While we are making an effort for the church, we are also trying to place the truth before others. Evening meetings, also, are being held every day. We are now presenting the Sabbath question, and some seem interested. Though we do not expect that much will be accomplished for the outside this time, yet the Lord is working, and we hope some will take hold.

Thus our labors have begun among the French. We are trying to keep so humble and exercise that faith in God's promises that he can bless our efforts among the French-speaking people in America. We earnestly ask the prayers of God's people for the cause among the French.

M. AND H. ENOCH.

WASHINGTON TERRITORY.

SPOKANE FALLS.—I left Springdale, Ark., March 10, stopping over Sabbath and first day with the friends at the St. Louis mission; I spoke three times during my stay. The company of workers there have awakened an excellent interest, and seem to be of good courage in the work.

I arrived at Spokane Falls, Friday, March 18, having enjoyed a pleasant journey without delay, although the train before us had been delayed nearly a day and night on account of wash-outs and the high water at Bismarck, Dak. Our train was the last one that crossed the Missouri River at that point for more than a week afterward. It seemed as though the Lord's care was manifested toward us in several particulars. Since my arrival here I have been trying to shape the work so as to establish it on a firm basis. I have held several meetings near this place, besides meeting with the company here on the Sabbath. Sr. Anna Hemming has been here since last summer, giving Bible readings, etc., and several have embraced the truth as the result of her labors. Some other Sabbath-keepers have moved here, so that we now have on our covenant roll the names of twenty-two persons, seven of whom have commenced to keep the Sabbath since I came. We have organized a Sabbath-school with a membership of thirty-four, and take a club of ten *Instructors*. Hope to be able to perfect a church organization soon.

This is a rapidly growing place of about 5,000 inhabitants, and will evidently make an important point in the future. We pray for God's blessing to so rest upon the work here that his truth may obtain a strong hold in this part of the field, and that many souls may be saved for his everlasting kingdom.

May 5.

JAMES W. SCOLES.

MINNESOTA.

NEW AUBURN.—I came to this place March 18. There are a few brethren here who have been left entirely to themselves for about two years. They secured the Seventh-day Baptist church, and gave out an appointment for a meeting on the following Sunday evening. The attendance was good, and the Lord gave good freedom in speaking. Good attention was given, and all seemed to be well pleased. The free use of the school-house hall was then secured, in which to hold a series of meetings. The hall is on the second floor of a two-story building, and will seat about 140 persons. The first meeting was held the evening of the 23rd. The attendance was good, and as the meeting continued the interest deepened, in spite of the bad condition of the roads. The attendance varied from sixty to 135.

On account of illness I was obliged to discontinue my labor for about two weeks. During this time my brother came, and the meetings were resumed April 18. Although those living out of town, being very busy with their spring work, did not attend the meet-

ings as they otherwise would have done, yet some of them were very regular in attendance.

There was but little open opposition manifested while we were considering the prophecies, the law, and the Sabbath. Our views on the two subjects last named, our Seventh-day Baptist friends, of course, heartily indorsed. But while considering the nature of man, a change came. Being unable to meet the arguments presented, they tried to get the school-house closed against us. When they entered their complaint, the board informed us that it would be necessary for us to circulate a petition, and get a majority of the voters in the district to sign it, before giving out another appointment. We had no trouble in securing the required majority who were willing that we should have the free use of the hall. One member of the board, a free-thinker, willingly signed the petition. The other two were professors, and were not slow to see that the law gave them power to charge us for the use of the hall; so they, accordingly, fixed the price at \$2.50 per week. At the close of the service that evening we announced that owing to the expense we would be obliged to discontinue our meetings in the hall. The free-thinkers, of which our congregation is largely composed, told us not to stop for that; for they would pay the bill if we would continue the meetings.

The Lord has blessed in the work here, and we are trying to humble ourselves that through us the honest may be reached. This is a difficult place in which to labor, as a majority of the people are infidels, and many of those who make a profession are in a worse condition. The chief opposition to our work here is from those who profess to be Christians; but the opposition has had a tendency to increase the attendance rather than to diminish it. Our prayer is that the Lord will again cause the wrath of man to praise him.

May 2.

F. J. COON.
A. S. COON.

KANSAS.

POTTAWATOMIE COUNTY.—I came to this county April 6, and commenced meetings. At once Pilate and Herod were made friends, and the two church bells in the town have rung every night. The stay-away argument has been applied in the pulpit and in private families, and Sunday-school teachers have urged their classes to remain away from the meetings. Prejudice runs high. To this date, thirteen precious souls have signed the covenant; others are deciding. I have organized a Sabbath-school of about thirty members. I am trying to live close to God, keep humble, and have all my works wrought in God. Brethren, pray for the laborers.

May 4.

W. W. STEBBINS.

WICHITA AND ALTOONA.—April 23-31 I spent at Wichita holding special meetings for the benefit of those there who are trying to live out the truth. On the 24th I had the pleasure of assisting in the dedication of their new church building. This building is a neat frame, 24 x 40 ft., with a modest belfry attached, and presents a very respectable appearance. The inside is plain, but tastefully arranged, seated with convenient and easy-sitting chairs. The rostrum and aisle are carpeted, the pulpit is nicely trimmed, and the walls are neatly decorated with appropriate mottoes.

Altogether, this is a neat and tastefully arranged church house. There was a debt of about \$400 still on the building, but it was easily provided for in a few moments, in a most satisfactory manner. Here we organized a church of about twenty members, and there are nearly that many more in the city who keep the Sabbath. They have a large Sabbath-school and a growing church, and the great work before them of giving to that city the light of the Third Angel's Message. May the Lord bless the Wichita church.

From May 6 to 9 I was at Altoona. Sabbath, May 7, I trust was a very profitable day to those who attended the meetings. Sunday was the time appointed for the dedication of the new house of worship at this place, which is nearly completed. Such a building seemed to be a necessity here. The brethren are few in number, but, like the little company at Wichita, were very zealous to have a church building of their own. It is a plain, neat structure, size 24 x 40 ft., and is certainly a credit to those who lifted the burdens and carried the work forward. Many of those not of our faith also aided with their means, as though they were interested in the great truths we advocate. In settling their accounts they found that they lacked about \$65, but in a few minutes \$107 were raised, which paid the debt and procured for them some things which seemed necessary.

The Lord has certainly blessed his children here and at Wichita, in giving them favor with the people inasmuch that they have bestowed of their means to help build a house of worship, for which we feel to praise his name. At this meeting a goodly number were in from other churches. The Spirit of the Lord was very near, and deep solemnity pervaded the congregation.

J. H. COOK.

INDIANA SABBATH-SCHOOL ASSOCIATION.

A SEMI-ANNUAL session of the Indiana Sabbath-school Association was held in connection with the

State meeting at Mechanicsburgh, April 26 to May 3.

FIRST MEETING, 5 P. M., APRIL 28.—Eld. J. P. Henderson in the chair. Sr. Emma Green was chosen secretary *pro tem*. A short statement was made by the President concerning the work in the State and its various wants. He suggested that some steps be taken to advance the interest in music. After much discussion the following resolutions were passed:—

Whereas, It is very desirable that there should be an improvement in singing in our Sabbath-schools; therefore—

Resolved, That the Executive Committee of this Association make special efforts to bring about such an improvement; and further—

Resolved, That the Conference committee be requested by this Association to favor such efforts.

