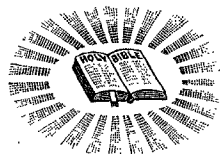


Adventist Review



OUR FIELD
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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"UNITE MY HEART TO FEAR THY NAME."

BY J. M. HOPKINS.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.
"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." Ps. 86:11.

"No man can serve two masters" here,
One "he will hate," the other "love";
While one leads down to sin and death,
The other leads to heaven above.

"Unite my heart to fear thy name;"—
Oh words of light and wisdom meet!—
In paths of truth and righteousness,
Guide thou my erring, wayward feet.

"Unite my heart to fear thy name,"
My strength, my zeal, my all combine
In sweet accord with heart and voice,
To praise thy matchless grace divine.

Lord, I am thine! thy hands have formed,
And given every power to me;
Yes, doubly thine, purchased by Him
Who bled and died on Calvary.

Then help me, Lord, to consecrate
All that I am and have to thee;
All sinful pleasures to resign,
Henceforth thine, only thine to be.

Chatfield, Minn.

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 CHURCH AT EPHESUS.

BY MRS. E. G. WHITE.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Rev. 2:1-3.

The church at Ephesus in her earlier history had been made the dispensator of sacred truth. Rare means and privileges had been bestowed upon her. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."

Here we see a deep, heart-felt, prolonged struggle; just such a struggle as we might have expected in these last days of conflict. "Thou canst not bear them which are evil." Rigid and impartial discipline was exercised in the case of all

unworthy disciples and false teachers who were bringing in damnable heresies, which were undermining the foundation of the faith.

Here the ministers of righteousness are symbolized by the seven stars, which the First and the Last has under his special care and protection. The Lord Jesus Christ is acquainted with the number of the stars. He calls them by their names, binds the sweet influence of Pleiades, and looses the bands of Orion. The ministers of the gospel of Christ are greater blessings to the church than are the stars to our world. All are in God's hand. He directs their motions. He disposes of them in their different orbs in their positions. He fills them with light and influence. He supports them, else they would soon be falling stars. They are instruments in his hands, and all the good they do is done by his hand and by his Spirit's power.

He walks in the midst of the golden candlesticks. Thus is symbolized the relation of Christ to his churches, and the stars are used to represent his ministers. He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition,—that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentiments, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps. If these candlesticks were left to the charge of human powers, the flickering flame would languish and die. But He is the true watchman of the home, the sleepless warden of the temple courts. The continual watch-care and presence and sustaining grace of Christ are the source of all light and life.

The True Witness hears testimony in commendation of the diligence of the church at Ephesus, declaring, "I know thy works;" and all his commendations and reproofs are to be strictly regarded, for it is One who knows that speaks. Ardent, active piety in judicious work will show a moral strength in the church. Want of well doing leads to want of piety, and want of piety leads to inactivity. Diligent, earnest piety must be required of the church, else there will be a degenerating into mere chapel service, and into dry forms, while there will be less and less holy fervor,—steady burning of light in the candlestick.

I am deeply impressed with our great need of individual piety and heart experience in the truth. I see that the terrors of the day of God are upon us. Iniquity is breaking forth, tearing through every barrier; and unless there are more thoroughly determined efforts to resist the power of Satan, he will gather into his ranks many whom we now reckon to be believers in the truth. There will come sore trials to us in grievous disappointments. The Saviour, the one styling himself as the true witness, enjoins upon John to write these things which he has seen and heard. "Unto the angel of the church of Ephesus write; These

things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

The work of the minister represented by the seven stars is a high and sacred work. When he entertains the idea that his work is comprehended in sermonizing, he overlooks, and is sure to neglect, the work devolving upon a shepherd of the flock. It is his work to have care, to oversee the flock, to so arrange the elements of the church that each may have something to do.

Every member of the church who is united to Christ has sacred responsibilities resting upon him, and is bound by all the holy motives which the gospel recognizes as pure and sacred, to regard the salvation of souls as the highest interest entrusted to mortals, and thus become a co-laborer with God to rescue souls from the snare of Satan, and so influence, and educate, and train these souls that they shall be built up in truth and righteousness; for God will require this work of every individual who has accepted salvation. The devoted church-member should accomplish much by holy living; by a painstaking discharge of every duty; by fervent prayer; by faithful warnings, especially by affectionate intercourse for the help and instruction of these souls for whom Christ has given his life, who are committed to the charge of the church, which charge they cannot neglect without imperiling their own souls and being disloyal to our crucified Redeemer.

What a record many will meet in the day of Judgment because of their neglect of the very work which the Lord has left for them as his hired servants to do! It is his work, and none who neglect it can make an atonement for their delinquencies which have endangered souls by their passing by on the other side, while absorbing the mind and God-given abilities in pleasing occupation, retiring within themselves because it is their pleasure so to do, or absorbing the mind in business or worldly pursuits, and crowding upon their time an accumulated amount of little unimportant things, giving no time to God's work.

"We are laborers together with God." But who are laborers together with God?—Those who are doing Christ's work. Those who are wearing Christ's yoke and lifting Christ's burdens; who employ their entrusted talents in active service, studying, devising, planning, with much prayer and earnest faith, ways and means to open the truth to any and every soul,—those that are near, and those that are brought within the sphere of their influence,—constantly studying how to do the very highest service for the Master.

Our sisters are not excused from taking a part in the work of God. Every one who has tasted of the powers of the world to come, has earnest work to do in some capacity in the Lord's vineyard. Our sisters may manage to keep busy with their fingers constantly employed in manufacturing little dainty articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be brought and laid upon the foundation-stone; but will Jesus look upon all this variety of dainty work as a living sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience," and how thou "hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted"?

Let our sisters inquire, How shall I meet in the Judgment these souls with whom I have or should

have become acquainted? Have I studied over their individual cases? Have I so acquainted myself with my Bible that I could open the Scriptures to them? Have I sought the Lord my Master three times a day by earnest prayer in faith, that he would give me wisdom that I might know how to present the truth to these dear souls? Am I giving them, not only by precept, but by example in my own life of piety and fidelity to God, an assurance that the service of Christ is pleasant and satisfactory, and full of peace and joy?

Is it the work God has appointed you as his hired servants, to study the intricate delicate patterns of embroidery and the many obscure points in this class of work, for the purpose of mastering what some one else has done or to show what you can do? Is this the kind of labor that God will commend you in doing, which so absorbs your interest, your God-given time and talents, that you have no taste or education or aptitude for missionary labor? All this kind of work is hay, wood, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is your patient labor, your earnest zeal, that brings you into connection with Christ, bearing his yoke, lifting his burdens? Where are the gold, the silver, and the precious stones which you have laid upon the foundation-stone, which the fires of the last day cannot consume, because they are imperishable? "I know thy works," says the True Witness.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now, grace and peace are to be multiplied to the one who works upon the plan of addition. And with such a one there is an earnest pressing forward to obtain more grace, which is necessary for good works.

As light comes to individual members of the church, it must be used to benefit others, that other souls may become learners in the school of Christ. There is a Pattern my sisters can show the talent and ingenuity to pick out, and to educate others to copy, searching the word of God with all earnestness, with a sanctified mental appetite to relish the truth because it is the truth. Those who make any progress in religion must be diligent. Your worsted work, your embroidery, your fancy articles will not be the works that will determine your character as fit for eternal life. It is another class of work altogether, that has weight in the Judgment. Have you been industrious in seeking to save souls—industrious with your entrusted ability in doing God's work? Without giving all diligence there is no gaining ground in the work of holiness. They who are slothful in the things of religion will accomplish nothing in it. They will be weighed in the balances, and be found wanting. There must be an abounding in all the Christian graces. Mental discipline is highly essential to fit us for the great work we are required to do for the Master.

God's delegated ministers have need of the prayers of the faithful. If they are unselfishly laboring for the advancement of Christ's kingdom in the exercise of their appointed work, they will have to possess their souls in patience. They will have to meet every phase of character, some rough, uncultured, unappreciative of their constant labor, who will injure their influence if they can.

Thou hast borne and had patience. The faithful minister is commended in having zeal against that which is evil. Not only will he not practice evil himself, but he will be an example to believers in his piety, his purity, his godliness, and his devotion to sacred things. "Thou canst not bear them which are evil." His affections will not fasten upon and cling to the evil-doer. He hates the practices of the worker of iniquity. While every effort should be made for the salvation of these souls, in all meekness and wisdom, there must be manifested a zeal to repress evil, to counteract its baleful influence. God will not justify any one in making light of sin, and showing preference to the evil-worker.

"Thou hast tried them which say they are apostles, and are not, and hast found them liars."

There will be men who claim to have a work to do in preaching the truth to others, and it may be found best to test them. But the most solemn obligation is laid upon those who consent to do this, to watch their going out and their coming in, to follow on their track to closely investigate the manner in which their work is done; whether they are indeed leaving a savory influence, or an influence which belies all their pretensions to be apostles of Jesus Christ. True zeal, Christ-like zeal, is to be shown in every case, that pretenders may not obtain a foot-hold, and through deception insinuate themselves into the confidence of the churches when they are not worthy of the confidence of Christians, because their works are evil, their hearts unsanctified, their actions defiling.

If only Christian men would become ministers, how different would have been the state of religion in our world! Martin Luther made a statement that religion is never in such danger as among reverend men. This is the saddest picture held up to our view in the sins found among the ministers of the present age. They handle sacred things with defiled hearts and minds and impure hands. Many consider that ministers have no temptations; that they are fenced about with barriers, and that kept, as they are, daily in contact with sacred truth and thoughts of eternity, all would be pure and lovely and of good report. But although this is as it should be, it is not as it is, as facts show us. When the minister separates his soul from God by wicked works, he still continues to be an exponent of the word of God, and handles that word deceitfully. He is called upon at all times and under all circumstances to contemplate truth in some of its many forms, and applying the truth to hearts and life and practice of persons who are contemplating it, he talks of its advantages and the glories of redemption, and the wonderful plan of Christ in saving men, but he has no personal interest in these sacred truths. They are not brought into his life practice, and becoming dearer and more precious through daily experience. This is the reason why there are so many failures and falls, and why the gospel ministry is brought into reproach and disgraced. Many urge conversion while their own souls are unconverted, and commend the love of Jesus when they never have experienced it. They preach repentance for sin, which they have never practiced, and faith, which they know nothing of by experience. They talk of a Saviour, of whom they have only a theoretical knowledge. They talk of the Spirit of God that they are daily grieving; of heaven, which they do not contemplate because they have a personal interest in it.

Here is deception of the worst kind. An irreligious minister should be ranked among those whom God abhors. His whole life is a lie. The word of God is taught to the people, but kept apart from his own life. If the word of God were brought into the life practice, every thought, word, and deed would be subject to God's will.

Basel, Switzerland.

THE BIBLE.—No. 2.

BY ELD. J. P. HENDERSON.

IS A REVELATION FROM GOD NEEDED?

"Some of the facts of religion lie at the evening end of life's journey. The darkness of death's night hides them from mortal eye, and living men might guide their steps better by asking counsel of one who knows the way."—Patterson.

Our knowledge of facts or our ignorance of them makes not the slightest difference to the facts themselves. The drunken man may be unconscious of the rushing train or the swelling tide, and may refuse the hand that would guide him to a place of safety, saying, "There is no danger." But when the mangled corpse reveals his sad fate, the world moves on and comments upon how foolish the man was that he refused to heed the warnings that were given him. God created the world; he governs it, and is able to conquer his enemies. These are the three great facts needful to be known; and the nations of the earth that acknowledged these facts and heeded the revelations concerning them, have been the civilized and comparatively prosperous nations, their prosperity being in proportion to the amount of divine revelation they had, and their obedience to it. On the other hand, those nations that have not been favored

with divine revelation, have been idolatrous savages, sinking down to the level of the brutes, and perishing from off the face of the earth. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18.

The question may be asked, What difference does it make whether men have any revelation from God concerning his will or not? An answer to which, more startling than words, may be found in contrasting the lives of those men and nations who have existed with and without such revelation. Mr. Patterson, speaking of the Chaldeans, says: "They are the most ancient people of whom we have any record, and who had among them the immediate descendants of Noah, with whatever traditions of Noah's prophecies they preserved; . . . yet they gave up the worship of God, adored the sun and moon and stars of heaven, and in process of time . . . worshiped dumb idols. . . . The common names of the days of the week, and especially of the *first day* of the week, will forever keep a testimony to the necessity of that revelation which delivered our forefathers and us from burning our children upon the Devil's altars on Sundays."—*Fables of Infidelity*, p. 128.

If nature, and reason, and conscience could sufficiently teach men morality and virtue, and enable them to distinguish between right and wrong, then those nations that have not the knowledge of the Bible would be as wise and virtuous as those who have it. Egypt was equally noted for her men of learning, and for her arts and sciences. She was favored with such teachers as Abraham, Joseph, Moses, etc., for several hundred years. Yet they dishonored the very first principles of Christianity. Every conceivable form of worship of innumerable gods was practiced by these learned sages. Whole towns adored a dog, others serpents, still others crocodiles, bulls, cats, rats, etc. Diodorus speaks of a Roman soldier who, having accidentally killed one of their gods,—a cat,—was put to death for sacrilege.

It might be supposed that Greece with her wise philosophers, such as Socrates and Plato, would be an exception to the rule. The Scriptures were early translated into the Greek (282, B. C.), and her wise men who desired might easily have learned the knowledge of the true God; yet in addition to their worship of "birds, and four-footed beasts, and creeping things," they erected temples to all the passions, fears, and diseases to which humanity is subject. Their supreme god, Jupiter, was an adulterer; Mars, a murderer; Mercury, a thief; Venus, a harlot; Bacchus, a drunkard; and worship was carried on with appropriate ceremonies of lust, drunkenness, bloodshed, etc.

The above applies to the Romans as well as to the Grecians. When we turn our eyes toward India, and behold one hundred and fifty millions of rational beings worshipping three hundred and thirty millions of gods, can we for a moment doubt the need of a revelation to enlighten their benighted minds, especially when we think of the abominations practiced by these devotees of idolatry and religious mendicants. Some measure long distances with their bodies, others remain all day with their head on the ground and their feet in the air, some cram their eyes with mud, fill the mouth with straw, lying with the foot tied to the head, or with a pot of fire on the breast. We turn in disgust from this frightful amount of involuntary suffering and wretchedness, by the recital of which our sense of true religion and virtue is outraged.

Such things have not occurred and do not occur where the Bible is taught and practiced. The above is a correct test of the matter. "Where there is no vision, the people perish." All must admit that a revelation directly from God would be of the greatest conceivable value. There would then be no guess work; for we should know what is right and what is wrong. It would tell us concerning our future, and how we could attain to it; in fact, there is and ever has been a universal desire for such a revelation. We see men running after all sorts of omens, auguries, and oracles, consulting witches, treasuring up sibylline leaves, employing writing mediums, and listening to spirit rappings. Look at the various creeds, and would-be revelations of the Mormons, the Mohammedans, the Hindoos, each having their "Bible" as a revelation of their deities, and worshipping according to its instruction. Following this we see men in the absence of true religion worshipping as de-

scribed above, and preaching every form of vice as a prescribed duty of their idolatrous worship.

No one who believes that there is a God, and that he is a being of infinite power and wisdom, can reasonably suppose that he would leave intelligent creatures of his own creation in utter ignorance of his will and purpose concerning them; but that he would in some way give them that revelation that would penetrate the portals of darkness, and throw in the true light that would feed the hungry and benighted souls of perishing humanity. To the Christian the *Bible* is that revelation. He finds it just such a book, as his soul delights in. He finds it a revelation that fills him with aspirations pure and ennobling; that elevates, refines, and purifies; that opens before him unspeakable joys of a bright and glorious future. It tells him of his Creator, and of a Saviour more precious than worlds of wealth. It warns him against the atrocious abominations practiced in heathen orgies, and leads him to a fountain of wisdom whose source is never exhausted. It gives him comfort in time of affliction, and offers the bread of life, the fruit of righteousness, more nourishing and more to be desired than much fine gold. How thankful, how grateful we should be for such a revelation! Then let us—

"Accept its glad tidings, its warnings and chidings,
Found in this volume of heavenly lore,
With faith that's unfailing, and love all-prevailing,
Trust in its promise of life evermore."
Goodland, Ind.

MODERN SANCTIFICATION.

BY VICTOR THOMPSON.

HAVING read a statement in the *Christian Advocate* of March 24, respecting a certain evangelist making high professions of virtue and holiness, I will copy it for the readers of the REVIEW, feeling confident they will be interested in it, and at the same time discern that it belongs to the catalogue of the signs of the times. It was headed "Careless Utterances," and was quoted from the *Christian Witness and Advocate of Christian Holiness*, as follows:—

"A certain evangelist laboring lately in New England, made the following statement as reported in a local paper, the accuracy of which is vouched for by an intelligent and cultured hearer. He stated that he had prevailing power, and was endowed with power to heal the sick; and when any were healed of their sickness or their sins by his instrumentality, he was conscious that virtue went out from him just as it did from the Lord Jesus Christ when the hem of his garment was touched, and for the same reason. He did not claim this power was limited, but was attainable by all who gained a high state of spirituality."

It is astonishing beyond measure to note the length which these "holiness" or "sanctified" people will run in their assumptions of purity; and yet their common statement that "that which is sin to other people is not sin to me" is evidence they are conscious of sins committed. But since they are not sins to them, there is with them no confession of sin, by which we hope for forgiveness. This is becoming one of Satan's most successful devices, and one of the greatest delusions of the age.

Recently an individual confessed to me that he knew we had the truth on the Sabbath question, and that the Sabbath had been changed by the papacy. "But," said he (patting himself upon the breast), "it is not sin to me; I have the witness within." Some claim to have reached a state of perfection where they no more need to pray "Forgive us our debts," since they have none to be forgiven. We have been instructed by the "Testimonies" respecting these bold assumptions, and now we have them. How thankful we should be for the "spirit of prophecy" among us!

How much more becoming it would be if these bold professors would learn a lesson from the parable of the Pharisee and the publican! From the lives of the apostles, from the beloved Daniel who confessed his sin, a valuable lesson may be learned. It was Job that said, "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life." Job. 9:20, 21.

Frederica, Del.

—Those who know most are generally the best listeners and the most anxious to know more.

SOCIAL MEETING.

BY M. BAIRD.

JESUS is here to own and bless
The "two or three" met in his name,
Those who their Lord in prayer confess,
And come his promises to claim.

Blest privilege this hour doth bring
With thee, dear Heavenly Guest, to meet!
What raptures from thy presence spring,
And all our joys how full and sweet!

And though we come with weary feet
And aching hearts, how soon we find
That as we seek the mercy-seat
These things of sense are cast behind!

Ah! if in earthly frames like these
Our thoughts transported upward soar,
What will the immortal transports be
When grief and pain are known no more?

Dear Saviour, guide our faltering feet,
While pilgrims here on earth we stay,
Then brighter joys and more complete
Shall crown us in th' eternal day.

Cedar Creek, Mich.

AN OPEN LETTER.

BY C. P. WHITFORD.

MY DEAR FATHER: The *World's Crisis* of March 9 which you so kindly sent, is before me, and the article from the pen of Eld. J. Litch, to which you invite my special attention, has been carefully examined.

Eld. Litch gives eight reasons why he does not keep the seventh day Sabbath; but in them all I find not one word from God, or Christ, or the inspired men of old, teaching the abrogation of the Father's law, or that the day on which he "rested" (Gen. 2:1-3), and which he "blessed" (Gen. 2:3) and "sanctified" (Ex. 20:11), has been superseded by another day. Indeed, it is a matter of the greatest surprise to me, how Eld. Litch or any other person can so easily satisfy himself that "these ten commandments . . . were never binding on Christians."

I wonder if you considered the full meaning of this strange statement as you read it in the *Crisis*. Consider for a moment that the law which Christ "came not to destroy" (Matt. 5:17), and of which he says, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17),—consider for a moment the claim that this law is not, and "never was" binding on Christians; the law which Paul declares to be "holy, and just, and good" (Rom. 7:12), is not and "never was" binding on Christians. "James, a servant of God and of the Lord Jesus Christ," in his letters to the twelve tribes which are scattered abroad, declares that "whosoever shall keep the whole law, and yet offend in one point is guilty of all." James 2:10. But Eld. Litch would have us understand that this law "never was binding on Christians." Paul declares that he "had not known sin, but by the law." Rom. 7:7.

