

# Adventist Review

## AND SABBATH HERALD.

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

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#### TRUST.

The rain-drops on the mountain side,  
Steadily falling one by one,  
Form a tiny stream which shall onward glide,  
Blessing the earth when the shower is gone.

Words are falling on heedless ears,  
Words of truth, and peace, and love;  
They shall sound again in coming years,  
When the lips that spake them have ceased to move.

Following closely the footsteps fair  
Of the loving Master, we need not fear,  
Though thorny and rough the way may be,  
And the clouds above us hang dark and drear.

The light will shine on our way at last,  
And truth must triumph, and God shall reign,  
On this sin-scarred earth, and the beautiful  
Of faith and hope shall bloom again.  
—Mrs. E. J. Richmond.

### Our Contributors.

Who that feared the Lord spake often one to another: and the Lord heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his commandments.

#### THE UNITY OF THE CHURCH.

BY MRS. E. G. WHITE.

All the different members of the human system unite to form the entire body, and each performs his office in obedience to the intelligence that governs the whole, so the members of the church should be united in one symmetrical body, subject to the sanctified intelligence of the Father.

The advancement of the church is retarded by the discordant course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to heaven by our names enrolled upon the church books, if our hearts are alienated from Christ. We should be his faithful representatives on earth, living in unison with him. "Beloved, now are the children of God." We should keep in mind our relationship, and do nothing to bring dishonor upon our Father's cause.

Our profession is an exalted one. As Sabbath-keeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer. A most solemn message of warning has been entrusted to God's faithful few. We should show by our words and works that we realize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in glory and great glory, we shall be like him. We should every one feel our individual responsibility as members of the visible church and

workers in the vineyard of the Lord. We should not wait for our brethren, who are as frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness to his strength, our ignorance to his wisdom, our unworthiness to his merits.

None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of faith. The prayer of Christ to his Father, just prior to his crucifixion, was that his disciples might be one, even as he was one with the Father, that the world might believe that he had sent him. This most touching and wonderful prayer reaches down the ages, even to our own day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word."

How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of church relationship, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves, lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power unto his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Church relationship is not to be lightly cancelled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. True, in leaving the church, they themselves would be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligation to make his connection with the church a benefit to it, in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are some who spend a large amount for needless luxuries and to gratify appetite, but feel it a great tax to contribute means to sustain the church. They are willing to receive the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed.

They should also feel it a solemn duty to illustrate

in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many are living for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to stand the test of the day of Judgment. There should be a perfect trust in God, a child-like dependence upon his promises, and an utter consecration of self to his will.

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham and his son had borne the severest test that could be imposed upon them, God spoke through his angel unto Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even the son of promise.

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When we consider that Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church. But to yield to such feelings and views is unsafe, and will lead to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined these upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He addresses these words to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let

nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul, in one of his epistles to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

### THE TEMPLE IN HEAVEN.

MR. WESTMINSTER'S THEORY OF THE CHANGE OF THE SABBATH WEIGHED IN THE BALANCES AND FOUND WANTING. MR. NOLAW, DISGUSTED WITH THE LOGIC OF HIS ASSOCIATES, IS ABOUT READY TO SURRENDER.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—At this time I am to examine that portion of Mr. Westminster's theory which bears upon the practice of the early Church. He stated it in these words: "After Christ's ascension, the Church, instructed by the apostles, made the first day of the week the regular occasion for public worship." You perceive, gentlemen, that there are two prominent points in the words I have quoted. The first is, that the apostolic Church made the first day of the week the regular day for public worship; the second is, that they were instructed to do so by the apostles. I will examine them separately, taking up the latter one first. To begin with, I propound this question: How do you know, Mr. Westminster, that the early Church were instructed by the apostles to make the first day of the week the regular occasion for public worship? Did you learn that fact from the Bible?

Mr. Westminster.—No, sir; I cannot say that the Bible supports my claim by direct statements.

Mr. B.—Then now, as hitherto, you base your doctrine upon a mere inference?

Mr. W.—Yes, sir, upon an inference merely.

Mr. B.—Suppose now that it should happen to prove true that the early Church did observe the first day of the week as holy on their own motion and without any instruction from the Lord Jesus Christ or his apostles on that point; would their example be obligatory upon us?

Mr. W.—I should hardly be willing to say that it would.

Mr. B.—Well, you are sound there. Right here is one great difference between Catholicism and Protestantism. The former claims that the decisions of the Church, as such, are binding, while the latter insists that they are not obligatory unless made in harmony with the expressed will of God. In John 12:48, we have these words: "He that rejecteth Me, and receiveth not my words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the last day." From this language, it appears that the words of Christ are to be the criterion of judgment in the last day. Do you agree with that?

Mr. W.—Certainly, sir.

Mr. B.—Very good. Now I have another question to ask: The words of Christ which are to judge us, are they those only that are recorded in the Bible, or do they comprehend also words of his that were never recorded?

Mr. W.—The words that are in the Bible, I suppose. It would be unreasonable to judge us by words of Christ that we know nothing about.

Mr. B.—True; but did you not say just now that we have nowhere in the Bible a declaration to the effect that we should keep Sunday holy?

Mr. W.—Well, yes, sir; I believe I did. But then you know that we infer from the example of the Church that he commanded the Sunday to be kept holy.

Mr. B.—After all, then, the Catholics are right, are they?

Mr. W.—What do you mean?

Mr. B.—I mean that if your doctrine be true, that the keeping of Sunday is to be enforced by the example of the Church in the absence of any expressed command of Christ, then Catholics are correct when they argue that we are to follow the Church even where they have no warrant for their action in the written word.

Mr. W.—I should not want to consent to that. There is a difference, you know, between the decisions of the Church of to-day and those of the Church in apostolic times.

Mr. B.—The principle involved in following one or the other is the same. The apostolic Church, as a church, were not inspired. It is nowhere said that they were to be our exemplars. It is one thing to obey the command of the inspired apostles; another—an entirely different thing, to take the example of the Church as an expression of the divine will.

Thus far I have opposed your theory simply on the ground of its doctrinal unsoundness. I wish now to refute its accuracy from the stand-point of historic facts. I deny emphatically that there is anything in the New Testament record which will warrant the statement that the Church of the first century made the first day of the week a regular day of worship.

Mr. W.—Then, sir, I will prove to you that there is.

Mr. B.—Very good; let us have the testimony.

Mr. W.—You will admit, of course, that the apostles were holding a religious meeting when Christ appeared in their midst on the day of his resurrection?

Mr. B.—No, sir, I shall not admit any such thing. Proceed, however, to give the other instances on which you claim that meetings of the kind in question occurred.

Mr. W.—In 1 Cor. 16:1, 2 we have incontrovertible proof that the Corinthian church made the first day of the week a stated day for worship. I will read the passage: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The next text which I shall quote is found in Acts 20:7. Here it is: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." From what I have just read, it appears that the church of Troas, as well as that of Corinth, was in the habit of meeting for worship on the first day of the week. Let me see; I believe that those are all the instances of meetings which are recorded in the New Testament as having taken place on the first day of the week.

Mr. B.—Then you rest your case upon them?

Mr. W.—Yes, sir.

Mr. B.—I will take them up in the order in which they have been cited. I told you positively that I would not agree to the proposition that the account in John 20:19 proved that the apostles met for worship on the day of Christ's resurrection. I will now prove that it does not. There are a thousand and one purposes for which men congregate together besides that of worship. It does not follow, therefore, because men are found assembled that they have met for devotional exercises. You will consequently give me your reasons for supposing that the meeting spoken of in John 20:19 was necessarily of a religious character.

Mr. W.—Well, I take it for granted that such was the case, as it would have been very natural for them to assemble at that time to return thanks for the resurrection of Christ.

Mr. B.—Very natural to suppose that they assembled to give thanks for the resurrection of Christ? A strange conclusion that, indeed! Instead of being a very natural one, the very reverse is true of it. All the circumstances of the case forbid its acceptance by one who has given the subject much thought. They would be hypocrites of the first order who would assemble to express their gratitude to God for an event which they did

not believe had ever taken place. Such, needless, was the very thing that the apostles in your version of the meeting in the upper room at Jerusalem be correct. Let me read you sage upon this point from Mark 16:9-14.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with her, but they mourned and wept. And they, when they had heard that he was alive, and had been seen by her, believed not. After that he appeared unto them in another form unto two of them, as they walked in the country. And they went in to tell the residue; neither believed they. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not when which had seen him after he was risen."

That was rather singular treatment of the disciples by Christ, if they were congregated together to give thanks for his resurrection. Was Christ of the purpose that had brought them together to rebuke them when they came? Was the thing which all the circumstances demanded? Did he "upbraid" them for having believed those who had seen him after his resurrection, when the facts were that they had believed them and had convened to give expression to their faith in their reports by a tribute of praise to God for the good news of his resurrection? You must be very careful, gentlemen, that you do not rear the structure of Sunday sanctity dogma upon a foundation which rests upon the supposed ignorance or incredulity of the risen Lord, whose exit from the tomb appears to be so anxious to commemorate before his death could read the hearts of men. It would therefore be singular indeed, if he were incapable of doing so, that he came forth from the grave. Before the crucifixion he was delighted in approval rather than condemnation. He would be unaccountable if, after his vicarious death, his nature should be so far changed that he would take pleasure in rebuking those whose healing was called for; in reprimanding those whose approval was in order. The simple fact that the apostles stubbornly refused to believe that Christ had risen from the grave until the presence of the Lord himself in their midst, and they were gathered together in the chamber at Jerusalem, rendered further doubting in the minds of the apostles. No other view of the subject can be had, with the rebuke that Christ administered at that time. Admit that, however, and the argument for Sunday sanctity, which rests upon the conception that they were gathered there on the day of the resurrection, is converted into a baseless fantasy.

Mr. Dipper.—As you seem to have a great deal to say about tearing down, I should like to see you with your hand at construction for a moment. Tell me, please, for what purpose the disciples were assembled if it were not for the one in question?

Mr. B.—That I will do with the pleasure; although it would not prove necessary to be correct even if I were incapable of doing so. A man might insist that the dark spot upon the moon was actually a dog gnawing a bone. He might do so, it might be very easy to overturn his theory, while it would be very difficult to furnish another explanation that would be entirely satisfactory. But to come to the point: I understand that the disciples were gathered together in the room at Jerusalem, for the express purpose of partaking of a common meal, when they were gathered in their midst.

Mr. Shouter.—Well, well; that's the point that I ever heard advanced on that subject.

Mr. D.—I think as much, Brother Shouter.

Mr. Surplice.—Neighbor Biblist has a habit of calling upon us for Bible proof for his positions; so I propose that he give us a little new-fangled notion of his.

Mr. W.—Yes, yes, Friend Biblist; supply me with a little Bible on that point.

Mr. B.—Certainly, gentlemen, your request is not unreasonable, and so I will try to gratify your wishes. In the first place, I will prove to you that the apostles had a common home at Jerusalem at the time in question. To do this, I will read you the words of Mark 16:10, 11: "Then the disciples went away to their own home. But Mary stood without the sepulcher weeping; and as she wept, she

and looked into the sepulcher." The state-  
of this text are so lucid that I need not di-  
pon them. They establish the proposition  
Peter and John had a home at Jerusalem and  
they repaired to it on the morning of the res-  
urrection day. I turn now to Acts 1:13 to prove  
the home of Peter and John was shared by  
other apostles. The text relates to an event  
took place in connection with the ascension  
Christ. I read: "And when they were come  
they went up into an upper room, where abode  
Peter, and James, and John, and Andrew,  
and Thomas, Bartholomew, and Matthew,  
the son of Alphaeus, and Simon Zelotes, and  
the brother of James." The transaction  
related in these verses took place in the city of  
Jerusalem. It will not be disputed that the "up-  
per room" of Acts 1:13 is the same as the "home"  
John 20:10. Thus it is demonstrated that all  
apostles resided together.

It has already been shown that on the day  
which Christ came forth from the grave, Peter  
and John were located at their usual home in the  
city. As therefore it will hardly be claimed  
that they would have undertaken to change their  
quarters during the excitement which followed the  
discovery that Christ was missing from the tomb,  
it is fairly presumable that when we find them in  
the evening of the resurrection day hiding away  
in the barred doors of a certain apartment,  
this apartment was the same as the one which  
was occupied in the morning, and which they  
shared with the other apostles. Confirmation of  
this view is found in the circumstance that when  
Christ appeared to the eleven on the day of his res-  
urrection, he not only found them in their room  
with barred doors, but he also found them actu-  
ally engaged in partaking of their evening meal.

W.—How do you know that he did? I  
would like to see your authority for that.

B.—It would hardly seem necessary to read  
the Scriptures to prove a fact as clearly stated as  
this one in question; but I will do so, inasmuch as  
you doubt its existence. Here it is in Mark 16:

I believe that I have read it to you once  
this evening: "After that he appeared in  
another form unto two of them, as they walked,  
they went into the country. And they went and  
reported unto the residue; neither believed they  
them. Afterward he appeared unto the eleven as  
they sat at meat, and upbraided them with their  
unbelief and hardness of heart, because they be-  
lieved not them which had seen him after he was  
raised."

W.—Pardon me, sir, pardon me; I do not  
collect ever to have noticed that point before.

B.—In Luke 24:36-42, which is the par-  
allel to the passage that I have just read, we learn  
that when Christ appeared to the apostles they  
were terrified, supposing that he was a spirit; and  
that he, in order to allay their fears, asked for meat,  
and ate before them some fish and honey-comb,  
which had been given to him in response to his res-  
urrection. There, then, we have an additional proof  
of the apostles, at the time that the Saviour ap-  
peared to them collectively, were engaged in a com-  
mon meal. But the natural place for men to as-  
semble at supper time is their own home. Hence,  
in the absence of all proof to the contrary, it must  
be decided that on the evening of the day of Christ's  
resurrection, the disciples were in their own quar-  
ters quietly partaking of a frugal repast, instead of  
being engaged in a religious meeting to honor the  
resurrection of One whom they did not believe had  
risen from the dead.

Mr. Nolaw.—You might as well give in, gentle-  
man. Mr. Biblist has the argument on this point.

Mr. Shonter.—What! you going to turn Sab-  
bath-keeper?

Mr. N.—I do not know as I shall; but I hope  
that I may never be so far governed by prejudice  
as to be incapable of appreciating sound logic.  
Mr. Biblist has clearly shown that you are wrong  
in claiming that the record in John 20:19 proves  
that the apostles met for public worship on the eve-  
ning of the day of Christ's resurrection. He has dem-  
onstrated from the Bible that, at the time in ques-  
tion, they were in their own private rooms eating  
an ordinary meal, and that they did not even be-  
lieve that Christ had risen from the dead. To in-  
sist, after such a showing, that your version of the  
text is correct, is absurd. It looks very much as if  
you wish were father to the thought. To tell the  
truth, I have to blush for you, gentlemen, when I

see you resorting to such subterfuges. You thought  
I was worsted in the no-law argument, and perhaps  
you are right. The more I think of it, the more  
dissatisfied I am with the showing I made; but I  
certainly never committed so egregious a blunder  
as that of insisting that a band of terror-stricken  
disciples, hiding away in their own chamber from  
the Jewish mob, and doubting whether or not  
Christ had risen from the dead, could fairly be  
taken to represent the apostolic Church assembled  
in the order of providence, to become our exemplars  
in the matter of Sunday-keeping.

Mr. B.—It affords me great pleasure to learn  
from Mr. Nolaw's own lips that he is about ready  
to surrender that most dangerous of all doctrines,  
—that the law of God which the apostles said was  
"holy, just, and good" has been repealed. If he  
gets fully righted up on the law point, he will, I  
think, have but little trouble on the Sabbath ques-  
tion.

At our next interview I will consider the remain-  
ing two texts that Mr. Westminster has brought  
forward in support of his theory.

*Battle Creek, Mich.*

### A WORTHY EXAMPLE.

BY A. L. HOLLENBECK.

On arriving at Ephesus, the apostle Paul found  
that the brethren there had a very imperfect  
knowledge of the truth, and knew nothing about  
the Holy Ghost. Although these disciples were  
ignorant of the mission of the Holy Spirit, which  
Jesus had said should be the life and power of  
the church, yet they had been doing a noble work.  
They had manifested the same sincerity and faith  
in seeking to spread what little light they had re-  
ceived as did the apostles. Their spirit of zeal  
and devotion, contrasted with the worldly spirit  
so prevalent among believers at the present time,  
presents a valuable lesson, to which many would  
do well to take heed. Only a few, comparatively,  
of all those who are now receiving the truth, or  
even of those who have long been established in  
the faith, seem to be willing to imitate this worthy  
example of the Ephesian brethren.

The reason why there is less faith and zeal  
manifested in spreading the truth in these last  
days, when the gospel dispensation is so soon to  
close in the triumph of the saints, is because there  
is much more unbelief, and far less of the true  
Christian spirit existing among believers, than  
there was in the apostles' time. The disciples  
cultivated a humble, self-sacrificing spirit, which  
enabled them at all times to willingly submit to  
the guiding influence of the Spirit of God. Such  
an experience as theirs is greatly needed at the  
present time. There is always the same harmony  
existing between God's word and the operations  
of the Holy Spirit, as between the natural and the  
spiritual world. Our natural life is sustained  
through the use of blessings which God has placed  
within our reach. So our spiritual life is sus-  
tained by those means which God has supplied.  
All who would "grow up to the full measure of  
the stature of a man in Christ Jesus," must watch,  
pray, and work. These things upon which our  
eternal welfare depends, and which are so sadly  
neglected, should be considered in the light of the  
Judgment. What will our profession be worth  
in the near future, if we lack an experience in the  
things of God?

Brethren, "put on the whole armor of God."  
Diligently study his word, "which is able to  
build you up, and to give you an inheritance  
among all them which are sanctified." The fact  
that probation is soon to close, should lead all to  
redouble their efforts to perfect characters that  
shall be in accordance with the divine standard.  
"Be ye therefore perfect, even as your Father  
which is in heaven is perfect."  
*Dundas, Minn.*

—A holy purpose is better than a great estate  
or an earthly kingdom.

—Trouble and perplexity drive me to prayer,  
and prayer drives away perplexity and trouble.—  
*Melanchthon.*

—Prayer is so mighty an instrument that no  
one ever yet mastered its keys. They sweep along  
the infinite scale of man's wants and of God's  
goodness.

### "THE BLOOD OF JESUS."

BY ELIZA H. MORTON.

'T WAS twilight, and the time for careful thought.  
A solemn stillness reigned around, above,  
And mid the shadows of the night there stood  
One who had deeper shadows in her heart—  
The memory of a wrong, which, like a flame  
Of scorching fire had burned into her soul,  
And left its scars. O cruel scars of sin!  
Remorse, and hate, and shame, and gnawing pain,  
Were stamped upon that fair young face, and life  
Seemed but a dream, a dream of bitter woe.