The subject of teachers' meetings was introduced, and remarks were made as to the best time of holding them and the manner in which they should be conducted. The following resolution was adopted, in harmony with Resolution No. 6 approved by the General S. S. Association:—

Whereas, Successful teaching in our Sabbath-schools is of vital importance, and this success can best be reached by holding teachers' meetings; therefore—

Resolved, That each school in this Association should hold a teachers' meeting each week.

SECOND MEETING, 5 P. M., APRIL 29.—Committee on Resolutions reported further, as follows:—

Resolved, That we recommend the holding of a Sabbath-school convention in connection with our Northern camp-meeting.

Whereas, Much of the real benefit of Sabbath-school work depends upon proper classification, and—

Whereas, Some discouragements have arisen from placing children in classes beyond their ability, especially in advancing them to the *Instructor* classes; therefore—

Resolved, That we express it as being the mind of this Association, that the children should remain in classes studying the lessons in the books prepared especially for them, until they shall have completed the course.

These resolutions were discussed with interest, and adopted. Good practical illustrations were given during the session, by Bro. and Sr. Godsmark, as to the best method of teaching small children in connection with the use of the blackboard. The general interests of the Sabbath-school work throughout the State were considered encouraging.

Adjourned *sine die*.

J. P. HENDERSON, Pres.

EMMA GREEN, Sec. *pro tem*.

ILLINOIS ITEMS.

OUR CITY MISSIONS.

THE Scandinavian mission, on the West Side, Chicago, having been revived the past few months, is again in successful operation. Eld. L. Johnson has it in charge, and a good corps of workers are laboring faithfully to spread the truth among that people, by canvassing, giving Bible readings, etc. They have already sold about two hundred copies of "Thoughts on Daniel and the Revelation," besides other books and publications. Several additions to the church have recently been made. The workers there are encouraged, and the Lord is blessing their efforts. Our brethren and sisters on the West Side, and throughout the State, should not forget this mission in their prayers; and we ask them to remember it in a practical way by free-will offerings. Donations of cash and provisions of all kinds sent to this mission would be a source of encouragement to the workers. The South Side Chicago mission is working still, and favorable omens of good are constantly coming to light. More are again waiting for baptism. Some of our most experienced workers have been called to go to other important distant fields to labor, and their places are filled by others just entering the work. We find no place to cease our efforts in the city, but the demand is such that we are compelled to extend rather than retract the work.

At Pullman the work is advancing. We have but one at work there in the employ of the Conference. Much has been accomplished through the efforts of two of our sisters residing there, by giving Bible readings and doing canvassing work. Why should not many of our brethren and sisters in other cities and villages throughout the State engage in earnest missionary labor with their neighbors? They could find precious souls who would accept and rejoice in the salvation of God.

SPRINGFIELD.

The Sunday measure now before the legislature, calls Bro. Starr to watch its progress, and to exert all the influence possible in behalf of the desired provision favoring those who keep the seventh day. We have therefore divided our force of workers between Chicago and Springfield. The work is now under good headway at the latter place, and is under Bro. Starr's personal supervision. We have rented a neat cottage in the west part of the city. The workers are engaged in canvassing for *Good Health*, "Great Con-

troversy," and the "Marvel of Nations," and are also giving Bible readings as the way opens, which we trust will not only prepare the way for our coming camp-meeting, but also for a more permanent establishment of the cause of present truth in our capital city. One family has already commenced to keep the Sabbath. We hope that God has much people there, and that he will bless our efforts in searching them out.

Brethren and sisters, remember your city mission workers when you pray, and do not neglect their temporal necessities. Do all you can to pay the pledges you have made, and those who have not pledged should feel under just as much obligation to assist these missions as those who have. Some are doing nobly in this direction. One brother has already paid ten dollars to help forward the work at Springfield, and we invite others to do likewise. The privilege is now offered you; it will soon be past, and your bounties will not then be needed. Those who have not the ready cash to contribute, may send provisions of any kind, and they will be very acceptable and much appreciated. Some of our friends at Battle Creek have sent us contributions in fruit, and now as fruit season is before us, we believe our own people will not fail to supply the wants of these children of their own families. We suggest that if those living south of Springfield would send provisions there, and those who reside in the northern and eastern parts of the State would send theirs to the missions at Chicago, it would equalize the bounties. Before shipping, write for directions and instructions. Communications may be sent to F. T. Poole, 3652 Vincennes Ave., Chicago, Ill.; Carl Rasmussen, 82 Merion Place, Chicago, Ill.; or Geo. B. Starr, 101 Doyle Ave., Springfield, Ill. R. M. KILGORE.

DISTRIBUTION OF LABOR IN OHIO.

SOME are anxious to know where tents will be pitched and other ministerial labor bestowed the coming summer, in Ohio and West Virginia. Our laborers are few and the calls are many. The following measures were adopted at our State meeting as the best we could do:—

Eld. E. H. Gates is to spend the most of his time in the Cleveland mission. Eld. O. J. Mason will divide his labor between Columbus and Toledo, in following up the work already begun in those cities. Eld. O. F. Guilford and E. J. Van Horn will labor in the southern part of the State, and will probably pitch their tent first at Wheelersburg, and afterward at Hillsborough, Highland Co. Eld. D. E. Lindsey and L. B. Haughey will pitch their tent at Genoa and Lodi. The former place is near the north line of the State, the latter is in Medina county. Eld. H. H. Burkholder and H. W. Cottrell will first hold a series of meetings at Liberty Center, after which they will pitch their tent at McClure and then at Pemberville. Elds. W. R. Foggia and J. S. Iles will labor in West Virginia, with one or two tents, as the brethren may deem advisable at the time of the West Virginia State meeting. Meetings will be held by ministers and some young laborers in various fields before the tent season.

Eld. W. J. Stone was appointed State agent of the canvassing work in the Conference. In doing this we are compelled to have one tent company less in the field this season. But after much prayerful consideration, the brethren felt that we could not stand clear before God unless we did more in the way of circulating the books which God has caused to be published to extend the Third Angel's Message. Eld. Stone takes hold of this branch of the work from a sense of duty, feeling that God would have faithful men to circulate the truth in printed form as well as to preach it from the desk. Eld. Stone will visit different parts of the State, and will do what he can to encourage canvassers to enter the field. He will render whatever assistance he can to our brethren, wherever he may visit them. I trust all our ministers, directors, and other laborers in the Conference will do all in their power to assist Bro. Stone in securing faithful, energetic, God-fearing men and women to engage in circulating the precious truth by means of canvassing. God has spoken to us upon this important subject, and hundreds should be trained and disciplined for this kind of work where we have one or two now.

Brethren in Ohio and West Virginia, the harvest is great and the laborers are few. Shall not our prayers follow these laborers in their various fields? Shall we not present these laborers to God in prayer by name? Oh for a movement on the part of the laborers and of God's people that will be signally blessed by seeing many souls born into the kingdom of God's dear Son the present summer! Let prayers of faith and offerings of real sacrifice come up before God as memorials of his love and mercy, and we shall see of the salvation of God.