It is surprisingly strange to me how an old dead law that "never was binding on Christians," could convince Paul that he was a sinner, especially when I consider another declaration he has made; viz., "For where no law is there is no transgression." Rom. 4:15. It is plainly evident to my mind that Paul considered as truth the words of David as recorded in Ps. 111:7, 8: "All his commandments are sure. They stand fast forever and ever." "A good understanding have all they that do his commandments." Verse 10.

Now, we would not for a moment underrate the natural ability of Eld. Litch or others who teach that the "ten commandments never were binding on Christians," but we do believe that gross darkness covers their minds respecting the two covenants, which leads them to such absurd and contradictory conclusions with regard to the binding claims of God's law. To illustrate this, we will investigate Eld. Litch's own statement. After saying that the ten commandments were the covenant which God made with the Israelites, and that they "were never binding on Christians," he makes an exception in the following language: "All that Christ made obligatory on his followers under the new covenant . . . he quoted, and re-inforced in the gospel, and that is the substance of all the commandments, except the fourth, and that he never enjoined on them."

If the great Author of all truth had given us

this information, instead of Eld. Litch, it would lead us to pause, and seriously review the evidences of our position concerning the immutability of that law which we are taught in Eccl. 12:13, 14 is to be the rule of the Judgment. See also James 2:11, 12 and Rom. 2:12, 13. But since the Lord has never told us that his commandments "were never binding on Christians," our faith is not at all shaken in the binding obligations of those precepts of the decalogue "quoted and re-inforced by Christ," and we still believe as Christ himself has said, that "it is easier for heaven and earth to pass, than for one tittle of the law to fail." Yet Eld. Litch would have us believe that (1.) these ten commandments "never were binding on Christians," and (2.) that they were binding on Christians; and all of them, too, except the fourth.

"Oh fourth command, what trouble thou hast been,
Source of vexation to the sons of men!"

Does not Eld. Litch know that the first four commandments of the decalogue are not quoted by Christ in the New Testament? Is it possible that he would have us believe that we can have other gods, worship images, take the Creator's name in vain, and profane his Sabbath? Such are the logical conclusions reached by the arguments set forth by him in the article under consideration. Does it appear that such reasoning indicates a "good understanding," such as David says those have who keep all the commandments?

At the close of Eld. Litch's article you append these words: "Call them back from the old law is my prayer," by which I am led to believe that you fully indorse his views. I regret that you find it in your heart to thus ask God to "call us back" from the keeping of that holy law, which David declares to be "perfect" (Ps. 19:7); which Christ did "not come to destroy" (Matt. 5:17); which is to endure while heaven and earth stand (Matt. 5:18); which is "the law of liberty" (James 2:12) in which the apostle delighted (Rom. 7:22), and which he declares is "holy, and just, and good" (Rom. 7:12); which contains the whole duty of man (Eccl. 12:13); which Christ came to magnify and make honorable (Isa. 42:21); which is to be kept with the faith of Jesus (Rev. 14:12); which must be kept as a condition of eternal life (Matt. 19:16-19); and, finally, which is the law by which you and I and all the world will be judged at last. James 2:12.

What reasonable objection can you have to the law of God? What fault can you find with it just as it stands? Have you wisdom enough to alter it for the better? Says David, "The law of the Lord is perfect, converting the soul." But Eld. Litch claims that this perfect law was the old covenant, that it was faulty, and, consequently, only a part of it was made obligatory on Christ's followers. In short, that Christ changed it to meet the wants of the people living in the gospel age. He says that Christ "quoted and re-inforced the substance of all the commandments except the fourth." But David said the law of the Lord is "perfect." I ask in all candor, if to change a perfect law would not make it imperfect? Paul says in Heb. 8:7, that the old covenant which was made with the Israelites was not perfect. One may search the Bible from Genesis to the Revelation, and nowhere will he find the statement made that the ten commandments are not perfect. Therefore the conclusion is both logical and reasonable that the ten commandments are not the covenant that was "faulty" and done away; but, on the contrary, they are binding on Christians to-day.

We thank God and take courage that we see amid the most bitter and determined opposition, thousands turning from the observance of the Sunday Sabbath, to keep the Sabbath of the fourth commandment. And while you find it in your heart to pray that men may turn their ears away from hearing this precious truth, we remember what God has said of such: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." And our Saviour has said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [or of no esteem] in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

But I must bring this letter to a close. Before doing so, however, I would like to present a few

of the many reasons why I rest on the Saturday, the seventh day, in order that you may compare them with Eld. Litch's reasons for not doing so, and thus be better able to judge which of us has the best Bible reasons. 1. I have the example of God himself. Heb. 4:4. 2. I have the example of Christ. Luke 4:16. 3. I have the plain and positive command of God. Ex. 20:10. Do you think God will condemn me for doing as he has done? Will he condemn me for doing what he has positively commanded me to do, and what Christ has reiterated, knowing that I have his own example and that of Christ and all the inspired men of all ages? Do you believe that in the Judgment he will condemn the Jews for breaking this commandment, and condemn me for keeping it, when we are all to be judged by the same law? Rom. 2:11-16.

My reasons for not regarding Sunday, the first day of the week, as the Lord's day are these: 1. The Bible nowhere mentions it as such. 2. It nowhere commands its observance. 3. There are no blessings pronounced for keeping it. 4. There is not a prohibition in the Bible against laboring on that day. 5. The reasons specified in the fourth commandment for a weekly Sabbath, would not be true when applied to the first day of the week; hence it finds no support in the Bible, and therefore I cannot regard it as anything more or less than a common-laboring-day.

I trust that God will bless you in all your investigations to know and do his will; and that we may meet at last, and greet each other in the soon coming kingdom, shall ever be my earnest prayer.

Moultrie, St. John's Co., Fla.

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 II.—THE VISIONS OF JOHN.

INTRODUCTION.

THE book of Revelation is not, as some seem to think, a dangerous book to read and still more dangerous to contemplate; for the Lord himself says: "Blessed is he that readeth, and they that hear the word of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. This book is not the revelation of John, as the translators have intimated in the heading, but it is, as the Lord says by his servant, "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Verse 1.

The Evangelists wrote of the humiliation of Jesus, of his bitter sufferings and ignominious death; but the Revelation presents his ministrations as High Priest in the heavenly temple, where he is sitting in glory at the right hand of his Father, and reigns with him on the throne of universal dominion. It presents his second coming in glory, with all the holy angels, to judge the world in righteousness, and to take his people home to the marriage supper of the Lamb, to that city which has foundations, whose builder and maker is God. Heb. 11:10.

Here the persecuting powers are presented on one side, and on the other the warfare and the victory of the church of God. The kings of the earth, and the great men, as well as every freeman and every bondman try to hide themselves from the face of the Lamb, when Christ comes in the great day of the Lord. Rev. 6:15-17. But the people of God are sealed with the seal of the living God, and Jesus presents them before the throne, clad in white robes, with palms of victory in their hands. Then they are before the throne of God, and serve him day and night in his temple. They will hunger no more, neither thirst any more; for the Lamb will feed them, and lead them unto living fountains, and God will wipe away all tears from their eyes. Chap. 7.

The dragon persecutes the people of God, and brings upon them great distress. The first beast was against the saints, and the flood of persecution threatens to carry them away, while the second beast endeavors to kill all those who refuse to worship the image and receive the mark of the beast. Chaps. 12, 13. But the 144,000 who have not worshiped the beast nor his image, receive the mark or name of the Father in their foreheads, and their happy songs and harmonious music sound in heaven like the voice of many waters, and as the voice of a great thunder. Chap. 14:1-5.

The First, Second, and Third Angel's messages are sounding. The word of God is proclaimed, and ripening the harvest of the earth. The Lord will gather his saints, and the wicked who rejected the warning message of God will be thrown into the wine-press of the wrath of God. Chap. 14:6-20. The last plagues are poured out (chap. 15:1, 16), but the saints who believe the message, and get the victory over the beast and his image, shall stand on the sea of glass, before the throne of God in heaven, and sing the song of Moses and the Lamb. Chap. 15:2, 3; 4:6. The great harlot receives her punishment and perishes in haste, like a great millstone cast into the sea, so that all her light and glory is extinguished in a short time. Chaps. 17, 18. But all the servants of God are gathered to heaven, where they praise God with a loud voice, saying, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God." Chap. 19:1.

Jesus comes as King of kings and Lord of lords, tread- ing the wine-press of the fierceness and wrath of Almighty God. The enemies of the Lord perish, and the fowls of heaven gather together unto the supper of the great God, to eat the flesh of kings and mighty men; the flesh of all

men, both free and bond, both small and great. See chap. 19:15-18. The wicked dead arise to the resurrection of damnation, and are thrown into the lake of fire, where they suffer the second death. Chap. 20:12-15. But the people of God enter the heavenly city, the New Jerusalem, where they have access to the tree of life, and are dwellers in the new earth, where the tabernacle of God is with men. "And he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Chap. 21:1-4.

Thus the book of Revelation presents before us the history of the world and of the people of God, as in a movable panorama with dark and light, sad and glorious representations. No book in the Bible threatens with worse punishments, and no book encourages the weary pilgrim with more glorious promises and brighter prospects. Let us, then, with great interest and earnestness consider the testimony of Jesus in this book, and hear what the Spirit says unto the churches: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

CHAPTER I.

THE GREAT WARFARE BETWEEN MICHAEL AND THE DRAGON.

In the 12th and 13th chapters of the Revelation, three remarkable symbols are presented; to wit, a dragon with seven heads and ten horns; a beast likewise, with seven heads and ten horns; and a beast with two horns. Just as the beasts in Daniel 7 and 8 denote kingdoms, so these beasts in Revelation must also denote kingdoms. We will now see what kingdoms they represent, and what the other symbols denote which are spoken of in connection with them.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she being with child cried, travailing in birth, and pained to be delivered." Rev. 12:1, 2. In the Bible a church is often symbolized by a woman. A fallen church is symbolized by a harlot (chap. 17:3-5), and a pure church by a chaste woman. The apostle writes these words to the Corinthians: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2.

The woman in the above-named text is a symbol of the church of God in the days of Christ and the apostles. She being clothed with the sun, shows that the church is crowned with the light of the gospel. The moon under her feet points to the old covenant with its shadows and types, which now were about to pass away. A crown of twelve stars on her head may denote the twelve apostles, since stars are a symbol of the leading men in the church. Of the seven stars of Rev. 1, we read: "The seven stars are the angels of the seven churches." Verse 20.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Chap. 12:3, 4.

Three heavens are spoken of in the Bible. The first is the atmosphere. When God at creation divided the waters, he called the firmament heaven. Gen. 1:8. The second heaven is the space wherein the sun, moon, and stars are seen. Verses 16, 17. The third heaven is the place where God dwells, and where his throne is. Paul says that he was "caught up to the third heaven" (2 Cor. 12:2), or paradise (verse 4); and the tree of life is in the midst of the paradise of God. Rev. 2:7. But the tree of life is in the New Jerusalem, where the pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb. Chap. 22:1, 2. Thus we see that these symbols were presented to the apostle in the second heaven, where the sun, moon, and stars are seen.

In the next place it is said that the woman "brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." Chap. 12:5. This man child can symbolize none other than Christ; for of him only the Bible says that he was caught up unto God and to his throne, and of him only the Scriptures testify that he shall rule all nations with a rod of iron.

The Father says unto Christ, "Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9. Christ says: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. 2:26, 27. And again we read of Christ in chap. 19:15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God."

Now, if we have proved that the woman is the church of God, and the man child Christ, it follows that the dragon must denote pagan Rome, because this was the only universal monarchy in the days of Christ. Palestine had already become a province of Rome in B. C. 63, and Herod ruled only as vice-king under Rome. The dragon, or pagan Rome, persecuted the man child, Christ, and tried to destroy him when he was born, through its representative, Herod, when he caused all the children in Bethlehem and all the countries thereof, from two years old and under, to be slain. Matt. 2:16.

The emperor of China is adored by his subjects as a god. He is called "the son of heaven;" and to see his face, is in China expressed by seeing "the face of the dragon." His throne is called "the lair of the dragon." He is at present the most prominent representative of paganism, and he uses a dragon with five legs as his device. The symbol of the dragon is sewed upon all his articles of clothing, and it would be considered a great crime if any one else dared to use this device. A dragon is also used on the flags and standards of the Chinese.

The dragon described in Revelation 12 is a great red dragon. The colors which distinguished the uniforms of the Roman emperors and generals, were purple and scarlet. The latter was the color of the dragon, and it was afterward adopted by the popes and cardinals. The head of a kingdom is its king or government. The seven heads, of the dragon naturally denote, therefore, the seven heads, or governments, which at different times have ruled over Rome; to wit, kings, consuls, decemvirs, dictators, triumphs, emperors, and popes. The ten horns represent the ten kingdoms which arose from the division of Rome. These were Southern, Middle, and Northern Italy, Hun-

gary, Spain, Portugal, Northern Africa, France, Burgundy, and England. The crowns being placed on the heads and not on the horns, shows that the kingdom had not yet been divided.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Rev. 12:6. This refers to the persecution which the church afterward suffered during the 1,260 years of papal darkness and persecution. Of this the prophet speaks again in verse 14. Verses 7-9 describe a great war fought in heaven, between Michael and his angels, and the dragon and his angels, which resulted in the casting down of the dragon and his angels unto the earth. The heaven here spoken of is the same as the heaven in verse 3, the second heaven. The woman and the great red dragon have now passed by on the prophetic scene, and the new symbol presented is two great warring armies.

Michael is Christ (Dan. 12:1; Jude 9), and the dragon Satan. Rev. 12:9. Satan is the most distinguished king and leader of all these persecuting powers, for which reason he is called the great dragon. Otherwise the dragon in verse 3 denotes pagan Rome, in verses 13, 14 papal Rome, and in verse 17 the last persecuting power, which afterward is presented under the symbol of a beast with two horns. Chap. 13:11.

The war described in chap. 12, verses 7, 8, may denote the great controversy between Christ and the enemy of all righteousness,—the great warfare between light and darkness, between truth and error during the time of the supremacy of Rome, as well as later persecuting powers. That this is spoken of the brethren of Christ as well as of himself, is seen from verses 10, 11: "For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Christ conquered Satan by trusting in the word of God, and he never transgressed his Father's holy will. And his followers overcame the enemy by the blood of the Lamb and the eternal word of truth, which is the sharp and two-edged sword of the Spirit, before which all liars and murderers must fall.

Satan's being cast out or down (Danish version) to the earth, indicates that the enemy continually loses in this warfare; for all those who believe in Christ and obey the word of God, escape from his power. They are saved from sin and death, and at last obtain the crown of immortality. The time, and times, and half a time mentioned in verse 14, is the same time that was given to the little horn spoken of in Dan. 7:25; and it is the same period as the one mentioned in verse 6, the 1,260 years of papal darkness. That the woman, or the church of God, flees into the wilderness, refers to the oppression and persecution which the people of God suffered during this time. Yet the Lord nourished his people during these Dark Ages. Although thousands fell under the terrible persecutions, yet thousands arose and were willing through sufferings to gain the martyr's crown.

The persecution at last became so intense that it seemed as though the people of God would be extirpated entirely, as by a mighty flood which carries away everything before it, and destroys everything as far as it goes. Verse 15. But the earth helped the woman, and swallowed up the flood. Verse 16.

The work of the Reformation became a means in the hand of God to raise up friends unto his people among the mighty princes of the earth. They protected Protestantism and caused the persecution in a great degree to cease. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. Here the prophet speaks of the last great persecution that shall arise. Just as the prophecy presents three persecuting powers, the dragon and the first and the second beast, so likewise it speaks of three different persecutions. The first occurred under pagan Rome, the second under the papal power, and the third, which is to be instigated by the two-horned beast, will close the long, sad drama, which is presented, so to speak, in three acts. After the last act, Jesus comes to the earth to overturn all earthly kingdoms and powers, and brings eternal redemption unto his people.

The woman mentioned in verse 17 is the church of God. The remnant of her seed are those who keep the commandments of God and have the testimony of Jesus Christ. The sum of the commandments of God is found in the ten commandments; because they are in the highest sense the law, and are distinguished from all other laws. The Lord spoke these commandments with his own voice (Deut. 4:12), and wrote them with his own finger on two tables of stone. Deut. 4:16; Ex. 31:18. He also separated them from all other laws, as he caused them to be laid in the ark and placed in the most holy place. Ex. 25:21; 26:34; Heb. 9:4.

Concerning this law our Saviour makes this declaration: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The apostle testifies thus: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. That the apostle in speaking of this law has reference to the ten commandments may easily be seen from chap. 7:7, where he speaks of the law, which makes known what sin is: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

This makes known what is right and what is wrong, and for this purpose God has placed it in the new covenant as well as in the old; therefore it will and must serve this purpose as long as probation lasts. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Chap. 3:20. This law also proves that it is sin to work on the seventh day (Saturday, or the last day of the week); for the commandment says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:8-10.

These two things God has joined together, the commandments of God and the testimony of Jesus Christ, and no man can separate them. The conjunction "and" is a very small word; but it is, nevertheless, a divine word, and it forms a connecting link between the commandments of God and the testimony of Jesus, which no man can tear asunder.

God has given in his church "some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, and for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12.

The Home.

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

DAILY PRAYER.

BY A. L. HOLLENBECK.

WHEN the early light of morning
Drives the gloom of night away,
And the sunshine warm and tender,
Spreads o'er earth the light of day;
Then, oh then, my brother, sister,
Fix your mind on things above,
And engage in meditation
On the Saviour's matchless love.

As you dwell upon his goodness,
And the day draws on apace,
It will please the Lord of glory
If you seek the throne of grace.
There's a blessing waiting for you,
And you'll find no better way
Than to seek the Lord in earnest,
In the morn of every day.

And while willing hands are busy
With the duties of the day,
Always breathe a prayer to Jesus,
He's the only living Way.
You can bear your trials bravely
If you heed his precepts all,
And through life he'll always lead you
Where his choicest blessings fall.

And when daily work is finished,
And you seek the Saviour's face,
You will find sweet peace and comfort
Flowing from the throne of grace.
Always seek this precious blessing
Every morning, noon, and night;
Dare to be like faithful Daniel,
Ever walking in the light.

Soon the names will all be written
In the book of life so fair;
And his glory, long expected,
Soon the righteous ones will share.
Oh, what glory there awaits us,
Far away in yonder sky!
Then be faithful, weary pilgrim,
For redemption draweth nigh.

Dundas, Minn.

OUR BEST EVERY DAY.

OUR best every day. Is this too much to demand of ourselves? Do we feel that it is too much of a strain to be always at concert pitch, that while we are willing now and then to do something tremendous, to put forth a spurt and make a spring forward, yet such an impulse cannot be expected of us every day?

Well, yes, perhaps that is just what we do think in our inmost hearts. . . . We confess that we give way to transient fits of irritability, and succumb to the blues, when nobody is at home except John, dear old fellow, and nobody can be hurt by our little tempers and tempests except Susie and the children. Why, we would not think of speaking to our partners in business, nor to the man next door as we speak to our own wives and husbands at our own breakfast tables, going off respectively to our home occupations or the cares of the office with a little sore spot in the heart which aches all day, or frets like a hair shirt, all because self-control was not worth while, in our view, for just our own people.

The person who succeeds in life is the person who does not take that course. The truly lovable man or woman takes such pains to be always lovable that that habit has become a second nature. The home manner is sweeter than the society manner. The gracious air is worn for the family circle as certainly and as easily as for the room full of indifferent acquaintances. The company gown may be costlier than the home costume, but it shall not be neater, prettier, or more becoming. The true wisdom is to be at one's best every day.