But hark! a voice is singing, singing low:—

"What can wash away my stain?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus;  
O precious is the flow  
That makes me white as snow,  
No other fount I know,  
Nothing but the blood of Jesus."

The echoes listened and took up the strain,

"Nothing but the blood of Jesus."

The winds repeated in a minor key:

"Nothing but the blood of Jesus."

And truth divine into that heart was shed,  
As dew falls upon the thirsty summer plain.  
The gloomy shadows seemed to take a form  
To grow into a cross, and on that cross  
The world's Redeemer hung, and from his side  
Flowed forth a crimson stream, while all the earth  
And all the sky seemed to find voice and sing:

"Nothing but the blood of Jesus."

The woman's heart so burdened was made light,  
And she arose to "go and sin no more."  
And thus can all find rest and peace. The words  
Of life are to the world; and, sin-sick soul,  
Weighed down with crushing thoughts of past mistakes,  
Look up, and sing with gladsome heart and voice:

"O precious is the flow,  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus."

*Portland, Me.*

### THOUGHTS ON BIBLE SUBJECTS.

BY A. SMITH.

"THESE *least commandments.*" The term  
"least commandments" (Matt. 5:19) evidently  
does not refer to one or more of the moral precepts  
as compared with the rest of the decalogue, as is  
generally supposed, but to the ten commandments  
as compared with the two great precepts of the  
law. See Matt. 22:35-40. As no one or more  
fingers to the exclusion of the rest are equal to the  
two hands, so no one or more of the ten precepts  
are equal to the two great commandments of the  
law.

"*The deceitful heart.*" Jer. 17:9. This term  
represents the condition of the natural heart, and  
not that of one renewed by the Holy Ghost. A  
pure heart cannot be deceitful or wicked; for  
none but the pure in heart will be saved. See  
Matt. 5:8; Ps. 24:4; 1 Tim. 1:5; James 4:8.

"*The law of Christ.*" The term "law of  
Christ," as used in Gal. 6:2, is, no doubt, the  
"new commandment," as given in John 13:34.  
As Christ bore our burdens (Isa. 53:4), so must  
his children bear one another's burdens, and so ful-  
fill his law. For further comment on the term, see  
James 1:27; 1 Thess. 5:14; Job 29:11-16;  
31:16-22.

"*A sin not unto death.*" 1 John 5:17. For  
a definition of sin, see 1 John 3:4; Rom. 7:7;  
James 2:10, 11. The "sin not unto death" is not  
an exception to this rule, it being a transgression  
of one or more of the ten commandments. "But  
how," says one, "can a commandment of the moral  
law be transgressed without incurring the penalty  
death?" See Rom. 5:23; 1 Cor. 15:56; Eze.  
18:4, 20. Ans.: Through ignorance; not willing  
ignorance (2 Pet. 3:5), but pardonable ignorance.  
Lev. 4:2. The observance of Sunday as the  
Sabbath of the fourth commandment is a remark-  
able example of this sin. But when light is come,  
it is no longer a sin of ignorance, but one of pre-  
sumption. While God is well pleased to have us  
pray and labor for those who sin unwittingly,  
he is evidently unwilling that we should pray or  
labor specially for those who are apostates, or open  
opposers of the truth, except so far as to render  
their opposition to the work of God of no avail.

"*Led by the Spirit.*" Rom. 8:14. Those  
only who are thus led are the sons of God. But  
how does the Spirit lead? Ans.: "Into all truth."  
John 16:13. What is truth? Ans.: "Thy word  
is truth." Chap. 17:17. The leading or guiding  
of the Spirit supposes a progressive effort on the part

of the led, or guided. A given Bible truth involving a personal duty is made known or impressed by the Spirit; and if heeded, another, and still another in advance, until perfection of character is attained. But if the admonitions of the Spirit be slighted, and duty neglected, he can lead no further, and can only bring to bear stronger incentives to the discharge of the given duty.

"The tongue can no man tame." James 3:8. It is more untamable than the wild beasts of the earth, and more venomous than a serpent. James 3:7; Rom. 3:13. It is a scourge (Job 5:21); mischievous (Ps. 10:7); deceitful (Ps. 50:19); liars listen to it with delight (Prov. 17:4); a fire, a world of iniquity defiling the whole body, and is set on fire of hell (James 3:6); It sows discord among brethren, and is hated of God. Prov. 6:19. It separateth chief friends. Prov. 16:28. It is the most fruitful source of trouble in the church. Rom. 16:17, 18; 1 Cor. 3:3; 11:18. It is better to keep an unsanctified tongue out of the church of Christ; for it will be a reproach to the cause of God, and will render almost futile the best efforts of the minister to build up the church. It will stand in the way of sinners, will render the social meetings dull and spiritless; all because the Holy Spirit has been grieved away, and Christ has been put to shame by its unsanctified prattle. In the day of Judgment, such will wish, rather than bear the consequent wrath of God, that they had, with a mill-stone about their necks, been plunged into the sea before they had wrought such irreparable mischief to the cause of God. But while no human being in his own unaided strength can tame the tongue, God's grace is sufficient for the task. The possessor of an unruly tongue, by humbling himself, being willing, by hearty confession, to fully undo the mischief wrought, willing and anxious to receive correction, and with prayer, constantly watching the door of the lips (Ps. 141:3), may not only tame the tongue, but may also turn its natural fluency to valuable service in the cause of God.

#### HOW TO UNDERSTAND THE BIBLE.

BY W. R. WILLIAMS.

THE Bible is a revelation from God to man, and gives a full account of all that is contained in the Christian religion,—its truths, plans, principles, promises, threatenings, etc. It contains all the divine knowledge given to the world. Many truths and principles were taught orally by the prophets, and the Saviour, and the apostles, but the knowledge which they thus conveyed passed away when the memory of the hearer failed. But what they have written is for all ages of the world, and for all people. "The world by wisdom knew not God." Philosophers and sages of all time and all countries have sought in vain through wisdom to find out God. The Psalmist says, "The heavens declare the glory of God, and the firmament showeth his handiwork." Nature does not teach the way of salvation. The heavenly bodies, with their perfect systems of suns, planets, and satellites, moving for thousands of years in exact harmony, prove to us the wisdom and perfection of the Creator. The fitness of circumstances and things to the conditions and wants of man, teach us that there was a first great Cause full of wisdom and love; but only in the Bible has God revealed that man has fallen, and that a plan of redemption is instituted. This information is conveyed to man in the language of men, so that it may be understood by men. If this is not true, it is no revelation.

If the sacred Scriptures cannot be certainly understood, then the Christian religion cannot certainly be known. Every reason that would require God to give a revelation to man, establishing a system of religion, would also require him to give it in accordance with the rules and regulations of the language written by the people to whom such a communication was given. If we are not permitted to put upon the Bible the same construction we put upon other books, we cannot arrive at any definite conclusion as to what it teaches. If God designed us to interpret the Bible by some peculiar spiritual construction, he should have given us a dictionary and grammar suited to that construction. To charge God with giving us a communication we cannot understand, is dishonoring him. To let every Bible student be his own interpreter, independent of the rules of language, would lead to discord and a multiplicity of sects. Accompanying every

language are principles of construction and interpretation. If we acknowledge and obey these rules, we can correctly arrive at a conclusion. The Bible is no exception to these rules of interpretation. If the Bible student would apply these plain and acknowledged principles of interpretation to the Bible, there would be comparatively a union of sentiment. Great unanimity has been reached in many books on science by adopting certain rules of analysis and synthesis. The mathematicians who solve a problem by the same rule, have the same result.

It is not reasonable to believe that God has given man a book he cannot understand. The Bible can be understood if we will study it under the rules of language. God has spoken to man in the language of man, for the benefit of man, and has said, "He that hath an ear, let him hear." When a wise and benevolent individual addresses another, he uses words and sentences with which his hearer is familiar. God is infinitely wise and good, and will convey to his erring though loved children, in language which they can understand, what he desires them to know. It may be argued by some that many things in the Bible are told in symbolic and figurative language, and for that reason they are mysterious. God has used many symbols and figures; and they may appear to the casual reader to hide the true meaning of the Bible. But many have made mysteries out of simple sayings, and here is where most of the trouble arises. Men imagine that because God is all-wise, they must give to his sayings a supernatural, spiritual construction, something above our common interpretation of language. While God has used symbols and figures, he has also explained them sufficiently for the diligent student to understand.

No Christian need come to the Bible for wisdom and go away disappointed. God gave the holy Scriptures in language adapted to man's understanding. It is said that every word in the Bible has a meaning attached to it. In the beginning, each word had but one meaning, but they have come to have historical meanings, and sometimes a word is used figuratively. In no book are all the words to be literally understood, and the Bible is no exception. No book has been misconstrued and misquoted and misapplied more recklessly than the Bible. Melancthon said: "The Scripture cannot be understood theologically until it is understood grammatically." Luther said "that a certain knowledge of Scripture depends only upon a knowledge of its words." The greatest error in interpreting the Bible consists in confounding the literal and figurative meaning of words. Enthusiasts run to the extreme; some have it all literal and some, all spiritual. A knowledge of the subject and context will lead to a proper understanding of any truth. On a disputed point, no position should be taken which contradicts reason and experience. In applying words, the literal meaning should be given unless good reasons are found in the context for a different construction.

Men have certain theories of Scripture in their minds when they commence to study the Bible, and they study it to prove their preconceived ideas. It is easy to see where they err and why they err, but when the remedy is offered them they refuse it, not desiring to see their error. Were all men out of the wilderness of Romanism, were the fog and mist of the dark ages cleared away so that men would come to the Bible alone, and study it with clean hands and clear heads, there would be indeed but one fold, following the one great Shepherd.

#### "I HAD RATHER BE THAT OTHER KIND OF CHRISTIAN."

BY KIRKE R. SHELDEN.

A YOUNG man being interviewed on the subject of religion by a Baptist minister, was asked if he did not think he ought to be a Christian? "Yes, I guess so; but, Elder, what constitutes a Christian? Is it what he believes, or is it what he practices?" "Well," said the Elder, "to be a Christian is to both believe and practice; but first in order are belief in God, faith in the Lord Jesus Christ, and baptism for the remission of sins." "Well, I think I understand something of belief in Christ," said the young man; "but baptism, I am not quite sure I understand." The Elder told him it was to be buried with Christ in

baptism [*i. e.*, to be immersed in water]. The young man was silent for a moment, and asked, "Are the Methodists and Presbyterians Christians?" "Well, yes, I suppose they," said the Elder. "Well, they do not baptize you Baptists do, and you say they are Christians I believe," said the young man, "I had rather their kind of Christian. To go down into water as you do is too much as the Jews do when John was baptizing in Jordan, and Jerusalem went out and were baptized of him. Too much of a cross to go down into the water had rather be a Christian that does not have to do as you and the Jews did."

Now this seems a foolish argument; yet it is just the way that thousands are excusing themselves from the obligation of the Sabbath. They have heard and read the truths on the Sabbath, they look at others who are called Christians who do not keep the Sabbath of the Lord, and us by their actions,—which speak louder words,—"I had rather be that other kind of Christian, that does not savor so much of the Jews;" they taking the same position of choice the day, that the young man does on the matter of baptism. If we follow the doctrines of men we can excuse ourselves from many obligations we are under while claiming the title of Christian. But what saith the word? "For laying aside the commandment of God, ye hold the traditions of men. . . . And he [Christ] said unto them, well ye reject the commandment of God, that ye may keep your own tradition." "Howbeit I do they worship me, teaching for doctrines the commandments of men." Mark 7:7-9.

Now, friends, is it safe for us to choose our way, and by so doing declare, "I had rather be one of that kind of Christians" that reject the commandments of God, that they may hold the traditions of men? I think not. The balance is surely coming when we shall be weighed in the balances, and if then found wanting, it will be late to get right. "Now is the accepted time, is the day of salvation." May the language of David be the sentiment of every one who would upon himself the title of Christian: "Where shall a young man cleanse his way? by taking thereto according to thy word. With my heart have I sought thee; O let me not wander from thy commandments." Ps. 119:9, 10.

Coldwater, Mich.

#### "THE TREASURES OF THE HAIL."

BY CHARLES H. HARPER.

THOSE who witnessed the hailstorm that passed over a portion of Southern Minnesota June 7, can form something of an idea of the spoken of in Rev. 16:21. Although the stones were probably but little over a hundred part of a talent in weight, it was almost enough to strike terror to the soul to see large masses of solid ice strike with such force and bury themselves in the ground. Holes were made in shingled roofs, pigs and sheep were killed, and men were knocked down by the tremendous blows of the missiles. One lump of ice was picked up which measured thirteen and a quarter inches in circumference. A dozen were hastily gathered up which together weighed six and a half pounds. What a terrific scene that would be when there shall fall "a great hail out of heaven, every stone about the weight of a talent" (seven pounds avoirdupois).

The vials of God's wrath are soon to be poured out upon a wicked world, "and the hail shall smite down the refuge of lies." But the righteous shall be shielded in that terrible hour. "Because thou hast made the Lord, which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

Hamilton, Minn.

—True independence has no difficulty in doing necessary kindness.—S. P. Herron.

—Get but the truth once uttered, and 'tis like  
A star new-born that drops into its place;  
And which, once circling in its placid round,  
Not all the tumult of the earth can shake.

—Reason cannot show itself more reasonable than to cease reasoning on things above reason.—Sir Philip Sidney.

The Home.

Some may be as plants grown up in their youth; that our may be as corner-stones, polished after the similitude of a

NO TIME TO PRAY!

No time to pray!  
Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

No time to pray!  
What heart so clean, so pure within,  
That needeth not some check from sin—  
Needs not to pray!

No time to pray!  
Mid each day's danger, what retreat  
More needful than the mercy-seat?  
Who need not pray?

No time to pray!  
Must care or business' urgent call  
So press us as to take it all,  
Each passing day?

No time to pray!  
Then sure your record falleth short;  
Excuse will fall you as resort,  
On that last day.

What thought more drear,  
Than that our God his face should hide,  
And say, through all life's swelling tide,  
No time to hear!

Cease not to pray;  
On Jesus as your all rely.  
Would you live happy, happy die?  
Take time to pray.

--Sel.

THE "SPARE CHAMBER."

On a melting August night, a weary minister is taken into the guest-chamber of a worthy family. In his innocence, the bed looks unusually inviting. Extinguishing his light, he seeks his rest, only to find himself sinking deeper and deeper into an immense feather bed—the thermometer having stood all day at ninety in the shade. He hesitated at the word immense, as I desire to avoid extravagance, but I can find none better fitted to express the idea.)

Everybody knows how little some men comprehend the infinitesimal "whys" and "wherefores" of things, and consequently how impractical they are in hitting on modes of relief. While, therefore, anxious in every fibre of his wretched condition, never entered our parson's head that he could find any device improve upon it. So, as any Peter would have done, he remained sweltering in his torrid nest, while an army of blood-thirsty mosquitoes, with their resounding trumpets, lay in wait to devour him.

For one long hour he panted and struggled and kicked out frantically in attempts to keep his bedsteaders at bay, the perspiration, meantime, running from him in streams. At length, from sheer exhaustion, he surrenders to the mosquitoes and Morpheus. He sleeps, however, only to dream that he is lying on the crater of Vesuvius, and that molten fires are piercing him, and rivers of lava pouring over him, while he vainly longs for some winged sprite to transport him to the summit of Mount Blanc.

On confiding his melancholy story to his faithful wife, she breaks out with energy, "Why didn't you throw off that miserable feather bed, or else take your blankets and pillows and try the floor?" Another minister on an exchange in midsummer, coming to sickness in the house of his clerical brother, was quartered in the house of an excellent fisherman. The presiding genius inquired whether he preferred a soft or a hard bed. Unhesitatingly he replied, "A hard one, by all means, if convenient." "Entirely so; indeed, knowing that ministers like hard beds, I had one arranged for you." He expressed his thanks, and then, being quite fatigued and with the prospect of the laborious morning before him, he sought repose.

It was far short of an hour when, aching in every limb,—he was a spare man,—he arose and lighted his lanap for an investigation. He discovered a foundation of slats which had never even heard of springs, and upon this an aged straw bed, attenuated to a mere shadow. With his flickering light he took the liberty to explore the drawers and the closet, hoping to come across a comforter,

or blanket, or anything in the shape of dry goods with which he might soften his hard lot. But in vain. He walked away from his bed and seated himself disconsolately at the window.

An inspiration seized him! He started to his feet, went hurriedly back, and to his great relief discovered a bolster. Shaking it up well and making it as long as possible, he laid it down the middle of the bed. He also discreetly folded the quilt and placed it underneath his single pillow. He then lay down and soon dreamed that he was tumbling out of bed. But he clung faithfully to his resting-place, rising in the morning, I hardly need say, almost more worn and weary than when he retired at night.

But these are mild instances. What pen can do justice to the sufferings of martyr agents and traveling ministers in the cold seasons! The spacious guest-chamber, often the largest room in the house—who cannot picture it, with its well-to-do furniture all squarely set, its curiously ornamented mantel, its prim, unused look, and, more than all, its large, tall posted, handsomely made up snow bank of a bed?

One winter's night, when the mercury was ten degrees below zero, a clerical agent of the G. E. F. D. Society, innocently smiling a good-night to his hosts in return for their hearty wishes of "sound slumbers," entered into the spare chamber and shut the door. Instantly a damp chill creeps over him, while the heavy frost on the window panes sets his teeth a chattering. Thinking it discreet, under the circumstances, to make the bed his oratory, he hurriedly disrobes and scrambles into it. Alas! Had he only hygienically applied water to his head before plunging into such a bath, the shock might have been modified. Think of those icy linen sheets which have gathered dampness in their long waiting for some hapless victim! The cold penetrates the very marrow of his bones, till, forgetting his prayers in the fear that he shall be transformed into a veritable cake of ice, he jumps out of bed. Hastily putting on his garments as a sort of life preserver, he again tries his comfortless couch. But the case has grown no better. There he lies shivering as if in an ague fit, till, in despair, he once more and finally quits his dreadful couch. Putting on his overcoat, which fortunately he had brought to his room, he sets himself resolutely to his gymnastics. He performs all imaginable and unimaginable antics in his frantic efforts to keep from absolutely freezing. But his teeth still chatter, his flesh still creeps. As the danger becomes momentarily more pressing, he opens the door, tiptoes softly down the stairs, seizes in the hall the overcoat of his host and the big shawl of his hostess, and guiltily opens the parlor door. And there, beside the huge black stove, which is not over-heated, muffled in overcoat and shawl, he drags out the long, slow hours till the welcome cock-crowing.

This was early in his agency. But he learned some things that night, and, as a result, he purchased some things. One was a woolen cap, and another a large rubber bag. This is henceforward his traveling companion; and this, wherever he may chance to be, he fills with hot water and places in his bed, explaining apologetically that he considers it equal to a small stove.