R. A. UNDERWOOD.

TO THE BRETHREN IN ARKANSAS.

It will be remembered by those who attended the Springdale camp-meeting last August, that a fund was raised by subscription for the relief of the families of those who were prosecuted and imprisoned

under the Sunday law, also to assist in educating young persons to labor in the State, and to buy tracts, papers, etc., for free distribution by those who were brought before the courts, or imprisoned for living out their faith. Through the change made in the law by the late legislature, all will have the privilege of supporting their own families, and none will be taken before the courts or sent to jail for carrying out their convictions of duty, for awhile at least.

At the meeting recently held at Springdale, the brethren who were present very urgently requested that a strong effort be made to plant the truth at Little Rock, the capital of the State, the present summer. Most of those who had subscribed to the fund above referred to were present, and it was voted by them to appropriate a part of this fund to pay the expenses of a tent meeting at Little Rock, provided that the Conference would send a suitable tent company to that city. After consultation we have decided to make a strong effort to establish the work at Little Rock, so that it may be made a center for operations in the State. The central location of this place, and its easy communication by rail with all parts of the State, make it a natural center for the work in Arkansas. We shall try to procure the most efficient laborers in order to make the meeting a success. Bro. D. C. Hunter, with a corps of workers, will be in the city by May 15, and Eld. R. S. Donnell will go with the large tent a little later. The expenses of the meeting will be considerable, if carried on in a way to give a good impression in regard to the work, and insure success. But a good strong church in the capital of the State, followed by a permanent city mission, where workers could be educated, would give influence and power to the work throughout the State.

Those who have made pledges to this fund should make arrangements to pay them at once, that the work in the State may not be crippled for lack of means. Those who cannot pay all, may pay a part of their pledges; and those who have not pledged at all, should feel it just as much a duty and a privilege to help in this work as those who have. P. M. Ourebey, J. A. Armstrong, and Wm. Martin, all of Springdale, Washington Co., Ark., are the committee appointed to collect and take charge of this fund. Address all communications, and send all funds to them.

From the spirit manifested at the meeting at Springdale, we shall expect the prompt and hearty co-operation of all Seventh-day Adventists in the State, in carrying forward the work there the present summer. We hope to see such progress made that a Conference can be organized and the work placed upon an independent basis by the beginning of another Conference year. Two tents will be used in the State; one in the central part, beginning work at Little Rock, and the other in the northwestern part, locating first at Harrison, Boone county. Eld. J. G. Wood and J. A. Armstrong, with workers to assist them, will compose the tent company for tent No. 2.

We ask every one who is interested in the work in Arkansas to rally to its support. Remember it in your prayers, and support it by faithfully paying your tithes and pledges, and by making offerings.

DAN T. JONES.

A LETTER TO THE SABBATH-SCHOOLS OF NEW YORK

SUPERINTENDENTS, TEACHERS, AND STUDENTS: Although I have said but little to you in the past, and visited you but little, yet I have an interest in you and your work. I trust no true Seventh-day Adventist will feel to say that this part of the work is useless, or even a weak factor in the cause of God. But as I look over the quarterly reports from the different parts of our great State, I see indications which show that we are not as much awake to this matter as we should be. We have believed and preached for some time that Christ's coming is near, and that only those who are established in the truth can abide his coming.

The Sabbath-school has, in the providence of God, been established in our midst, and lessons have been prepared with care, as a great means of planting the words and principles of the Bible in the hearts of both old and young; and yet less than fifty per cent of the church membership of our State are reckoned in the last report as belonging to, or having any part in, the S. S. work. And of this number how many can truly say, "I learn the lessons"? It is useless for me or any one else to say, "I cannot learn them." If any do say so, are they not largely those who have never really tried? The lessons contain and present to us the present truth. If we do not study these lessons which bring out the truth in the most favorable form for study, is it not because we love something else more than we love present truth?

The apostle Paul says, "Prove your own selves." Have we proved our love for the truth to be greater than our love for the world, or *vice versa*? "But," says one, "how can I prove it?" I would answer by asking another question: Are you so eager for the world that you spend the whole week in its pursuits without looking at the Sabbath-school lesson? and do you work so hard that when Sabbath morning comes you can scarcely get out of bed? Do you lie longer than usual that morning, so long, in fact, that you can hardly get to school in time? Are you often late as a result? Do you ever say, when you do rise

and find the hour so late that you cannot get to school in time, "Well I don't mind missing the Sabbath-school; it is n't necessary that I should go to that. I have n't the lesson any way"? And have you said it so many times that you have forced yourself to believe it? These are questions that ought to help individuals to prove themselves.

In some of our schools where I have noticed much tardiness and poor lessons, and where many said they could not get the lessons, I have requested them to answer, by raising the hand, questions something like the following: If I were wealthy, and should promise to give one dollar to every one who would be in his seat on time next Sabbath, how many present think they would be here? If you had seen the hands come up, you would have arrived at one of two conclusions, either there were no tardy ones present, or there is power in the dollar. I continued, Suppose I add to this, How many, for one dollar, would come with good lessons? Again the hands came up. Even the tardy ones joined in the vote, and those who had thought it impossible for them to learn the lessons, by voting showed that they had been deceiving themselves.

Is it possible that we care more for our ease and the things of this world than we do for the cause of God and the welfare of our own souls? We are truly living in a solemn time, and the truth for this generation cannot be slighted by us but at terrible peril. The world is looking on, and comparing us with themselves and with other churches. If we believe the light shining upon our pathway to be greater and brighter than that which others are receiving, does it not demand a corresponding increase of light and life-power from us? Let every one ask the question, How does the interest in our school compare with that manifested by schools of other denominations? I feel that these are matters of great moment to all; and I do trust that those throughout our State who see their importance and love the Sabbath-school, will put forth every laudable effort to encourage and help those who are inclined to be careless or indifferent.

The membership of our association ought to be increased. Every S. D. Adventist should, if possible, be connected with some school, even though it consist of but one family or a part of a family. Can you not take the *Instructor*, learn the lessons, and send a report?

Every quarter the *Instructor* contains a statement of all the schools that report. Look over these reports, brethren and sisters, and see how your State compares with other States, and your school with other schools. Every month also, the paper is double its ordinary size, and this additional matter is especially in the interests of the S. S. work. Articles and suggestions are found that will do us all good if we but take the time to read them. I know that many in our schools do not appreciate the *Instructor* as they ought. It not only contains the lessons, but is filled each week with articles both interesting and instructive to old and young. The letters it contains from the little folks are nearly all soul-inspiring.

We would also call your attention to the action taken in behalf of the African Mission. Decide upon what part of your donations you will send to the support of that Mission, and take it out before tithing, and then tithe the remainder. If in order to carry out the proposed plan we need to make more generous donations, or increase the membership of our schools, let us do it with a good spirit and with a will. I feel confident that the former would be a blessing to some and the latter a blessing to all.

Once more I would urge you all to co-operate actively with us in your endeavors to raise the S. S. standard in New York for the coming year higher than ever before.

A. E. PLACE, Pres. N. Y. S. S. A.

Special Notices.

A DAY OF FASTING AND PRAYER IN WISCONSIN.