In a very suggestive little essay bearing the significant title, "Blessed be Drudgery," W. C. Gannett says: "Drudgery," by which he means simply doing one's best, one's level best . . . every time, "is the gray angel of success. Look at the leaders in the professions, the solid men in business, the master workmen who begin as poor boys and end by building a town to house their factory hands, they are drudges of the single aim—'One thing I do.' Mr. Maydole, the hammer-maker of Central New York, was an artist. 'Yes,' said he, 'I have made hammers for twenty-eight years.' Well,

then, you ought to be able to make a pretty good hammer by this time.' 'No sir,' was the answer, 'I never make a pretty good hammer,—I make the best hammer made in the United States.'

If we have anything to do, it is worth while to do it in the best way.—*Christian at Work.*

BROKEN-SPIRITED PEOPLE.

THERE are parents who think they have achieved a signal victory when they have broken up a child's pet project, whether it be to build a boat, invest five dollars in an array of traps when there is nothing to catch, work a field of potatoes on shares, or go to college. Such people have a feeling—not as intelligent thought—that any pet plan of a child ought to be thwarted, if possible; and not only of a child, but of anybody over whom they have any influence or control; it may be a wife or one more or less dependent on them quite as likely as a child. Let such people beware. They little know the ruin they are working. The ruthless thwarting of some little plan in a child, however useless and foolish it may look to older people, may so aggravate and exasperate him as to almost ruin his disposition for life. And especially is this true when sons and daughters get old enough to form plans for their life work. Teach them, mold them, advise them, but do not attempt to destroy or ignore any natural bent in them. Better let them do some foolish thing, if not morally wrong, and learn wisdom from the consequences, than to forbid them in any way which to them seems arbitrary and hard, and which is likely to tempt them into falsehood and deception.

There are some ideas and plans that take root and grow so strongly in the minds and desires of people that they cannot be ruthlessly uprooted by others who think their way much better, without great danger to the health, disposition, or morals of the subject, sometimes shaking even the foundations of life and character. Have you a willful boy? Do not try to break that will, but train it, and teach him the necessity of controlling it himself. A broken-spirited woman! Not fit to make a home, not fit to take care of children, despised by the cowardly bully of a husband who made her what she is, a sorrow to herself and everybody else! He thwarted her plans, kept her drudging at hard work while he had help, denied her even a tiny pocket-book of her own, the contents of which she could use as she pleased, and in all things made her give up to him. Poor thing! she'd be glad to die, if it were not for her children, and she'll soon have the privilege. As well kill her as to take her courage away.—*Housekeeper.*

BEGIN AT HOME.

IN our work of saving souls, God means that we shall begin with those nearest to us by the ties of kindred. Grace works from the center outward. So we are constrained to this, not only by Christly love, but by that peculiar love which binds together the family. God implanted in the breast of the mother, mother-love, not alone for temporal uses, but that it might constrain her to teach her boy the way of life. It is your duty to look after the salvation of your family. You have more influence over them than others have. They hear from the pulpit and read from the Bible threatenings of coming danger, but they naturally think that those who love them best would give warning if the danger be real. No such note of alarm is sounded, and they sleep on in the bosom of the family. There is no time to be lost. How soon may joy be turned into grief, songs be changed for sorrows! It is sad enough to lose our friends if we know we shall meet them in heaven; but to have them, on the dying bed, turn toward us a look of reproach that we have spoken no word of warning, would give a pang from which I pray God you and I may be spared.—*Dr. Henson.*

HOME COURTESIES.

"I AM one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I made my home in the course of about nine years, there were only three that could be designated as happy families; and the cause of trouble was not so much

the lack of love as the lack of care to manifest it."

The closing words of this sentence give the fruitful source of family alienations, of heartaches innumerable, of sad faces and gloomy home circles. "Not so much the lack of love as the lack of care to manifest it." Not more than three happy families in twenty! and the cause so easily remedied! In the "small courtesies of life" what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Let us all think of it, and take the lesson home to our own lives.—*Christian Secretary.*

Special Mention.

THE DEMAND FOR SUNDAY REST.

REV. W. F. CRAFTS, author of a work on the Sabbath (Sunday), gives in the *Advance*, a Chicago paper, a comprehensive statement of the recent efforts of working-men to secure Sunday rest. From the extracts which we present, the reader will see how the Sunday question is making a simultaneous move to the front in all the leading countries of the world. In answer to the question, What do the facts of recent history show as to the relation of Sunday amusements to Sunday work? Mr. Crafts says:—

"In 1886 the Italian legislators made a law requiring that children employed in factories should each rest one day of each week. The movement was inaugurated by a minister, but supported by the Hygienic Society and several working-men's organizations. In 1885 Austro-Hungary, in response to the bitter cry of working-men in the hard bondage of Sabbathless toil, enacted a stringent Sunday law, which emancipated even printers from Sunday work—for a Sabbath or two. Then Greed recaptured his fugitive slaves. In 1886 a thousand carpenters of Berlin petitioned the German chancellor for protection against Sunday work. Bismarck, instead of aiding German working-men to recover their Sunday rest, blocked the way, not only in Parliament, but also by his own bad example in keeping the employees in his brandy factories at work seven days in the week. The Commission appointed by the German government to investigate this matter of Sunday work, finds the evil very great and very general, but they find no remedy; and even conservative German papers declare that nothing can be done at present, except to educate public opinion. . . .

"In France—where many laborers are seen working in the fields and at their trades during the Sunday holiday; those not at work make it a day of riot and of riots—working-men are making demands for Sabbath rest on socialistic and selfish grounds, but with as little success as in Germany.

"At a Socialistic Congress held at Ghent, in Belgium, 1886, one of the chief demands was for Sunday rest. In Holland, also, working-men are even now making a desperate effort for emancipation from Sunday work. British working-men in 1886, as before, protested against Sunday opening of museums, and continued to favor the Sunday closing of saloons, recognizing not only the coarse Sunday amusement of the saloon, but also the more civilized Sunday amusement of the museums as imperiling Sunday rest by secularizing the day. The newest movement of British working-men is a petition to Parliament to celebrate the Queen's Jubilee by emancipating all British postmen from Sunday deliveries, and to secure the closing of saloons on Sunday.

"Even in our own West and Southwest, where the Continental Sunday prevails only in a varicoid form, working-men are asking emancipation from the ever increasing Sunday work. In La-Crosse, not long since, the Norwegians formed a Law and Order league to enforce the Sunday laws. . . .

"In Chicago, since the opening of this year, a much more significant exhibition of the tendencies of the holiday Sunday to ever-increasing toil has been made in a movement to secure from the State legislature a stricter law against opening shops and stores on the Sabbath, in which the Knights of Labor and labor unions have taken leading parts. Assemblies and associations of clerks, barbers, butchers, and other trades have

joined with the Sabbath Association in mass-meetings and other forms of agitation for this rescue of Sabbath rest. At Cincinnati, in 1886, a mass-meeting of 1,500 Germans, very largely working-men, adopted strong resolutions in favor of the enforcement of the Sunday law and the protection of the day for rest and worship, a counterblast to another meeting of Germans of the baser sort antagonizing the 'Puritanical Sabbath Laws.' This German meeting in support of the Sunday laws shows that some of our Germans have heard from Fatherland on the Sunday question.

"Another confession that the holiday Sunday is a burden, is the fact that Louisiana on Jan. 12, 1887, enacted her first real Sunday law. . . . In Newport News, Va., the organ of the colored people has this year protested against the Sunday labor of that port. In Washington, the barber assembly of the Knights of Labor have inaugurated a crusade for the Sunday closing of barber shops. The extensive reduction of Sunday trains on the Pennsylvania Railroad in 1886, was doubtless due in part to labor agitation. In Newark and Orange, N. J., Law and Order Leagues have recently enforced the Sabbath laws in the interests of working-men, and with their co operation.

"In New York, working-men have this year made numerous efforts to secure emancipation from the Sunday work which they have brought on themselves by secularizing the day with labor union conventions and picnics. Hatters, shoemen, bakers, grocers, clerks, dry goods clerks, book-keepers, and barbers have all recently made their protests against the needless Sunday work required of them. . . .

"The great reduction of Sunday trains by law in Connecticut, is a significant item in the general reaction against increasing Sunday work."

THE QUIRINAL AND THE VATICAN.

It is said that the reconciliation of Prussia and the Vatican has led to the expression in Italy of a strong desire for a *modus vivendi* between the Vatican and the Quirinal; in other words, a definite understanding between the papacy and the Italian government. With this object in view, the following gracious terms are alleged to have been proposed:—

"1. His Holiness will advise the Royal, Arch-ducal, and Ducal families of Naples, Tuscany, and Modena to renounce all their claims to sovereignty in Italy in favor of the Holy See.

"2. His Holiness will crown Humbert I. king of Italy, and will grant to him and all his Roman Catholic descendants the territory of Italy in fief.

"3. The king of Italy will govern the whole kingdom, with full temporal rights, but will acknowledge the pope as his suzerain, and pledge himself to rule according to the dictates of the pope.

"4. The king will reside at Rome.

"5. A territory, including the Leonine city and part of the Tiber shore, will be allotted permanently to the pope, with absolute rights of proprietary and rule.

"6. A special convention will be concluded to fix the sums which the kingdom of Italy will have to pay for the maintenance of the papal household.

THE LATEST LARGE GUNS.

It may be assumed, says *Iron*, that we are proud of our 110-ton gun; but the satisfaction of being at the head of all other nations in gun-making is destined to be but short lived; for already we hear that the formidable Krupp, of Essen, is going to lick all creation, this little island included, in the art. His latest monster, now being manufactured, is to weigh close upon 139 tons, or 143,000 kilogrammes, against our 111,760 kilogramme arm, and to have a caliber of 40 centimeters (15.7 inches). Its length is 16 meters, or 52½ feet. The projectiles to be used with this gun are of two kinds, one a steel shell 1.12 meters (3 feet 9 inches) long, and weighing 740 kilogrammes (1,630 pounds), and the other 1.60 meters (5 feet 2 inches) long, and weighing 1,050 kilogrammes (2,314 pounds), equal to the weight of the barrel of a 12 centimeter gun. The service charge consists of 485 kilogrammes (1,069 pounds) of brown prismatic Dunalde powder. With this charge, the lighter shell will have an initial velocity of 735 meters (2,411-

feet), the heavier shell one of 640 meters (2,099 feet) per second. Attention might be drawn to the fact that when rifled guns were first introduced, the highest initial velocity attained was only 300 meters (984 feet). The lighter shell will penetrate a wrought iron plate 1.142 meters (45 inches) thick, or two plates of the respective thickness of 0.55 meter (21.65 inches) and 0.838 meter (33 inches), placed a short distance from the muzzle of the gun. In the case of the heavier projectile, the figures are 1.207 meters (47.52 inches), 0.60 meter (23.62 inches), and 0.88 meter (34.64 inches) respectively. As far back as 1868, the artillery of the day was unable to penetrate as many millimeters of armor as now centimeters; its penetrative power has consequently increased tenfold, and Krupp is now able to pierce with his new gun an armor plate three times as thick as the bore of the gun. But he is reported to be even now endeavoring to surpass his latest achievement, for a 45 centimeter (17½ inch) gun is in contemplation, weighing 3,000 cwt. The shell to be fired from this piece of ordnance is to weigh 30 cwt., and to be 1.80 meters (nearly 6 feet) long.—*Scientific American*.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32: 9.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	895
" reports returned.....	492
" members added.....	19
" " dropped.....	5
" missionary visits.....	2,976
" letters written.....	933
" Bible readings held.....	617
" subscriptions obtained.....	349
" periodicals distributed.....	13,662
" pp. tracts, etc., ".....	868,704
Cash received on accounts and sales, \$3,909.89; on Australian Mission fund, \$20.; on English Mission fund, \$5.; on European Mission fund, \$65.82; on Scandinavian Mission fund, \$123.49; on South African Mission fund, \$20.57; on College fund, \$160.60; on South Lancaster Academy fund, \$10.; on Christmas offerings, \$934.72; on one-hundred-thousand-dollar fund, \$240.; on other funds, \$1,188.84.	H. P. HOLSER, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	185
" reports returned.....	120
" members added.....	21
" " dismissed.....	2
" missionary visits.....	97
" letters written.....	236
" " received.....	12
" Signs taken in clubs.....	45
" new subscriptions obtained.....	36
" pp. tracts and pamphlets distributed.....	56,025
" periodicals.....	2,922
" annuals.....	25
Cash received on T. and M. fund, \$237.20; on periodical fund, \$36.65; on reserve fund, \$17.; on Texas Conference fund, \$13.65; on S. B. fund, \$12.32; on pledges of 1886, \$56.	The Rockwell and Plano societies failed to report. The Waxahachie society has united with the society at Corsicana.
	LEE GREGORY, Sec.

VIRGINIA TRACT SOCIETY.

A BUSINESS session of the Virginia Tract Society was held in connection with the State meeting held at New Market, May 10-15, 1887.

FIRST MEETING, AT 9 A. M., MAY 11.—President in the chair. Eld. A. C. Neff offered prayer. By vote the President was authorized to appoint a committee of three to form resolutions, and properly bring before the assembly matters relative to the tract work. The subject of canvassing was discussed to some extent, mostly in regard to getting the "Marvel of Nations" and the *American Sentinel* before the official men in the State. We were very grateful for the valuable assistance of Eld. Covert in all our meetings. With much pleasure we shall remember our first State meeting. Bro. Covert related some of Bro. Bartlett's experience and success with the "Marvel of Nations" and the *Sentinel* among the legislators at Indianapolis, Indiana. Out of one hundred and fifty of these leading men only five opposed the work. A number of them gave their orders for

the same. This was very inspiring, and it shows what may be done if we only make an effort. Bro. Huffman then urged that this same matter be worked up in Virginia. Bro. Covert introduced the plan which is now being employed by some to awaken an interest in local T. and M. meetings, by way of giving a practical drill upon the blackboard. Some of the members were catechised as to what they had done to spread the truth during the past quarter. This exercise awakened a great interest at the time, and we shall adopt this method in the future.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., MAY 13.—Meeting was opened with singing and prayer. Minutes of previous meeting were waived. A report of the Committee on Resolutions was called for, upon which the following was submitted:—

Whereas, The harvest is great and the laborers are few; and—

Whereas, The canvassing work is the best means of disseminating the light of the message; therefore—

Resolved, That the Conference committee urge those whom they may think suitable, to engage in this work.

Whereas, We are engaged in a most solemn work, and are living very near the coming of the Lord; therefore—

Resolved, That we urge all engaging in this work to be sober, vigilant, and fully consecrated to God.

Whereas, The Tract Society is in debt to the REVIEW Office, and is in need of funds to pay this indebtedness; and—

Whereas, There are those who are indebted to the Society; therefore—

Resolved, That the Secretary urge all to pay their indebtedness, and allow no accounts to those indebted, until this indebtedness is paid.

The importance of carrying out the above resolutions was fully discussed and the report adopted.

The subject of getting the "Marvel of Nations" and the *American Sentinel* before the official men in Virginia was again brought up, and after remarks by Bro. Covert and Huffman and others in regard to the importance of such a step, the following resolution was offered by Bro. R. D. Hottel:—

Whereas, We think it important to get the "Marvel of Nations" and the *American Sentinel* before our legislative body; therefore—

Resolved, That the Conference send a man to Richmond at their next session, to canvass that body for the same.

This resolution was adopted by a unanimous standing vote.

Bro. R. D. Hottel was appointed to act as State agent for our publications, and to instruct those who go out to canvass.

Meeting adjourned *sine die*.

R. D. HOTTEL, Pres.

L. D. WOODS, Sec.

CAN WE MAKE OUR LOCAL T. AND M. MEETINGS INTERESTING?

IN any branch of business those especially interested meet and discuss the best methods of making it a success. All realize that unless a general interest can be aroused, its success will not be great. This is just as true of the tract society as of anything else. It seems to me that there has been too little enthusiasm on the part of tract society officers and members. Suppose our Sabbath-schools should meet no oftener than our tract societies do, how much interest would there be?—None at all; for the school would cease to exist under such circumstances.

To keep the Sabbath-school interest alive and healthy, every church-member is expected to join, and attend each week. Every child is enlisted and almost daily catechised. An election of officers is held every three months, and teachers' meeting is held every week. It must have its separate paper, and special instruction for the benefit of its officers and teachers, also the hearty co-operation of every minister in the ranks, and its special time every Sabbath, or else it does not receive proper attention. This is as it should be. And I do think that our tract society officers should learn a lesson from this and begin to look about them to see if they cannot by some means increase the interest in our local T. and M. meetings. Unless those upon whom responsibilities have been placed arouse to a sense of their duty, and begin to work, a great loss to the cause of God will be the result.

Our tract societies have a work of immense magnitude before them, and no State or district can permit these local meetings to die or even decrease in interest without suffering a great loss. The most trusty men and women in our ranks

should be selected to take charge of these societies. Something must be done to make the meetings interesting and profitable to all who attend them. Our church-members must become members of the tract societies, and then attend the T. and M. meetings. The members must be taught how to work, and how to report their work. Our church elders must be made to see the importance of their co-operation with the T. and M. librarians in their work just as much as in any other church duty. We find that even the T. and M. constitution is so imperfectly understood that many of the officers are going contrary to its teachings. At our last State meeting in Indiana a resolution was adopted, "that the librarians should give class drill on the constitution." How can we hope for interesting and profitable meetings of any society when the members belonging are unacquainted with the constitution upon which the organization is founded? All should be educated in the laws that govern the society. It is the duty of the librarian of each local society to see that the members are instructed in the fundamental principles of the organization.

Our church quarterly meetings are usually quite interesting and profitable occasions, but if the church held no other meetings except its quarterly exercises, I judge that they would be quite dry and spiritless. We must have our weekly Sabbath meetings and also the evening prayer-meetings in order to keep up an active interest in our devotional exercises. But the tract societies have a meeting only once a month, and even then the time is often spent in the reading of a paper by some one who has not sufficiently imbibed the sentiment of it to make it profitable and instructive, and when this is done the remainder of the time is occupied in talking about something else, so a very small part of the time is devoted to the real object of the meeting.

But some may inquire if we do not hold quarterly meetings also. I will answer that they are very often entirely neglected. Instead of the good quarterly meetings that should be held, the librarian circulates blanks a week before the appointed time, and the elder advises the members to hand them in at the Sabbath meeting, after which he instructs the librarian to consolidate them and nail them to the district secretary. Or perhaps the librarian is so timid as to fear to hold a local meeting, and gladly accepts an excuse, and thus the quarterly meeting only exists in name. Is not this a fact? I have not overdrawn the matter in the least, and I doubt whether I have told it nearly as bad as it is.

These meetings will not push themselves into prominence. We shall have to plan for them, and give the matter much attention. I will make some suggestions which I hope may serve to draw out others who can give us still more instruction. I do not believe that a tract society meeting will be a complete success where vigilant missionary meetings are neglected. If these are held every week, the interest will be kept up, and then the fourth Sabbath meeting will certainly be held, and the regular quarterly meetings cannot be forgotten. There should be time given to the quarterly meetings. Do not suffer them to be crowded out, nor to be wedged in where they cannot receive due consideration. Plan for them. Let the officers teach the members how to keep their pass-books. The roll should be called at the tract society quarterly meetings. This is as necessary as it is to call the roll in church quarterly meetings. Each member should relate his experience in the missionary work for the past quarter, speaking of things of interest and leaving out tedious details. State the aggregate number of missionary visits made, and the most interesting items connected with those visits. Give the aggregate of all the items required in a T. and M. report, but be particular to talk only of those things that will instruct, interest, and encourage. The best way to report is to relate orally each item of interest.

The librarian should have a blackboard ruled in such a way as to give space at the top for each item to be reported, having a column for each item, and one line for each member belonging. This line should extend across the board. Write the name; and then the elder or some one selected to lead the meeting should catechise so as to see that the report is complete, embracing every item of interest to be reported; and as the member thus in his recital states the number of missionary visits made, the number of letters written, etc., let the

librarian record each item in its proper space. In this way a report is portrayed before the eye. Every one present is taught how to report, and all become interested in reporting. The person speaking can be prompted if he is about to pass over any point. Thus the interest will increase to the close of the meeting.