An agent of another benevolent society writes that in commencing his service, he was warned against cold "sleeping-rooms, as likely to prove the greatest obstacle to his success." He says further, "I should have been a happy man if it were not for the spare chambers. I know a pretty good share of them all over New England, from the northeastern boundary to Cape Cod; and I am not alone in my experience. Brethren who go up and down the earth, and students who go out preaching in winter vacations, have compared notes with me: one has rheumatism, another paralysis, caused by the searching damp and chills of these guest-chambers, which the good housekeepers fit up so beautifully, and keep so choice, and take such pride in, and mean to make so hospitable, so attractive,—the best room for the best guest."

Were the owners of these hospitable designed spare chambers fully to consider and to comprehend this matter, I am sure that the discomforts and the dangers which have been so frequent, and which, without doubt, are the result of inexperience or inconsideration, would become henceforth a thing of the past.

In days of yore, everybody slept in cold rooms; and it would have been considered effeminate to

do otherwise. I recall an instance of a woman of wealth and refinement, and with a charming home, who, to the last, resisted the proposal to have her room warmed. The introduction of furnaces has revolutionized our houses in this respect; but in those rural districts where the old custom still prevails, it can hardly be expected that the good people should understand the sensitiveness to cold of those accustomed to heated rooms, any more than why, if a feather bed is too warm, a straw one should not prove a desirable substitute. They give their guests what they use themselves, and they do it heartily.

In view of these life-long habits, a good measure of the responsibility for discomfort and exposure of health rests upon guests from their lack of frankness. Were they to only name the matter, I have yet to hear of the hostess who, in her hospitality and kindness, would not contrive some way to make them comfortable.—*Exchange.*

TALENT AND ENERGY.

Do I hear some one say, "I have no talent?" How can that be? Young, middle-aged, and old, all have some talent, and some niche in which they can be of use. The positions of trust in business and the high rank in scholarship will not come without the exercise of our individual energy in little things. Our talents may never be equal to those of a lawyer, inventor, physician, or engineer, but every one of us is capable of doing some good with what we possess. If, therefore, none of us can exercise or display any great talents, we must not give up, and say, "Oh, well, what is the use of trying?"

Let us look a little more closely into the matter. Some of you are fond of reading, some of mechanical pursuits and mending, some of drawing or writing. Now what are you to do with these prominent likings? Those of you who love to read, have you ever thought how much pleasure you could afford by reading to others? Mother and sisters would like it as well as yourself. If, however, at night they are unable to read for themselves, could you not find time to read aloud one evening, or every evening for a short time? Are there not some invalid friends who would be grateful to you for whiling away an hour in reading to them? I know it is not always an easy task, but it gives you a chance to exercise your talent, and it is one of the little things which require individual energy. A year would pass quickly, and a stated course of reading, even one half-hour every evening, would give comfort to many and materially enlarge your stock of knowledge. The thought that you have helped to make others happy, and been energetic in looking after one of the many little things that make up life's grand total, will be reward enough now.

Then, those of you who are fond of mechanical pursuits, must not let your fondness degenerate into a selfish use. Mother's chair may need mending, or the knob may be off the door, and a thousand and one little things need attention. If you can do it, and be of service as a saver of time and money, it should be a pleasure to exercise your talent. I know "it is only a little thing," but some one has to attend to it, and if you can do it best, then it should be your duty to gladly remedy the defect.

Then you who want to draw and write; it may not be your lot in life to be artists or authors. If you have any moderate degree of talent, however, in either line, you can always be of service to some one, and what can you ask more than to be a help to others? In thus helping your friends you do what they cannot do as well, save them annoyance, and make a life that is, at the end, as great as that of any distinguished man or woman.

We must think more of these little things, and in time our life will acquire a serenity which only comes when we are doing our duty.

It is easy to commence, but hard to continue, therefore we should, each one of us, be determined to be individually energetic in the little things of life, and learn to so economize time that there will be room for all. Give up the idea of looking for great deeds, and push on in the good work nearest to us, remembering that whatsoever our hands find to do, to do that heartily and with might.—*Cecil Hamplén Howard, in Christian at Work.*

## Special Mention.

### PUBLIC SENTIMENT AND SUNDAY-KEEPING.

The *Christian Woman*, at the conclusion of a worthy article in defense of the Sunday Sabbath, endeavors to goad the Church into the enactment of a Sunday law in the following words:—

"But if Christians would strenuously observe the law themselves, and demand that it should be at least outwardly respected by others, public sentiment would soon be educated up to a point where it would compel enforcement of the Sunday laws that now exist in many places only as dead letters, and the making of others where now there are none.

"Although worship can never be constrained by law, yet a Christian nation has a right, a sacred duty, to have the Sabbath day outwardly observed under the compulsion of law.

"In closing, we would say, the Christian Church is strong enough, mighty enough, to preserve the Sabbath. Will it do it? If the day is ever set at naught in this free land, the Church will be responsible."

### ENGLAND'S DISGRACE.

THAT a nation occupying the foremost place upon the earth, in point of civilization, and professedly the most active in the promulgation of the gospel of Christ, should deliberately perpetrate such a crime as the forcing of the opium traffic upon a protesting but helpless country, in the full knowledge of its terrible consequences to millions of human beings, does not present an encouraging prospect for the dawn of the millennium and the speedy conversion of the world. The *N. Y. Observer* of June 4, 1885, speaking of the new opium treaty then in prospect, and since concluded, contains the following:—

"The Christian world will learn with shame and sorrow that Christian England is on the eve of concluding a new treaty with China for the still further extension of the infamous traffic in opium.

"This new convention assumes the form of an additional article to the Chefoo Treaty, and abolishes all the barriers heretofore existing against the free diffusion of opium throughout the Chinese Empire inland. The treaty also settles a uniform rate of lekin of sixty taels per chest, and maintains the existing customs duty of thirty taels. This will allow opium to pass freely throughout China. It is probable that China will extend a similar system of trade to other goods imported by English merchants.

"To force this drug upon China against her earnest remonstrances, England made war on China. Then a partial concession was made. Now the demand is that the drug may be freely admitted. Opium is one of the chief productions of India, and the British Government wishes a market for it in China, where it is more destructive of life and health and property than intoxicating liquor is here. The misery it produces, it is beyond the power of the pen to describe. The Chinese themselves, and Christian missionaries abroad, religious and philanthropic societies in England and other countries, have lifted up their voices in tones of pitiful entreaty that England would not encourage this unspeakable curse. But there are millions in it,—millions of pounds sterling that go into the national treasury, and so into the pockets of the English people! So there are millions of woes and tears and cries that God takes note of, and perhaps is even now remembering in vengeance."

### CONDITIONAL IMMORTALITY IN EUROPE.

FROM a letter by J. H. Pettingell, published in the *Bible Banner* of May 28, 1885, we take the following interesting items showing how the Bible doctrine of immortality through Christ alone, is spreading in Europe:—

"I learn from private letters, as well as from periodicals and reports of Conferences, which I am constantly receiving from friends in Europe, that the doctrine of life only in Christ is gaining in favor and force, especially among the clergy and learned professors, both in England and on the

Continent. A few months since, I received from Dr. Petavel of Geneva, a copy of a private letter from the learned Professor Jonker of Holland, in which he declares his full belief in this doctrine.

"At a meeting of the Synod of the Reformed Church of France held last October at Montpellier, composed of more than fifty pastors, besides many able laymen, Mr. Babut—who is described by M. de Pressense, the distinguished senator of France, as the 'leader of evangelical Protestantism in the Southern departments'—read an argument in opposition to the traditional doctrine of *inherent immortality*, which was assented to by M. Bonnet of Frankfort, the well-known evangelical commentator, and supported by M. Sabatier, the Christian Science professor of Montpellier, and which was well received by the whole assembly. A copy of this address has been sent to me in the *Revue Theologique*, but I have no time to translate it for the *Banner*, and besides, it would be too long for the columns of this paper.

"Only last December, Prof. Bonney, one of the most distinguished men of science, and a preacher of orthodox Christianity, took decided ground in his Hulsean lecture, in favor of the doctrine of eternal life only in Christ. Professor Drummond in his recent very popular work, entitled 'Natural Law in the Spiritual World,' has demonstrated that natural immortality of man is a scientific as well as a Scriptural impossibility; and that there cannot be any immortality excepting by union with the Deity in a new, holy, and spiritual life. I might go on to mention the names of many men, eminent for scientific and theological learning in England and on the Continent, who have come to the support of this doctrine.

"The *Homiletic Monthly* of England has for the past several months been publishing a series of papers by some of the leading theological scholars of the country, on this question, in what is called a *symposium*. Rev. Edward White closes the series in a very able, and as I think, unanswerable argument, on 'the foundation of the belief in the immortality of man,' showing that the popular doctrine has no foundation either in Scripture, or reason, or sound philosophy."

### A FEARFUL FALL.

HENRY WARD BEECHER began last Sabbath a series of sermons upon evolution, and from lately reported remarks he seems to be willing to preach the gospel of Darwin rather than of Jesus Christ. Nothing can show more fearfully the sad and awful fall of this once great preacher than his flippant rejection of the word of God, as reported from a late prayer-meeting talk:—"I reject for the most part," said he, "the book of Psalms. Now I know that's awful heresy. I suppose that book is read more than anything else in the Bible, unless it be the Gospels. But it doesn't suit my temper. It doesn't suit my habits of mind. When David was in trouble he cried out; I don't. David made piteous appeals to God; I don't appeal to God in that way. All but three or four of the Psalms repel me. I delight in the Gospels. I delight in Paul even more than in St. John. Revelation is useless to me. I'd as soon think of trying to light a candle at the aurora borealis as to get inspiration from Revelation. For common common sense I read Proverbs a good deal. A man who carries Proverbs around in his pockets has got more brains there than in his head."—*Christian Cynosure*.

### WORTHY OF IMITATION.

THE last General Conference of the Methodist Episcopal church represented in India by North and South India Conferences said (*Discipline*, Para. 553):—

"1. The General Conference advises all our ministers and members to abstain from the use of tobacco as injurious to both body and soul. 2. The General Conference recommends to the annual Conferences to require candidates for admission to be free from the habit as hurtful to their acceptability and usefulness among our people." Every preacher, therefore, seeking admission to the Methodist Episcopal ministry is asked, "Will you wholly abstain from the use of tobacco?"—*Discipline*, Para. 157, s. c. 21. It is made the duty of every quarterly Conference to ask local preachers "If they will wholly abstain from the use of tobacco."—*Christian Cynosure*.

## Our Tract Societies.

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

### FOR JESUS' SAKE.

For Jesus' sake how full of tender feeling  
These words that bind us with a cord of love!  
A motive power to human hearts appealing,  
A sacred echo from the world above.

O let us bear the text in living letters,  
Upon the daily record of our life,  
A fallsman to break the worldly fetters  
That make the narrow way a path of strife.

For Jesus' sake, live to promote His glory,  
And bear the message of His truth and light;  
Repeat to wand'ring souls the olden story  
Where sin and darkness hold their woful night.

The cross of Him who bore it all before us—  
Why do we falter 'neath its burden now?  
His arm sustains, his loving care is o'er us;  
To do his bidding let us meekly bow.

Sow the good seeds where faithful hearts will cherish  
The word whose power is Heaven's law divine;  
Carry the tidings unto souls that perish,  
Where heathen gods profane the altar's shrine.

For Jesus' sake, give of your earthly blessing  
To help his cause, his kingdom to advance;  
By word and deed the name of Christ confessing,  
If worldly treasure fall not to your chance.

For his sake leave the bitter thought unspoken,  
But stand unwavering in the cause of right,  
Your faith unmoved, your trust in God unbroken,  
Your motive pure and holy in his sight.

—Anna L. Holberton.

### SWISS TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	112
" " reports returned.....	51
" " members added.....	5
" " " dismissed.....	5
" " missionary visits.....	2,383
" " letters written.....	279
" " Signs taken in clubs.....	1,064
" " Harold " " ".....	304
" " subscriptions for periodicals.....	750
" " pages tracts and pamphlets distributed.....	19,192
" " periodicals distributed.....	2,426

Cash received on membership and donations, \$17.52; on sales, \$4.12; on periodicals, \$153.02; on poor fund, \$13.99; for circulation of *Harold*, \$5.88; on publishing house, \$156.07; on Bale meeting-hall fund, \$67.05.

JOHN VALLEUMIER.

### NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending March 31, 1885.

No. of members.....	409
" " reports returned.....	117
" " members added.....	37
" " " dismissed.....	18
" " missionary visits.....	545
" " letters written.....	670
" " Signs taken in clubs.....	2,745
" " new subscriptions obtained.....	472
" " pages tracts and pamphlets distributed.....	215,037
" " periodicals distributed.....	35,402

Received on membership and donations, \$55.50; on sales, \$1,272.40; on periodicals, \$1,087.87.

E. T. PALMER, Sec.

### SYRACUSE MISSION.

THE work in this city is moving slowly but steadily forward. While there are discouragements, as there always are in connection with every good work, we have many things that inspire within us faith and courage, and a desire to double our diligence and to believe in God for the accomplishment of a mighty work in this city. Our working force has been considerably lessened since the last report from this mission, so that not as much is being done in canvassing as we would like to see; but our hearts are rejoiced that so much of the precious truth is in the hands of the people. One sister is canvassing for "Sunshine" and the *Signs* with good success. Orders for about fifty copies of "Great Controversy, Vol. IV," with *Signs* for six months in most cases, have been taken within a short time.

We expect an increase of workers after our State meeting, which is to be held June 5-8, and shall work with "Vol. IV," and *Signs*, "Sunshine" and *Signs*, "United States in Prophecy,"

Thoughts on Daniel and the Revelation," if do so. It is desired that special efforts be between this time and the coming camp-meeting, which is to be held here.

Personal missionary efforts and the Bible reading have accomplished a good work. A few are beginning to obey the commandments, and our cause is becoming quite well known all through the city, by our publications, missionary efforts, newspaper articles. The enemy is stirring up a determined opposition, which indicates that he has "much people in this city."

The denomination felt the power of the message so fully that they sent for their champion Adverser, one Rev. John Levington, of Delhi, who came, and lectured Sunday and evenings of last week, on the "Errors of Adventism." He claims to have had many years experience in this kind of work, and no doubt he is well qualified how to misjudge, misquote, misrepresent, and abuse, as well as almost any man of his caliber is expected to do. If, however, he could not convince himself sufficiently to talk without insult and common decency, and disgusting his hearers, he would be much more successful in the work if he seems to love so well. The first evening, in remarking that, "although the Adventists do not believe the Bible, they are the worst set of people there is on the face of the earth," his eyes were brought to an abrupt close, amidst much excitement, by his eyes becoming suddenly closed and he falling to the floor.

The next evening his congregation was small, a small proportion of them being Adventists. A number of his own society who had read our paper, disputed him in his misstatements, and he called upon the church to restore order and to permit him to proceed with his remarks. As is the case in such efforts, his work has had the tendency to turn the people toward us. The meeting was granted three minutes' time at the close of the effort, in which some plain statements were made and the people invited to our lecture where they could hear our views honestly and freely. Being refused space in the *Wesleyan*, our paper was corrected through the daily paper. We trust that God will give wisdom to defend his cause.

J. E. SWARTZ.

**IMPORTANCE OF THE ALBANY MISSION.**

Believe the importance of this mission, occupying the position it does in our State, cannot be overestimated. The capitol being located here, and the representative men from the different counties assembled in the Senate and Assembly for a portion, at least, of each year. May it not be possible that in the near future our work will come before these bodies? Is it not better to make an earnest effort while we may, and necessary, great sacrifices, that our work be properly established in these important centers than to be content with feeble efforts? These things have been, before us in our work thus far, in order to carry it to a final triumph, the efforts and sacrifices are still needed. The need, even here, is great, but where are the sacrifices? A sacrifice of self and of this world is necessary. Who will have part in the work this year?

Albany, with her sister villages, all within a radius of about five miles, gives a showing of over 100,000 inhabitants. Besides this we have the lines of railroad east and west, and the vast city of the Hudson, consisting of steamers, vessels, etc., daily plying between this and New York City. Some one should visit these boats and preach the precious truth. Surely some of this vast throng will read. Some are honest; and God able to impress honest hearts? This is the oldest cities in the State, and many may think that the people are quite thoroughly enlightened, and difficult of approach with the truth; this is not so. We find them much more ignorant in many other places. They are willing to read and subscribe for periodicals, tracts, pamphlets, etc., which has been a source of encouragement to the canvassers. The settlements around Albany being divided into pleasant villages, easy of access, makes it more favorable for our work than to have them all crowded into one city.

The mission is located at 205 State St., the most desirable place in the city, and has been opened in

a commendable way. Many of the people are favorably impressed with the *Signs of the Times*, and are earnestly investigating the truths it presents, to see whether these things are so. Nearly four hundred subscriptions have been taken for the *Signs*, and the canvassing work seems but just begun. This may be raised to one thousand this season, if a few of our brethren who have talent will only consecrate themselves to the work. We hope at the close of our Rome meeting to see a goodly number, with hearts beating in unison with the Spirit, sent to this part of the vineyard; and we believe God will bless such efforts to the salvation of souls.

Dear brethren and sisters in the State of New York, the Lord is asking the same question to-day that he asked over two thousand years ago (see Isa. 6:8). Who will answer it as Isaiah did? May the Lord help us to get such a view of him and his work for fallen man, that we shall be able to see our own sinfulness and undone condition before him; then if we plead with him for Christ's sake to forgive us our sins and to consecrate us to his service, he will send an angel with a coal from the heavenly altar, and touch our lips; we shall be justified freely by his grace, and be prepared to do work for the Master that will be seen in the coming kingdom. Then do not forget the Albany Mission.

A. E. PLACE.

**KANSAS TRACT SOCIETY.**

The eleventh annual session of this Society was held in connection with the camp-meeting at Bismarck Grove. The first meeting was called by the President, May 21, at 4:30 P. M. Prayer by H. G. Buxton. Minutes of last annual session read and approved. Upon roll-call thirty-nine members, including four directors, responded. The Chair, being authorized to appoint the usual committees, named the following: On Nominations, G. D. Symms, M. Neal, and J. W. Bagby; on Resolutions, Eld. R. M. Kilgore, H. G. Buxton, and W. D. Curtis; on Auditing, C. McReynolds, E. M. Kalloch, and George Stagg. Adjourned to call of Chair.

SECOND MEETING, MAY 24, AT 9 A. M.—The Committee on auditing the Treasurer's books reported that they had found them correct, which report was accepted.

Bro. C. Flaiz stated that Dist. No. 2 was too large for all the members to meet together at their district quarterly meetings, and requested that measures be taken to divide it. The following Committee was then appointed to re-district the State: O. Hill, John Gibbs, C. Flaiz, H. G. Buxton, and George Symms.