THE time of our camp-meeting is drawing near. As we view the past, we see how God has helped us in trying to carry forward the work in the State. As we think of this important meeting, and of the sacred, solemn work before us, we are led to the conclusion that the time has come for us to put forth a more earnest effort in seeking God than we have in the past. We are looking forward to our camp-meeting, expecting it will be the best meeting of the kind we have ever held. There has been a better interest among us during the past year than we have ever seen before. God has shown his willingness to help and bless when we have tried to consecrate ourselves to the work. Now, shall we not put forth a more earnest effort by setting apart a day of fasting and prayer, of confessing and forsaking our sins, and of trying to rectify all wrongs and mistakes of the past, and come up to this meeting better prepared to take hold of the work than ever before? Do we not need such a time as this? What could be more appropriate than a time of humbling and chastening our

hearts before God, that we may be enabled to receive the benefits the camp-meeting is designed to give? Feeling our need of such a season, we hereby appoint June 4 as the day to be observed by our brethren throughout the State as a day of fasting and prayer.

WIS. CONF. COM.

THE IOWA CAMP-MEETING.

THE time for this meeting is drawing near, and as but little has been said in the REVIEW concerning it, I fear that some will feel that there is not as much interest manifested in it as in former meetings, and that it will probably not be a very important one.

I hope no one will reason in this way. It is impossible to estimate the great importance of our State Conference and camp-meeting. Knowing that we are engaged in God's work in giving the last message of warning to the world, these yearly meetings cannot fail to increase in importance. The thickening perils of the last days are upon us; and those of us who lose sight of this fact, and do not make every possible effort to be present at our annual meeting, will surely sustain a great loss, and will be liable to fall so far behind in the work that they will not realize its importance, and will fail to keep pace with it.

For those who are in the habit of attending all our yearly meetings these thoughts are unnecessary; for they know the value of these occasions, and feel that they cannot afford to remain away for any worldly consideration. They plan their work and business from year to year with reference to them, and are sure to be present at the appointed time. But there are others, and not a small class, for whom these lines are written. They would like to attend, and say that they will if the way opens, etc., while at the same time they make no special effort to open the way. If we ever gain eternal life, it will be because the estimate we place upon it has led us to do all in our power to secure it. And if we do not use the means provided within our reach, how can we hope for success?

We should have by far the largest and best camp-meeting this year we have ever had in the State. The General Conference proposes to furnish the very best ministerial help, and the Lord has promised to be where his people meet in his name. Are not many prayers ascending to the throne of God for the accomplishment of great good at this meeting? There have been over 200 converts to the message in this State during the last year, of whom we hope to see a goodly number at our camp-meeting, as well as all the older ones in the faith who can possibly come, with many of their neighbors and friends. We sincerely hope and believe that each one will begin now to work and pray for the meeting, that many may find it possible to attend who now think it out of the question.

Come, dear friends, praying for God's blessing. We never needed it more than now. We have a most lovely ground in West Des Moines. Ample provision will be made to accommodate all who come. Provision will also be made for teams. Those having tents should not fail to bring them, and others wishing to rent tents must send in their orders in season, stating size, etc., to L. T. Nicola, 603 E. 12th St., Des Moines, Iowa. Reduction of railway fare will be secured if possible. Many who are not able to pay full fare both ways can come in the old way, by means of private conveyance. Let no trifling consideration prevent any one from coming to this meeting. The blessings of our good meeting one year ago are remembered by hundreds who were present. Shall we not have another refreshing season this year? Let us pray for it.

H. NICOLA.

THE MINNESOTA CAMP-MEETING.

THE time for the annual gathering of our people is fast approaching. In the past Minnesota people have been justly credited for the interest which they manifested in coming to their camp-meetings, often making quite a sacrifice, coming long distances with teams in order to meet with God's people and hear his word spoken. None have ever regretted their efforts. Let us not be weary in well-doing. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Another of these valuable opportunities is now before us, and we feel extremely anxious that as far as possible all should improve it.

The meeting will be held in or near a city. As some of our people are poor, and unable to dress as well as some others, they hesitate to come, feeling that they would be unwelcome. To such we say that what has been said against untidiness has no reference whatever to the poor who appear clean and plain. Being poor and being slovenly are not the same thing. Do as well as you can with what you have. God forbid that the time should ever come in our work when the humble poor should be set aside in order to court the favor of the world. It is not the material of our dress that gives us favor with God. Come to the camp-meeting, brethren and sisters, you will all be welcomed.

Some do not come because they know that calls

will be made for means, and they are not able to help and cannot bear to refuse. Remember that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And if you cannot bless the cause of God with your means, do not prevent God from blessing you with his Spirit at our good meeting. If you cannot pay for the use of a tent, we will furnish you lodgings free.

Some do not come because they have means which they might give, and ought to give to God's cause. They have learned that the Spirit of God sometimes thaws out frozen and covetous hearts, and that under such influences men become so foolish as to invest something for God and his kingdom. They have a natural fear, almost a horror of such manifestations of "weakness," which when they get out into the world again they would surely regret. Hence they prefer to stay away from all danger. May God bless these souls with a real burden for their own eternal welfare and that of their fellow-men before it shall be too late. Come to the camp-meeting with your pockets well filled with means, and your hearts well filled with consecration. We appeal to all to put forth an extra effort to come.

The meeting will doubtless be held in St. Paul, in the eastern part of the city, near the Omaha railroad depot at E. 7th St. Our State laws are peculiarly strict, and it is difficult to obtain favors, but we hope to secure reduction of fare. The workers' meeting will begin June 8. We hope all workers will be there, especially all those who contemplate working in the cause.

Those wishing to engage tents should apply to H. P. Holser. We want to say to our people particularly that on account of our building and improvements, and the heavy expenses of the Conference during the year, the cause greatly needs financial help. All T. and M. debts and all pledges and tithes should be paid, and should either be sent in advance, which is the better way, or brought to the meeting. Full particulars how to get to the ground and other matters, will be given soon.

MINN. CONF. COM.

News of the Week.

FOR WEEK ENDING MAY 13.

DOMESTIC.

—About \$6,500,000 of trade dollars have been redeemed to date. The total redemption will probably reach \$8,000,000.

—The whaling bark *Europe*, owned at New Bedford, Massachusetts, has been wrecked off the Japan coast, the entire crew of thirty-two perishing.

—It is rumored at Boston that the *Ocean King*, the largest American ship afloat, has been burned at sea while bound from Nanaimo, British Columbia, to San Pedro.

—The present prospect is that enough votes cannot be had to pass the Murphy and McCann bills now pending in the New York Legislature in the interest of Roman Catholics.

—General Master Workman Powderly has issued a circular recommending that the Knights of Labor celebrate the Fourth of July with appropriate demonstrations wherever an assembly is in existence.

—Secretary Fairchild has issued instructions for the rigid enforcement of the law which forbids the slaughtering of any fur-bearing animal within the limits of Alaska or the waters thereof, except as specifically authorized.

—Destructive forest fires are raging in the northern peninsula of Michigan, and in Wisconsin near Waukesha. A fire that started near Bonrne, Massachusetts, Wednesday afternoon, had soon afterward burned over nearly 50,000 acres.