I have practiced holding T. and M. meetings in this manner, and have never failed of securing a good interest. If the person leading the meeting will but study and pray over these things, his mind will be led out in such a manner as to be filled with the spirit of the work, and it affords an excellent opportunity to teach the members all that is required of them. I think we make a sad mistake when we convey the idea that the librarian is entirely responsible for the missionary interest of a church. What can a single individual do unless the church officers and leading members will co-operate with him? The church elder is and should be held responsible for the success of this work as far as it lies within his power to encourage and lead out in it. He takes the oversight of the church, and is to be an example to the flock in all things. Let him give his hearty support to this branch as well as to all other branches of the work, because the success of the whole cause depends upon the interest taken in all its branches.

WM. COVERT.

THE MACEDONIAN CRY.

PAUL saw in a vision a man of Macedonia, pleading for help. Acts 16:9. This call stirred the hearts of the whole company, and they responded "immediately."

Few, indeed, are the persons who feel no sympathy for a fellow-creature when he is in imminent danger. Between the towns of Boone and Moingona, Iowa, some five years ago, there lived a widow lady with her family of small children; the eldest, Kate, was not yet fifteen years of age. They kept a few cows, and cultivated a small patch of ground in a ravine between the hills of brush and vines. The railroad ran a few rods from the house. Its course from Boone to the Des Moines River was down a crooked creek, which it crossed a number of times before it united with the river a few rods below where the railroad crossed the river. One of the crossings was just in front of Mrs. Shelly's house.

It had rained almost incessantly for two days. The evening of which I speak, the rain was pouring down in torrents. (I remember it well; for I was in it all trying to care for the tent at Keota, Iowa.) The river was swollen beyond its banks and the smaller streams were in the same condition. Indeed, the waters had risen higher than they had been known to do for many years.

The ravine in which this Irish lady lived was flooded, and the night was intensely dark. Kate had gone out to open the bars of the cow-yard so the cows might get out of the water which was flowing through the yard. While she was out a freight train came down the track. As it was passing over the small bridge in front of the house, the bridge gave way, and the train went down. Kate saw the head-light, and heard the crash, and the cries of the men who were still living came to her between the roarings of the thunder. The waters ran on both sides of the railroad, and no help could possibly reach them from where she was. A passenger train was soon to follow. The station at Moingona was nearly two miles distant, and the only possible way to get there was to go through the brush and briars down the railroad almost to the river, where she could get upon the track. Her mother entreated her not to undertake the journey; but hearing the cries of the men who were clinging to the branches of a tree, she resisted the pleadings of her mother, and started on the perilous journey, following the course of the railroad as best she could aided by the flashes of lightning. Once she came too near the roaring waters, and the earth upon which she was walking slid into the stream, carrying her into the water up to her waist. She clung to the brush, however, and with difficulty succeeded in getting out. Thus she felt her way through vines and briars for nearly a mile, when she came to where she could reach the railroad.

The bridge over the river was several hundred feet long, and the water almost touched the bottom of it. Before she came to the bridge, she

knew by the lay of the land, as she could catch a glimpse of it when the lightning flashed, that she was near the river. Fearing that she would lose her footing and fall through between the ties, she crept on her hands and knees for a little time before she reached it and all the way across the bridge. Once when in the middle of the bridge a large tree which had been washed out by the roots came sweeping along, crashing under her; she thought the bridge had given way, and rose up to meet her fate; but after a moment on she crept, looking back to see if she could discover the whole of the bridge behind her, thinking of the cry of the men who were in peril and the unconscious passengers who might then be rushing to an awful fate. She reached the depot at Moingona, and immediately the word was flashed back to Boone to hold the passenger train which was then almost due.

A rescuing party was made up in a few minutes, and Kate, with bleeding knees and torn garments, piloted them back to the scene of the accident in time to save two of the men who had clung to the limbs of a tree while she made the perilous journey. Her strength lasted until all were saved who could be saved, when prostration followed which lasted some months. She finally recovered, however.

The legislature of Iowa presented her with a fine gold medal, suitably engraved, in honor of her unexampled heroism. And the railroad company, also, made her appropriate presents and gifts, and a number of passengers remember Kate Shelly with deep gratitude as their preserver.

I have walked down the road from her house to the river, and looked at the tangle of undergrowth through which she felt her way, and I never could relate the story of her struggle with tearless eyes. In thinking it over I am led to reflect that there are souls in as much danger as were those who were clinging to the tree, or the unconscious passengers who that night owed their lives to this brave Irish girl.

We who have been blessed with the Third Angel's Message, and understand its terms, know that we are "on the brink of the eternal world," and that in connection with that day there comes destruction, terrible and complete, and we have all about us those we love who are in danger,—brothers and sisters, fathers and mothers, neighbors and friends. We meet them day after day, and know their danger. I confess that I am horrified at my own ease and lack of feeling as I meet and pass friends sometimes without a thought of what can be done to save them. At other times a sense of the times in which we live and the only hope there is for the people comes over me, and I am stirred to do all I can to save them.

Brethren in the ministry, as you stand before your congregations, and look into the faces of the dear souls who are listening to your words, what are your feelings? Do you feel elated to think you can please so intelligent a congregation, and dream of the good opinion of the world?

Suppose as Kate Shelly was creeping over the bridge, and the roaring waters were shaking the foundations of the structure, some one had met her and spoken of how nobly she was progressing, and of how they admired her conduct, what would have been her feelings? Would she have forgotten the cry of the perishing, and listened to the flatterer?—No! she had all she could possibly do, and even then might fail to reach the station in time to save the sleeping passengers.

How should we feel at this time as we stand before the people?—Just the same. Our time is too precious to be wasted in that which pertains to self, or even in long preparations for work. If we really feel the burden of the message, it will not be long before we shall be doing something, and, like the apostle, we will respond immediately. Not a day passes but eager hands are stretched out imploring help. Who will go? Souls are trembling in the balances; their hands are almost losing their strength! Who will rescue the perishing?

I am so anxious for our workers in Colorado to come to the point where they will realize the real situation of things, and catch the spirit of the "loud cry" of the message, and fill the openings for labor as God makes them for us. If we do so, we may expect God to go before us, and the "loud cry" of which we have heard will be here, and shortly afterward the reward. J. D. PEGG.

—The most learned are not the wisest.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 31, 1887.

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

THE NIGHT FAR SPENT.

THE apostle, looking down to that thrilling era when time is about to vanish into eternity, and speaking with prophetic voice, says: "The night is far spent, the day is at hand."

The night is the night of sin. The reign of evil makes the darkness of this world. How large a portion of the earth, and what a vast majority of the people of this world still rest under the death and blackness of heathenism! And in civilized and enlightened lands how stands the proportion between the righteous and the wicked, the good and the evil? Let the daily press, the police records, criminal statistics, the ratio between churches and saloons, schools and grog-shops, answer.

The picture is sufficiently appalling; but the saddest feature of it is that the darkness is continually growing deeper, the compass and strength of evil continually increasing. And thus the word of God says it was to be in the last days. "Iniquity shall abound" (Matt. 24:12), and evil men and seducers shall wax worse and worse (2 Tim. 3:13) "in the last days" (verse 1), and when the end is about to come. Matt. 24:13.

Yet in the midst of this growing tide of evil, men are indulging the delusive dream that the world is growing better, the gospel extending its conquests, and the millennium about to dawn. And this, too, is noted in the sure word of prophecy; for when destruction sudden and overwhelming is just about to fall upon them, then is the very time when men in their blindness are to be crying, "Peace and safety." 1 Thess. 5:1-3. Men may for awhile delude themselves into the belief that all is peace and all is safety, and under the influence of that opiate feel very contented and happy; but that will not change the situation at all, nor avert the coming doom. It is better to look facts full in the face, and let the light of God's word show us the future of this dark and troubled world.

While we rejoice in what has been, and is being, accomplished, in the increased circulation of the word of God, the labors of evangelical missionaries, the increase of converts, and agencies for good, we cannot ignore the fact that the tide of evil is continually growing upon all the noble efforts to stay it, so that there is more now to be done than there was one hundred or fifty years ago.

Over eighteen centuries have elapsed since Christ died, and yet there are over one thousand millions of human beings on the earth who are opposed to the gospel in any form. Including those huge bodies of superstition and corruption, the Greek and Roman Catholic Churches, the most of them no better than heathen so far as any hope of heaven is concerned, we have but four hundred millions out of the fourteen hundred millions now estimated to be living on the earth, and how many of these are real Christians? There are said to be thirty millions of members of Protestant churches, but Bishop Foster throws out one half of these as only undeveloped idle factors, leaving not over fifteen millions of Christians upon whom the hope of evangelizing the world depends.

And what progress has been made during the last half or three quarters of a century? It is claimed that within the last sixty years \$25,000,000 have been expended in foreign missions; but the shameful liquor and tobacco statistics show \$900,000,000 spent for the former and \$650,000,000 for the latter, not in sixty years, but every twelve months; or 233½ millions of dollars more for these vile indulgences, in sixty days, than for the gospel to the heathen in sixty years. In the year 1800 the population of the world was put at 800,000,000. Of these 200,000,000 were claimed as nominal Christians including Greek, Romish, and Protestant bodies, leaving 600,000,000 non-Christian. Now the estimated population of the globe is 1,400,000,000, and of these 400,000,000, Greek, Romish, and Protestant, are claimed as Christians, leaving 1,000,000,000 non-Christians, or 400,

000,000 more to be converted now than there were at the beginning of the century. At this rate how long will it take to accomplish the work of converting the world and bringing in the millennium? Christians raise about 50 cents per head per annum to send missionaries to the heathen. They spend \$10,000,000 more than this amounts to for artificial flowers to ornament foolishly and foppishly Christian bonnets. There are said to be 2,600,000 souls in all the mission churches abroad. But there are more than this number in the Christian State of New York, who from deliberate choice prefer to remain practically heathen under the very light of the gospel. A convert to Christianity in foreign lands costs 90 cents; one in Christian lands costs \$6.30.

The press is a mighty agency, but it can be used for evil as well as good, and Satan has not been slow to enlist this agency in his work. In Great Britain, Bradlaugh's atheistic weekly circulates 250,000 copies, and the immoral, infidel, and blasphemous publications which come yearly from the press in that one country reach nearly 40,000,000 copies. Three hundred magazines, journals, and newspapers are published in New York City, and Dr. Talmage says that two hundred of them are hostile to the Christian religion and to all good morals.

Bishop Foster in the *Independent* says: "Is Christendom struck with judicial blindness that she sleeps? Are her eyes holden that she cannot see? There are armies marching and countermarching with banners on which are emblazoned Dynamite, Anarchism, Communism, Nihilism, No Sabbath, Down with Church and State, recruited from the dram shop and officered from the kennel. Are we so deaf that we do not hear the tramp of the gathering legions? Nations that license murder for pay, will be murdered for plunder. Nations that fatten the wild beasts of passion will be devoured by the wild beast of rapine and ruin."

Henry George says: "The new barbarians who shall destroy our modern civilization, as the barbarians of old destroyed that of Greece and Rome, will not come from a distance. Go through the squalid quarters of great cities, and you may see their gathering hordes."

In our own country and in all Europe, the ratio of the increase of crime outstrips by far the ratio of the increase of population, while cases of suicide and insanity multiply, and our prisons and asylums overflow. Yet men are so blind as to claim that the world is growing better, and that the millennium is at hand.

No: the world's only hope is in the coming One. The reign of the usurper is about ended. The night is far spent, the day is at hand. In this we may rejoice and be glad. Let us labor to save as many as possible from the ruin which the great day will soon and inevitably bring to the unprepared, and be ourselves ready for the Deliverer when he shall appear.

SUNDAY-SCHOOL LESSONS VS. BIBLE.

IN the International S. S. lesson for June 12, we find the following comments on the fourth commandment, under the heading, "Helps over Hard Places." The effort is to make the Sunday Sabbath fit that commandment; and it is indeed one of the "hard places" to get over, and one where every unsophisticated student needs a good deal of "help." The writer says:—

"8. *The Sabbath*: the word means 'rest.' 9. *Six days* . . . labor: it is our duty to work and be active on the six days. 10. *The seventh*: every seventh day, as our present Sunday is. . . . 11. *In six days*: not our days of twenty-four hours, but God's days; the periods of creation which are exactly like days. *Rested*: stopped creating. Nothing new on earth has been created since man. *The seventh day*: since man was created is God's seventh day, in which he is caring for the spiritual wants of man."

That which first arrests attention in the foregoing "helps over hard places," is the expression, "every seventh day as our present Sunday is." This purports to be an explanation of the words of the commandment, "*The seventh day*" is the Sabbath, etc. But why say "every seventh day"? The commandment does not say so; all it says is "*the seventh*." Men seem to feel the necessity of changing the phraseology before they can make it appear that the Sabbath is movable to the first day of the week. Hence they say "a seventh," or "any seventh," or "every seventh." How they dare to take such unwarrantable liberties with the words of Jehovah must be left for them to explain. And why say, "as our present Sunday is." Let them begin to talk the next moment about the resurrection of Christ, and we will

hear them exclaiming, "Oh! in honor of the resurrection of Christ, we keep every first day, as our present Sunday is." Can Sunday be both the seventh day and the first? Have we any week or have we not? And is there any one in the land so profoundly wise that he is able to tell the days of the week?

Confusion and contradiction characterize the arguments urged in behalf of Sunday-keeping; but in no one thing do its advocates seem to be more unanimous than in the position set forth in the foregoing commandment, that the commandment does not point out any definite day, but any seventh day after six of labor, or every seventh day, as above stated. And thus about the first dodge made by theological teachers when we quote to them the fourth commandment in behalf of the seventh day, is, "Oh! it do n't say the seventh day of the week." In reference to this we wish to offer a few thoughts to those who are disposed to consider the subject of the Sabbath with any feelings of candor and moral responsibility:—

1. There is a division of time called a week, consisting of just seven days.

2. This division of time does not originate from anything in nature; that is, it does not arise like the day, from the revolution of the earth on its axis, nor like the seasons and the year, from the motion of the earth around the sun, nor like the lunar cycles, from the motions of the moon, etc. It can be attributed to only one thing, and that is the creation of the world. The six days during which God labored and the one he devoted to rest, give us the requisite period of seven days; and when God then and there sanctified the seventh day to holy uses (Gen. 2:2, 3) in distinction from the other days which were left for secular purposes, it necessarily and inevitably threw all coming time into periods of sevens, and gave us the week.

If any should be disposed to deny this origin of the week, they would have to admit, unless they should deny the record in Genesis, (1) that circumstances existed in the beginning which would necessarily give rise to such a division of time, but they did not; and (2) that we now have such a division, co-eval with history and co-extensive with civilization, for the origin of which no reason can be assigned.

3. The fourth commandment refers solely and exclusively to this division of time. This must be admitted by all who appeal to that commandment in behalf of a weekly Sabbath. For if it does not refer to the week, then there is no proof whatever therein that a Sabbath should be observed every week. But all who contend for a Sabbath at all, have it come weekly.

4. Such being the origin of the week, and such the nature of the fourth commandment, does it not inevitably follow beyond all shadow of controversy, that any numerical adjective applied to the Sabbath assigning to it its position in the order of its number as related to other days, must refer to this division of time which originated with the Sabbath, namely, the week. Such numeral would therefore assign the Sabbath its position *in the week*; and when the commandment says, "*The seventh day* is the Sabbath," it is just the same as if it said, "*The seventh day of the week* is the Sabbath;" for it can refer to nothing else.

It is scarcely necessary to add that the week at the present time synchronizes in its order of days, with the New Testament week; and it was the seventh day of that week which God designated at Sinai and pointed out by the miracle of the manna for forty years as the Sabbath, and which Christ recognized, kept, and vindicated as the Sabbath of the law in his day.

The next effort to help the student over a "hard place" in the foregoing commandment, helps him into a much harder place than it helps him over. The days, it says, were "not our days of twenty-four hours," but periods of creation. The conclusion follows that we are still in the seventh period. "Since man was created is God's seventh day, in which he is caring," etc. This throws upon the student the necessity of explaining how this can be, and yet the record in Genesis be true. That just as positively asserts that the seventh day (or period, if it was a period) has come to an end as that any others of the seven have ended. God blessed and sanctified the day, we read, because that in it he had rested. But if he is still passing his seventh day, his rest is not yet completed, and the statement that he blessed and sanctified it because he *had* rested upon it, is not only not the work of inspiration, but is the work of man, and as much worse than that of ordinary men, as a

falsifier and deceiver is worse than one who tells the truth.

Two things about such an exposition are surprising: the first is, that any one should so carelessly contradict the record in Genesis; and the second is, that he could suppose that anything is to be gained by such a construction of that passage, so long as the record remains of what God spoke from Sinai, twenty-five hundred years later. The connection between Ex. 20: 8-11 and Gen. 1: 1-3; 2: 1-3, is too close to be broken. No one will dispute that at Sinai the days of which the record speaks were "our days of twenty-four hours." Seven of these constituted a week. The seventh of these was to be remembered and observed as the Sabbath. For in six just such days the Lord made heaven and earth, and on just such a seventh day rested, and, having rested, blessed and sanctified it. The days of Ex. 20: 11 upon which God worked, are the same as those of verse 9 on which men were required to work. How would it sound to read it: "Six days shalt thou labor, but on the seventh, which is the Sabbath of the Lord thy God, thou shalt rest; for in six great periods the Lord made heaven and earth, and rested the seventh great period, wherefore the Lord blessed the seventh great period and hallowed it."

So expressed, or so understood, the time man is required to keep bears no relation to the time blessed and hallowed, and there is no connection whatever between the command and the reason assigned therefor.

Take the record as it reads, humbly perform the duties it enjoins, and there are no "hard places" to be "helped over." All the hard places are manufactured by efforts to make the word uphold an unscriptural practice. It can never be done; and the sooner the attempt is abandoned the better.

IS IT FAIR?

It is enough to stir feelings of pity in the heart of a stone to witness the embarrassment of grave doctors of divinity over the records of the Evangelists in reference to the first day of the week as the Sabbath, and to see them tug and toil to expand the meager testimony into an array of proofs which will make anything like a respectable showing, that the Sabbath has been changed from the seventh to the first day of the week. With all the gravity they can command they will seize upon a statement which is at best but incidental, turn it over on this side and that, hammer it till it is thinner than gold leaf and more transparent than tissue paper, link with it what few other like statements they can find, stretch it till every fiber is in danger of parting asunder, and then exclaim, There! see what an array of testimony there is to show that the new order of things introduced by Christ is a new creation, and the first day of the week has been ordained as a Sabbath to commemorate it! It is as if a man should try to pitch a tent with one strip of cloth; so erecting a frame which will support one end of the strip, he takes the observer around where he can look upon the broad side of it, and says, "Behold the spacious tent." But walking around where we can look at it from the other side, we find that it has neither sides nor end, neither length, breadth, nor circumference, and as a tent does not amount to any particular sum. Just so with the New Testament records as proof for Sunday-keeping.

We have before us two works, one called, "The Lord's Day the First day of the Week, not the Seventh," by H. C. Benson, D. D.; the other, "The Lord's Day Our Sabbath," by James H. Potts, D. D.; in both of which the effort above referred to is a prominent feature. The fact that Christ appeared to his disciples on the first day of the week is the material they have to work with, and out of which they undertake to manufacture a first-day Sabbath. Mr. Benson says: "On the morning of that glorious first day the Sun of righteousness poured a flood of light upon the sin-cursed world." "On the first day of the week, the risen Lord appeared, first to the women, and next to them to the disciples." "The last interview of that momentous day is recorded in John 20: 19-22: 'Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' 'He was not seen again till the week had passed—no revelation of himself on the seventh day; but again on the 'first

day,' as he evidently had signified his purpose to meet with his disciples when assembled for worship, he came. See John 20: 26: 'And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.' These Sunday evening interviews occurred where Christians were assembled for worship. Had they not been divinely guided, they doubtless would have met on the seventh day. But so far as we can learn from the Gospels, Jesus never once appeared to the Jews or any other worshipping congregation on the seventh day. He gave no shadow of approval to the Jewish Sabbath. It was dead, utterly abolished forever."