The Committee on Nominations submitted the following report: For President, T. H. Gibbs, Ottawa, Kan.; Vice-President, E. M. Kalloch, Fort Scott, Kan.; Secretary and Treasurer, Clara Wood Gibbs, Ottawa, Kan.; Directors: Of Dist. No. 1, W. Everington; No. 2, C. Flaiz; No. 3, T. H. Wakeman; No. 4, H. G. Buxton; No. 5, John Gibbs; No. 8, J. V. Mack; No. 9, O. Hill; No. 10, Geo. D. Symms; No. 11, J. W. Bagby; No. 12, C. McReynolds.

Voted, That the acceptance of each name be separately considered. All the candidates were unanimously elected.

The Committee on Resolutions submitted the following report:—

Whereas, It is frequently the case that our local elders do not manifest as much interest in the missionary work as they ought, and they should be aroused to a united action with the librarians; therefore—

Resolved, That we recommend to all our churches that the meetings on the last Sabbath of each month be devoted to the interest of the missionary work.

Whereas, The general interest in the missionary work in our local societies is not what it ought to be; and—

Whereas, One of the best ways to enlist the interest of old and young is to get them to give of their means; therefore—

Resolved, That all, including the children, be invited to help forward the work by giving their free-will offerings in the form of donations or pledges, the same to be paid monthly, thereby causing a constant stream to flow into the treasury.

Whereas, The members of the different districts in the State need instruction in the missionary work, and we believe that uniformity of action is necessary to success; therefore—

Resolved, That it is the sense of the Society that

the President shall visit as many of the district quarterly meetings as it is possible for him to do.

The first resolution was read, and spoken to by Elds. Butler and Olsen. By vote it was referred back to the committee for further consideration.

Adjourned to call of Chair.

THIRD MEETING, MAY 25, AT 9 A. M.—The Committee on Resolutions again presented the first resolution, spoken to by Elds. Kilgore and Olsen, and others. Each resolution was voted upon separately and the report accepted.

Adjourned to call of Chair.

FOURTH MEETING, MAY 26, AT 9 A. M.—The Committee on re-districting the State submitted the following:—

We, your Committee appointed to consider the re-districting of the State, would respectfully recommend the following changes:—

First, that Marshall, Pottawatomie, Riley, and Clay counties be taken from Dist. No. 2, and that they constitute a new district to be known as Dist. No. 6.

Second, that Wilson county be transferred from Dist. No. 10 to Dist. No. 12.

Third, that Greenwood county be transferred from Dist. No. 9 to Dist. No. 10.

Fourth, that Lyon county be transferred from Dist. No. 4 to Dist. No. 5.

We would further recommend that W. D. Curtis be elected director of Dist. No. 6, and that the directors of Dists. No. 2 and 6 confer together, and make such a division of the indebtedness and stock on hand as justice demands.

The report was spoken to by Brn. Butler and Flaiz, and others, and was accepted with one exception, the resolution recommending that Greenwood county be transferred from Dist. No. 9 to Dist. No. 10, being lost.

Voted, That the Chair appoint a committee of five to take into consideration the subject of re-districting the State through the coming year.

The Committee on Resolutions submitted another partial report:—

Resolved, That we urge our brethren throughout the Conference to still engage in the circulation of the *Signs of the Times*, and to do all they can to increase the circulation of this valuable pioneer paper.

Resolved, That we express our gratitude to God for the "Great Controversy," Vol. IV., and we advise each one of our brethren to obtain it for himself and circulate it among his neighbors, and induce them to purchase it.

Resolved, That we are heartily in favor of a thorough canvass for this volume of "Great Controversy," and recommend the officers of the Conference and Tract Societies to make earnest efforts to circulate it in all parts of the Conference.

Resolved, That we express our gratitude to God for another expression of his watch-care for his people in giving to us through his servant, "Testimony No. 92," and that we show an appreciation of the same by strictly adhering to its instructions and admonitions, and that we use our utmost endeavors to extend its circulation.

It was voted to accept the resolution.

Adjourned to call of Chair.

FIFTH MEETING, MAY 26, AT 6 P. M.—It was voted that the minutes of this session of the Kansas Tract Society be published in the REVIEW. The Secretary's annual report read as follows:—

No. of members	594
" " members added	56
" " " dismissed	46
" " missionary visits	1,508
" " letters written	755
" " <i>Signs</i> taken in clubs	244
" " subscriptions obtained for REVIEW	241
" " " " " <i>Good Health</i>	81
" " " " " <i>Instructor</i>	379
" " " " " <i>Signs</i> [trial and one year]	1,122
" " " " " other papers	244
" " pages tracts and pamphlets distributed	389,086
" " periodicals distributed	15,142
" " "Sunshine" sold without the <i>Signs</i>	800
" " " " " with " " "	1,380
" " "Thoughts" sold during the year	621

**TREASURER'S REPORT.**

Cash on hand at beginning of year,	\$ 902.20
" " received during the year,	9,407.75
Total,	\$10,309.95
Cash paid out as per books,	\$9,810.98
" " on hand to balance,	498.97
Total,	\$10,309.95
Assets in books and cash,	\$5,974.22
Liabilities,	2,073.11

Balance in favor of Society, \$3,901.11

Meeting adjourned *sine die*.  
T. H. GIBBS, Pres.  
CLARA WOOD GIBBS, Sec.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 16, 1885.

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

### THE PENNSYLVANIA CAMP-MEETING.

This meeting was held according to appointment, June 3-9, at Lakewood, Chautauqua Co., N. Y., as the Pennsylvania Conference includes five counties in the extreme southwestern portion of the State of New York.

The location, on the shore of Chautauqua Lake, was a very pleasant one. On a level plateau, some sixty feet above the lake and fifty rods, perhaps, from the shore, the sixty tents of the camp were pitched in the form of a parallelogram, with the large auditorium tent in the center. Within a few feet of the rear row of tents stood a neat chapel owned by the Lakewood Company, the free use of which was granted during the meeting. From the edge of the camp, the ground sloped pleasantly down to the water, the space being occupied by two palatial hotels, residences and summer cottages, and ornamented with drives, walks, terraces, and other rural adornments. Lakewood is growing to a position of importance among the many pleasure resorts of Chautauqua Lake, which is itself world renowned, as Bro. Gage aptly expressed it in one of his reports, for "pleasure, piety, and picnics."

The attendance of our own people was much larger than at any previous camp-meeting of this Conference, numbering nearly, if not quite, three hundred and fifty. The growth of this Conference has been encouraging for some years past. Four years ago there were only six churches in the New York counties, and two in Pennsylvania. Now there are twelve in the New York counties, and eighteen in Pennsylvania, making thirty churches in the Conference. Thus it has nearly quadrupled itself in four years. The brethren seemed to greatly enjoy the meeting and received much benefit from it.

The preaching was done principally by Elds. Butler, Canright, and the writer. Bro. R. A. Underwood and W. C. Gage spoke once each. Bro. G. had another important branch of the work to attend to, which was reporting the meetings for the secular papers. Daily reports appeared in the Jamestown *Evening Journal*, and reports were sent to the leading papers of Buffalo and Pittsburg.

Bro. Canright held daily meetings with the children in the chapel, with the best of results. Many parents had the satisfaction of seeing their children starting in the service of God. On Monday some sixty came forward for prayers, a large proportion of whom were of this class.

A beautiful baptismal scene near the close of the Sabbath will not soon be forgotten by those who witnessed it. The peaceful lake, the large concourse of people on the bank, the occupants of many boats regarding the scene with respectful attention, the calm and happy demeanor of the candidates, as Bro. Oviatt buried them beneath the wave and raised them up again in the likeness of the resurrection of their Lord, was a sight pleasant to behold. Nine at this time testified that they desired to put on the Lord Jesus. Nineteen more were baptized by Bro. O., as the closing exercise of the meeting, on Tuesday morning, the 9th.

The business proceedings passed off with great unanimity of feeling. Indeed this Conference is so united in its church, Conference, T. and M., temperance and S. S. organizations, that they feel that they can confidently claim the promise, "And the God of peace shall be with you."

Book sales amounted to over three hundred dollars, two hundred being cash. About twenty-two hundred dollars were raised in payments and pledges, the objects being the South Lancaster Academy and the various missions. Seven ministers, five licentiates, and five colporters go from the meeting in the employ of the Conference.

The attendance from without was not large, though the tent was well filled on Sunday; and a larger proportion of people to whom our doctrines are new, than is usual at such meetings, became interested in the views presented. It is thought that this interest

might be followed up by meetings in Jamestown with good results.

Chautauqua Lake is one of the highest navigable bodies of water in the world, being 700 feet above Lake Erie, which is but ten miles distant from its northern extremity, and 1400 above the level of the sea. The lake is twenty miles long with an average breadth of two miles. After the close of the meeting Tuesday morning, the managers of the "People's Line" of steamers, offered the whole camp a free excursion up the lake, which generous offer was very cheerfully accepted, and soon the whole camp-meeting (so far as it related to the people) was afloat on the fine fast-running steamer "Cincinnati." The organ was taken on board, and the notes of joyful song floated out over the waters. This excursion gave us an opportunity to visit the famous "Chautauqua Assembly" grounds, some fifteen miles up the lake from Lakewood.

The meeting could have been held perhaps in localities which would have insured a larger attendance from those not of our faith; and this may have been desirable. Still the value of a camp-meeting depends rather upon the interest than the numbers of those who attend.

The cause in Pennsylvania has true friends, and the number is growing. This meeting was a season of spiritual strength to them; and its effects will be good. They have reason to be encouraged.

### HOW SHALL WE MAKE OUR CAMP-MEETINGS EFFECTIVE IN REACHING OUR FELLOW-MEN.

This is a question concerning which much has been written for years past. We think the subject has not yet been exhausted. We have two important objects to attain in holding these meetings: to benefit our own people, and to reach the outside public. Both of these should be constantly kept in view in locating camp-meetings. We are not so apt to make mistakes in selecting grounds for the accommodation of our own people as for those outside. The former are present to find fault and criticize the managers if their wants are not considered. But the only way we can judge whether the public are accommodated is by noticing whether they attend or not. And here we are likely to mistake again. We are apt to attribute their absence to lack of interest, and think they have no desire to hear unpopular truth. Very likely this latter reason has an influence in many cases. But when we have made suitable efforts to advertise our meetings properly, and to bring them within a reasonable distance of the people, we have had too many proofs to doubt their willingness to attend. We have reached that stage of the work when, among the masses of the people, there is a readiness to hear this truth; or, at least, where many thousands are willing to do so.

But this we know, that our meetings cannot reach those who do not attend them. The ministers cannot preach by word of mouth to those who are miles away. If we would have large audiences, we must in some way get them to come out to our meetings. It is good to advertise, and send colporters through the town to scatter hand-bills before the meeting; also to publish notices in the papers, and to make every effort to attract the attention of the masses. But we may do all this, and yet have but a small attendance if the meeting is not conveniently located.

The nearer the meeting is located to the town, other things being equal, the better the prospect for a general attendance. We have noticed with regret the tendency among our people to get their meetings from two to five miles away from towns. Some fair-ground or pleasure ground is selected because of some attractions or conveniences, or because it is a little cheaper or the grove is better, and it is thought that there will be a great rush to it because everybody will want to be there. But people are not so anxious to attend religious meetings and hear unpopular truth, as they are to go to a circus, a fair, or on some pleasure excursion. And those who make so much effort to attend these are not generally the sober, religious people whom the truth might reach. Such are not usually going several miles away on pleasure excursions on Sunday, the day they regard as the Sabbath. They have some conscience, and hence, if our meetings are placed in such localities, this class do not attend. We have noticed that those who go on railroad excursions at a distance on Sundays, are almost universally young people who want an "outing." They desire some pleasure or vacation, and thus take Sunday for it. Such cannot

usually be benefited very much. The most of this class do not go out on Sundays in that way.

Again, in the towns very few persons have of their own. They will not walk to meetings two to five miles, especially ladies. To hire a team would cost too much. And to pay two or fifty cents, they would think was out of the question; and hence many of them do not attend. If a meeting was in the town, or close by it, large numbers would attend it every evening, and thus be interested. We have seen this tried several times with thousands in attendance, and much good result. We ask our brethren to carefully consider this matter. Get your meetings as close to the town as possible, if the place is not quite so attractive as are after the people.

Our camp-meetings, if held once in a place, will draw out a great many people from curiosity, and will become deeply interested. We should do nothing to hold these interested persons. We have not seen good results follow in holding a tent-meeting, and course of lectures following a camp-meeting. We have seen it tried several times, but it does not work well. The contrast between the large camp-meeting and the tent-meeting is great, and the interest usually runs down. But the course of the last year by our brethren in Ohio commends itself to our mind as being very sensible. Immediately after the close of the meeting the interest followed up by missionary efforts. Those who were at the book-stand took pains to obtain the names and addresses of all strangers who purchased books, tracts or anything at the book-stand, and as far as they possibly could from the city. They afterward all visited by the missionary workers, and the interest caused by the camp-meeting was followed up. The result is that now as many as sixty or seventy attend our Sabbath meetings, and many of them are believers. More than half of these were those whose names were obtained at the camp-meeting. It would be well to have a register in which to record names and addresses of some gentlemanly or ladylike persons employed to get acquainted with all they could of those at the camp-meeting, and then follow up the interest afterward. These results have been most encouraging. We must use all reasonable means to get at the truth. It is too bad that all the efforts made at the camp-meetings should be left, and no further trial made to reach those who have become interested. We are throwing away our ammunition. If a man were to throw a flock of pigeons, he would want to know how many were wounded by his shot and all he could. How many the truth wounds, we cannot tell unless we follow up the effort.

Preliminary labor preceding the camp-meeting is excellent to get the people out. But is not afterward still more important? We do not plant corn or sow grain and then leave it to die and choked out. We attend to it afterward and secure our harvest. Let us act as sensibly in planting the seeds of truth. Follow up your camp-meeting efforts, brethren, and make the most of them. Find out who the people are that become interested, and visit them. We ought to make a camp-meeting the means of starting a church in every place where one is held. We believe it can be done, if we do it properly. Have your meetings near the people, that they may hear the truth. Then get as near to them as possible interested, and cling to them until they decide to obey.

### THE CHURCH.—NO. 9.

The prosperity of a church does not depend upon any one thing, to the exclusion of others. It is said, "There is no royal road to learning." The plodding, plebeian, hard work which accomplishes the purpose. Even so there is no short cut to Christian perfection; no "single bound" by which we land on the pinnacle of saintly grace. And what is true of the individual is true of the church. The analogy is so complete that the strongest and most impressive figure used in the Scriptures to describe the church is that of the human body.

The health of the body depends upon the health of all the parts. No one part can be diseased and the others be healthy. It is so of the members of the church, and we may apply the same rule to the various doctrines, duties, and graces which belong to the church. No one doctrine or duty can be depressed or neglected without marring the harmony of the system, and thus injuring the body.

church should be well *indoctrinated*. We have no confidence in this sensationalism now called religion, which "only believe" is the sole standard of duty, frequent ejaculations of "Praise the Lord," and "Glory to God," are taken as sufficient evidences of piety. Very often these expressions have a very low sound, and savor strongly of irreverence. We have been wont to attribute the stability of the Presbyterians to their constant and untiring efforts to train the young in the teachings of the Westminster Confession.

But no amount of indoctrinating, of preaching, of exhorting to duty, will ever keep a church in a healthy, prosperous condition without proper and prompt

#### ADMINISTRATION OF DISCIPLINE.

Paul says that all the holy Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. Were we fallen creatures; were there no warfare in our members against the law of God (Rom. 7:22, 23); were our powers always and altogether in a state of consecration to God, we should need only doctrine and instruction. But in our fallen condition, a reproof or a system of religion having no reproof, correction, would be quite unsuited to our wants. It is shown the folly of mankind finding fault in the Bible; it does not suit them. But if it did suit them—if it were in harmony with their feelings—would do them no good; it would be worthless as a means to holiness and to everlasting glory in a kingdom where there can be no selfishness and sin. We need reproof; we need correction; and he who is nearest to God most feels his need of these, because in the light of his glory and perfection he sees more clearly his own weakness and imperfection—the gravity and perverseness of his fallen nature.

The Lord himself laid down rules of discipline. In the sermon on the mount he taught the necessity of a forgiving spirit; and he afterward carried it out in more full instruction in Matt. 18. In this chapter he teaches how to deal with those who offend; those in the church; see verse 17. There are steps to be taken as occasion requires; and these in the order in which they are given.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." These concerns what are called "personal offenses;" thy brother "trespass against thee." There are offenses not of this nature for which other rules are given. If the offending brother will hear, or be persuaded of his wrong, no further action is necessary. Remember, it must be "between thee and him alone." It must not be talked around to the discredit of the erring one, who shows a willingness to correct his error.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." It is the truth that often he who refuses to hear the one against whom he has offended, will listen calmly and readily to disinterested parties. It is an unfortunate consequence in the operations of the human mind that we often brace ourselves against those whom we have injured, and have a natural unwillingness to be approached by them. This being so, the Saviour made a wise and kindly provision to benefit the offending one in the way least repugnant to his feelings; first, to effect a reconciliation without any exposure, keeping entirely between the parties; that failing, to take one or two who may use their influence to adjust the matter, or to stand as witnesses against the offender if he will not yield.

3. "And if he shall neglect to hear them, tell it unto the church." This is the last resort to bring the offending one to a sense of his wrong and his duty. Christ invested his church with authority to act in cases of offenses. If the offender resists the plea of the brother whom he has wronged, and the appeals of those who are taken as witnesses, he cannot refuse to hear the church if he has any regard for the cause of his Saviour, for the authority of God, or for his own welfare and salvation.

4. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The Lord recognized no power on earth higher than that of the church; and he who refuses to hear the church forfeits his standing and place in the body of Christ. This is a thing much to be lamented that some, we might say many, attach so little weight to the words of our Saviour in regard to the privilege and importance of church membership. They act as if they felt no sense

of responsibility on account of this important relation. Quite frequently those who claim to be of an *independent* spirit, but who are really *reckless*, say, "If they want to turn me out, they may; I can live a Christian out of the church just as well as in it." But this statement is not true. If they mean that they can live as good Christians out of the church *as they do* in the church, they are probably right. But the church is the Lord's own institution, his own arrangement; and if any think they can live Christians, followers of Christ, as well outside of God's order and God's arrangement as they can within them, they are much mistaken. Everybody is of some use *in his place*; but out of his place he is mostly worse than useless. The Lord did not stop with the words we have quoted. He has caused to be placed on record a standing rebuke to those who regard church membership so lightly. After enjoining upon the church the duty to regard the incorrigible one as a heathen man and a publican, he added:—

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

These are solemn words, and we shall have occasion to refer to them again. Would that their importance might be fully realized by all who have named the name of Christ, and have taken the vows of the church upon them before the world.