—Crop reports from 135 counties in Minnesota, Dakota, and Iowa show that seeding through the northwest has been completed. With favorable weather, the crops harvested next fall in Minnesota and Dakota will be unprecedented.

—The extensive shops of the Minneapolis and St. Louis Railroad at Minneapolis were burned Friday morning, with a loss of \$150,000. A fire at Milton, Missouri, destroyed the county jail and a number of business structures; loss, \$53,000.

—The American Cattle Trust Company, with a capital said to aggregate \$25,000,000, has been organized for the purpose of controlling the cattle trade of the country. The combination includes ranchmen from Texas to the British line.

—Over 600 German-American business men of Chicago united in the presentation of a costly silk American flag to the editor of the *Freie Presse* on May 4, the anniversary of the Haymarket massacre, in acknowledgment of his effective opposition to anarchism.

—The report of the department of agriculture for May shows the general average condition of winter wheat to be 86, against 95 at the corresponding date of 1886. Spring planting is unusually well advanced in most sections. The proportion of cotton already planted embraces more than four fifths of the proposed area.

—A "cyclone pulverizer" was lately on exhibition, consisting of two fan blowers moving in opposite directions at

a velocity of from 2,000 to 3,000 revolutions a minute, which quickly reduced various hard substances to impalpable powder; 25 pounds of shingle nails were reduced to powder in ten minutes.

—In consequence of the lockout of the master masons there are now over ten thousand building laborers out of employment, and the army is being daily added to. The brick-makers and other material men have agreed to stand by the contractors and sell nothing during the trouble.

—R. G. Dun & Co. in their weekly trade review declare that a great revolution in business is going on, which they attribute partly to the operations of the interstate commerce act and partly to the expansion in the volume and changes in the kind of currency. It appears that the smaller towns generally are being benefited by the interstate law, while the great centers are suffering.

—The foreign agents at New York, of the various transatlantic steamship companies, have advised the commissioners of emigration that the great exodus of steerage passengers from Ireland and Scotland the past month, is nothing as compared to that which will take place after June 1. The reports state that at the present time nearly 20,000 families, a total of 65,000 persons, have purchased tickets for America. The demand for berths has been so great that one or two of the lines were obliged to refuse passages to several batches of intending emigrants. One of the companies to keep faith with the engaged passengers, will have to forward several thousand by steamers of opposition lines.

FOREIGN.

—It is reported at Bombay that the Afghan rebels have captured Kelat-i-Ghilzai and are investing Ghaznee.

—Several thousand factory employees at Bolton, England, have decided to strike for an advance in wages.

—Intelligence is received of the sinking of the steamer *Benton*, near Malacca, in which about 150 lives were lost.

—The sale of the French crown jewels began at Paris, May 12, the proceeds of the day reaching over 500,000 francs.

—A "cordial understanding" regarding the neutrality of the Suez Canal is said to have been reached by France and England.

—The Anglo-Haitian question has been settled by the payment to England of \$25,000. Tortugas Island will remain a Haitian possession.

—It is understood at Vienna that Russia is trying to induce the Persian government to release Ayoub Khan, for whose safe keeping England pays a subsidy.

—The experiments at Toulon are said to have demonstrated that the melenite shells, manufactured for use in French military operations, are a practical failure.

—The French chamber of deputies has given the sugar-tax bill precedence over General Boulanger's bill for an experimental mobilization of the army in October.

—The journeymen bakers of Berlin have a well-attended special church service on Thursday afternoons, that being their only spare time when they are not obliged to be at work.

—A Cairo dispatch says the new convention between Great Britain and the Porte stipulates that the period of British occupation of Egypt shall not be less than two nor more than five years.

—The Russian government persists in its refusal to abate any of its claims regarding the Afghan frontier. The czar yesterday declined to receive the members of the British commission now at St. Petersburg.

—The total number known to have perished in the mining disaster at Nanaimo, on Vancouver Island, B. C., last week, is 189, of whom 82 were Chinese and 107 whites. More than half the white men leave families.

—The French government has closed a factory near Luneville owned by a German who employed men belonging to the German imperial army. This action is supposed to be the forerunner of other reprisals against the Germans.

—The foreign office authorizes the statement that the British government has made no demand for the release of the British vessels seized in Behring's Sea last summer, nor has it preferred any claim for damages upon the United States Government.

—Archbishop Corrigan received a cablegram from Rome May 5, stating that no decision had been given in the case of the Knights of Labor, and that it was false that the pope had said that there was nothing worthy of censure in Henry George's book.

—The London *Times* is printing another series of sensational articles, entitled "Behind the Scenes in America," intended to show that the policy of Mr. Parnell and Mr. Gladstone is "ultimately dictated" by Mr. Patrick Ford and other advocates of crime.

—The stringent commercial regulations just adopted by Russia, which seem to be directed chiefly at Germany, are bitterly denounced by the semi-official press of the latter country. The proposed increase of the German corn duty also causes much apprehension in Austria-Hungary.

—The *Pall Mall Gazette* prints a sensational story, which is generally discredited, to the effect that the government has ordered sixty first-class cells in Millbank prison to be placed in readiness for the reception of Parnellite members of Parliament, whose arrest may be deemed necessary.

—If news received from Vienna May 12 are to be credited, the peace of Europe is in greater peril now than at any time in many months. The Vienna report is to the effect that 140,000

Austrian soldiers are in Dalmatia prepared for a campaign, and that the Montenegrin army is also ready for action. A collision at this juncture between Austria and Montenegro would be almost certain to precipitate a general war. It is very probable, however, that the report is unfounded, or at least grossly exaggerated.

—William O'Brien, the editor of *United Ireland*, was greeted by an immense crowd upon his arrival at Montreal Wednesday. He spoke briefly at the station, denouncing Lord Lansdowne as the "exterminator of five hundred human beings," and in the evening addressed a vast audience at Albert Hall.

—The *Chicago Times* says, regarding present sinister movements of Russian troops in Asia: "It is rumored at Calcutta that they are collecting supplies at Chardjui, about two hundred miles from the Afghan frontier, preparatory to an advance on Khamaib. There is likely to be exciting news from that part of the world in the near future."

—In a recent lecture Prof. William Turner, of Edinburgh University, gave the speed of the Greenland whale at nine or ten miles an hour, and that of the great fin whale as probably twelve miles.

—By the recent earthquake in Mexico, one hundred and fifty persons were killed in Montezuma, which was overwhelmed by a volcanic eruption, and twenty-seven others were killed at Oputa by falling buildings. The towns of Grenada and Gusabar were almost completely destroyed.

RELIGIOUS.

—The American Baptist Home and Foreign Missionary Societies closed their financial year free from debt.

—Last year 45,524 Bibles were presented to immigrants landing at Castle Garden, by the New York Bible Society.

—Cardinal Simeoni has advised the pope to direct the Irish clergy to abstain from associating themselves with agitators.

—There are 198 days of fasting or abstinence in the Russian Church year, and they are kept, as a rule, by the Russian working classes.

—The London Y. M. C. A., "the august mother of nearly 3,000 Young Men's Christian Associations, held its forty-third anniversary April 14.

—The Congregational ministers of London have adopted by an almost unanimous vote a resolution protesting against the passage of the coercion bill.