Having spoken of these two days, he skips some very interesting occasions which he might have mentioned, and passes over to the Pentecost. He says: "The next notable event in the record, bearing on this question, was the Pentecost," etc., pp. 35-37.

Any careful student of the Bible will agree with us that here is a wonderful structure made out of a very little material. In the first place there is not a worshipping assembly mentioned or even intimated in the whole record. Wonderful worshipping assembly, was it not, on that first evening when the disciples were "at meat," taking their supper, and Christ appeared and "upbraided them for their unbelief," because they would not believe he was risen, even on the testimony of those who had seen him? Mark 16: 14. And this was the interview mentioned in John 20: 19. "On four separate occasions," says Mr. Benson, "he appeared to his disciples on that day." P. 39. Were each of these "worshipping assemblies?" The next meeting was "after eight days," which would be more than a week; but granting that it was just a week, the record simply states that the disciples were again within; and the word "again" necessarily implies that it was on a like occasion when they were gathered for their evening meal. And the occasion is mentioned simply because Thomas, who was conspicuously absent before (John 20: 24), was now present. Verse 26. But there was no worshipping assembly about it.

The third occasion Mr. Benson strangely skips. It is mentioned in John 21: 1-14. We have sometimes wondered why our Sunday friends did not claim that this was on the seventh day; for the disciples were out fishing. Would n't it be capital if it could be shown that the disciples had turned the seventh day into a fishing day! That would clinch the argument. Only if they admit that Christ met with them on any other day but the first, it destroys entirely the significance of his meeting with them on that day. But if this fishing occasion was on the first day of the week, it was at least two weeks from the resurrection of Christ, and shows that he had not yet taught them, and they had not yet learned, that that day was the Sabbath.

And now we come to perhaps as strange a statement as was ever penned even by a doctor of divinity, On p. 39 Mr. Benson says:—

"The word gives no account of his [Christ's] visit to any people, after his resurrection, to impart any spiritual gift, on any other day than the first, or Lord's day."

Christ was seen of the disciples forty days (Acts 1: 3); and we have never yet seen it disputed that the ascension day was Thursday. The meeting on this occasion was as formal as any, for the record says: "And being assembled together with them," etc. Acts 1: 4. And he imparted to them spiritual blessings also; for he lifted up his hands and blessed them. Luke 24: 50. Why, then, does this religious teacher assert that there is no record of anything of this kind except on the first day of the week?

Now if this had occurred on the first day of the week, let the reader try to imagine what use would have been made of it. Loud and long would every Sunday trumpet in the land ring over this text. How it would be held up as the day that Christ chose in which to make his royal ascent from earth to heaven, when the everlasting doors would be lifted up, and the King of glory would come in! Would not this be one of the most prominent Sunday texts in all the Bible? Every one knows that it would. There is no sort of question of it. But because this was not on Sunday, how do they treat it?—Not only do they slip over, ignore, and keep it out of sight in the background, but they make the outrageously false statements concerning it, that we quote above from Mr. Benson. We know not how

others may look upon such work; but this is what we call dishonesty; it is handling the word of God deceitfully; it is the priest's lips causing many to stumble at the law (Mal. 2: 7, 8), and is wicked just in proportion as their profession is high.

The reasoning of Mr. Potts in relation to this point is about the same—lifting into the highest prominence every meeting which by any stretch of the imagination can be supposed to have occurred on the first day of the week, but carefully ignoring every meeting which occurred on other days.

We submit the question to every candid Sunday-keeper whether this is a fair and honest way of treating the subject. Giving the utmost latitude possible to their claim, these teachers have only two different first-days on which Christ met his disciples, namely, the resurrection day and eight days after. But there were just as many meetings which were not on the first day, namely, John 21: 1-14 and the ascension day, unless it is admitted that the disciples, two weeks after the resurrection of Christ, had no more regard for the first day than to go a fishing upon it. But the ascension day still remains, the last meeting of Christ with his disciples, when he gave them his farewell charge, and left with them his parting blessing; and this was not on Sunday but *Thursday*. One of two conclusions inevitably follows from this: either his meeting the disciples on the first day had no significance whatever in relation to the day, or it had the same significance in reference to that Thursday on which he ascended; and that day is elevated into a Sabbath also. It matters not which horn of this dilemma they take. Their theory cannot survive the impaling which either one will give it.

ARE WE ALARMISTS?

By the great majority of people, this question would doubtless be answered in the affirmative. The definition of the word is, "One who intentionally excites alarm." Unquestionably this is what we are trying to do, and only regret that we do not succeed better. The nature of our message admits of no question. Were it believed, there would be such an alarm in the world to-day as no period of its history has ever seen. The events which we predict as soon to transpire are the most tremendous in their magnitude, the most terrible in their nature, and the most momentous in their consequences, which could ever overtake this globe and its inhabitants, being none other than the close of human probation, the decimation of the race under the seven last plagues, the literal coming of Christ the second time with all the glory of Heaven, and the entry of the earth upon a thousand years of utter desolation. In the sense of the above definition, this designation applies to us if it does to any people living.

But it was not in the work of Seventh-day Adventists that this term had its origin. There are scattered over all parts of the earth at the present time, and always have been, more or less, those whose main business was to play the role of prophet and pessimist, from whose wild and extravagant predictions of the end of the world, and other great calamities, and the repeated failure of the same, the word has come to have more the meaning of one who heralds the approach of disasters which are wholly imaginary, and whose assertions have no foundation either in the word of God or sound reason. This is the sense in which the word is now commonly used, and applied, by the large majority no doubt, to the work in which we are engaged.

Perhaps nothing would more naturally lead to this conclusion than the way in which we speak of the present age as alarmingly wicked, and our frequent allusions to features of the present moral world as evidence that the time has come which was foretold by Paul in 2 Tim. 3: 1-5. The people of this enlightened day are not inclined to believe that dark shadows of impending universal calamities are hanging over the world, or that they are particularly deserving of the judgments of God. It is the opposite of the view expressed by popular theologians, and altogether opposite to the religious tendency of the times. The spirit of the nineteenth century is one of pride and self-congratulation. Men consider themselves fortunate in living at this auspicious time, and from the lofty eminence of its attainments look down with no small sense of superiority upon the centuries of darkness and superstition which have preceded it. The dazzling light of the achievements of science, and the benign radiance of a widely disseminated gospel,

whose teachings are apparently received by the masses, and the wide enjoyment of religious tolerance, gives to the present age a semblance of great moral pre-eminence. The second coming of Christ is divested of its accompanying judgments, and the dark prophecies of the winding up of the affairs of this dispensation are transformed into promises of a glorious temporal millennium. In view of the wide prevalence of this belief, it is not strange that those who see nothing but evil in the future prospects of this generation, should be generally regarded as fanatics and alarmists. A few considerations from a Bible stand-point, will, we believe, expose the fallacy of popular opinion on this subject.

So far as visible deeds are concerned, no one, probably, will deny that the civilized world of to-day is far in advance mentally and morally of the leading nations of former times. But God does not determine moral guilt simply by appearances. The light, the opportunities, the privileges of an individual or a nation, as well as the visible deeds, must be taken into account. Luke 12: 47, 48 and Acts 17: 30, clearly state this principle. Let us briefly refer to one or two familiar passages which place a terrible emphasis upon these declarations:—

Matt. 11: 20-24. Christ here draws a comparison between some of the towns favored by his presence and ministry, and several more ancient heathen cities, and declares that the guilt of the former, which remained impenitent through all his mighty works, exceeded that of the latter. Doubtless even the disciples were unprepared for these denunciations. To the ordinary observer these Galilean cities would have appeared immeasurably superior in morality to Tyre and Sidon, with their shocking heathen rites and practices. The inhabitants of Chorazin and Bethsaida doubtless regarded these cities, upon which the judgments of God had already fallen, with as great feelings of righteous horror, as people at the present day have for ancient Rome. And who would venture to assert that such a terrible state of wickedness existed in Capernaum as is recorded of Sodom in Gen. 19? But the contrast between their light and privileges exceeded the contrast between their deeds, and therefore the apparently righteous cities were really the more guilty. At another time Christ declared that the blood of all the prophets slain from the foundation of the world would be required of his generation. Why was their course so much worse than a similar course in other generations?—Doubtless for the reasons already given. This principle is so well understood that reference to other passages is unnecessary.

From the very nature of things, it follows that the nation most highly favored with religious light, with the knowledge of history, and with the benefits of civilization, must, if still impenitent, be in a more hopeless condition in the sight of God, than any other. While the knowledge of God in the earth was but faint and shadowy, he could place his people under more favorable circumstances by giving them a full knowledge of his will in the Scriptures. While they had but a shadowy comprehension of the plan of salvation, he could give them greater light by the advent and ministry of his Son. While his word was buried from sight beneath the papal rites and superstitions, he could bring about a Reformation to clear away this rubbish and restore it to its proper eminence; and while the greater portion of the world were ignorant of its contents because but few copies were in existence, he could devise means to so multiply these copies as to make his word accessible to every person on the face of the earth. But when all this has been done and the world still remains as impenitent and as heedless of the gospel invitation as ever, the hope which might have been entertained under less favorable circumstances disappears. Nothing more for man's salvation can be done, and it only remains to execute the sentence pronounced upon the ungodly. A longer continuance of probation would be without aim or purpose.

And what is the situation in this respect at the present time? Are not these conditions exactly fulfilled? The light which illumines the world to-day is not the feeble starlight of the antediluvian age, when the knowledge of God was preserved by tradition from father to son, nor the dim moonlight of Judaism, when only fragments of the Scriptures were in existence and the plan of salvation was revealed in shadowy types and offerings. We are not now groping in the midnight gloom of the Dark Ages, when the Bible was all but unknown, and the lamp of

knowledge burned dimly in convents and monasteries. We are not living at a time when those who worship God according to the dictates of conscience do so generally at the peril of their lives; but when all these difficulties have been removed, and every facility for the full observance of the gospel requirements is within the reach of all. Who dare affirm that this age, in its light and privileges, does not form as great a contrast with past ages of the world, as existed between the cities mentioned in Matt. 11? and if so that its condemnation is not greater in proportion? And will the God who buried the ancient world beneath the waters of the deluge, and swept the inhabitants of Sodom from the earth by a storm of fire and brimstone, send a temporal millennium upon this age of the world in the place of the judgments which have overtaken those less guilty in the past? In the light of history and revelation, such a thing would be impossible.

If there be any truth in these considerations, they demonstrate the fallacy of judging the present age by its fair appearances,—a fallacy upon which popular expectations of human progress largely rest. We believe they justify the nature of our frequent allusions to the present aspects of the moral world, and fully harmonize with the numerous lines of prophecy which point to this generation as the one which will experience the close of human probation and the realities of the seven last plagues. L. A. S.

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.)

STUDY OF SCRIPTURE.

"Those who are handling solemn truth for these perilous times, of all men upon the face of the earth, should understand their Bibles, and become acquainted with the evidences of our faith. Unless they possess a knowledge of the word of life, they have no right to undertake to instruct others in the way of life. Said Christ, 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.'—Mrs. E. G. White.

"Especially make the Bible your study. Men get wisdom by books, but wisdom toward God is to be gotten out of God's book, and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower. Few dig into it. Read other books to help you understand that book. Fetch your prayers and sermons from thence. The volume of inspiration is a full foundation, always overflowing, and hath always something new."—Henry.

"That the minister may successfully preach the word, he must study it diligently. He must not read it merely for his personal profit, but that he may be able to explain it clearly to others, and draw from it such lessons as may be for their instruction and spiritual profit. For this purpose he must not only read consecutively, but thoroughly. He must so study each separate book as to become fully endued with the spirit of the writer; he must study the age in which he lived, and the people for whom he more especially wrote, together with the attendant circumstances which gave significance and force to the words. The relation of each part to the whole, and as embraced in the whole, should be so considered that the unity of the Scriptures may be more fully comprehended. It has a unity extending through the ages, made up of many parts, proceeding from the pens of many writers; yet so beautifully blended in its various hues as to make one bright, brilliant light to shine upon men both in time and eternity."—Bishop Simpson.

"The true expositor of Scripture must possess seven gifts—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom."—Augustine.

"No man ever taught me the doctrine I embraced; I received it singly by reading the Bible. From that alone I saw that justification by faith, the witness of the Spirit, and the sanctification of the heart were all attainable. I often read the Bible on my knees. When I came to a passage I did not understand, I said, 'Lord, here is thy book; it is given for the salvation of man; it can be no salvation to him unless he understand it; thou hast the key of this text; unlock it to me.' And praying thus, I generally received such light as was satisfactory to myself."—Dr. A. Clarke.

"In all sciences, the ablest professors are they who have thoroughly mastered the text. A man to be a

good juris-consult, should have every text of the law at his fingers' end; but, in our time, the attention is applied rather to glosses and commentaries. When I was young, I read the Bible over and over and over again, and was so perfectly acquainted with it that I could, in an instant, have pointed to any verse that might have been mentioned. I then read the commentators, but I soon threw them aside. 'Tis always better to see with one's own eyes than with those of other people.'—Luther.

"Begin with the Bible, go on with the Bible, and end with the Bible; for that is the only foundation of truth, and the only safe guide to man. Carefully study the doctrines of the sacred volume; the duties which it commands, the experience which it requires, the hopes which it affords to the obedient, and the fears which it inspires in the hearts of the disobedient. If you have acquired a little skill in the original languages, read the Bible frequently in those ancient tongues."—Rev. J. Edmondson, M. A.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

635.—VARIATIONS IN THE LENGTH OF A PROPHETIC AND A SOLAR YEAR—GENEALOGY OF CHRIST.

1. In the interpretation of prophetic time, 360 days are allowed for a year, whereas a solar year consists of 365½ days; how does this variation affect the interpretation of the 2,300 days of Dan. 8: 14?

2. Christ was to come of the tribe of Judah; what evidence have we that Mary, the mother of Christ, was of that tribe? P. S.

1. It has no effect whatever. The length of the civil year was changed several times during the first 2,000 years of the above-mentioned prophetic time, but such changes made no difference in the fulfillment of the prophecy; neither did the fact that a solar year was actually longer than a prophetic year cut any figure. The years of the prophecy meant 2,300 years as should be reckoned, whether containing a greater or less number of days. The beginning of those 2,300 years being 457 B. C., the ending must of necessity be A. D. 1844.

2. See the tract entitled, "Genealogy of Christ," for sale at this Office.

636.—HOLDING T. AND M. MEETINGS ON THE SABBATH.

1. Is it proper to hold the quarterly meeting of the T. and M. society on the Sabbath?

2. Is it right for members of T. and M. societies to subscribe for or order books and papers of the Librarian on the Sabbath, or pay membership money or money on book and periodical account? J. E. L.

1. Not if business arrangements or transactions form a part of the proceedings.

2. No.

637.—"ONE END OF HEAVEN TO THE OTHER."

What is the meaning of the last clause of Matt. 24: 31? F. H.

The clause referred to is defined by Robinson in his "Greek and English Lexicon," to mean, "from the extremities of the heavens, where they seem to touch the earth." It is a somewhat figurative expression, employed to denote the completeness of the work of gathering the elect from the earth, whether living or dead. There will be no place on or in the earth, under the whole atmospheric heavens, but will be visited by the heavenly messengers in gathering God's people.

638.—ABRAHAM'S ONLY SON.

In Gen 22: 2 God calls Isaac Abraham's "only son," and in Heb. 11: 17 Isaac is called Abraham's "only begotten son." How are these statements to be reconciled with the fact that Ishmael was Abraham's son? J. W. P.

Isaac was Abraham's only legitimate son. At the time the Lord told Abraham to offer up Isaac he was indeed his only son left, as Ishmael had been sent away.

639.—TIME THAT CHRIST WAS IN THE TOMB.

How can it be said that Christ was in the heart of the earth three days and three nights, if he was crucified on Friday and resurrected the following Sunday morning? J. M. R.

According to the Jewish method of computing time, it was admissible to count a part of a day the same as the whole. Indeed, there are instances recorded in the Bible that illustrate this principle, and it is also constantly illustrated at the present time. For Biblical examples see Gen. 40: 13, 20; 2 Chron. 10: 5, 12; 1 Kings 20: 29; Esther 4: 16 with 5: 1. Thus, then, the three days and three nights mentioned in Matt. 12: 40 were accomplished by including a portion of the day that Christ was crucified, the whole of the following night, the next day and its night, and a part of the third day. Matt. 12: 40 states that "as Jonah was three days and three nights in the whale's belly, so [that is, in the same manner, or to the same extent] shall the Son of man be three days and three nights in the heart of the earth." In the absence of minute information regarding the exact time of Jonah's imprisonment, we are warranted in concluding that it was the same as that in which Christ lay in the tomb.

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.

"FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT."

Thy yoke is easy, Lord, thy word declares;
And yet how oft it seems a heavy load!
Like a high mountain rise our daily cares,
And our faint hearts do naught but sorrow bode.

'Tis hard to fight for thee, when foes are strong;
The battle field of earth is filled with snares;
'Tis hard to work for thee, and not lose heart
Amid so many sins, so many cares.

Tempests and clouds do often darkly shroud
The sky that once was calm, and clear, and bright;
Temptations come, and doubts and fears arise,
And we fain think our burden is not light.

But we forget whose burden 'tis we bear,
And if we listen, we may hear Him say,
'Come, weary one, and I will make it light;
Come unto Me—I only am the way.'

Lord, may we come; and trusting all in thee
So shall we find our burden light to bear;
And may we prove through every trying scene,
Thy yoke is easy, if thy strength we share.

—S. S., in *Christian at Work*.

NEW ZEALAND.

AUCKLAND.—Winter is now approaching us here at the antipodes, and we are closing the tent work for a few months. Those who have read our reports will remember that we held our first meeting in the tent Dec. 29, 1886. During this time the attendance and interest have been such that we could not think it best to take the tent down; so we have continued the work until the present. At one period it seemed as though Satan would baffle us entirely. Notwithstanding the interest that had been manifested, it looked as though nearly every one would turn against us. We were in agony of mind at this thought. The brethren at Kaero were sending up earnest petitions daily for us, and we knew many in America were doing the same. We remembered the first experience of the workers in Australia as related by Bro. Haskell, and we felt that we must gain the victory, and have a good church established in this city. We knew our enemies were watching us closely, hoping we would make an utter failure. I never experienced so much darkness and discouragement in any place in my life. We were sure that Satan was making a desperate effort to keep us from accomplishing anything, and we felt that it would be a sin on our part to yield and thus put a check on the progress the work had assumed in these islands. Bro. and Sr. Hare were one with us in this matter, and each night before time for the meeting to begin, we would assemble in my family tent, and seek the Lord for special help. After a time the clouds and darkness began to clear away; light and help came to us, and a real change came over the congregation. The Lord has continued to bless the meetings ever since. Fifty-four persons, nearly all adults, have signed the covenant. The most of these are settled residents in Auckland, and are not likely to move away. This fact will do much toward giving stability to the work. Of those who have taken their stand with us, about eighteen are men of good standing. All appear to love the truth the same as do our people in America.

When they had really made up their minds to keep the Sabbath and embrace the message, they began to talk about the importance of building a church. They urged the matter so strongly that we appointed a certain night to consider the question. The result was, over \$500 were pledged and partially paid. A committee of five was appointed to select a building location, and another committee of five was appointed to take charge of the finances. Since then \$200 have been added to the subscriptions, the lot has been chosen, and we expect to begin building this week. Six or seven carpenters have volunteered to help put up the building, so we hope to make short work of it. It is possible that by the time these lines appear in the Review, we shall be worshipping in our new church. We are surprised at the willingness of the new Sabbath-keepers to sacrifice. The Lord is surely opening the way for the truth to go with greater rapidity than ever before. We have organized a Sabbath-school of seventy-eight members. It is conducted on the same plan as the schools in America. I think every member is highly pleased with the system. All take a real interest in getting the lessons, and the per cent of attendance is always 100.