The apostle Paul speaks very decidedly on this subject. He says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. 3:6. But this relates to another class of offenses. It is not a personal matter; it is for *disorderly walk*, contrary to the tradition, or doctrine, which the apostles delivered unto them. But the same care is to be exercised in such cases. Thus the same apostle says: "A man that is an heretic, after the first and second admonition reject." Titus 3:10. That is, a contentious man; "one who creates or fosters factions;" a disturber of the peace of the church. In regard to all such, an imperative duty is laid upon the brethren to preserve order in the household of faith by withdrawing from them.

Unless a church has been well instructed from the beginning it will be found no easy matter to administer discipline. Some are sympathetic by nature, even to a weakness; and some are so unfortunately constituted that they think it is a virtue to sympathize with wrong-doers. Of this sort are they who expend all their pity on criminals, reserving none for the injured party, for society, nor for the violated law. With them the worst criminal, if not the greatest hero, is yet the most interesting object upon which to bestow their favors. Justice is not among their list of desirable qualities. These will always stand in opposition to the exercise of discipline under the plea of "charity." They overlook the declaration of the scripture which says that charity "rejoiceth not in iniquity, but rejoiceth in the truth."

And often these are silent in the open church, whenever any action becomes necessary, but they are busy in private, finding fault with decisions made and steps taken; bringing discredit upon the judgment of those whose duty it is to see that order is preserved, and that discipline is properly administered. Such make themselves subjects of discipline, for none are greater disturbers of the peace of the church; none create factions more readily and surely.

We have promised to notice cases which have actually arisen, that the difficulties which are noticed may be real, and not imaginary. Once referring to an individual whose course was injurious to the church and to the cause, one in authority made this answer: "We do not expect anything of him; we thought we would just let him alone, and he will drop off after awhile, and be out of the way." But no church can afford to pursue such a course. First, it is duty to make every effort to correct the life of him who is walking disorderly; to save him if possible. Secondly, if this be not possible, the duty is plainly set down to "withdraw yourselves" from him, both for his good, and the good of the cause. For his good, as discipline is designed to be reformatory, according to the words of our Saviour in Matt. 18, already examined. And Paul teaches the same thing: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:14, 15. For the good of the cause, as the truth is evil spoken of,

the cause of Christ is reproached by him who walks disorderly, and not in keeping with his profession.

There are other reasons why no church can afford to let members drop off, or fall away, unnoticed or uncared for, which we will notice hereafter.

J. H. W.

#### RAISING MONEY FOR THE TRACT AND MISSIONARY WORK.

WITH all the calls for means that are being made for new enterprises as the cause advances, we are in danger of neglecting our ordinary necessary work, which is very important and must not be forgotten. Our tract and missionary work is of the utmost importance. Its necessity and utility have been demonstrated beyond all question. Our people should everywhere guard its interests and see that it is not crippled for want of funds.

We call attention to this subject at this time because of a plan recently brought to our attention which looks to us feasible and sensible. In the Kansas Tract Society one Sabbath in each month has been set apart in which to specially consider the missionary work; and at the close of this Sabbath meeting they take up a collection for the society. This plan struck us as an excellent one, because it presents a systematic arrangement before our people through which to sustain this important society. The societies in Kansas and Pennsylvania at the recent camp-meetings both passed resolutions appointing the last Sabbath in each month as a special missionary day. This day was selected because it would not interfere with the quarterly meetings held on other Sabbaths in the month.

There are good reasons for this step we are certain. Our people will be benefited by giving special attention to the missionary work, especially so in our smaller churches where they have but little labor. Their religious meetings are liable to fall into a sort of a rut,—just about the same over and over. In this way they lose their interest. Certainly as often as once per month they could profitably consider the important question of laboring for the salvation of their fellow-men, getting their thoughts out of the ordinary channel. The elder of the church, after opening the meeting in the usual way, could talk of missionary labor, or perhaps read some good missionary letters or some article bearing on that subject, or he might introduce Scriptures or portions of the testimonies relating to that subject, and give the meeting that turn. Previous to the meeting, the president or secretary of the society might prepare something to send in a circular letter to all the elders. In many ways the attention of the people could be stirred up on this subject.

Depend upon it, brethren, one of our greatest sins as a people is that of neglecting to give the light of present truth to the world. God has given us this great privilege, and expects us to imitate Christ in doing this work. We are neglecting our duty in this respect. Our people must be made to feel this deeply. A systematic effort as often as once a month would be a great help, and would quicken the interest of many. At the close of the meeting take up a collection from all present. Let parents and children learn to bring something to the house of God to give for the missionary work. Thus there would be a constant stream coming into the treasury, and much more would be accomplished. We believe this plan would prove a good one; but we only give it as a suggestion for our brethren to think of. The proper officers of the society are, of course, the ones to carry it into effect. We ask them to consider the matter, and at the proper time act upon the suggestion if they think it a good one. Where it has been tried, it has worked well.

Some have raised an objection to giving money on the Sabbath. Of course the same objection would apply against Sabbath-school contributions. We believe it is as proper to do good with our means on the Sabbath as with our lips in talking. Work for the Lord does not break the Sabbath. It is "*thy* work" which is forbidden. When the Sabbath gets too good to do the Lord's work in, it is getting *too* good. That was the very purpose for which the Sabbath was made. The priests worked harder on that day than any other. So do our ministers. It is certainly no sin to give our means to God's cause on the Sabbath.

G. I. B.

—All cannot become great scholars, but all may be wise unto salvation. All cannot acquire wealth, but all may gain the unsearchable riches of Christ.

## "TESTIMONY NO. 32."

OUR people have so learned to prize the testimonies that a word in their favor may seem out of place to them; but having read the one just published, I take this opportunity to say a word in its behalf. It is well understood that we are not looking for events to transpire as many do who are looking for Christ to come. There are dangers and pitfalls which lie in the pathway of God's people; and unless they become acquainted with them, they will fail to shun them, and will be overtaken and lose eternal life. These things are spoken of in God's word, but we fail to realize their importance unless they are continually dwelt upon. These dangers are particularly pointed out in the testimonies; and the nearer we come to the end, the more important they become to the child of God. They do not reveal to us any important truths that the Bible does not contain; but they do particularize and enforce the dangers, and reveal that the time has come when they are to be fulfilled.

The last testimony cannot be overestimated in this respect. We heartily recommend it, especially to each individual looking for Christ to come in this generation. We cannot afford to have such warnings pass within our reach, and not avail ourselves of them. We are to meet the dread realities of the Judgment in a little from this, whether we are prepared or unprepared. To be forewarned is to be forearmed. We are assured that our brethren will purchase this for themselves. Do not borrow it and read it, thinking that that will answer. You need it for constant reference. You cannot afford not to own it for yourself. We show how much we appreciate them by the desire we manifest to have them, and the interest we take in reading them. The last testimony is the most important of all that have been written. We recommend it to all.

S. N. HASKELL.

## BRIEF BIOGRAPHIES OF EMINENT MEN.—NO 6.

## OBSCURE REFORMERS.

PETER VIRET, a celebrated Protestant divine, was born in the canton of Berne, Switzerland, in a little village close to the borders of France. He was sent to Paris to be educated, where he first made the acquaintance of Farel, and embraced the Reformed doctrines. After finishing a divinity course, he was made pastor over the church at Lausanne. He retained this position many years, preaching with success, and writing numerous books of great use to the Reformed converts, establishing them in the faith, and enabling them to confute the arguments of their enemies.

Calvin had great regard for Viret, and confidence in his powers, so that when he was called to go to Worms in 1541, and thence to Ratisbon, he obtained from the senate of Lausanne a permit for Viret to supply his pastorate at Geneva until his return. This he did so ably that Calvin desired him to remain and help him in his charge; for he perceived that the church had been greatly benefited by his preaching. But Viret was anxious to return to Lausanne; yet on being entreated by the French churches to labor among them, thinking he might be of greater service to the cause, as they were but illy supplied, he went to Lyons.

A civil war was at its height here, which was speedily followed by a grievous pestilence; but his zealous labors were attended with success, even amid these unfavorable circumstances. Not contented with the audience reached in the church, he preached in the open air with such success that thousands were converted. His disposition was most amiable, and he was remarkable for such meekness and moderation in language and temper, that he gained the esteem of the high-spirited French, even among the enemies of his faith. However, he was obliged to leave Lyons on account of the Jesuits' obtaining a proclamation that none but natives of France should be allowed to preach in the French Protestant churches. He thereupon took up his abode, at the request of the queen of Navarre, in a small town near the Pyrenean Mountains, where he remained till his death, 1571, at the age of sixty years.

## HENRY BULLINGER

Was born in 1504, in Bremgarten, near Zurich, Switzerland. His father was the parish priest, and he was also early destined for the clergy. At an early age he was sent to school; but his father, to train him to economical habits, gave him no money, and he was obliged, like Luther, to support himself by singing in the streets. He obtained a good education, taking

the degree of Master of Arts. Becoming disgusted with scholastic writings, he began to study those of the fathers; but finding that they constantly referred to the New Testament, he commenced to search it for himself. He was thus quite ready to receive the doctrines of Luther when they fell in his way.

After finishing his studies, he taught in the cloister of the abbot of Cappel, and gave lectures on the New Testament and the writings of Melancthon, so that after returning from a five months' course of lectures under Zwingli, the leader of the Swiss Reformation, the abbot and all his monks were prepared to fully accept the Reformed doctrines with him. He then went to the disputation at Berne with Zwingli, and was appointed as pastor over the church in his native village at Bremgarten; at the same time he married a converted nun.

After the battle of Cappel, where Zwingli, who accompanied his army as chaplain during the conflict between the Protestants and Catholics, was slain, Bullinger was compelled to leave Bremgarten, but was elected the successor of Zwingli as chief pastor at Zurich. The church here was in a tottering condition, Zurich being the seat of the religious dissensions. The council passed a prohibitory act the very day Bullinger began his labors, but he defended the freedom of the pulpit with such vigor that the council yielded, and the Reformation was fully established in that city. He soon became the acknowledged leader of the Reformation in Switzerland, ably defending the doctrines of Zwingli, both by preaching and writing, and at the same time faithfully discharging his duties as pastor.

His influence extended even to England, where it contributed greatly to settling the doctrines of the English reformers, some of whom he had met during their exile from persecution. With these he long held correspondence, and some of the letters of both parties are still preserved in the library at Zurich. His writings, which amounted to ten folio volumes, were held in such high esteem by the English that the archbishop ordered all the clergy to procure a copy of his sermons, and read at least one each week. He died in 1575.

## PATRICK HAMILTON,

The first Scotch reformer and martyr, was a nephew of the earl of Arran. His royal birth was a circumstance valuable in itself, as it drew more attention to his doctrine, life, and martyrdom. He was born in 1503, and was educated at St. Andrew's, from which place he went to Germany. Here he imbibed the principles of the Reformation from Luther, and became professor at Marburg. He was naturally of an amiable disposition, and being well educated, was made much of, and on his return home was appointed abbot of Ferne.

Fearless of the consequences, he began teaching his countrymen the new doctrines for which he was willing to sacrifice his life. His boldness in exposing the corruptions of the Romish Church so alarmed and enraged the clergy that he was immediately brought before Cardinal Beaton, the archbishop of St. Andrew's, and charged with heresy. He was condemned to the stake and burned opposite St. Salvador's College in 1527. When he arrived at the place of execution, he gave his servant his garments with these words: "These are the last things you can receive of me, nor have I anything now to leave you but the example of my death, which I pray you to bear in mind." His sufferings were protracted from the slowness of the fire, but his piety and patience conquered to the last; and this, together with his extreme youth, so wrought upon the hearts of the people that very many, even of his enemies, were converted to the Reformed doctrine. "The smoke of Patrick Hamilton," says a papist writer, "infected as many as it blew upon." His writings, under the curious title of "Patrick's Places," are greatly esteemed.

## JOHN KNOX,

The great champion of the Scottish Reformation, was born in 1505 at Gifford, Scotland, and was educated at Haddington and St. Andrew's University. For his remarkable ability he received a priest's orders before he attained the age fixed by the canons of the church; but he renounced popery after reading the writings of St. Augustine and Jerome. The Church of Rome lost no time in accusing him of heresy, and his public confession of faith was condemned; but he began to preach his doctrines openly from the pulpit, and they spread rapidly among all classes. Its adherents met with great persecution from the Catholic Cardinal, Beaton, but were very

unexpectedly relieved from this by his death at the hand of the assassin at the instigation of his brother.

His castle at St. Andrew's was then taken possession of by Protestant nobles, and became the temporary stronghold of the reforming interest. Here he took refuge, and continued his denouncement of papal errors; but St. Andrew's being taken by a French fleet, he was carried to Rouen and confined to the galleys, where he remained nineteen months.

After his liberation, he went to England, and made chaplain to Edward VI., having refused a bishopric. On Mary's accession, he went to France, Germany, and preached to the English, exhorting them to persevere in the Reformed faith, and to flee persecution from their native country. Then he journeyed to Geneva, where he remained some time. He effected much in the great work of Reformation there, but his manner was so severe, and his temper so acrid that, though he was equally respected by the other reformers, he was not equally loved. By his personal intrepidity and eloquence he was much respected by Luther, but in his doctrinal belief he resembled Calvin, by whom he was much esteemed.

Returning to Scotland when its Catholic queen, Mary Stuart, was deposed, by his influence with the parliament he succeeded in effecting many essential reforms. It is stated that the queen often said she feared the prayers of John Knox more than an army of twenty thousand horse. He died in Scotland, in 1572, after rendering Protestantism triumphant in his native land. When his body was laid in the grave, the regent of Scotland emphatically pronounced his eulogium in the following well-known words: "There lies he who never feared the man." S. ISADORE MINNICK.

## HOW TO ARGUE WITH A PERSON.

PERHAPS nothing requires greater tact and patience in the Christian course, than to argue with a person successfully. Almost any one can argue and dispute, and contend and drive a person off; but to argue with them so as to win them, is another thing. Did Jesus counsel us to be as wise as serpents, and as harmless as doves. Our object in arguing with people should always be either to win them, or to win those who are listening. Sometimes we may argue with a bitter opposer. If we must argue with such a one, it is generally for the benefit of those who are listening. In such a case, we can treat with more severity than we can a candid person. Even then, mildness and Christian courtesy are the best.

If we wish to win a person in conversation, we must, in the first place, keep perfectly calm, and self-possessed. Whatever he may say, do not let him see you lose your temper, you have lost your advantage ground. In the second place, it is very necessary to listen to what he has to say, without trying to talk all the time yourself. If he does not have a chance to state his arguments fully, he will never be satisfied. If he is silenced, he will feel in his heart that he has not had a fair chance, and you will be in convincing him. In the third place, it is not to talk in such a manner as to make him feel that he does not know much, or, at least, that his knowledge is much inferior to yours. If you do, he will think that it is simply your superior knowledge that has gained it, and not the justice of your argument or he will feel that he knows so little that his judgment is not worth much in the matter, and he will have no confidence in his own conviction. But encourage him to think that he does know something, and that he can state his point plainly; when he sees a point, he will have some confidence in his own understanding of it.

Another thing it is always important to notice is that is: do not be ready to snatch up every little argument that a person may make. Let everything pass but the main point at issue. If he should make a statement that is entirely wrong, and which you can easily show to be false, let it go, unless it has a bearing on the question at hand. Suppose you are talking with a man about the Sabbath, and he makes some remark concerning the immortality of the soul; pay no attention to it; let him have it that is stick right to your point; if you are turned aside from that question, you will soon be off the subject entirely; besides, it is not well to endeavor to convince a man of too much at once. You should be well satisfied to settle one thing at a time.

Admit all you possibly can of his argument, if you can truthfully say that he has taught you something that you did not know, be sure to say

will please him, give him confidence in your  
and draw him toward you. Above all, im-  
with the thought that you are arguing only  
truth and for his good, and not simply to carry  
point. "Wise as serpents and harmless as  
is an excellent rule to study carefully in per-  
D. M. CANRIGHT.

OUR POSSIBILITIES.

MAN was a man subject to like passions as we  
he prayed earnestly that it might not rain ;  
ained not on the earth by the space of three  
and six months."

apostle refers to this fact to encourage the  
of the church in what he had just asserted ;  
that "the prayer of faith shall save the sick,  
and the Lord shall raise him up." The argument is  
that the Lord was only a man, like ourselves, and there-  
fore possible for us to exercise a like faith, and,  
therefore, to receive the like miraculous answers to  
our prayers.

which was true of Elijah was true of all the  
other prophets, and apostles. Abraham, Moses,  
David, Isaiah, Daniel, and all the prophets  
were like ourselves. Their faith, integrity, and  
works were approved of God. Is not the same  
true to us? While Daniel was praying and con-  
fessing his sin, and making supplication for the holy  
King of God, a holy messenger direct from  
Heaven brought him this testimony: "Thou art  
loved." What a testimony to a mortal man  
of himself! What a divine honor! And yet is it  
possible for us to have such a record in heaven,  
which will be not communicated to us in the same  
manner? Will not faith, obedience, and devotion to the  
King of God insure to us the approval of Heaven?  
The Lord has said, and the word is unlimited, "Them  
that honor me I will honor, and they that despise me  
I will lightly esteem." R. F. COTTBELL.

Ministers' Department.

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

THE BIBLE ON DEBATING.

word of God does not speak very favorably  
of debating, as may be seen by looking up the sub-  
ject in concordance. Notice some texts: "Be-  
fast for strife and debate, and to smite with  
the rod of wickedness." Isa. 58 : 4. Paul, in speak-  
ing of the wickedness of the heathen, describes them  
as being filled with all unrighteousness, fornication,  
covetousness, malice, full of envy,  
and debate." Rom. 1 : 29. He here classes de-  
bating with murder, envy, fornication, etc. In  
1 Tim. 2 : 20, he associates debates with strifes, tu-  
mults, wrath, etc.; and that is what they gener-  
ally do. Private debate among Christians in the  
church is very severely condemned. Paul tells Tim-  
othy to charge his brethren that they "neither give  
place to fables and endless genealogies, which min-  
ister questions, rather than godly edifying which is  
the fruit of righteousness." 1 Tim. 1 : 4. Paul was not in favor of  
debates and discussions; for he writes to Titus to  
avoid foolish questions, and genealogies, and con-  
tentions, and strivings about the law; for they are  
unprofitable and vain." Titus 3 : 9. Contentions and  
debates which lead to debate were to be avoided;  
and that they are unprofitable and vain.