—Only five Irish Presbyterian ministers have been found favorable to Home Rule for Ireland. With them Home Rule and Rome are synonymous terms.

—One hundred and six priests of the diocese of New York have offered a complimentary address to Archbishop Corrigan expressing their confidence and affection.

—The Chinese government has ordered that every foreign missionary in China must hold a passport from his own government in order that his nationality may be shown.

—The Cornell Association is now the largest college Y. M. C. A. in the world, the total membership being 321. Of this number 243 are active members, 56 are associate, and 22 are honorary.

—Several American prelates will attend a congress of English-speaking Roman Catholics, to be held shortly at London, for the discussion of various social, moral, and religious questions.

—The Salvation Army proposes to commence work this summer among the Indians in the Northwest of Canada. Some of the best officers of the Army, of both sexes, have volunteered for this service.

—It is said that the Church Army, of the Church of England, has, since its organization, brought 3,000 recruits into the church, and has 1,000 more ready for confirmation. They were mostly gathered out of the streets and saloons.

—On the tenth anniversary of the consecration of Trinity Church, Boston, Rev. Phillips Brooks, the rector, announced that its contributions for missionary and charitable objects, exclusive of large sums for the support of the church, had been \$365,700.

—It is announced that a number of gentlemen in this country have undertaken to erect a monument to St. Paul in his native city of Tarsus. The monument will take the practical shape of a training-school for orphans, of whom there are a great number in Cilicia.

—The relations between Dr. McGlynn and the vatican continue to be "strained." It is announced from Rome that the contumacious priest is to be formally excommunicated unless he presents himself before the "supreme ecclesiastical authority" within forty days.

—The Congregational Year Book for 1887 shows that the gains to the churches for the past year are the largest ever before reported, the total being 27,166, the net gain of membership during the last year being 17,815, or 10,221 above the average gain of the previous twenty-five years.

—In England there are signs that the Baptists and Congregationalists are drawing closer together. Some associations have resolved not to sanction the building of a chapel for one of these denominations where a chapel already exists belonging to the other body, unless there is sufficient population to warrant the building of both.

—The jubilee of the ordination as priest of Leo XIII. will be celebrated next December. If a jubilee is in order for Queen Victoria on account of the prosperity of her long reign, we see no reason why the Catholic Church should not indulge in one as well. She has not been behind the Queen in prosperity during the past fifty years.

Obituary Notices.

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

SHRADER.—Died at her home near Independence, Richland Co., Ohio, April 14, 1887, Mrs. Martha Shrader, aged 40 years, 8 months, and 25 days. Sr. Shrader was a great sufferer, although sick but one week. During all her suffering not one complaining word was heard. She died hoping for immortality when the Life-giver shall come. Funeral services were conducted by the writer. Text, Job 14:14. H. H. BUREHOLDER.

LEAVITT.—Died in Andover, Mass., April 25, 1887, Sr. Narissa Leavitt, in the forty-third year of her age. Sr. Leavitt embraced present truth about ten years ago. For some time she has been setting her house in order, feeling that she had not long to live. Her words of counsel and advice to her dear husband and three sons will be fondly remembered and cherished by them, and will be a potent means of leading them to prepare to meet their loved one in the resurrection morning. A mother, four sisters, and a brother, also deeply mourn their loss, but all are cheered by the hope of the resurrection. Funeral discourse by the writer, from 1 Cor. 15:56 and John 3:14, 15. E. E. MILES.

MAY.—Died in Springfield, Ohio, May 4, 1887, Christina May, in the sixty-seventh year of her age. She had been afflicted for about seven years, but did not give up labor until about one year ago. She came to America from Germany about thirty-five years ago. In her youth she became a member of the Presbyterian Church, but had been keeping the Sabbath for about a year before her death, living up to all the light she had. Two daughters and one son are left to mourn, but not without hope; for they expect to meet her when the Life-giver shall come. Words of comfort were spoken by the writer from John 3:16, dwelling upon the love of the Father in the gift of his Son to bring life and immortality to light through the gospel. WM. COTTRELL.

VANLYKE.—Died of heart disease, at her home, one and one half miles south of Hamilton, Mo., April 14, 1887, Sr. H. M. Vanlyke, aged 58 years, 2 months, and 22 days. Hannah M. Edwards was born in Little Genesee, Alleghany Co., N. Y., in 1829. At an early age she joined the Seventh-day Baptist Church, and at the age of ten entered Alfred University, where she received a liberal education. In 1847 she was married to P. J. Vanlyke, and in 1868 they moved to Hamilton, Caldwell Co., Mo. She embraced the truth under the labors of Elds. Matteson and Lawrence in 1869, since which time she has been an active, earnest, and faithful worker, never sparing herself, often being found at the bedside of the sick, where she was highly prized. The community and church have suffered a great loss. WM. EVANS.

DIMOND.—Died at Sauk Center, Minn., April 29, 1887, little Daisy, youngest daughter of Fred N. and Ella Dimond, in the third year of her age. Daisy was a great sufferer, having disease of the heart; yet for one so young, she bore it all with patience. Bro. and Sr. Dimond commenced keeping the Sabbath about a year ago through reading our publications, and during that time labor here last summer took a decided stand for the truth. Though their hearts are filled with sorrow for the loss they have sustained, yet they are comforted with the Christian's hope, that if faithful they will meet their loved one again in the morning of the resurrection. Remarks by the writer from Jer. 31:15-17, to an attentive congregation of friends and neighbors. F. A. LASHIER.

GREY.—Died at Albia, Iowa, April 16, 1887, Mrs. E. J. Grey, in the seventy-second year of her age. Sr. Grey was converted when she was about fifteen years of age, and joined the Methodist Church, but afterward united with the Baptist Church, of which she was a member for about forty years. When the tent was pitched in Eddyville last summer (where she lived until a few weeks before her death), she soon became interested in present truth, and we believe embraced it with all her heart. Sr. Grey was regarded by all as a consistent and devoted Christian. She will be greatly missed by our little band, for we had learned to regard her as a mother in the church. Services at the church were conducted by the writer, according to our sister's request. A. P. HIRACOCK.

FENNER.—Effie Louise, youngest child of F. M. and Ellen E. Fenner, died in Ewart, Mich., May 3, 1887, aged nearly four years. Little Effie was a lovely, affectionate child, and her death came upon us all as a sudden and crushing bereavement. In some manner, we scarcely know how, her clothing took fire, and before the flames could be extinguished her body was so severely burned that she lived only about four hours afterward. She was conscious to the last, but in answer to our earnest prayers the Lord mercifully gave her freedom from pain. The assurance that Jesus would take care of her calmed her fears, and she peacefully fell asleep. In this hour of deep affliction, we thank God for the blessed hope of meeting our darling in the soon coming morning of the resurrection. Good words of comfort were spoken by Eld. Smith of the M. E. Church, as we could not get a minister of our own faith. MARY E. INMAN.

Appointments.

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

MAINE GENERAL MEETING.

By the request of Bro. I. L. Ricker, there will be a two days' meeting held in the church in his neighborhood, commencing June 10, at 7:30 P. M.

J. B. GOODRICH.

MAINE T. AND M. SOCIETY.