Eld. W. D. Curtis and wife have been with us this month, and have been a great help to us in many respects. It was their intention to go right on to Australia, although he had permission to stop with me if really necessary. When he came I was about worn out, and our enemies were beginning to work with considerable fury. One minister wrote a long article against the Sabbath of the Lord, and had it printed

in a paper that has a circulation of nearly 2,000. In addition to this he had 1,000 sheets struck off and circulated through the city. Two or three others preached on the Sabbath question the same week. At the same time the Alridge party came to the front and exposed the "visions." They read statements from Miles Grant, I. C. Welcome, and others, to show that our work "originated with a female that had visions." From a sense of duty Bro. Curtis remained with me. He came along just at the right time to give help when it was most needed. In a few days he will continue his journey to Melbourne. He is well and of good courage to take hold of the work here in these islands.

We have three young men in the field canvassing for "Great Controversy, Vol. IV." For beginners they are meeting with good success, and feel encouraged to devote their whole time to the work. The missionary spirit manifested by nearly all who have embraced the truth is encouraging, and is a good evidence that the work is genuine. Some have been sending tracts and papers to their friends in little villages a short distance away, and already invitations are coming in for us to visit them and give a few sermons. This I shall do as soon as possible, and shall try to get the people to investigate our truths. The people are still buying our books and examining the evidences for themselves. During this series of meetings the book sales from the tent amount to \$180. Besides this, our brethren who have accepted the truth since the tent meetings have sold about \$250 worth of our various books, principally "Vol. IV." The cash left in our free contribution boxes amounts to \$90; the Sabbath-school offerings, \$10; for the new church, \$700.

The weather has been excellent from the first. We have lowered our tent but once, and then it was not really necessary. We have been treated with great respect and kindness. The editors and city officials have done all for us that could be asked. Before beginning our meetings we were told that the rough young men would give us a great deal of trouble. But it has not been so. Not a rope has been moved, and nothing has been done in any way injure us. The leading dailies have shown us every respect and kindness that we could ask. Some smaller religious papers have tried to create prejudice, but their influence has not been great. We have plenty of enemies, but they are in the churches. Our work is now opening up before us. We feel more grateful than we can express to our dear brethren and sisters for their prayers, and to God for his help thus far. We greatly desire the continuance of the same, and shall make a greater effort on our part to live where God can work for us with far more power than hitherto. A. G. DANIELLS.

April 25.

THE WORK AMONG THE GERMANS IN EUROPE.

The words of Luther apply quite forcibly to the present situation of the German field: "Where the word is openly persecuted, there it loves to be; and where it goes free and unhindered, it is not desired." While despotic Russia is calling louder and louder for the truth, and souls in different parts are commencing to obey even with the little light they have, without a preacher, here in the freer countries it takes weeks of hard labor to get people aroused, and then the great fear is that the preacher will leave them. Yet we can but praise God for the good omens we see that some are taking hold also in Germany and Switzerland, and that we are gaining a foothold in some of the large cities. The number of our colporters is also increasing, and we hope that as the German publications are to be multiplied, we shall soon have a good force at work.

From Russia I receive cheering letters every week. All who commenced the observance of the Sabbath in the Crimea last summer, remain faithful, and others with whom we met at that time have since taken up the cross. A laborer is greatly needed in the south, and the brethren are willing to sustain one. In one place where our brethren own a mill, they write that it preaches many a sermon on the Sabbath to the Molakaners, who live in the village. They have sold them a number of Russian Bibles, and together they search for the truth. The prophetic chart seems especially to interest them. They desire publications in the Russian tongue. In one place north of the Crimea a company of fourteen are now keeping the Sabbath.

Bro. Perk has now been with us about four weeks. He took some 150 subscriptions in Russia, and sold a number of our books. He also gathered hundreds of good addresses. As he could get no permission to canvass, much of his work had to be done in secret. In several places he found Sabbath-keepers, and they have written since. Bro. Laubhan is still proclaiming the truth with good success near Saratov. In the city several have begun to obey. The twenty-five *Herolds* which our American brethren have sent to the Caucasus are doing a good work, and it is desired there to have some one come and organize a church. There must now be over 130 Sabbath-keepers in Russia.

About twenty were baptized in Basel, Switzerland, during the past winter, and a few others are keeping the Sabbath. Our colporters took about forty sub-

scriptions. At my last visit in Lausanne six new ones commenced the observance of the Sabbath. Some of these were convinced last year, but could not break through until now. Five others joined the church.

For the last five weeks Bro. Erzenberger and I have been holding meetings in Zürich, the home of Zwingli. Our congregations range from thirty to 100. We have received about twenty-five dollars in our collection box. The colporters have taken about eighty subscriptions, and sold twelve dollars' worth of publications. We are now entering upon the Sabbath question. Several have already decided for the truth. One lady who became interested by the meetings, gave one of our sisters who visited her thirty-two dollars, to send our periodicals to some thirty of her friends, for a year.

We hope to commence in Stuttgart, the capital of Württemberg, a German kingdom, in July, and I intend to locate there. We know now of seven who keep the Sabbath in that state, several of whom were brought into the truth by missionary work, done by some of our Kansas brethren.

As we look at the few laborers, the many calls, and the large field, and consider how much we even lack the power, we can but say: Not by might, nor by power, but by thy Spirit, O Lord.

May 8.

L. R. CONRADI.

RHODE ISLAND.

CURTIS CORNER.—I met with this church May 14, 15. Our meetings were held at Peace Dale. There was some outside interest and a spirit of freedom manifested in our meetings, for which we felt thankful. Some spoke in our meetings for the first time, which showed that the Spirit of Christ was in our midst. Four were baptized on Sunday, and four united with the church, and the ordinances were celebrated. I very much regret that I could remain there no longer. May God still bless the efforts of his people there. J. B. GOODRICH.

May 19.

TENNESSEE.

CORINTH.—I came to this place April 5, and began meetings in the Disciple church, continuing in the neighborhood about three weeks. Brn. Fulton and Sisley raised up this company about two years ago, but only six or seven had remained steadfast in the truth. They were in a discouraged condition, not having had any meetings for several months. Strong opposition has existed against them in the neighborhood. Attempts have been made to have them indicted before the grand jury, but they have failed to find an indictment against them thus far. Our brethren are encouraged, and some are making a new start to serve God. May God bless this little company. E. E. MARVIN.

E. E. MARVIN.

SPRINGFIELD.—We pitched our tent at this place and began meetings May 5, with an attendance of about one hundred. The interest deepens with many as we proceed. The best class of the citizens attend, and they seem willing to hear. We have given two discourses on the Sabbath question. Our book sales have not been large, but we have received \$10.65 donations. This is a town of about 1,400 inhabitants, and is one of the greatest whisky and tobacco centers in the State. Our courage is good in the work of the Lord. May prayers go up to God in behalf of the work in Tennessee. J. W. REES.

J. W. REES.
E. E. MARVIN

MICHIGAN.

FREEPORT AND CARLTON.—It is probable that some of our brethren are anxious to hear from Freeport, the village of our present labors. Since coming here we have preached some twenty times to attentive and deeply interested audiences. A minister of the U. B. Church attended our meetings, and two evenings gave vent to his feelings in sophistry and abuse, the stock in trade of many who are lacking in scriptural arguments, especially when they try to make it appear that the first day of the week is God's holy Sabbath. The Lord gave freedom in presenting the truth on this all-important subject, and the opposition did not prevent us from gaining the victory. Many of the minister's own flock were grieved and disgusted with the course taken and the language used. The truth never shines so brightly as when contrasted with error. Six worthy persons are already keeping the Sabbath, and others we think will obey. The attendance at the meetings has been fair, and we hope for good results.

The brethren at Carlton are evidently growing in grace and in the knowledge of the truth. We are visiting and instructing them as we have opportunity. Our Sunday evening meetings are increasing in interest. It is wonderful how God has moved by his Spirit upon this community. We are trying to so relate ourselves to God by humility of heart and confession of sin, that he can use us to his glory. Our hearts are full of courage, and we feel to praise his name for what he has done. W. C. WALES.

W. C. WALES.
L. G. MOORE.

IOWA.

AMONG THE CHURCHES.—April 1-7 I labored at Beaman, giving instruction in practical religion and on various points of present truth. The meetings were well attended by the church, and some outside interest was manifested which had been awakened by giving Bible readings. The ordinances were celebrated, and a good feeling prevailed. After filling other appointments, by request I returned to this place to follow up the interest. I gave twelve discourses on the main points of our faith. Two new ones decided in favor of the truth. The church was much encouraged and strengthened by the words spoken and seeing others embrace the truth.

April 7 I began meetings at Traer, and continued one week. I preached ten times. I found this little company in a discouraged condition. The preaching was mostly practical, and designed to encourage and strengthen them in the good work. All felt that they had been benefited by the meetings. Some good confessions were made, and also promises to be more faithful in paying tithes. Sabbath and Sunday, April 16, 17, I met with the church at Parkersburg for the first time. Our meetings were well attended, and all seemed of good courage. At each of these places I spent some time in showing them how to keep their accounts. I am of good courage, and hope to be faithful till the battle is over.

May 17.

J. S. HART.

INDIANA.

AMONG THE CHURCHES.—Since our State meeting I have been visiting among the churches in the southeastern part of the State. At Boggstown I found the company actively engaged in the erection of a new church building, which they expect to dedicate the 5th of June. The company seemed to be doing well. The tract and missionary society, which was organized during the winter, is doing no small amount of work in the way of distributing reading matter, and by other means, to get the truth before others.

Monday, May 19, I met with the church at Waldron for the purpose of electing trustees for the church property. A number of meetings had been held with this company a short time previous, by Eld. Wm. Covert and myself. A church organization was effected. The new church building will soon be ready for use at this place.

From Waldron I went to New Marion, Ripley Co. At this place, also, a new church house was being erected; but as it was not yet finished, the school-house was obtained for the purpose of holding meetings. A series of temperance lectures was advertised, which, in spite of the opposition, soon brought in a good crowd. Some gave up the use of pork. Several discourses were given upon Bible subjects, which seemed to be well appreciated. A minister was sent for to hold opposition meetings, but as the truth had gained the ears of the people, our congregation was not diminished in the least. Some works on present truth were disposed of, also an amount of temperance literature. The Sabbath-school work received due attention.

May 16 I came to Mud Lick, Jefferson Co. As no place could be obtained in which to hold meetings, we secured a hall for the purpose of giving a course of temperance lectures. This gave us a hearing which could not otherwise have been easily obtained. A number of meetings were also held in a private house. A tract and missionary society was organized at this place. We feel that the Lord is blessing the work in this part of the State, and rejoice to see the cause advancing.

May 24.

O. C. GODSMARK.

OHIO.

AMONG THE CHURCHES.—Since the good State meeting at Columbus I have been visiting some of the churches. Our meetings have been a great blessing to all. At Dunkirk the church was encouraged to more thorough consecration and energetic effort. One was received into the church. At Portage we had a very precious meeting. Four were baptized and five were received into church fellowship. At Payne one was baptized. The Payne church need a continued effort in their midst, to bring them up to all the requirements of the word, and to develop further the interest awakened there to hear the truth. We had excellent meetings at Van Wert. That society, all sisters but one, is one of the most faithful, earnest churches in Ohio.

At Walnut Grove the Spirit of the Lord was poured out in large measure, and all were made to rejoice as twelve souls came forward to seek the Lord. These were baptized and received into the church. This church has a great field at home, as there is a good interest to hear the truth, the house being crowded during part of the meetings, and a good congregation at all times. At Piqua I found the little company very much in need of help. The dear Master met with us in fulfillment of his precious promise, and all hearts were made tender before him. On Sunday we held both a forenoon and an afternoon service in a hospitable home. There was an intelligent company present to hear the truth, which the Lord gave in power to his unworthy servant. After service five

willing souls were baptized in the stream near by. An urgent invitation to return in the future was extended to me.

I am now at home a few days, hastily preparing for tent work at Genoa, which place will be my post-office address until further notice. As we near the time of the coming of the Lord, and see soldiers falling at their posts, and others deserting the ranks for the things of this world, I feel more than ever a desire to thoroughly consecrate myself to the Master's service, that I may be faithful and finally have a happy entrance into the beautiful city. Brethren of Ohio, remember the laborers that engage in the field this summer.

D. E. LINDSEY.

WISCONSIN.

AMONG THE CHURCHES.—A general meeting for Dist. No. 5 was held at Ft. Howard, April 23, 24, the first of the kind for several years. There were not as many in attendance as ought to have been, yet those who did come, manifested a good interest. Steps were taken to advance the work. Bro. E. W. Webster is canvassing in and around Green Bay and Ft. Howard with very good success. Bro. Sanders, the director, has been bettering the condition of things throughout the district, and good results are seen.

April 30 and May 1, in company with Bro. Sharp I visited Milton Junction. A growing interest is seen there. A house of worship it being built, which is very much needed. June 7, 8, with Bro. Cady I visited Leon. It was the occasion of their quarterly meeting, none having been held at the regular time. The ordinances were celebrated. The question of moving the meeting-house to Sparta, where the work seems to be centering, was considered, but no decided action was taken.

May 14, 15 I was at Victory. Several here during the past year have embraced the truth, which has been a source of encouragement to the friends of the cause at this place. On Sunday eight were baptized, six uniting with the church. If the brethren will let the Spirit of God soften their hearts so that love and harmony can prevail, others will be added to their number.

May 19 I joined Bro. Hyatt at Sextonville. The work there has met with decided opposition since it was first introduced. As soon as the tent meetings closed and a few had begun to keep the Sabbath, Miles Grant's book was freely circulated, which caused the interest to deepen. Immediately following this an effort by the Baptists and Congregationalists failed to satisfy the minds of the people, so they sent for Eld. Byers, of Illinois, who commenced a series of meetings on the Christian Sabbath and the immortality of the soul. He failed to accomplish what his friends expected of him, and finally gave up the attempt, and left. A meeting-house was built, since which time the work has steadily grown. On Sunday thirteen were baptized, after which a church of seventeen members was organized. There are several more keeping the Sabbath who will soon unite with them. Brethren from Mt. Sterling, DeBello, and Sand Prairie were present. All seemed to be of good courage. Bro. Hyatt will pitch his tent this season near here, and follow up the interest already begun.

A. J. BREED.

NEW YORK.

JEDDO AND SYRACUSE.—Since my last report I have spent one week with the church at Jeddo, Orleans Co., where we dedicated a new house of worship in February. I found the interest still good in that place. Our dear Bro. Cottrell, though quite feeble, has held public services each Sabbath and a part of the time on Sunday. Our meetings came in a hurrying time for the farmers, but there was a good attendance at each service. Sunday morning I had the privilege of administering baptism to six precious souls, who were joyfully received into church fellowship. Monday night we held our closing meeting, which was a precious season to all present. The ordinances of the Lord's house were celebrated for the first time in several years. The ordinance of humility was new to several, yet our hearts were all melted to tenderness as we followed the example and instruction of our Lord and Master. I fear that many of our people do not realize the importance of these memorials of the humility and death of our Saviour, or the blessings to be received from them. We are truly glad to welcome these brethren to our fellowship, and hope and pray that they are of "such as shall be saved."

Tuesday I returned to Syracuse. The city is somewhat stirred at present on the subject of temperance. Mr. Burdick, a prominent temperance lecturer of this State, has been holding meetings each evening for the past week, and upwards of five thousand have signed a pledge which includes wine and cider. Not long ago a popular evangelist occupied the largest church here for several weeks. I attended some of his meetings, but was at a loss to know what brought such crowds of people together unless it was popularity. The question seems to be to-day as much as ever, "Have any of the rulers believed on him?" The present truth is not believed

by the rulers, hence only the few will come to our meetings; but we are having some success in the work. Several expect to unite with this church next month by baptism.

We have noticed that one of the great objects held up before the people, to be gained in the temperance work, is the upholding of "our American Sunday," as it was called last night by Mr. Finch. We have evidence almost daily that these great issues will go hand in hand. We pray God for wisdom to take the right position in this closing crisis, that we may do the most good before "the winds are loosed."

May 19.

A. E. PLACE.

ILLINOIS.

CENTRALIA, DUQUOIN, TILFORD, ETC.—I spent April 15-19 with the company that was raised up at Centralia last summer. I found them holding regular prayer and social meetings and teachers' meetings, and also keeping up a good Sabbath-school. They seemed to be in earnest and of good courage in the work.

April 22-26 I was at Duquoin. The brethren here are somewhat scattered, and had not been holding regular Sabbath-school services. But they decided that it was better to try to meet even if it did take considerable effort; and so we organized a Sabbath-school and ordered a club of *Instructors*, and thus the work was well begun. Three new ones have recently commenced to keep the Sabbath here, two of whom were baptized, and all three united with the church. I came to Telford April 28, and remained with this church till May 4. The brethren were of good courage, and some of them had been doing quite a good work in canvassing for the "Marvel of Nations," and had also held some interesting Bible readings with some of their neighbors. I hope the brethren there will try to do more of this work, and that in other churches they will do likewise. At all the above meetings the preaching was mostly practical, and a feeling was generally expressed concerning the necessity of living nearer to the Lord as we are approaching the final struggle.

May 5 I joined Brn. Kilgore and Rogers and others in our general meeting at Keenville. The canvassing work received a good share of attention, and the Lord by his Spirit was with us. The meeting held on Monday forenoon was one long to be remembered by us all. It was one of the best in which I ever took part.

A. O. TAIT.

AMONG THE CHURCHES.—April 22-24 I was with Eld. G. H. Rogers at Kingman, where he has been laboring with a degree of success. Several are keeping the Sabbath. A Sabbath-school has been organized and prayer-meetings established, and they are now talking of erecting a house of worship. I spoke five times to good congregations.

April 26 I stopped at Janesville and gave one discourse in the hospitable home of Bro. W. A. Doyal, to a number of his neighbors, whom he had invited in for the evening. The next night I spent at Toledo, where there is a family who have promised to obey the truth. I held one Bible reading with them. Though all alone, I hope they will prove true to God.

April 28 to May 1, I was with the company at Willow Hill. This my first visit was pleasant, and I trust profitable. I spoke six times. The meeting-houses were closed against us. One of these churches had recently been built by one of the merchants of the place, and was deeded to the M. E. Church. But he could not prevail upon them to open it, even for a temperance lecture, because they had not stipulated to let others use it. The citizens, of their own accord, then fitted up an empty grain house, which could not hold all that would attend. This suggested that the time had come when we could sing, "He will gather the wheat in his garner."

The preaching was practical, and was gladly received by the brethren. The tithing had been neglected here, because it was not properly understood. We now believe that they will render to God an honest tithe, which he claims as his. This company, though in an unorganized condition, have regular meetings and Sabbath-school.

May 2, 3 I met with the church at West Salem, and gave three discourses on practical subjects, which seemed to be appreciated. Though it was the busy season, nearly all the members were glad to lay aside their work, and attend the service of God. The meeting on Tuesday was indeed refreshing. The Lord was near by his Spirit.

May 5-9 I attended the general meeting for this part of the State at Keenville. Elds. Tait and Rogers assisted in the preaching, and Brn. Hutchins and Sturdevant took charge of the instruction in the canvassing class. Heavy rains prevented a number from attending who lived at a distance, who had expected to be present. We were disappointed at so small a gathering, and that so little was accomplished. When these general meetings are thus appointed, there should be a general attendance of all living in the district, if they would encourage those to whom they look for help in the work of instruction.

The meetings were good, and some interest was manifested in the canvassing department, conducted

by our State agent. A few contracts were made. At the last meeting we were called upon to adjust some difficulties existing in the church, and after eight hours of constant, faithful labor we were rewarded with a complete victory for love and unity. Confessions were made, hearts were softened by the Holy Spirit, and united together, we trust not to be severed by the suggestions of the evil one. All pronounced this as the "best of the wine." It was indeed good to be there.