It will be noticed that the most contentious people  
in the church are the very ones who have the least  
of piety; their whole religion consists in arguing  
and debating. To the Romans, Paul wrote: "Him that  
is contentious in the faith receive ye, but not to doubtful  
questions." Rom. 14 : 1. To the Philippians he  
wrote: "Do all things without murmurings and dis-  
sentiments." Phil. 2 : 14. In describing a man who is  
to make trouble in the church, he pictures him  
as being contentious. He is proud, knowing nothing, but doting  
on questions and strifes of words, whereof cometh  
envy, strife, railings, evil surmisings, perverse dis-  
sentiments of men of corrupt minds, and destitute of  
truth, supposing that gain is godliness; from  
such withdraw thyself." 1 Tim. 6 : 4, 5. He says  
that out of these disputings and questions come  
envy, and other bad things; and Timothy  
is admonished to labor with such men. Fearing  
that this would not be enough, Paul wrote to him

the second time: "But foolish and unlearned ques-  
tions avoid, knowing that they do gender strife."  
2 Tim. 2 : 23. Yes, that is the very thing that they  
do gender,—strife.

Less debating, and more praying, less arguing and  
more piety, less contention and more peace would be  
a great improvement. Debates are to be avoided  
when it is possible, because they are wrong, and stir  
up strife. D. M. CANRIGHT.

THE SENDER AND THE SENT.

A VOICE not heard by the crowd sounds in the ear and  
stirs the soul of the divinely-called minister of the gos-  
pel, saying in effect, as to a prophet of old, "Go,  
preach the preaching that I bid thee." Such a one is  
not among those of whom the Lord will say, "I sent  
them not, neither commanded them; therefore they  
shall not profit this people at all, saith the Lord."  
Heaven-sent ambassadors feel that the Lord has "com-  
mitted" to them the word of reconciliation, and they re-  
member the words of the Lord Jesus, how he said, "As  
thou hast sent me into the world, even so have I also  
sent them into the world." The response of the lov-  
ing, obedient heart is, "Here am I; send me."

Sent of God, then, and bearing heavenly credentials,  
the consecrated laborer, the true preacher, goes forth  
into the great world-field to reap the whitening har-  
vest.

But he goes not in his own strength. Nor does he  
go alone and unobserved. The Lord who sends him  
never loses sight of his servant. What an inspiring  
thought that he is under the eye of the adorable  
Sender! Jesus looks upon him amid his toils and sac-  
rifices and discouragements. What is the admiring  
gaze of the world compared with the loving look  
of the Saviour! Soldiers of an earthly campaign  
have been nerved to deeds of daring and grand en-  
deavor by the knowledge that they were observed by  
the keen eye of their earthly commander. How  
much more may the faithful preacher be cheered and  
stimulated, as he remembers that the great Captain of  
salvation who never slumbers nor sleeps, looks down  
upon his faithful ones. That is a touching incident  
related of McGregor who fell wounded at the bat-  
tle of Preston Pans. Dismayed at his fall, the clan  
began to waver. The old hero, witnessing this, raised  
himself upon his elbow, while the blood gushed from  
his wounds, and cried aloud, "I am not dead, my  
children; I am looking at you to see you do your  
duty." These ringing words inspired the brave High-  
landers with fresh courage. They realized that they  
still fought under the eye of their chieftain. Roused  
to put forth their mightiest energies, they did all that  
human strength could do to turn and stem the dread-  
ful tide of battle. And so with the heavenly Leader.  
Though he seemed to fall, he rose again; he lives for  
ever and looks upon the faithful soldier of the cross.

But not only does the Lord see his servants, but  
having sent them, he is ready to help them. When  
they look to him and call on him, he is present to  
succor and support. He strengthens them "with  
might by his power in the inner man." He gives  
them their message, accompanies it with superhuman  
power, and inclines the hearts of the hearers to re-  
ceive, believe, and obey. The mighty Sender is ever  
with those whom he has sent, and will be with them  
to the end. At a crisis in one of his battles Well-  
ington rode into the midst of his troops. A soldier  
called out in ecstasy, "There's the duke, God bless  
him! I'd rather see his face than a whole brigade."  
The troops were so re-assured at the thought of his  
presence with them that they gloriously repulsed the  
foe. It is said of a certain officer that his presence  
was at any time worth five thousand men. Ah, toil-  
ing preacher, sometimes cast down and thinking thy-  
self forgotten, the Mighty One, with whom nothing is  
too hard, is with thee. He himself has said, "I will  
never leave thee nor forsake thee." So that you may  
boldly say, "The Lord is my helper, and I will not  
fear what man shall do unto me."

Nor is this all. The divinely-sent preacher will be  
amply recompensed. Ah, what rewards he has even  
in this life, as he proclaims the glad tidings and seeks  
to turn many to righteousness. A joy akin to that  
the angels feel, thrills his heart as he sees precious  
souls turning from the error of their way and rejoic-  
ing in the blessings of salvation. What reward in  
the consciousness that he is a co-worker with God and  
instrumentally used in accomplishing his will! And  
this is but a part. There are rewards which stretch  
away into eternity. Remember the words of him

whom we shall see "as he is": "Be thou faithful  
unto death, and I will give thee a crown of life."  
Rev. J. B. Taylor, D. D., in *Christian Weekly*.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

345.—SHALL NEVER DIE.

A. A. G. : Those spoken of in John 11 : 26 as per-  
sons that shall never die are, I understand, the same  
as those mentioned in the previous verses as individ-  
ual believers who are to come up in the first resurrec-  
tion. On these the second death will have no power.  
Rev. 20 : 4-6.

346.—HER SOUL VEXED WITHIN HER.

B. B. B. : The mind, or intellectual part of man is  
frequently termed the soul, in the Scriptures. It is  
in this sense that the word is employed in 2 Kings  
4 : 27.

347.—THE PENALTY FOR SABBATH-BREAKING.

T. T. : The penalty for Sabbath-breaking found in  
Ex. 31 : 14-18, was repealed at the crucifixion of  
Christ, when the other civil and ceremonial provi-  
sions of the Mosaic law were done away. Col. 2 : 14.

348.—THE RENDING OF THE ROCK.

R. C. P. : It was the Lord, not the Devil, who sent  
the wind that rent the rocks, mentioned in 1 Kings  
19 : 11, 12. God is said to have been in the "still  
small voice," and not in the wind or the earthquake  
or the fire, in the sense that he manifested himself  
personally in the voice; whereas the wind, the  
earthquake, and the fire were merely the exhibitions  
of his power without his presence. The moral of the  
passage is, that God operates through quiet and al-  
most imperceptible influences, rather than through  
those mightier forces of nature and society through  
which men would naturally expect him to work.

349.—JESUS, AND THE "REST" OF HEB. 4 : 7, 8.

T. T. S. : The only difficulty in understanding Heb.  
4 : 7, 8 arises from an improper translation. Read  
Joshua in the place of Jesus, and all is plain. You  
will notice that the margin has Joshua as a substitute  
for Jesus. The new version places Joshua in the  
text as it should be. The sense of the passage will  
admit of no other reading. Paul refers back to Psalm  
95 : 7, and that evidently relates to Joshua.

In Heb. 4 : 7, 8, and in the connection, Paul is not  
speaking of the change of the weekly Sabbath at all.  
The rest which he is there discussing, is the eternal  
rest of the saints. He proves that there is such a rest  
from the circumstance that the Psalmist exhorts the  
people to enter into rest hundreds of years after Jos-  
hua's death; which he would not have done if Jos-  
hua had given them the only rest there was in his day.  
The rest of Canaan was a type of the heavenly rest.  
Joshua led the people into the typical rest, but he  
could not lead them into the antitypical rest.

The allusion to the seventh day in verse 4, is merely  
incidental. The first day of the week is not so much  
as mentioned once in the connection. Indeed, there  
is nothing that would suggest it to a mind that had  
no preconceived notions about its sanctity.

In verses 9, 10, Paul sums up the whole argument  
in these words: "There remaineth therefore a rest  
to the people of God. For he that is entered into his  
rest, he also hath ceased from his own works, as God  
did from his." The rest spoken of in these verses is  
the same which, in verse one, we are exhorted not to  
come short of obtaining: but it cannot be simply a  
rest on the first day of the week, for that view would  
not comport with the context. Paul says of the rest  
spoken of that it was one which "remaineth for the  
people of God;" *i. e.*, it was then future. But if the  
first day of the week is the Sabbath now, it was in  
Paul's time; and therefore he would not have spoken  
of it as something that remaineth, or something that  
was in the future.

Again, the apostle says that those who enter into  
the rest of which he speaks, cease from their labors  
as God did from his on the creation Sabbath; but this  
is not true of Christians in this dispensation, whether  
they keep the first day or not. We belong to the  
church militant. Take, for example, the record of  
Paul's life as found in 2 Cor. 6 : 4: "But in all things  
approving ourselves as the ministers of God, in much  
patience, in afflictions, in necessities, in distresses, in  
stripes, in imprisonments, in tumults, in labors, in  
watchings, in fastings." To say that Paul had en-  
tered into the rest that "remaineth for the people of  
God" when passing through such an experience as is  
brought to view in these verses, would be to parody  
or burlesque the rest of the saints. On the other  
hand, concede the point that the rest that Paul was  
talking about was not the weekly Sabbath rest, but  
rest in the kingdom of God in the future state, and  
all is consistent.

## 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.

### WHEN THE KING SHALL CLAIM HIS OWN.

BY ELDER L. D. SANTEE.

In the glad time of the harvest,  
In the grand millennial year,  
When the King shall take his scepter  
And to judge the world appear,  
Earth and sea shall yield their treasure,  
Quick and dead before the throne;  
Just awards will then be given,  
When the King shall claim his own.

Oh the rapture of his people!  
Long they've dwelt on earth's low sod;  
But their hearts turn ever homeward,  
Rich in faith and love to God.  
They will share the life immortal,  
They will know as they are known,  
They will pass the pearly portals,  
When the King shall claim his own.

Long they've toiled within the vineyard,  
Sown the precious seed with tears;  
They will drop their heavy burdens  
In the glad millennial years;  
They will share the bliss of heaven,  
Never more a sigh or moan;  
Starry crowns will then be given,  
When the King shall claim his own.

We shall greet the loved and loving  
Who have left us lonely here;  
Every heart-ache will be banished,  
When the Saviour shall appear;  
Never grieved with sin nor sorrow,  
Never weary nor alone,—  
Oh! we long for that glad morrow,  
When the King shall claim his own.

### ITALY.

**THE WALDENSIAN VALLEYS.**—We are still trying to push forward the work in these valleys. I have given about eighty lectures during my stay here. Notwithstanding the desperate efforts which have been made to prejudice the people against us, and to prevent them from attending our meetings, the interest to hear continues good. Mrs. B. has been with us for a few weeks, whose presence has been appreciated. The hearts of our new friends have seemingly been filled with tenderness and an increase of love for God, and for the humble few who are trying to obey the present truth. Bro. Albert Vuilleumier has lately come to these valleys to assist in the work. We pray that God may bless him and Bro. Geymet in their labors, and grant that they may have wisdom and be successful in doing missionary work in this field. There are difficulties to meet here which appear hard to surmount. Persons who would obey the truth, seem to be prevented from doing so in some instances, on account of their lack of means to support themselves, and of the opposing tide they have to encounter; but we have reason to believe that God will open the way before those that are really honest.

Our friends take a lively interest in the Sabbath-school and social meetings. Some from without frequently take part with us in these services, which they look upon as being something new. Wednesday evening, May 12, I spoke on church order and organization. Ten were prepared to unite together in church fellowship, who had their names attached to the church covenant. Yesterday, Sabbath, May 16, was a good day to the friends here. Brn. Whitney and Kellogg were present, and felt to rejoice with us in the Lord. In the afternoon we enjoyed a blessed season while eight persons were buried with Christ in baptism. At the close of the Sabbath, the organization of the church at Torre Pellice was completed. Thus we have a small church at this central point, which we trust, with the blessing of God, may serve as a nucleus in these Valleys of Piedmont. May we not hope that many will be added to their numbers, of such as shall be saved.

May 17.

A. C. BOURDEAU.

### CANADA.

**HARTLEY, P. Q.**—I commenced meetings in this place May 22. The *Signs* had been introduced in many families, and other publications had been distributed quite extensively. The attendance has been good, though there has been strong opposition. I spoke on the subject of the Sabbath quite early in the meetings, and had a meeting on the second Sabbath after I came here. A number of good souls are under the conviction that they ought to keep all the commandments of God, and some are deciding to obey. Bro. Dingman is with me and renders efficient help.

R. S. OWEN.

### MAINE.

**BANGOR AND EDDINGTON.**—We came to Bangor May 27, and at once commenced work. Bro. Luther Allen joined us June 1, and up to date we have taken twenty-nine orders for "Sunshine at Home" and the *Signs*, one for REVIEW, one for "Spirit of Prophecy," Vol. IV., and one for *Good Health* with premium. Held one Bible reading by request.

Sabbath, May 30, we met with the brethren and sisters in Eddington, at the home of Bro. Ring, and Sabbath, June 6, at the home of Bro. S. G. Davis. Two renewed their covenant to obey the Lord and live out the truths of the third angel's message. May the Lord help the brethren and sisters to be faithful until Jesus comes, that they may each receive a crown of life. "The harvest truly is great."

June 7.

S. H. WHITNEY.

C. S. CLEVELAND.

### KANSAS.

**CRESSON, PORTIS, AND LEBANON.**—Three days after arriving home from Battle Creek, where I attended the College during the winter, I started out in company with my wife to visit the churches in our district. The time being so short before the camp-meeting, we were not able to visit all the churches in the district. Our labors with the Cresson church were much blessed, as seven new ones fully took their stand with us. Six were baptized into the church. The word of God is truly like a sharp, two-edged sword.

I spoke once at Portis and held two meetings with them. My wife had previously visited them and spoken several times. This church is in a good spiritual condition. I staid over the Sabbath at Lebanon. As the most of the members of this church have moved away, only a few remain to battle against the enemy.

June 9.

M. ENOCH.

### ARKANSAS.

**CINCINNATI, JUNE 1.**—Several weeks ago it was decided by the laborers in this State to begin the tent season at Wedington, and ground was secured on which to pitch the tent. But in the meantime, however, so much opposition had been raised that when we arrived with the tent they had agreed to restrict us from preaching on Sabbaths and Sundays. This was an important consideration, and, after duly weighing the matter, we concluded to seek another field of labor.

Arriving at this place May 18, we pitched our tents and commenced meetings on the following Friday evening. The interest has been good from the first. Our tent has been crowded every evening with throngs of earnest inquirers after truth, and on several occasions it has been too small to hold those who desired admittance. We have just begun an exposition of the Sabbath question. Several have expressed themselves favorably, and we trust that God will yet move upon the hearts of these and many others, to investigate and accept his truth.

GEO. O. WELLMAN.

JAS. W. SCOLES.

### ILLINOIS.

**HUNTER AND BELVIDERE.**—We closed our meetings at Hunter May 29. The Lord blessed our labors. Eleven signed the covenant, eight of whom are heads of families. Five of these were observing the Sabbath when we went there, but had never heard any preaching on present truth, only one of them having united with the church. We organized a Sabbath-school numbering twenty-four pupils. The meetings were closed with a temperance lecture, after which ten signed the teetotal pledge, and two the anti-rum and tobacco pledge. Seven promised to pay an honest tithe for the support of the gospel. Thus this little band are endeavoring to get on the whole armor that they may be enabled to withstand the fiery darts of the enemy. We spoke on the gifts of the Spirit. Not one objected to the reasonableness of our position, and they are now reading the testimonies with interest. We obtained three subscribers for *Tidende*, and two for the *Instructor*. We received \$5 toward defraying our expenses. We leave several there who are reading and searching the Scriptures. May they be led into all truth.

May 31 we went to Belvidere, where we baptized five, who joined the Belvidere church. We are now at home spending a few days preparatory to entering upon our tent labor.

June 9.

J. F. AND IDA W. BALLENGER.

### MICHIGAN.

**JACKSON.**—Our 50x70 ft. tent is now pitched in this city, on the corner of Blackstone and Morrell Sts., in the southwest part of the town. The first meeting was advertised for Thursday evening, June 4, but the heavy rain hindered, so that the next evening was really the first meeting. There were about one hundred and fifty in attendance. To-day we held our Sabbath meeting in the tent, which was well attended by our people in the city, and some were in from the country. I am hopeful and feel confident

that the attendance of the citizens of Jackson will all that the capacity of the tent will comfortably.

Our Sabbath-school will be held at 10 A. M. Sabbath, in the tent, and preaching at 11 A. M. We be glad to have the scattered brethren and sisters and those of the small churches around us in the country, meet with us and take part in the meetings especially on the Sabbath.

I. D. VAN HORN.

**MONTEREY.**—Sabbath, May 30, by request I went with the church at Monterey. Old difficulties which have existed for years are being removed, and the blessing of the Lord is evidently resting upon the brethren here. The meeting was of a very encouraging nature. Eight persons were baptized, mainly the result of missionary labor in the vicinity. I am in the northern part of the State, having joined R. C. Horton to labor the coming summer. I felt the need of entire consecration to the work of God as I do at present. I have been satisfied in the past to be a preacher; but I now feel that I am satisfied with nothing short of being a laborer in the cause of Christ. For this I shall strive. I greatly desire that connection with Heaven which will make me a successful worker.

June 5.

H. M. KENTON.

### OHIO.

**GARRETTSVILLE.**—We came to this place June 1, pitched our tent and began meetings the evening of the 6th. The attendance is not large, but the fruit is good.

W. J. STONE.

G. W. ANGLEBARGER.

**McDONALD, HARDIN CO.**—There have been several here keeping the Sabbath for about two years, owing to a lack of proper labor had not been organized into a church. The temperance question not been properly presented, and on learning the use of tobacco would forbid persons' uniting with in church fellowship, some became angry, and the lover of strong drink, thought that we desired to take from them their "liberties." However, we abandoned the habit, and we were successful in organizing a church of sixteen members; this included those who remain at Belle Center, that church having been broken up by removals. If all were keeping the Sabbath in this place would unite with this company we would have a goodly number of church. They anticipate purchasing a school building which is to be sold. As the organization of McDonald township, they take the name of McDonald S. D. A. church. Times being hard, I was unsuccessful in getting subscriptions for the REVIEW, but few so far are taking it. Organized a tract society of ten, and a Sabbath-school of twenty-three members. They take ten copies of the *Instructor*. All agreed to pay tithes, though we have no pledge paper. They will order several copies of Butler's late pamphlet on tithing. They are in harmony with us on all points of faith. May the Lord abundantly bless them. My address is Bellefontaine, Ohio.

VICTOR THOMPSON.

### INDIANA.

**OWENSVILLE.**—We came to this place, pitched tent, and held the first meeting Thursday evening, June 4. A number were in attendance, and great interest was manifested in the words spoken. This is a rich farming country, and the farmers are busy preparing soon to reap a bountiful harvest of wheat. Therefore, we cannot as yet determine the attendance will be from the country. We trust that the Lord will accept our efforts, that some will be gathered into his fold.

June 5.