The next quarterly meeting of the Maine T. and M. Society will be held at Waterville, in the church near the home of Bro. I. L. Ricker, June 12, at 9 A. M. We wish to see a large number of our brethren and sisters present from the surrounding churches.

J. B. GOODRICH, Pres.

MEETINGS FOR DIST. NO. 2, WISCONSIN.

ALBANY (evening), May 19
Monroe, " 21, 22
Darlington (evening) (at A. C. Woodbury's) " 24
Waterloo (beginning with the Sabbath) " 27

The brethren at British Hollow are invited to attend the meeting at Waterloo. Will all the scattered brethren make an effort to attend these meetings?

T. B. SNOW, Director.

No preventing providence I will meet with brethren and sisters as follows:—

Watertown, Dak.,	May	28-30
Brookings "	June	3-6
Arlington "	"	10-12
Madison " (evening),	"	14

GEO. H. SMITH.

ELD. A. O. TAIT will be at Rock Island May 21-30. I expect to join him there May 28. We will be at Princeville May 30, and remain two or three days; at Gibson City, June 3-5. Meetings will begin at 7:30 P. M. We hope to meet all in the vicinity of these meetings.

R. M. KILGORE.

Publishers' Department.

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

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.—John M. Ellis, Pacific Press, Neb Tract Society, Pacific Press, Mary Strickland, Joseph Craig, J. P. Farnsworth, L. Dyo Chambers, O. R. Brown, Mr. E. A. Payne.

Books Sent by Freight.—J. J. Deveraux, Emma Green, H. P. Holser, Ill Tract Depository, F. M. Hulsnit, G. S. Sweet, Hobgood Bros & Co., Pacific Press, H. P. Holser.

English Mission.—Mrs. I. A. Olmstead \$90., H. H. Stone 7.50.

European Mission.—Mrs. I. A. Olmstead \$100., A. L. Dawson 25. H. H. Stone 5., Elbridge Green 50.

Scandinavian Mission.—Mrs. I. A. Olmstead \$100., A. L. Dawson 25., Mrs. A. Little 8., H. H. Stone 5., Nels Johnston 4., Peter Geil 80., Ruth Bryant 20.

Australian Mission.—H. H. Stone \$6.

Cash Rec'd on Account.—Dak Conf per Mrs. H. B. Hayward \$3., Penn T and M Soc 400., Mich T and M Soc 36.52, Iowa Conf per a friend 9.30, Mich T and M Soc 64.73, Ohio T and M Soc 48.46.

International T. & M. Soc.—Samantha Bratt \$2.

General Donation Fund.—Maria West \$5.

Christmas Offerings.—Russellville church Ky \$4.75.

General Conference.—Ruth Bryant \$20.

O. H. T. D. Fund.—D. Malin \$100.

South African Mission.—H. H. Stone \$4., Bertha Wolger 1., Clinton Wolger 1., Ambrose Johnson 1., A. friend 1., Anderson Johnson 2.00, Chas Lindner 5.

Georgia Mission.—C. F. Curtis \$25.

Travelers' Guide.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Athletic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Athletic Exp.	Night Exp.
p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	a.m.	a.m.	a.m.
6.00	6.45	10.45	6.00	7.30	Ar.	Dep.	Ar.	Dep.	Ar.
4.33	5.30	9.45	4.35	6.18	Detroit.	9.15	8.00	9.10	1.30
5.15	4.23	8.49	3.15	4.50	Ann Arbor.	10.38	9.12	10.25	2.32
2.00	3.10	7.54	1.58	3.43	Jackson.	12.03	10.52	11.35	3.32
1.12	2.27	7.33	1.30	3.20	Marshall.	1.04	11.47	12.50	4.22
12.17	1.50	6.58	12.33	2.35	Battle Creek.	1.35	12.12	1.12	4.40
10.38	12.15	5.49	11.13	12.55	Kalamazoo.	2.35	1.20	1.50	5.15
9.18	11.11	4.55	10.18	11.27	Niles.	4.18	3.08	3.22	6.35
6.50	9.06	3.10	8.15	9.10	Mich. City.	6.40	4.42	4.56	7.32
a.m.	a.m.	p.m.	p.m.	p.m.	Chicago.	8.05	7.00	6.40	9.30
					Dep.	Ar.	a.m.	a.m.	p.m.

Gr. Rap. & Kal. Ex. Ivs. Kal'm'zoo 6.45 a. m., Bat. Creek 7.31, Marshall 7.57, Jackson 9.15, Ann Arbor 10.25, ar. Detroit 11.45 a. m. Returning, leaves Detroit 4.00 p. m., Ann Arbor 5.30, Jackson 7.10, Marshall 8.20, Battle Creek 8.52, ar. Kalamazoo 9.45.

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.

Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 7, 1886.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	Pass.	STATIONS.	Mail.	Land Exp.	Atto Exp.	Pass.
am	am	pm	pm	Dep.	Ar.	pm	am	am	am
6.15	7.15	8.05	4.10	.....	Port Huron	10.20	1.15	7.35	11.05
7.43	8.31	9.34	5.40	.....	Lapeer	8.42	11.37	6.15	9.27
8.17	9.06	10.16	6.20	.....	Flint	7.55	11.27	6.40	9.45
8.50	9.35	10.58	7.00	.....	Durand	7.05	10.58	5.03	8.10
10.00	10.30	11.53	8.26	.....	Lansing	5.20	10.07	4.00	6.50
10.37	11.00	12.25	9.03	.....	Charlotte	4.42	9.37	3.25	6.15
11.30	11.45	1.15	10.05	.....	BATTLE CREEK	4.45	8.55	2.35	5.30
6.30	am	12.05	1.20	pm	D	2.45	8.50	2.30	am
7.25	.....	12.45	2.21	.....	Vicksburg	1.50	8.11	1.43	am
8.17	.....	1.25	3.12	.....	Schoolcraft	1.35	.....	1.27	.....
9.00	.....	2.28	4.07	.....	Cassopolis	12.49	7.28	12.43	.....
10.15	.....	3.43	.....	.....	South Bend	12.05	6.50	12.01	.....
10.30	7.35	4.05	5.52	6.05	Haskell	10.45	5.44	.....	.....
12.40	10.00	6.25	8.10	8.45	Valparaiso	10.30	5.30	10.26	8.40
pm	am	pm	am	am	Chicago	8.05	8.25	8.15	1.15
					Dep.	am	pm	pm	pm

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

GEO. B. REEVE, Traffic Manager. W. J. SPIOER, General Manager.

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Address, REVIEW & HERALD, Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., MAY 17, 1887.

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CAMP-MEETINGS FOR 1887.

KANSAS, Topeka,	May 18-24
North Pacific, East Portland,	" 18-24
Upper Columbia, Milton, Oregon,	" 25-31
Pennsylvania, Salamanca, N. Y.,	June 1-7
Iowa, Des Moines,	" 8-14
Wisconsin, Beaver Dam,	" 15-21
Minnesota,	" 15-21
Michigan, Alma,	" 22-28
Dakota,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2
Dakota, Mitchell,	
GEN. CONF. COM.	