May 14, 15 I was with the church at Chicago. I spoke twice on the Sabbath and once on Sunday. The interest is good. Two more adults took their stand for the truth, and kept last Sabbath for their first. Others are just on the point of deciding. Their meetings are well attended, with increased interest, though no minister is with them. The burden falls on Bro. Poole and the workers in the mission. The Lord is greatly blessing their efforts, and they are encouraged. I enjoyed greatly this season of labor with these brethren and sisters. Nine more were added to the church, four by letter and five by baptism. The members are growing in grace and in the knowledge of the truth. The Sabbath-schools, also, are growing. The canvassers are doing well in the city, and the Bible workers are constantly receiving encouraging omens for good. But the one thing we need most is a place of worship. We do need a more suitable place to meet together. We labor on, and pray that God may work for us.

R. M. KILGORE.

LABOR AMONG THE GERMANS.

It has been some time since I have reported from the German field, but the work has been progressing. For several years a brother has busied himself in selling our books and tracts, especially the latter; and later several others have joined him in this work. In this way the country has been thickly sown with seeds of truth. For the first two years we could see no fruit, but thanks be to the Lord of the harvest! fruit is beginning to appear. The most discouraging feature has been the lack of a place in which to speak to the people, churches, school-houses, and dwelling-houses being closed against the truth. But from present indications that time is happily in the past. Calls for help come from different directions. Recently I responded to three such calls, and found the people had much interest to hear. In two of these places are five Sabbath-keepers, and few sermons have been preached. Another advantage is thus gained. Those who petition to have us come also feel a burden for the work. In case the public house is closed they freely open their dwellings. They also bear the expense of the meeting as well as remember the laborer. The prospects for the spread of the truth among this people never seemed so flattering. One family, becoming interested by reading and missionary visits, sent in \$16 tithes, while the husband was still working on the Sabbath; the family, however, observed it. Last Sunday I baptized two, and expect to baptize others in the near future. I am of good courage.

J. S. SHROCK.

GENERAL MEETING IN WEST VIRGINIA.

ACCORDING to appointment this meeting was held May 18-24. Eld. Covert, president of the Indiana Conference, was present all through the meeting, and rendered valuable assistance. About seventy-five of our brethren and sisters were in attendance.

The devotional meetings held from eight to nine A. M. were well attended, and the tender, melting Spirit of the Lord was in our midst. There was preaching each evening, also Sabbath forenoon and afternoon. The sermons were mostly doctrinal, presenting in a clear and forcible manner some of the main points of our faith. The time was occupied during the day by the canvassing class and business meetings. A number will engage in the canvassing work.

The brethren of West Virginia very much desire to have a camp-meeting the coming summer. Several hundred dollars have been pledged to defray the expenses of such a meeting. We feel that the zeal of these brethren is commendable, and that there should be a camp-meeting held in this State. There will be but one tent used in West Virginia until after the Ohio camp-meeting.

For the past year a division has threatened the Kanawha church. This society has about sixty members. The elder of the church thought that he had a special revelation from God, and that the Lord was not pleased with the instrument through which special light had been given to the Church since its rise, so literature was procured from the Marion party, and circulated through the church, till fears were entertained that the society would be about equally divided. The subjects of the discourses were such as would have a tendency to establish our brethren in the faith. The Lord greatly blessed the word spoken, and the truth gained the victory. Sunday afternoon a meeting was appointed to consider the existing difficulties. A preamble and resolution were presented to the church, to withdraw the hand of fellowship from the leader in this movement. The resolution was adopted. An opportunity was then

given for all those in sympathy with the opposing party, and who wished to go out from us, to manifest it by rising. Seven responded. Another vote was then taken, including them all under the same resolution, and the hand of fellowship was withdrawn from eight.

As the result of these meetings, ten new members were added to the church, and thus their numbers were increased instead of diminished. We feel to praise the Lord for his goodness, and take courage as we go forward. The preaching was done by Eld. Covert and myself. Many expressed themselves that this was the best meeting ever held in the State.

W. J. STONE.

RURAL HEALTH RETREAT.

THE annual meeting of the stockholders of the Rural Health Retreat Association convened as per advertised call, April 12, 1887. After calling the roll, the meeting was adjourned to April 29, that we might have a larger representation. April 29, at 9 A. M., the adjourned meeting convened. President in the chair. Prayer by Eld. E. W. Farnsworth. On calling the roll it was seen that of the 1,315 shares of stock issued, 1,075 shares were represented; 699 in person and 376 by proxy. Our leading brethren present were invited to take part in the deliberations.

After reading the minutes of last meeting the Treasurer's report was read as follows:—

TREASURER'S REPORT.

RESOURCES.	
Accounts receivable,	\$ 7,406 86
Notes " "	1,128 16
Building material,	417 07
Real estate and improvements,	26,324 79
Live stock,	682 50
Cash,	593 93
Furniture and implements,	7,943 92
Merchandise and health goods,	258 48
Groceries, fuel, etc.,	1,607 62
Hay and grain,	80 35
Stationery,	132 57
Total,	\$46,576 25
LIABILITIES.	
Accounts payable,	\$ 5,633 61
Notes " "	19,570 00
Net value,	21,372 64
Total,	\$46,576 25
Capital stock May 1, '85,	\$7,870 00
Stock issued to Apr. 1, '86,	3,500 00
" " " '87,	1,780 00
Gain May 1, '85, to Apr. 1, '86,	3,458 37
" Apr. 1, '86, " " '87,	4,813 91
Donations May 1, '85, to Apr. 1, '86,	2,445 00
" Apr. 1, '86, " " '87,	52 60
Total,	\$23,919 88
Shortage May 1, '85,	2,547 24
Surplus,	\$21,372 64
GAINS.	
Gain on live stock,	\$ 20 00
" " merchandise,	50 95
Receipts of laundry,	130 15
" " board and treatment,	20,440 56
Total,	\$20,641 66
LOSSES AND EXPENSES.	
Bad accounts,	\$1,209 40
Wear on furniture, etc.,	607 36
Groceries, fuel, medicine, etc.,	4,465 36
Stable account,	518 16
Expense, insurance, taxes, etc.,	1,182 88
Health Journal,	91 69
Interest,	655 11
Rent,	272 25
Labor,	4,654 16
Discount on board and treatment for charity,	2,171 38
Net gain,	4,813 91
Total,	\$20,641 66

From this it will be seen that the net value of the concern May 1, 1885, was \$5,322.76, or \$2,547.24 less than amount of stock issued to that date. The net value April 1, 1887, was \$21,372.64, a gain for twenty-three months of \$16,049.88, divided as follows: Receipts from stock issued, \$5,280.; donations, \$2,497.60; on workings of the institution, \$8,272.28. Now, in addition to this there has been allowed for charity and bad accounts, \$3,280.78, which if not allowed would have showed a gain of \$19,330.66 for the twenty-three months, or \$11,553.06 gain in the direct workings of the institution for this same time. Charity donations not entered on the books, would easily increase these figures in round numbers to \$20,000 and \$12,000 respectively. In answer to inquiry it was stated that about \$14,000 had been expended the past year in building and improvements.

Opportunity being given for remarks, Elds. Underwood, Farnsworth, and Corliss, and Bro. C. H. Jones responded, speaking commendably of the care shown in building only what seemed to be necessary and would bring in immediate returns. It was a surprise

to find so large and flourishing an institution, and great satisfaction was expressed with reference to its financial standing. They spoke in highest praise of the natural advantages of its location, the beautiful scenery, etc., also of the *Health Journal*, and hoped soon to see it a monthly. They exhorted to courage, faithfulness, and a living connection with Heaven, that God's prospering hand may continue richly with us, Satan's purposes be defeated, souls be rescued physically and spiritually, and God's will be fully carried out.

The President read encouraging extracts from late testimonies from Sr. White in regard to the Retreat, its work and workers, approving what has been done. By vote, Art. 4, sec. 1, of our present code of by-laws, was amended by substituting the words "first Friday after fourth Monday" for "second Tuesday," to read, "The annual meeting of this Association shall be held on the first Friday after the fourth Monday of April," etc.

The Chair having appointed the usual committees and a special committee to confer on the matter of *Health Journal*, the meeting adjourned to 2:30 P. M.

AFTERNOON SESSION.

Met as per adjournment. Prayer by Eld. R. A. Underwood. Minutes of morning meeting read and approved. Committee on Nominations reported for Directors, J. N. Loughborough, W. C. White, J. D. Rice, W. A. Pratt, A. B. Atwood. These were unanimously elected.

The committee on *Health Journal* reported, recommending, first, that the paper be continued; secondly, that J. N. Loughborough, E. J. Waggoner, and A. T. Jones act as editors; thirdly, that the paper be a 32-page monthly, with cover, from Jan. 1, 1888. The report was adopted.

The following report presented by the Committee on Resolutions was also adopted.

Whereas, We have seen the directing hand of God in the workings of the institution the past year, in giving marked prosperity under many perplexities; therefore—

Resolved, That we hereby acknowledge our obligations to our Heavenly Father, and in return will strive more earnestly to co-operate with him in making it "live and prosper."

Resolved, That we as stockholders most heartily indorse the action of the Board of Directors in all the improvements made the past year in connection with the Rural Health Retreat.

Immediately succeeding the stockholders' meeting the Directors met and organized the Board as follows: President, Eld. J. N. Loughborough; Secretary, Geo. H. Heald; Treasurer, W. A. Pratt; Auditor, Mrs. A. M. Loughborough. Eld. J. D. Rice was elected Superintendent, and Mrs. Linnie E. Heald, Matron. J. S. Gibbs, M. D., was assigned to the position of Physician-in-Chief. Drs. W. H. and Mrs. Hattie Maxson, of the Sanitarium at Battle Creek, are expected soon to connect with the institution.

J. N. LOUGHBOROUGH, Pres.

J. S. GIBBS, Sec.

OHIO CANVASSERS.

You have undoubtedly learned of my appointment as State agent for Ohio and West Virginia, for our subscription books. I have not yet become as thoroughly acquainted with the work and our workers as I hope to be in the near future. For some time I have felt quite anxious to see this branch of the work take an advance step in our State, and now that I am more intimately connected with it, I shall feel double interest for its prosperity. Although the success of the work will depend somewhat upon the State agent, the real prosperity will depend upon the united efforts of all. I would be glad to hear from all engaged in the work, and from those designing to labor in this branch.

I believe that there are many engaged in other pursuits by the day and week who could make a success selling our literature, and thereby place before others the truths which we hold so dear, and at the same time receive a better remuneration for their labor. Will all of our ministers and workers aid me all they can by sending me names of individuals, and by encouraging those who they think ought to engage in the work?

Two have decided to enter the canvassing field in West Virginia, not for a few days or weeks, but for life, unless the Lord calls them to labor elsewhere. We believe that they will make a success. Others here will shape their affairs so as to engage in this work after camp-meeting. I expect to return to Ohio this week, and give my whole attention to this work. I hope to hear from many. Address me at 178 Warren St., Toledo, Ohio.

W. J. STONE.

—Cold prayers are like arrows without heads, swords without edges, birds without wings: they cut not, they fly not up to heaven. Those prayers that have no heavenly fire in them always freeze before they reach as high as heaven; but fervent prayer is very prevalent with God.—*Spurgeon*.

—Prayer is the perpetual cement that will hold you fast to the underlying Rock of Ages.

Special Notices.

WORKERS' MEETING FOR DAKOTA.

A WORKERS' meeting preceding the camp-meeting will be held at Mitchell, Dak., beginning June 15. We hope to have other help besides our own Conference laborers, and expect this will be an important meeting. All our workers and many brethren and sisters whose circumstances will permit should attend. During this time all accounts will be audited, and it will be necessary for those who have any claim on the Conference to make out, to hand in their reports of labor as early as June 15.

Instruction will be given in canvassing and other departments of the work. Those who expect to devote their time to the cause should not fail to be present. All who wish to procure tents to use at the camp-meeting should write me at once, stating size and kind, at Mitchell, Dak., Drawer L.

A. D. OLSEN.

THE DAKOTA CAMP-MEETING.

WE wish to call the attention of our brethren in this Conference to the camp-meeting which will soon be held at Mitchell. We can do no better than ask you to read and heed what has been said to other Conferences concerning the importance of attending these annual gatherings. These considerations and appeals apply to us as well as to others. We hope and confidently expect that this will be the largest and best meeting ever held in this Conference. We trust that even our poor brethren, and those who have to make a great sacrifice to be present, will not fail to attend. We shall try to have all arrangements made that will tend to make the meeting a success. Accommodations for teams will be furnished at a low rate, and the dining hall will supply warm meals for those who desire them.

The daily papers of Sioux Falls and Mitchell have agreed to publish full reports of the meetings. Many will read these papers whom we cannot otherwise reach. We hope all will see the importance of circulating them among their neighbors and wherever they will be read. All names should be sent to the publishers before the meeting begins. The series of papers reporting the entire meeting will be sent post-paid to any address for twenty-five cents, or five copies for one dollar. Please send the names and addresses with the cash at once, to Alice H. Beaumont, Drawer L., Mitchell, Dak., stating which paper you prefer.

The C. M. & St. P. R. R. have agreed to return those attending the meeting for one fifth fare; but in order to get this reduction you must obtain a certificate where you buy your ticket, certifying that you have paid full fare to Mitchell. We expect to get the same reduction on the C. & N. W. R. R., also. Mitchell is the place where our Bible workers have been sowing seeds of truth for some time. Quite a number have taken hold, and others are very much interested. If our brethren come together bringing the Spirit of the Lord with them, we believe quite a harvest will be gathered in, and a work will be accomplished which will make the angels glad. The quarterly meetings will be held June 11, 12, and all reports should be sent promptly to the proper officers.

Sabbath, June 11, has been appointed as a day of humiliation, fasting, and prayer for this Conference. We trust this will not be observed merely as an outward form, but that God may help us as individuals and churches to seek him with all the heart. Come to the camp-meeting this year, brethren, to do good and get good, and we shall not be disappointed. It may be the last opportunity some of us will have of attending a meeting of this kind.

DAK. CONF. COM.

THE MINNESOTA CAMP-MEETING.

THE grounds chosen for this meeting are located on the eastern border of the city of St. Paul. They have never been used, and therefore will require some fitting up. We obtain them free of charge from the St. Paul and Duluth R. R. Co., and they are beautifully situated close to their East 7th St. depot. The trains on the Wisconsin Central, and the Hudson and Stillwater trains on the "Omaha" Road all pass the same station. These trains all run to and from the Union depot at St. Paul, and pass at frequent intervals through the day. Those coming into the city over the roads mentioned should purchase tickets and get baggage checked to East 7th St., St. Paul, and they will land near the camp. Those coming from other directions will go to the Union depot, and there buy tickets and have baggage rechecked for East 7th St. The fare will be 15 cts. round trip. Those coming on the Minneapolis and St. Louis Road will have to transfer in St. Paul to the Union depot, or they can go to the grounds by the East 7th St. car line. Some one will be at both depots to assist those who arrive on June 14 and 15, and on other days provided a request is made in time by mail, directed to me at

Minneapolis, or at the camp-ground, St. Paul. Those coming by the Minneapolis and Pacific Road will have to transfer in Minneapolis.

Those who may have occasion to use the street-car, in reaching the camp, should go to 7th St., and take the cars marked "E. 7th St." going east. The terminus of the line is within five blocks of the grounds. There will be no trouble, as we shall have men at the depots, and all officers will render information and help.

Those having tents should bring or send them. And those desiring to rent tents can do so at the usual rates, from \$1.75 to \$2.75 for the common sizes. The workers' meeting will commence Wednesday evening, June 8, and the regular camp-meeting will begin just one week later, and continue until Tuesday morning, June 21. Workers should come prepared to care for themselves as far as possible, and in time to be ready for business at the beginning of the meeting. Quite a number will be on the grounds June 6, and we shall be glad to see willing helpers at any time after that. There will be a provision stand and boarding tent. Let all try to come early and remain to the close. We confidently expect a good meeting. Please remember its interest in your prayers, brethren, and put forth a strong effort to come.

G. C. TENNEY.

MICHIGAN CAMP-MEETING.

ACCORDING to appointment, this meeting will be held June 22-28, on the old grounds joining the corporation of Alma, which place is favored with two railways and six passenger trains daily. The location is very favorable for our people from all portions of Central Michigan. The meeting will come in a very favorable time. Spring work will be over, and that time can be devoted to meetings better than any other. We are sure that there is great need of a spiritual meeting for us as a people. Many have not attended such a gathering for a long time as we hope this will be, and are so cold that they scarcely think it possible to leave home long enough to do so. Not a few are occupying the "evil servant's" position, saying, "My Lord delayeth his coming," and are smiting their fellow servants.

The customs, maxims, and practices of the world are gradually coming to be practiced by them. It is doubtful if such will feel that they can leave their occupations long enough to attend this meeting, yet they are the individuals who most need to seek for the gold tried in the fire, that they may be rich. Rev. 3:18. Let every church in our Conference make arrangements for as many to attend as possible. The following are among the many reasons why we should make this the best and most profitable meeting of any yet held:

1. There are individuals who might be converted if brought under the influence of this meeting, whose probationary time may pass before another opportunity presents itself.
2. This meeting will be especially adapted to reach the unconverted, since the laborers will be free from the perplexing matters which will occur at the annual meeting.
3. The laborers will be among the most devoted and experienced.
4. Probably so good an opportunity to reach our unconverted children and relatives will not occur again.
5. Many can attend this gathering who cannot attend the annual one.
6. The enemy is now more determined to destroy than in the past.
7. Our time to work for ourselves and others is nearly closed.
8. All need such a blessing as may be obtained at this meeting.

TRANSPORTATION.

We expect all trains on the Toledo, Ann Arbor, and Northern Michigan Railway will stop at the camp for the accommodation of passengers and baggage.

Those coming on the D. L. & N. Railway will be met at the station and transferred to the grounds for ten cents for each adult and the same for the baggage. Look for the hackman who has the camp-meeting badge on his hat.

TENTS.

Those who may desire tents or wish to have teams kept, will please correspond with Eld. A. O. Burrill at Alma.

If there are those who are unable to furnish themselves with lodging, the committee will see that they have it.

COMMITTEE.

—If you want knowledge you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence or indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

—Daily ought we to renew our purposes, and to stir ourselves up to greater fervor, and to say, "Help me, my God, in this my good purpose, and in thy holy service, and grant that I may now this day begin perfectly."—*Thomas a Kempis.*

News of the Week.

FOR WEEK ENDING MAY 27.

DOMESTIC.

—A mysterious epidemic is carrying off children at Oxford, Ind.

—The Saturday half-holiday is generally observed in New York.

—Rain fell Tuesday throughout the Upper Michigan peninsula, quenching the forest fires.

—It is said that there are 22,287 people in Boston over ten years of age who cannot read or write.

—Five men were drowned by the capsizing of a yacht in Traverse Bay, Lake Michigan, on the morning of May 22.

—One Minden, a cigar-maker, recently from New York, died at Key West, Thursday, of yellow fever. This makes four cases and three deaths.

—The chief officer of a vessel reported at Philadelphia Thursday, that at Buenos Ayres and round there the people were "dying off like sheep" from the cholera.

—Ten men were buried at New York, Monday, by the collapse of a building in course of demolition. Two of the victims cannot recover, and three others were seriously injured.

—The Yellowstone Park is said to be an admirable asylum for the larger game of the West which is being so rapidly crowded over the extermination line by enthusiastic and short-sighted sportsmen.

—Minneapolis has a Scandinavian population of 50,000, which is said to be a larger Scandinavian population than can be found in any other city in the world excepting Christiania, Stockholm, and Copenhagen.

—Editor O'Brien was presented to New York legislators in the Assembly Chamber at Albany Thursday, and in his speech said American sympathy greatly encouraged the advocates and promoters of the Irish cause.

—The Pennsylvania lines west of Pittsburg have put on sale 1,000-mile mileage books, good for a year, at 2½ cents per mile. It is believed by some that this is only the entering wedge to a general reduction to the special rates common before April.

—On Friday night while the fast train west on the Pennsylvania Railroad was nearing Horse Shoe Bend, the wheel of a car on a freight train going east burst, and the train crashed into two passenger coaches, killing instantly four men and injuring many others.

—Fire in the Belt Line stables at New York early Friday morning was not controlled until a number of tenements had been destroyed, and many poor people rendered homeless. Thirteen hundred horses perished, and an aged woman died from fright and shock. The loss is placed at \$1,325,000, the insurance not exceeding \$500,000.