D. H. OBERHOLZER.

N. W. KAUBLE.

R. J. STUREMAN.

**FALKNER AND DUPONT.**—May 23, I was at Ripley, where an M. E. minister had engaged to speak against us on the Sabbath question. A Disciple of Christ, from Texas, joined hands with him in his endeavor to crush out the truth. I attended their meeting, which began about 8 P. M. and continued until nearly 11 o'clock. The first minister contradicted himself so many times that he disgusted the whole class of citizens, even his own members. He was hard to uphold all the precepts except one, the Sabbath, while the Disciple abolished the whole. The Disciple minister told the congregation that he knew all about us as a people, that he had been sent here one time to meet Eld. Kilgore, in order to refute some of his statements; and he also tried to misrepresent other widely-known members of our denomination, but utterly failed to prove any of his assertions. The result is that we now have many more friends than before they manifested their unchristian spirit toward us.

We now have our tent pitched in New Market, Ripley Co. The people seem very anxious to hear us. We hold our first meeting to-night. Our address for the present will be at the above-named place.

June 4.

M. G. HUFFMAN.

T. G. HARRISON.

B. F. STUREMAN.

**CORUNNA, DE KALB CO.**—We arrived at this place with our tent, on Tuesday morning, June 2. At

and considerable difficulty in procuring a suitable place, as everything seemed against us; but we succeeded in securing a good location. Corunna is a little town, but is situated in a wealthy farming community, and is the central point for several other places near here. We began our meetings Friday evening, June 5, with about two hundred present; given five discourses with an increased interest. Each evening more than five hundred were present, and preserved the best of order. Teams are beginning to come in from the country, and we hope for a great interest. Bro. D. H. Overly is with us, and will engage in the canvassing and colportage work.

J. M. REES.  
O. C. GODSMARK.

**AMONG THE CHURCHES.**—After our State meeting at Rochester, April 21-28, I went to Brookston, N. Y. Co., where I labored with a tent last fall. I had almost all our brethren and sisters holding on to the tent. As our house of worship was not in good shape so that we could use it, we were obliged to go to a half to a country school-house. Here we had excellent meetings were held. The sermons were of a high order and pointed, given preparatory to church organization. Sixteen were baptized, and a church of thirty-two members was partially organized. The organization will be completed upon our return. As I look back to less than one year ago when there was not a Sabbath-keeper in this community, and now see a strong company who are devoted to God, I can but say, Surely the Lord's hand is manifest in this closing work. Eld. Henderson was with me at the point, and his labors were much appreciated. From Brookston I went to Radnor, Carroll Co. A more than one year ago I was at this place, and by the blessing of God a company was brought forth. They are now thoroughly organized, and by their earnest efforts have succeeded in erecting a neat and commodious house of worship, which has been dedicated to the service of God. Found the company in perfect harmony, and hungering for the truth as preached by the living preacher. One was added to the church, a man of influence, and one who will be of great help to the church. May God bless the good men and sisters at Radnor.

Next went to Idaville, White Co., and held a few meetings, which were characterized by the Spirit of God. The church was much encouraged. This is my work among the churches at present, as I am on my way to the northeastern part of the State in tent labor.

J. M. REES.

**BATTLE CREEK, IOWA, CAMP-MEETING.**

Churches within a reasonable distance of this camp were well represented. Seventeen tents were pitched, and about one hundred and fifty persons encamped on the ground. The storm and wind at the beginning, and just before the meeting, kept some away. Attendance from within was good, considering the condition of the weather. On Sunday, the tent was more than filled with those not of our faith, who listened with interest to some of the prominent features of present truth. The Sunday evening meeting was broken up by storm, as were one or two others. The meetings present were those of our own Conference. Preaching was mostly practical, and was attended by the Spirit of God. Sabbath was a good day in the camp. Eld. Olsen gave a stirring discourse on Bible sanctification. An appeal was made for more thorough consecration to God, for greater earnestness and devotion in the cause, and especially faithfulness in the more common duties of every day life. The solemn truths fell with weight upon the hearts of the hearers. Nearly the whole congregation signified, by rising, their determination to the testimony borne. May the Lord help us, brethren, to keep this solemn vow. An invitation was extended to the unconverted and backsliders to unite with us in a thorough consecration to the service of God. Some thirty or forty responded, and expressed their desire to turn away from sin, and seek the Lord. Hearts were made firm, confessions were made, and good resolutions formed. On Monday twenty-four willing candidates followed their Lord in baptism. By the good impressions made at this meeting being made, and may the good resolutions formed be carried out. If we heed the instruction given, we shall have advancement in divine life, and will honor God by bearing fruit; but if we fail to do thus, we shall be backsliders from God, dishonor his cause, and be weighed in the balance and found wanting. Oh that we may realize our responsibilities, and walk in the message, and at last be crowned with those that overcome!

IRA J. HANKINS.

**GENERAL MEETING AT BORDOVILLE, VT.**

This meeting was held according to appointment; in classification, we speak of it as one of the best general meetings ever held in Vermont. We were aided with the help of Elds. Farnsworth and Burdick, which we highly appreciated. Their experience in this work for years, with their unfeigned interest

and earnestness to see it move on to its completion, qualify them to give acceptable counsel. In preaching, prayer, and social meetings, and in business transaction, the time was well occupied from Thursday evening till Monday evening. Our active ministers and licentiates, with canvassers, colporters, and a number of students from the South Lancaster Academy, were present; also a goodly number of other brethren and sisters. As I met with so many young men and women who stand ready to devote themselves to some branch of the work, to carry the light of the third angel's message to those in darkness, my heart was moved with gratitude to God.

Arrangements were made in this meeting to continue the work in Brattleboro, and for a company of workers to enter Rutland, and also Burlington, at once, to have rooms, and do missionary work in these places and the surrounding country. These are the largest cities in the State. If we have consecration of heart, with a mind and purpose to work and heavenly wisdom to direct, and a readiness on the part of all of us to pay our tithes and pledges and give of our substance to sustain the work, it really seems that many souls may be brought to embrace the precious truth in our State. Five were baptized at this meeting.

The Spirit of God is surely moving upon the hearts of our brethren and sisters as never before, to enlist in the great work before us. The young are leaving their homes at the sacrifice of feelings on their part and that of their parents, while in some cases the father in the same family is arranging for work in some branch connected with the last message of mercy. May God bless these dear souls, and will our brethren and sisters throughout our Conference remember in their prayers these workers and missions? And do not forget that you who live in the vicinity of these mission rooms can lessen the expense and aid much in the work, by contributing to the conveniences and necessities of the workers such articles as they should have in their new homes, while thus devoting their time to the work. With the most rigid economy our expenses must be great, and any favors from your hand, however small or great, will be gratefully received.

With gratitude, I call to mind this general meeting, which I wish our brethren and sisters from all parts of the State could have enjoyed. Personally it was a matter of regret that such was the condition of my own health and that of Mrs. H. that I could not accompany Eld. Burrill to Maine to labor with him agreeably to previous arrangements. I should have been glad to labor more with him, and to become acquainted with the brethren and the work in that State.

A. S. HUTCHINS.

**KENTUCKY QUARTERLY CONFERENCE.**

The first meeting of this Conference was held at Bro. D. W. Barr's, at Elizabethtown, Hardin Co., Ky., May 17. Prayer was offered by Eld. R. M. J. Pound. The Chair appointed the following Committee on Resolutions: R. G. Garrett, R. M. J. Pound, and W. H. Saxby. Adjourned to call of Chair.

**SECOND MEETING, MAY 17, AT 9 A. M.**—Prayer by W. H. Saxby. The Committee on Resolutions reported the following:—

*Whereas*, We can see the providence of God in our well developed system of organization; and—

*Whereas*, Most of our church officers of this Conference fail to report; and therefore—

*Resolved*, That we urgently request all to become acquainted and comply with the same.

*Whereas*, The Lord has especially moved through our leaders as regards our duty to God in paying tithes; and therefore—

*Resolved*, That we earnestly request, and shall expect, all of our members to pay their honest tithe, and that from principle.

*Whereas*, There is a growing tendency to disregard the plain teachings of the Bible and testimonies to the church in regard to unscriptural marriages with unbelievers; and therefore—

*Resolved*, That those who go contrary to the above instruction move in opposition to the mind of this Conference and imperil their own souls.

These resolutions were voted upon separately, and unanimously adopted. Adjourned to call of Chair.

**THIRD MEETING, MAY 18.**—The Committee to select helpers to go with the tent, reported as follows: That Eld. G. G. Rupert go with one tent, and take as helpers Bro. J. B. Forrest and wife; and that Eld. W. H. Saxby and wife and Eld. R. G. Garrett go with the other. After this report was voted upon, Conference adjourned *sine die*. G. G. RUPERT, Pres.

ALLIE COOMBS, Sec.

**KANSAS CONFERENCE PROCEEDING.**

ACCORDING to appointment, the first meeting of the tenth annual session of the Kansas Conference assembled on the camp-ground at Bismarck Grove, Kan., May 20, 1885, at 6 p. m., the President in the chair. Opening prayer by Eld. R. M. Kilgore. The Secretary being absent, T. H. Gibbs was chosen Secretary *pro tem*. Minutes of last session were read. The organization of the Conference was effected by the presentation of credentials from eighteen delegates, representing thirteen churches.

*Voted*, That the representatives of the General Conference and other S. D. Adventists in good standing, be invited to participate in the deliberations of the Conference.

An opportunity was given for the admission of churches. Will D. Curtis responded in behalf of the Manley church, recommending its admission. By vote it was so ordered, with W. D. Curtis as delegate.

The Chair being empowered to appoint the usual committees, announced them as follows: on Nominations, John Heligass, G. C. Beech, Chas. Hall; on Auditing, A. G. Miller, S. N. Ayers, M. W. Neal, Wm. Dail, G. Mattison; N. P. Dixon. Bro. Ayers and Dail being absent, Geo. D. Symms and R. Brock were chosen to fill their places; on Resolutions, Eld. R. M. Kilgore, John Gibbs, R. Conradi; on Credentials and Licenses, E. M. Kalloch, R. F. Barton, M. Enoch.

Adjourned to call of Chair.

**SECOND MEETING, MAY 21, AT 5 P. M.**—Nineteen delegates were added to the Conference, representing eleven churches. By vote, Geo. Stagg was chosen to represent the Osawkee church; Jonas Divalais, the Rock Creek church; Mary Cook, the Fort Scott church; Mary Ayers and L. A. McFarland, the Clarion church; W. J. Knight, the Harvey county church. The Ottawa and Hillsboro churches were admitted to the Conference, after which seven delegates handed in their credentials. The President then gave a few appropriate words of welcome to our German friends.

Adjourned to call of Chair.

**THIRD MEETING, MAY 22, AT 5 P. M.**—Thirty-four delegates were present. Five more delegates who had arrived after the second meeting, took their seats in the Conference. By vote it was ordered that E. H. Seward represent the Sterling church; R. H. Brock, the Grenola church; Chester McReynolds, the Ward church.

O. Hill stated that the Busby church had intended to send a delegate to the Conference, which he considered an implication of union with the Conference. The church was admitted in the usual way. The Chair was by vote empowered to appoint a committee of three to take into consideration the adoption of the State Constitution as recommended by the last General Conference. Will. D. Curtis, O. Hill, and Geo. H. Smith were announced as said Committee. By vote, the name of the Rock Creek church was changed to that of Melvern, Snow Hill to that of Dora, Pioneer to that of Alton.

The Committee on Nominations submitted the following report: For President, J. H. Cook, Fort Scott; Executive Committee, John Gibbs, Ottawa, E. M. Kalloch, Fort Scott; Secretary, James Morrow, Moline; Treasurer, A. G. Miller, Topeka. By vote, each name was separately considered and the nominees duly elected.

Adjourned to call of Chair.

**FOURTH MEETING, MAY 24, AT 7 P. M.**—Committee on Resolutions submitted the following partial report:—

*Whereas*, Destitution frequently occurs among worthy Sabbath-keepers, by sickness or otherwise; and—

*Whereas*, There are no funds from which to draw to meet such call; therefore—

*Resolved*, That we believe it to be the duty of all faithful S. D. Adventists to contribute of their means quarterly to create a poor fund, to be held in trust by the Conference Treasurer, and disbursed at the discretion of the Board of Directors, that this demand may be met.

*Whereas*, The final locating of the State depository has an important bearing on the prosperity of the cause in any Conference; and—

*Whereas*, We learn that some difference of opinion prevails relative to the location of the depository at Ft. Scott and the present building designed for that purpose; and therefore—

*Resolved*, That a committee of nine be appointed by the Chair to fully consider this matter, and to make recommendations to this Conference for final action.

*Whereas*, At the last annual Conference very liberal pledges were made to help in the various departments of the cause of God; and—

*Whereas*, It is most important that there should be a full understanding of the disposition of these pledges as well as the amount already paid in, so that they may be properly applied in order that the liberal donors may have a full understanding of the same; and therefore—

*Resolved*, That a committee of three be appointed by the Chair to investigate the same, and to make a report to the Conference of the amount already paid in and the apportionment of the same, and the amount of unpaid pledges still due.

The first was spoken to by Elds. Butler and Cook, and others. Eld. Butler referred to several scriptures showing our obligation to the worthy poor. He fully indorsed the plan suggested in the resolution, of having the Board of Directors consider applications and look after the disbursements. The resolution was by vote referred back to the Committee. The second and third each called forth remarks from several, after which they were adopted.

In harmony with the second resolution, the Chair appointed the following committee: C. A. Hall, O. Hill, H. W. Hancock, E. M. Kalloch, John Gibbs, P. Linker, C. McReynolds, G. D. Symms, and J. N. Stansbury. In harmony with the third resolution, Will D. Curtis, L. J. Rosseau, and C. McReynolds were appointed.

The Committee on Credentials and Licenses submitted the following: For credentials, Elds. J. H. Cook, M. Enoch, R. F. Barton, G. H. Rogers, and J. C. Mikkelson, L. D. Santee being referred to the Conference Committee; for ordination and credentials, John Gibbs, Will D. Curtis, O. Hill, S. S. Shrock, G. H. Smith, T. H. Gibbs; for license, S. K. Gibson, C. Flaiz, J. W. Bagby, R. H. Brock, Hattie Enoch, Ruie Hill, E. M. Kalloch, John Riley, James Morrow, Geo. Stagg, Gahardt Mattison, L. J. Rosseau, Conrad D. Laubhan.

The report was adopted by vote. Adjourned to call of Chair.

FIFTH MEETING, MAY 25, AT 5 P. M.—The first resolution was again submitted by the Committee. Remarks referring to it were made by O. Hill and Eld. R. F. Barton.

Voted, That it be so amended as to read "Conference Committee" instead of "Board of Directors." The amendment was quite fully discussed by Elds. Butler and Cook, and others. The amendment was lost. The resolution was then unanimously adopted.

The Committee on Resolutions further reported as follows:—

Whereas, The canvass for "Thoughts on Daniel and the Revelation" has been almost wholly abandoned for the past few months; and—

Whereas, The circulation of this most important book is paramount to all our doctrinal works; therefore—

Resolved, That it is the sense of this body that the officers of the Conference and Tract Society should exert their utmost endeavor to enlist suitable persons to engage in the canvass for this book.

Resolved, That our experienced canvassers turn their attention to the sale of the same, it being one of the most efficient means of placing the present truth before the public.

Whereas, In the providence of God, "Thoughts" has been translated into the German language, and thereby an avenue has been opened for the spread of present truth in a most effectual manner among the German people; therefore—

Resolved, That the officers of the Conference and Tract Society, and all our canvassers enlist their interest also in the sale of the German edition of this important book.

Resolved, That we tender our thanks to the publishers of the Topeka Capitol for giving us so much space in their valuable paper, for their candid and liberal reports given by their gentlemanly reporter who has been with us on the ground during the meeting.

Resolved, That we tender our thanks to the Union Pacific Railway Company for their liberal rates in conveying passengers and baggage over their line to and from the place of meeting, and for the free use of their beautiful grove and its facilities.

The resolutions referring to the "Thoughts" canvass were spoken to by Elds. Butler, Kilgore, and Conradi. Eld. Butler stated some facts relative to our present plans of work, showing that the canvassing work is one of the best and most economical means of reaching the public.

The Committee on revision of Constitution recommended as follows:—

That the State Constitution as recommended by the General Conference be adopted with the following exceptions: (1.) That Art. I, Sec. 1 shall read, Executive Committee of three instead of five. (2.) That the numeral fifteen be inserted in the blank that appears in Art. VII., Sec. 1.

These recommendations were adopted.

Voted, That the word Kansas be inserted in the blank in Art. I.

Adjourned to call of Chair.

SIXTH MEETING, MAY 26, AT 9 A. M.—It was voted that the Treasurer make a report for publication.

Cash on hand at beginning of year,	\$ 701.15
Amount received during the year,	5,537.71
Total,	\$6,238.86
Amount paid out during the year,	\$6,685.59

Balance,	\$ 446.71
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Aside from the above, the President of the Conference has received and disbursed about \$575. This should be added to the amount of tithes paid to the Treasurer, in order to ascertain the full amount paid in.

Voted, That the subjects for colporters' license be referred to the Executive Committee.

Adjourned to call of Chair.

SEVENTH MEETING, MAY 26, AT 5 P. M.—Committee on Depository Building, etc., reported as follows:—

1. That the Conference Committee shall, as soon as they can at a fair price, dispose of the depository and lot.
2. That the Conference locate the depository at Ottawa for the coming year.

By vote the above was adopted.

Committee to audit the Depository Fund submitted a carefully itemized report. Being too lengthy for publication, we give a condensed form:—

Total amount pledged,	\$23,898.50
Amount paid,	5,884.00
Amount paid out,	5,884.00

Amount unpaid,	\$18,014.50
Cash received by T. & M. Sec.,	\$3,437.25
Disbursed,	3,408.10

Cash on hand,	\$29.15
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Cash received by J. H. Cook,	\$2,071.75
Disbursed,	2,305.56
Balance,	\$233.81
Cash received by E. M. Kalloch,	\$375.00
Disbursed,	375.00
Report was adopted. Adjourned <i>sine die</i> .	
J. H. COOK, Pres.	
T. H. GIBBS, Sec. pro tem.	

## News of the Week.

FOR WEEK ENDING JUNE 13.  
DOMESTIC.

—There are 412 different species of trees in the American forests.

—The ministers at Dubuque, Ia., have decided to do their utmost to put a stop to ball-playing on Sundays.

—A disease, which is feared to be pleuro-pneumonia, has broken out among cattle in Holland township, Shelby Co., Ind.

—The main portion of the business section of Suffolk, Va., was destroyed by fire Sunday night, June 7; loss over \$300,000.

—Fire in the Rumford Chemical Works at East Providence, R. I., Monday morning, June 8, caused a loss of \$60,000.

—Fire losses in the United States and Canada during May, reached \$8,750,000—10 per cent greater than losses for the same month in ten years.