Bro. A. T. Robinson informs us that the "Euro-African" party, numbering nineteen persons, were to leave New York, May 14, on the steamer *Baltic*, of the "White Star Line." Eld. Haskell and others will remain in England, while Elds. Robinson and Boyd and their party will proceed to South Africa. Many prayers will follow these faithful workers to their various fields of labor.

NOTICE—BROOKLYN MISSION.

The rooms of the Brooklyn, N. Y., mission are now removed to 264 President street. It is a great inconvenience to those in charge of the mission to have correspondence addressed to their old number in a part of the city from which they have removed. Please, therefore, in addressing the mission, or any of its workers, remember the new number—264 President St.

FRENCH CO-OPERATIVE CLUBS.

The French Catholic working-men have some 500 organizations in France under the co-operative club system. Cardinal Gibbons spent much of his time in Paris in investigating this system, and it is said will

recommend the same on his return, to the working-men of America. The feature which must be especially pleasing to him, is thus described: "The church authorities exercise a supervision over these clubs in towns where they are in existence, and keep them free from atheism and anarchism." Thus does that rapacious church intrigue to control everything, education, religion, politics, labor,—both the bodies and the souls of men. Rev. 18: 13.

A NEW WAY.

THERE used to be published in New York City, years ago, a paper called "The Spiritual Telegraph." This idea of telegraphing between the spiritual and physical worlds, it seems is now put into actual practice, if we may credit a long account in the Mt. Vernon (O.) *Banner*, of May 5, 1887. It is alleged that by the direction of the spirits a peculiar telegraphic instrument has been fitted up, and though the operator claims not to be a medium, yet questions directed to departed spirits receive answers telegraphed back in a lively manner. The operator simply lays his hand on the top of a box which is of slate, and the answers are given through a sounder two feet away. This is in Cleveland, and the account is credited to the *Cleveland Plaindealer*.

PERSONAL.

I REGRET to state that owing to the condition of my health I shall not be able to attend the Kansas camp-meeting, and possibly some others soon to be held. From this statement my many correspondents will understand why their letters do not receive prompt attention. My present difficulty does not arise from ordinary sickness, but from weariness of nerves and brain. For several weeks I have been hardly fit for business, and during the last week have been mostly confined to my room. I trust a brief period of rest will bring returning strength.

G. I. B.

SATURDAY HALF-HOLIDAY AND THE FOURTH COMMANDMENT.

By a recent action of the New York Legislature, which the governor sanctioned, the people of that State are now at liberty to observe the latter half of every Saturday as a legal holiday. This is an altogether new departure, and one worthy of notice. We never heard before of a people who were not satisfied with one full weekly rest day. It may appear all very well to the legislature and people of New York, but there are several reasons which compel us to regard it as both inexpedient and unscriptural.

A weekly rest of this kind is certainly not necessary for man's physical welfare, unless his nature be vastly different from that of which the Bible gives us any account. Any one who admits the omniscience of God must admit that he foresaw and provided for man's physical necessities from the first. The commentary of man's Maker on this point is: "Six days shalt thou labor, and do all thy work; but the seventh day . . . thou shalt not do any work." This says as plainly as words can say it that it will not hurt man to labor six days of every week, if he rests on the seventh. More than this, it plainly implies that such a course is the very best course he can take, since it is God's own arrangement, which can never be supposed to be any but the best. This arrangement was meant to be a lasting one, and is the only divine arrangement for man's weekly rest that ever has been in existence, or ever will be.

It is contrary to every principle of the fourth commandment. "Six days," says the commandment, "shalt thou labor, and do all thy work." How is a person to keep this commandment by laboring five and one half days of every week? The general impression with regard to this part of the fourth precept seems to be that it is purely optional with man whether he labors or not, only so he rests on the seventh day; but the commandment does not read that way.

The divine precept further says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" but the seventh day is the very one which the half-holiday innovation seizes and devotes to secular purposes. As if to cover all the ground which this commandment marks as forbidden, half of it is now spent in labor, and the other half in riotous and worldly amusements.

The weekly rest-day is the sole and exclusive property of the fourth commandment, and to interfere in

any way with this rest day is to invade the domain of that commandment. A great many people apparently cannot see the difference between a weekly rest day and any other kind of rest day; but there is a difference, and that difference comes by virtue of the special act of the Creator with reference to the seventh day at the close of creation week. With such rest days, or holidays, as the Fourth of July, Thanksgiving, Washington's birthday, etc., or any other period upon which a man chooses to abstain from labor, the fourth commandment has nothing to do whatever. It does not compel any one to rigidly put in six days of work every week, and prohibit his taking one, two, three days, a week, or a month, if need be, for rest and recreation; but when he makes this rest a weekly rest, he comes at once under its condemnation. Why? Because the weekly rest day is the particular means which God appropriated for his own use, to perpetuate his memory in the earth. We read that the Israelites were strictly forbidden to make any ointment in imitation of that used in the service of the tabernacle, which was strictly dedicated to the service of God; much more jealously must we suppose that God guards his institution of the weekly rest day, which subserves a purpose so much higher in his worship. It must, then, be a most unlawful act for man to imitate it by an institution of his own. It defeats the purpose of the institution. To cease from labor on two days or a day and a half, of every week, is not keeping the fourth commandment. Such an act in no way distinguishes the true God, nor subserves any other beneficent purpose.

We know it is alleged that the great reason back of this movement lies in the fact that so many of the people of this country are denied the privilege of a weekly rest day. But the fourth commandment guarantees to every person this right, pointing out just what day he should use for this purpose; and it is the province of the legislature to prevent corporations from interfering with this privilege. To establish another weekly rest because the first is unjustly interfered with is to proceed on the principle that two wrongs make one right.

As the half-holiday idea possesses neither scriptural nor good political grounds for its existence, we see no reason why in this age of the world it should not rapidly become established in popular usage.

L. A. S.

IOWA, NOTICE!

A ROUND-TRIP rate of one fare and one third has been secured over all the railroads of Iowa, for those who attend the Iowa camp-meeting, June 1-14. This meeting will be held on Cottage Grove Ave. and 21st St., Des Moines. All should take the Yellow Car Line on arriving in the city. Watch for notice in next week's REVIEW, in regard to arrangement of details with each road respecting reduction of fare. We are waiting for further instruction, but without doubt the return passage will be provided for on the certificate plan, in which case it will be absolutely necessary for each one purchasing a ticket, to procure a certificate from the agent, showing that he has paid full fare in going to the meeting.

IOWA CONF. COM.

THE WATERTOWN GENERAL MEETING.

WE feel very anxious that our people in New York, and especially those living in the northern and central parts, should make an earnest effort to come to this meeting. The meeting has been postponed one week, and will begin Friday evening, June 3, and continue till the following Monday. Matters of importance are to be considered, the new church is to be dedicated, and special efforts are to be made to benefit those who attend.

Our brethren and sisters from Franklin, St. Lawrence, and Jefferson counties are favored this spring in having the meeting so near them. Brethren, arrange your business at home, and come to this meeting. We will not have the privilege of attending many more such gatherings. Soon we shall be scattered by the hand of oppression. May the Lord give us a spirit to make the most of the privileges that remain to us, in gaining strength for the closing conflict.

It would be well to bring to the meeting a moderate amount of bedding.

J. E. SWIFT.

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