—A scheme is being perfected for the organization of the Wyoming, Colorado, Eastern Utah, Western Nebraska, Southern Montana, and Southern Dakota cattlemen into one gigantic corporation, which will have control of \$15,000,000 worth of stock and grazing lands. Capitalists of New York, Boston, Philadelphia, London, and Edinburgh are interested in the project.

—The Osage tribe of the Indian Territory, according to one of their number, are opposed to land in severalty, or any other new-fangled plans for civilizing Indians. They say that they are getting on very well as they are, and only ask to be let alone. The tribe is rich, receiving a large annuity from the Government in lieu of lands. They have their own code of laws, are happy and contented, and claim to be advancing in civilization.

—About 5 p. m. on the afternoon of Thursday, May 19, the ocean steamers *Celtic* and *Britannic*, of the White Star Line, collided with deadly violence about 400 miles east of Sandy Hook, inflicting great damage to both. Ten feet of the *Celtic's* bow was taken off, but none of her passengers were injured. A hole large enough for a man to walk through was made in the *Britannic's* side below the water line, and she was otherwise much damaged. The watertight compartments of the *Britannic* saved her from sinking, but ten or twelve of her passengers were killed and about twenty injured. Had the *Celtic* struck a second or two sooner, her prow would have penetrated the engine room of the *Britannic*, and the latter would in all probability have sunk in a few moments. Both vessels were taken in tow and proceeded to New York.

FOREIGN.

—It is estimated that the Australian wheat surplus will be 8,200,000 bushels.

—The czar of Russia has a photograph album containing pictures of all the men who have tried to kill him.

—Work in the Borinag district, Brussels, is completely suspended on account of the great strike. The strikers number 13,000.

—The Opera Comique, the oldest theater in Paris, was totally destroyed by fire on the evening of May 25. Sixty persons were killed or injured, many of them by jumping from the windows.

—The first Chinese railway was opened Friday by the passage of a train over its rails from Takee to Tien-tsin. It is reported that the Chinese officials were much pleased with the experiment.

The Berlin papers urge the completion of war preparations, on the ground that the army must be ready for the worst in view of the new French ministry.

RELIGIOUS.

The pope has sent a letter to Archbishop Corrigan, consoling him in his trouble with Dr. McGlynn.

The Baptist ministers of Brooklyn have formed an organization for the discussion of topics of general interest.

It is said that the financial year just closed has not been a prosperous one for the Protestant churches in Ireland.

There is a church building at Bergen, Norway, which is constructed of papier-mache, which will accommodate 1,000 persons.

Class prayer-meetings have been established at Harvard College, for students who feel an interest in religion without regard to sectarian views.

There are said to be 27,000 heathen converts now employed as Christian evangelists to their countrymen, 2,500 of whom have been ordained as ministers of the gospel.

A Welsh minister on board the Celtic wearing a life-preserver, improved the occasion immediately after the collision with the Britannic, to take up a collection for the heathen.

Japan is said to have virtually cast off her heathenism, without adopting a new faith, and now presents a field in which Christianity and atheism are struggling for the mastery.

The receipts of the Church Missionary Society of England for the past year were £234,639, or about \$1,173,195, the largest amount it has ever received, or over \$130,000 more than last year.

The British and Foreign Bible Society have issued a Jubilee penny Testament, with Queen Victoria's arms imprinted in gold on the cover, which they propose to distribute in large quantities June 21.

The "crucifix bill" has been withdrawn from the Quebec legislature. The intent of this bill was that all witnesses in courts of law should lift up the hand and look at the crucifix, instead of swearing on the Bible as at present.

The International Missionary Union will hold its next annual meeting at Thousand Island Park, St. Lawrence River, commencing August 10 and closing August 17.

The London Christian very earnestly denounces the resolution of government to expend \$100,000 for a single service in Westminster Abbey on the Queen's Jubilee, as "wasteful extravagance and misappropriation of public money in times of abounding poverty and distress."

Dr. Horatius Bonar, now of Edinburgh, but for many years of Kelso, Scotland, one of the poets of the modern pulpit, the author of not a few of our most popular hymns, and of many religious books, has made arrangements to retire from active ministerial life.

Resolutions were adopted Friday by the General Council of the Reformed Episcopal Church, in session at Philadelphia, recognizing adultery as the only scriptural ground for divorce, and forbidding the marriage of divorced persons, excepting only when the decree was awarded for violation of the seventh commandment.

Appointments.

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

MINNESOTA TRACT SOCIETY.

The fifteenth annual meeting of the Minnesota Tract and Missionary Society will be held at St Paul, June 15-21, in connection with the camp-meeting.

H. P. HOLSER, Sec.

MINNESOTA SABBATH-SCHOOL ASSOCIATION.

The ninth annual session of the Minnesota Seventh-day Adventist Sabbath-school Association will be held at St. Paul, June 15-21, in connection with the camp-meeting, at which the usual business will be transacted.

H. P. HOLSER.

MINNESOTA CONFERENCE.

The twenty-sixth annual session of the Minnesota Conference of S. D. Adventists will be held in connection with the camp-meeting at St. Paul, June 15-21, 1887. Let all churches provide for representation by properly chosen delegates.

D. P. CURTIS, Sec., FOR CONF. COM.

We hope that the general meeting which is to be held at Glasgow, Kentucky, June 10-13, will be one of deep interest. It is desired that all within reasonable distance shall attend. The canvassing work will be thoroughly considered, also the T. and M. work. We desire to settle all old accounts of the T. and M. society, and to arrange the books, that all may have a better understanding of the work. Come, brethren, praying that the blessing of God may attend this meeting.

J. H. COOK.

WISCONSIN SABBATH-SCHOOL ASSOCIATION.

The next session of the Wisconsin Sabbath-school Association will be held in connection with the Wisconsin camp-meeting, June 15-21, at Beaver Dam, Wis. Let there be a good representation of officers and teachers and all interested in the work.

W. W. SHARP, Pres. Wis. S. S. A.

The Lord willing, I will meet with the church at Tuscola, Mich., Sabbath, June 4, at the regular place of meeting. Can Bro. Ballenger, also, meet me there?

ALBERT WEEKS.

The next annual meeting of the Dakota Conference will be held in connection with the camp-meeting at Mitchell, June 22-28, 1887. We desire to have all delegates attend the workers' meeting, if possible.

A. D. OLSEN.

The next annual session of the Dakota T. and M. Society will be held in connection with the camp-meeting at Mitchell, June 22-28. The quarterly meetings will be held June 11, 12, and all reports and business should be sent to the secretary, Alice H. Beaumont, Mitchell, Dak., Drawer L.

A. D. OLSEN.

The next annual session of the Wisconsin T. and M. Society will be held in connection with the camp-meeting at Beaver Dam, June 15-21, for the election of officers and the transaction of such other business as belongs to the society. It is expected that every director in the State will attend.

A. J. BREED, Pres.

The seventeenth annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Beaver Dam, June 15-21. All churches should be represented by delegates.

WIS. CONF. COM.

I will meet with the Parkville, Mich., church June 4, 5. I desire to see all the scattered members of this church present at this meeting. An elder will be ordained, and there will be opportunity for baptism.

I will meet with the church at Coldwater, Tuesday evening, June 7; at Ogden Center, Sabbath and Sunday, June 11, 12. There will be opportunity for baptism.

M. B. MILLER.

The next session of the Dakota Sabbath-school Association will be held in connection with the camp-meeting, June 22-28, at Mitchell, Dak. We hope all schools will be well represented, as we expect good instruction from those who will be present from abroad.

COMMITTEE.

There will be a Sabbath-school in connection with the general meeting held at Waterville, June 11, 12. The Sabbath-school will be held at nine o'clock A. M., June 11. The lesson will be the regular one for that date, and will be found in the Instructor of May 25.

S. J. HERSUM, Pres. Maine S. S. A.

Publishers' Department.

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

The permanent address of Eld. L. D. Santee will hereafter be Princeville, Peoria Co., Illinois.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of The Review must give good references as to their standing and responsibility. Ten words constitute a line.]

BRO. C. W. SMOUSE, Mt. Pleasant, Iowa, desires the address of all the brethren interested in growing sorghum or broom-corn; also wants a good broom-maker. Write him at once.

BRETHREN desiring good grahant flour can obtain it at wholesale prices. Present price \$1.50 for 98 lbs.; also white flour at \$2.25, \$2., and \$1.80, and less, put up in sacks of 48 and 98 lbs. Address William Dail, Osawkee, Kan.

FOR SALE.—A house and lot in Battle Creek, one half mile from Tabernacle and College. House built three years; has six rooms. Garden well stocked with fruit. Will sell cheap, if sold soon. Address C. C. Lewis, College, Battle Creek, Mich.

WANTED AT ONCE.—A man who has had successful experience in the poultry business. A permanent situation offered. Application, stating amount of experience and wages expected, should be addressed to J. B., care of REVIEW AND HERALD, Battle Creek, Mich.

RECEIPTS.

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

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

Books Sent by Express.—Philip Steinbaugh, Harry Long, James Potter, Mrs C M Clay, Rosa Stanton, Melvin Bradford.

Books Sent by Freight.—H P Holser, J V Wilson, J J Schiffer, Geo R Drew, Emma Green, L T Nicola, L C Chadwick, Pacific Press, Helen Cowles, Elsie K Scott, Ill T and M Society, A D Olsen, H P Holser, A D Olsen.

Cash Rec'd on Account.—Ohio Conf per J Rowe \$1,000., Iowa T and M Soc 500., Mo T and M Soc 500., Va T and M Soc 25., N Y Conf per Mrs Chas Cutter L., Kan Conf per A B Mc Reynolds 5.70, Dak T and M Soc 360.21, Mich T and M Soc 121.97, Kan Conf per A B Mc Reynolds 6., Wis T and M Soc 800.

Australian Mission.—Alexander Bedford \$10., Maria Johnson 10., Frank Moran 1., J M Brown 10., G W Ross 10., Chas Field 5., Mo T and M Soc 5.

English Mission.—Angie Gotfredson \$4., J M Brown 10., E H Reed 5., Chas Field 5., Iowa T and M Soc 39.58, Mo T and M Soc 5., Wis T and M Soc 6.

European Mission.—Iowa T and M Soc \$65.97, Dak T and M Soc 107.25, Wis T and M Soc 17.20.

Georgia Mission.—C F Curtis \$36.

General Conference.—No Pac Conf \$69.64, Ill Conf 612.98.

O. H. T. D. Fund.—Mrs Z Nicola \$40., Mary Northrup 5., Rachel Buck 35 cts, Laura Buck 20 cts, Dak T and M Soc 297., Wis T and M Soc 40.

S. L. Academy.—J M Brown \$10., E H Reed 5., Chas Field 5., Mo T and M Soc 10.

S. D. A. E. Soc.—Iowa T and M Soc \$65.97, Dak T and M Soc 107.25, Wis T and M Soc 215.56.

Scandinavian Mission.—Jorgen Rudebeck \$5.46, Carolina Gotfredson 1.45, Chas Jensen 25 cts, Iowa T and M Soc 26.38, Sine Peterson 1., Dak T and M Soc 107.25, Wis T and M Soc 25.80.

South African Mission.—Mo T and M Soc \$13.06, Floy M Whitaker 2.

Christmas Offerings.—Iowa T and M Soc \$223.01, Mo T and M Soc 7.30, Wis T and M Soc 17.25.

International T. & M. Soc.—Lisbon soc \$2., Monroe soc 1., Mrs Fran 1.

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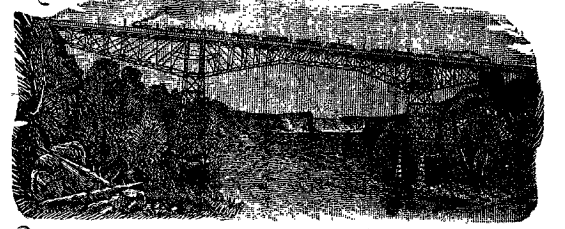
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MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for various stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago.

Gr. Rap. & Kal. Ex. lvs. 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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for stations like Chicago, Port Huron, Lapeer, Flint, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haspell's, Valparaiso, Chicago.

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, Ft. 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. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., MAY 31, 1887.

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CAMP-MEETINGS FOR 1887.

PENNSYLVANIA, Salamanca, N. Y.,	June 1-7
Iowa, Des Moines,	" 8-14
Wisconsin, Beaver Dam,	" 15-21
Minnesota, St. Paul,	" 15-21
Michigan, Alma,	" 22-28
Dakota, Mitchell,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2

GEN. CONF. COM.

All persons having clean copies of REVIEW No. 9, this volume, which they can spare, will confer a favor, upon the Office by forwarding them here, the supply of this number having run short before it was discovered that papers for a number of important files were lacking.

"The Increase of Crime: An Address Delivered at Camp Hebron," by Eld. D. T. Taylor, is the title of a very instructive and convincing pamphlet of 32 pages, showing the present condition and future prospects of the world, and giving facts which present in a startling light the fulfillment of the prophecy that "in the last days evil men and seducers shall wax worse and worse." Most of the statistics given in the article "The Night is far Spent," in another column in this paper, are from this work. It is issued by the "American Millennial Association," 19 Harrison Ave., Boston, Mass., and is worthy of an extensive circulation to awaken men from their delusive dreams of peace and safety.

EXPLANATION.

In regard to some statements which appear in Eld. Matteson's article on the Visions of Daniel, etc., in REVIEW of April 12, in reference to the inhabitants of Nineveh and the testimony of Xenophon, he writes:—

"In regard to the number of inhabitants in Nineveh and the time Xenophon traveled over the ruins of Babylon, the original MS. states: 'Nineveh was at that time a very large city, with about 600,000 inhabitants.' After speaking of the destruction of Nineveh it states: 'When Xenophon with his army 200 years later marched over it,' etc.

"Unfortunately the copyist added a cipher in the first place, and subtracted one in the last; and through the pressure of business it slipped by the author's attention, and that of several other friends who were to criticize the work before it went to press."

THE SUNDAY LAW OF ILLINOIS.

OUR brethren write us from Springfield, Ill., that the move for a stringent Sunday law is rapidly coming to a focus in the legislature of that State. Bro. Starr informed us last week of the turn affairs were likely to take, and now Bro. Kilgore writes, under date of May 25, that the bill has passed the House with a sweeping vote of 80 to 40, without change or any amendment in favor of observers of the seventh day.

At the time of his writing, the bill had gone to the Senate direct from the House, and been put upon the order for a second reading, being liable to come up at any time. Circulars were sent to our churches in Illinois requesting them to observe Sabbath, May 28, as a day of fasting and prayer, that the minds of the senators might be so disposed that they would not pass the bill without some exemption for observers of the seventh day. They also drew up an appeal in favor of religious liberty, setting forth what we desire, and what position we hold on the Sabbath question, and giving the speech of Senator Crockett, of Arkansas, concerning the evil workings of like legislation in that State in reference to those who religiously observe the seventh day, and propose to go quietly about their legitimate business on the first day of the week. If in the face of this the Senate proceeds to confirm the hasty proceeding of the House, they will do so with their eyes open.

Those who spoke in favor of the bill as it stood, and against making any amendments to favor observers of the seventh day, were vociferously cheered. It caused the greatest stir and excited the most interest of any bill before the House. A singular feature of the case was that those representatives who had expressly pledged themselves to our brethren to stand by the cause of religious liberty and oppose the bill unless an exemption clause was inserted for seventh-day observers, when they saw that the tide of popularity was setting against such a clause, flunked completely and voted for the bill! This shows that about as much dependence can be put upon the average politician as upon a puff of wind.

It is a singular spectacle that while Arkansas has for the time being at least wiped off from her statute-books the foul blot of this bigoted legislation in behalf of Sunday, Massachusetts has deliberately inscribed it on hers, and Illinois is trying to do the same thing. We are informed that some three hundred ministers of the popular denominations have been assembled at Springfield to lend their influence in urging the measure through. This shows the powerful current of feeling that underlies this question, and ought to open the eyes of the most skeptical in regard to the fulfillment of prophecy in this Sunday movement.

A SMALL HYMN BOOK FOR TENT MEETINGS AND LECTURE COURSES.

It will be remembered that the plan formed by the General Conference, for bringing out the new hymn book, contemplated not only the large book with hymns and tunes and another with hymns only, but also another small collection of pages from the large hymn and tune book, for use in tent meetings and lecture courses. According to this plan, we have lately made a choice miscellaneous collection of 128 pages for this purpose. These books are gotten up in cheap form, to be furnished at an exceedingly low price, solely for tent meetings and lecture courses. In these meetings it is very important that we have the assistance in singing of those who come in to hear the discourses. The expense is too great for those giving lectures to furnish large books to all those whose help they may desire in the singing; therefore this small collection of choice pieces is provided at little cost, to meet this want.

As before stated, it is not designed to furnish these books to any of our people. It is expected they will all purchase the large book. We are determined to

avoid, if possible, the difficulty so unpleasantly experienced in the past, of having two sets of hymn books in our religious meetings. This has been a great source of annoyance. But we wish to provide something for our tent companies, in as cheap a form as possible, to enable them to furnish with books the singers who may attend their meetings, that they may assist in this branch of worship. We are satisfied that our tent companies will be greatly pleased with the choice selection of pages chosen for this small book. It will be furnished at the remarkably low price of ten cents, with one third off at wholesale, for the uses specified. Remember this book is for tent companies and lecture courses alone. These companies can, by selling at ten cents, with the discount offered, save themselves from extra expense, as many of those who use the little book will be so pleased with the tunes that they will wish to purchase a copy at the small price of ten cents. Tent leaders can send in their orders to the REVIEW Office at once, accompanied with cash, for these books by the quantity.

GEN'L CONF. COM.

"MARVEL OF NATIONS" AND "SENTINEL" COMBINATION.

It seems necessary to explain why there has been a departure from the established combination price of the "Marvel of Nations" and the *Sentinel*. The price of the "Marvel" remains the same whether sold with or without the *Sentinel*. The publishers of the *Sentinel* have raised the price of that paper from twenty-five cents to thirty cents, and advise their agents to sell it for fifty cents in combination with the "Marvel of Nations," the agent making twenty cents on the paper. While that may be a good plan on the Pacific Coast, where books are high-priced and money plenty, we do not think it advisable this side of the Rockies.

Our object is to give that valuable paper the largest possible circulation, regardless of any commission that might come to the agent, and we fear that unless we can make it an object for the subscriber to take the paper with the book, we shall lose a great many subscriptions for the only paper that treats entirely on the great issues of the day. We would recommend that all agents this side of the Rocky Mountains combine the *Sentinel* with the "Marvel of Nations," at \$1.35 plain, and \$1.60 gilt, while the canvasser receives only five cents profit. The time is coming when no one will regret any sacrifice they may have made to place the *Sentinel* before the people.

C. ELDRIDGE, Supt. Sub. Book Dept.

FARE TO ALMA CAMP-MEETING.

THE Michigan Passenger Association, which includes all railroads in Michigan, have agreed to sell tickets to the Alma camp-meeting at one and one third fare for the round trip. Call for round-trip tickets.

A. R. HENRY.

May 28.

NOTICE.

ALL who have labored in the Wisconsin Conference the past year, and have accounts to be audited, are expected to hand in a report of their labor at the beginning of the workers' meeting, June 8.

A. J. BREED.

TO CONNECTICUT CANVASSERS.

ALL persons wishing to engage in the canvassing work in Connecticut, or others desiring information in regard to the same, will receive prompt answers by writing to me, at Middletown, Conn.

S. L. EDWARDS, Gen'l Agt.

TO THE BROTHERN IN CANADA.

As some of our brethren are expecting to have a camp-meeting in the early part of the summer, as we have done the past few seasons, I would notify them that, after consulting with the President of the General Conference, we have decided to postpone our camp-meeting until later in the summer, or have a general meeting for our brethren in the fall. This will give more time for our tent labor, and as the early summer camp-meetings are all in the West, it will relieve the General Conference from difficulty in supplying us help in the busiest season. Pray for the work in Canada.

R. S. OWEN.