—Near Denison, Ia., June 6, four persons were drowned, two of them in attempting the rescue of a family who, with their wagon and horses, were swept away while crossing a swollen stream.

—The Washington Monument at the National capital was again struck by lightning Sunday night. The apex was somewhat shattered, and the re-setting of several stones will be necessary.

—The grasshopper ravages in California are much less serious than at first supposed. The damages to grain by them is mostly confined to the southern portions of San Joaquin Valley.

—Hail one to two inches in diameter, fell Sunday evening at Milford, Onconowoc, and Hubble, Wis.; and the highways were blocked with trees which had been blown across them. Crops were badly injured.

—A tribe of Indians in Nebraska postponed the national medicine dance until an agent came east to buy a buffalo for the ceremony. The herds of buffalo on the plains have disappeared before the march of civilization.

—While suffering from an attack of delirium tremens, Joseph Rensen, a saloon-keeper at Newport, R. I., blew up his place of business with powder, and was horribly mangled in the debris which was thrown in all directions, injuring half a dozen persons.

—At Owatonna, Minn., Sunday morning, a terrific hail and wind-storm passed over the place. Hailstones as large as hens' eggs fell, doing great damage to windows. Shade and fruit trees were stripped of their leaves, and corn and small fruit damaged.

—A rain and hail storm at Lanesboro, Minn., Sunday, broke 2,000 squares of glass and seriously injured crops. The ravines became raging torrents, and overflowing, swept away bridges and fences, but no lives are reported lost. The three churches in the town suffered heavily.

—Portions of Dane, Columbia, and Sauk counties, Wis., were swept by a storm Sunday evening, barns, tobacco-sheds, and other buildings being wrecked, windows smashed, and filled lands washed out. The hailstones ranged in size from a marble to a base ball, but one was picked up measuring nine inches in circumference.

—The National Agricultural Department, from present conditions, estimates the wheat yield of the country at 360,000,000 of bushels. The cotton area has been increased about 6 per cent, the plant being healthy and the stand good. Rye, oats, and barley are in fair condition, and the indications are that the acreage of corn will be increased.

—In the case at Baltimore of Henry Janes, the millionaire, to restrain Robert Garrett, President of the Baltimore and Ohio Road, from erecting a portico in front of his [Garrett's] house, the lawyer for Janes closed his opening statement Monday, occupying five full days in its delivery. In closing, one of the counsel for the prosecutor expects to occupy a full week, while Garrett's lawyer will take up nine or ten days.

—The "John Brown Scaffold Company" has been organized in Charlestown, W. Va., where John Brown was executed. The company has a capital of \$1,200, and will manufacture relics from the lumber used in making the scaffold on which Brown was hung. The wood is now contained in the porch of a dwelling at Charlestown, which has been purchased by the projector of the company.

—Immense swarms of locusts, the numbers of which are still increasing, have appeared on the ridges north of Chattanooga, Tenn., and every green object is covered with the insects. In some localities they are so numerous that all other sounds are drowned by their noise. June 9 they began moving into the valley, spreading over the lowland farms. They appeared in this country seventeen years ago, and their ravages destroyed nearly all vegetation.

## FOREIGN.

—Adjutant-General Drum has completed a list of casualties in the Federal army during the late war. The aggregate number of deaths is shown to have been 80,000. Of these, 29,498 occurred among Union soldiers and prisoners of war. The total number of troops reported furnished by the different States under the various arms, 2,772,408. Some of the returns were duplicated, and estimated that the actual number was about 2,500,000.

—Small-pox has become epidemic in the city of Montreal.

—It is said there are only about a dozen wooden bridges in London.

—Dr. Palisa, of Vienna, has discovered a new planet of the twelfth magnitude.

—It is reported that the rebels in the vicinity of Philadelphia and Berber are retiring, owing to famine and small-pox.

—The famous Parisian burying-ground now has over 1,000,000 tombs, mausoleums, and memorial stones within its limits.

—The death-rate from cholera in Valencia has been 100 per cent. The people are alarmed and are fleeing from the infected districts.

—The great naval powers of the world rank as follows: England first, France second, Italy third, Russia fourth, and Turkey fifth.

—The Turkish government has sent 1,700 troops to Bulgaria on account of the threatening attitude of the Bulgarian frontier.

—Gladstone's resignation has been tendered to the Queen, which she promptly accepted. Lord Salisbury is the person who is now expected to fill the office of Premier.

—The three oldest reigning European monarchs are: Emperor of Germany, who is 88 years of age; the King of the Netherlands, 68 years; and the King of Denmark, 67 years.

—The bursting of a water-spout near Logos, Greece, Sunday evening, devastated the surrounding plain for miles, and caused the death, it is believed, of several persons.

—Advices from Merv are to the effect that the Russians are taking the greatest care to prevent further communication with Turcomans, and have expelled those who were supposed to be communicating with Afghanistan.

—A sensation has been caused in London by the publication of Lord Wolsley's dispatches denouncing the situation of the Sudan. He warns the Government of the withdrawal from Dongola the whole province given-up to anarchy and will revert from civilized barbarism. Withdrawal, he says, will not avert the attack of the Mahdi in a few years will attack Egypt. Years ago the troubles in Egypt have been a burden and a drain on the military resources. The best policy in both a military and financial point of view would be to attack the Sudan at Karloum.

## Obituary Notices.

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

STEVENSON.—Charles W. Stevenson died near Grafton, N. H., May 24, 1886, from a shot inflicted by the Apache Indians, twenty-five years of age. The circumstances attending his death were sad in the extreme. On the day of the murder he, with a young man who met the same fate, was engaged in building the Alley Ranch, of which Charlie was foreman. In the afternoon they were separated in their work, a scouting party of savages unexpectedly upon them and in a brutal manner took the lives of both. Charlie was a county paper of N. H., thus speaking of "Charlie" as an exceptionally quiet, peaceable boy, having a disposition and no bad habits; and he numbered every one he met as a friend. It would be hard to find another so universally esteemed." He leaves an aged father, nine brothers, three of whom are Sabbath-keepers, and a sister, to mourn his loss.

MERRILL.—Died of apoplexy, at Sunshine, Col., May 23, 1886, Merrill, aged 67 years and 5 months. Under the labors of a Miller, at Lowell, Mass., Father Merrill embraced the truth, and when the time passed he did not make any profession of his faith, but looked anxiously for the light that afterward came from the cause of disappointment. He commenced the observance of Sabbath in Michigan, under the labors of Eld. Bates, and by a consistent life, exemplified his faith in the soon coming of the Lord and other kindred truths. His oft-repeated desire was that he might be numbered with the one hundred and forty-four thousand. Learning of his death, my first thought was, "Would to God that I were all as worthy as was he!" The blessed hope is ours, express the prophet when he says, "Thus saith the Lord, Refrain from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the enemy." Funeral discourse by Eld. Wm. Ostrander, in the Methodist house of worship at Boulder. F. E. B.

LAWRENCE.—Died at Midland, Midland Co., Texas, May 31, 1886, pyemia, Sumner Lawrence, aged 27 years and 19 days. He was at Janesville, Wis., May 12, 1858. At an early age he moved to parents to Wrightstown, Brown Co., Wis. About four years ago he supposed he took cold by being much at work in the water, which time he has suffered much; yet in all his severe sufferings always manifested a meek, quiet submission to his fate, and seemed cheerful and resigned to the will of his heavenly Father. Over one year ago, his father, James W. Lawrence, came to him as a last resort for the cure of his much loved son. He went with him to the mineral wells in Palo Pinto Co., in this State, and after their waters twenty-seven days, which had cured so many, he was pronounced almost entirely well. But being possessed of a stubborn disposition, he exercised too much, was shortly taken ill, and death was the result. He has left a kind father and mother, six brother and sisters to mourn his decease; but they mourn those who have no hope. They can confidently say, "Our brother only sleeps; for they have faith that God will give them their loved one, and that he will soon 'hear the voice of the Lord' and come forth to a resurrection of life. We have no knowledge of one enemy to Sumner among his acquaintances, but he proved his enemy, and has conquered for a very little season, the indignation be overpast"; then at the Father's call, out he will come forth to immortality. CHAS. R. OGDEN.

Appointments.

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

thirteenth annual session of the Minnesota Tract Society will be held on the camp-ground at ... commencing June 25 and continuing through the ... meeting. O. A. OLSEN, Pres.

twenty-fourth annual session of the Minnesota State Conference will be held on the camp-ground at Man- June 25 to July 7. All the churches should ... choose their delegates. Each church clerk ... also be prompt in making out the church report, and ... by their delegates to the Conference, or send it di- ... mail to Eld. D. P. Curtis, Hutchins, Minn. O. A. OLSEN, Pres.

North Pacific Sabbath-school will hold its next session on the camp-ground at Portland, Or., June 25 to July 1. CHAS. L. BOYD, Pres.

ninth annual session of the North Pacific Tract Society will be held on the camp-ground at Portland, Or., 24 to July 1. CHAS. L. BOYD, Pres.

annual meeting of the Minnesota Sabbath-school Association will be held in connection with the camp-meeting at Mankato, July 1-7. There will be plenty of lesson ... on the ground. JOHN FULTON, Pres. E. S. BABCOCK, Sec.

next annual session of the Dakota Tract Society will be held in connection with the camp-meeting at Sioux Falls, S. D., June 25-30. A. D. OLSEN, Pres.

next annual session of the Dakota Sabbath-school Association will be held at Sioux Falls, in connection with the camp-meeting, June 25-30. We hope all our Sabbath-schools will be well represented, and that all will prepare the best camp-meeting Sabbath-school ever held in Dakota. Lessons will be sent out in due time. A. D. OLSEN, Pres. Dak. S. S. Ass'n.

next annual session of the Dakota Conference, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting at Sioux Falls, June 25-30. We hope the churches will choose their delegates, and that the church clerks will be prompt in making out their reports, and see that the State Secretary receives them in time. DAK. CONF. COM.

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

annual sessions of the Canada Conference, of the Tract Society, and of the Sabbath-school Association, will be held in connection with the camp-meeting at Lenoxville, June 25-30. Hope all the delegates that will be appointed to represent these different branches will be there to attend the first meeting. R. S. OWEN, Pres.

at Hazelton, Mich., June 27, 28  
at Gaines, " 29, 30  
at Montrose and Elk, July 4, 5  
at May City, " 7, 8  
Opportunity for baptism at each of these places. Those who are charged will please make arrangements. D. H. LAMSON. G. H. RANDALL.

will meet with the churches in Indiana as follows:—  
at Forest Chapel, June 18-25  
at Brookston, " 26 29  
at Padnor, June 30 to July 2  
The object of the meeting at Forest Chapel is to organize a church, and review opposition discourses. My address is 116 there will be Pendleton, Madison Co., Ind. WM. COVERT.

The Lord willing, I will visit the following places:—  
at Weston, Iowa, June 17-22  
at Grant, " 23-29  
at Elkhorn, June 30 to July 6  
at Boymans Grove, July 7-13  
These meetings will be quarterly meetings, and the first meeting will be held at Council Bluffs, July 17-20. JOHN WILSON.

The Lord willing, I will meet with the following churches:—  
at Chicago, Ill., June 21, 21  
at Kaukaee, " 27, 28  
at Onarga, " 29, 30  
at Kappa, July 1, 2  
at Princeville, " 4, 5  
at Bloomington, " 7, 8  
at Oakland, " 9  
at Gibson City, " 11, 12  
Eld. Geo. I. Butler will attend the Chicago meeting, and will preach in the Scandinavian meeting-house at the commencement of the Sabbath, also Sabbath morning, at 11 o'clock, when other meetings will be announced. The meetings with the other churches will commence at 8 P. M. R. M. KILGORE.

The Lord willing, will give a lecture on the Revised Version, at Homer, Mich., Friday eve, June 19. H. VEBSEY.

EXPECT to hold meetings in Bonaparte, Van Buren Co., Ia., June 20, 21, and continue into the following week if the interest should demand it. Can the friends of the cause from Bentonsport attend? There will be an opportunity for baptism. Meetings will commence Friday eve, June 19. C. A. WASHBURN.

Publishers' Department.

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

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 desiring to have their notices published must give good references as to their standing and responsibility. Ten words constitute a line.

FOR SALE.—Fifty acres, including five acres of young timber, with fair buildings, abundance of apples and small fruit, good house and barn; also two acres of land near the depot, good house and barn; and from two lots to three acres of land unimproved, and personal property, all kinds of farming utensils, a number of cows, horses, and other stock, all to be sold cheap, one-third cash down, and the balance to be paid in three years at 7 per cent. The above property is all within the limits of the village of Lansing, Minn., except about ten acres on the Milwaukee & St. Paul R. R. Address David Honeywell, Lansing, Monroe Co., Minn.

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.—W A McCutchen, N H Druillard, S H Crisler, A F Kellogg, Eugene Leland, Eld J M Rees, J P Henderson, Mrs M Allen, Chas E Mason, Dr Wm Hill, J H Dortch, E C Bodnell, G Kelsey, Wm Lawton, H M Kenyon, N E Tract Depository, Mrs G B Starr.

Books Sent by Freight.—L H Farnsworth, E H Gates, Clara Wood Gibbs, Mary Helleson, Clara Wood Gibbs, E H Gates.

Cash Rec'd on Account.—Dakota T & M Soc per Alice Beaumont \$20., Tenn T & M Soc per F T Wales 47., B C R M Soc per H H W 10-67, Kansas T & M Soc per C W G 1294.77, Minn T & M Soc per Mary Heileson 92.35, Mich T & M Soc per H H 77.69, Mich General Fund per J R Lewis 5.

Shares in S. D. A. P. Association.—T P Brown \$5.

S. D. A. P. Soc.—F H Sisley \$10.

International T. & M. Soc.—F H Sisley \$5.

European Mission.—O Hill \$25., W G Knight 10., Mrs A E Pettis 5., H C Miller 10.

New Orleans Mission.—"A friend" \$1.40, Esther Trumbull 1

English Mission.—L L Cushing \$10., J R Lewis, 5., Miss A E Pettis 5.

Australian Mission.—Margarethe Lenker \$10., Fort Scott S S 4-06, Wm Dal 20., M M Disney 55c, Esther Trumbull 1., Elias A Johns 2., H C Miller 10., O A Gilbert 5.

Chicago Mission.—Esther Trumbull \$1.

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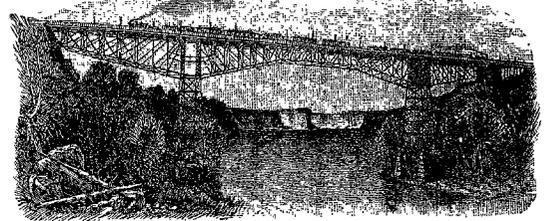
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Travelers' Guide.



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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, Niles, Mich. City, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:31, arrives at Detroit 11:45 a.m. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 25, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for various stations like Port Huron, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, and Chicago.

\*Stops only on signal. Where no time is given, train does not stop. †Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIER, General Manager.

CHICAGO, ROCK ISLAND AND PACIFIC.

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

Table with columns for TRAINS, LEAVE, and ARRIVE. Lists various express and passenger services with their respective departure and arrival times.

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

CHICAGO, BURLINGTON & QUINCY R. R.

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

Jan., 1885.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various express services with their respective departure and arrival times.

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

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH. JUNE 16, 1885.

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CAMP-MEETINGS FOR 1885.

Table listing camp meetings: CANADA, Lenoxville, P. Q., June 25-30; Dakota, Sioux Falls, " 25-30; North Pacific, Portland, Or., June 24 to July 1; N. Me., Houlton, Aroostook Co., " 25 to " 7; Minnesota, Mankato, July 1-7; Texas, " July 24 to Aug. 4; Nebraska, Kearney, August -; Nebraska, Lincoln, State Meeting, September -.

All orders for "Thoughts on Daniel and the Revelation" in German will, till further notice, be filled with books bound in the Library style, as these books are not issued in any other style of binding.

A TENT FOR MARYLAND.

At the last General Conference, Eld. O. S. Guilford of Ohio was assigned Maryland as a new field of labor. He has been working there more or less for several months with considerable interest, and has felt that a tent was needed in that field. There are hardly any Sabbath-keepers there, and this new field should be opened up as rapidly as possible. We all know how difficult it is to get church houses in which to preach this truth, where the prejudice is so great; thus we find tents necessary in all other fields, and we ask our brethren to send in a few dollars apiece to help pay for this tent which has already been ordered. Send us a little help, brethren, to start this new work. It would not be proper to take it from the tithing which was raised to pay laborers.

GEO. I. BUTLER, Pres. Gen. Conf.

LANGUAGE LESSONS, BY PROF. G. H. BELL.

We are glad to learn that Prof. Bell has adopted a plan by which to aid those who wish to perfect their knowledge of our language. We have great confidence in the excellence of Prof. Bell's system of instruction in our language. It stands the test of experience well. Those who have been fitted by it for proof-readers, teachers, etc., have demonstrated its

efficiency, so that the matter is no longer an experiment. There are very many who have studied grammar considerably, who could profitably take this instruction and perfect their knowledge, with great benefit to themselves. Such may be sure that Prof. Bell will do honest and thorough work for them, and they will have the benefit of his long experience and thorough acquaintance with this branch of study.

There are a great many people who know how to do half work where there is one who can do a thorough job. Prof. Bell is one of the latter class. We as a people are greatly indebted to him for his valuable assistance in waking up the Sabbath-school and College interests. His attainments in the knowledge of our language ought not to be lost. He proposes to adopt a method, now coming into favor, of teaching by correspondence. In this way, many in different parts of the country could obtain the benefit of his thorough instruction, without coming to Battle Creek. Those who wish to do so, can learn the particulars by corresponding with him at Battle Creek, Mich. G. I. B.

THE SABBATH-SCHOOL SINGING-BOOK, "PEARLY PORTALS."

We have spoken of this book once or twice through the REVIEW, and have asked our schools to try it, as the old book, "Song Anchor," has been long in use, and a new variety would add to the interest. At the Pennsylvania camp-meeting we found them using "Pearly Portals." I asked the President of the Conference how they liked it, and he said, "Very much;" that "it contained many excellent pieces." The President of the Ohio Conference was present, and said they were using it in that State, and liked it real well. Eld. U. Smith, who was also present, and who is one of our best judges of good music, stated that when he was in California he heard quite a number of the pieces practiced under the direction of Mr. Hakes, the author of a portion of the music contained in the book, and he thought them very beautiful. He also stated that the only difficulty with the music was this: that some of the best pieces were more difficult than our ordinary Sabbath-schools were accustomed to learn. Some, at first, might not therefore realize the true value of the book. But we know there is "no excellence without labor," and we all know that the best music is not learned in a few moments' trial.

Our singers should not be satisfied with knowing only such tunes as can be readily learned by the children. While some of the music should be easy, and the old, familiar pieces should be sung more or less, we certainly should not deprive ourselves of the great satisfaction of having excellent tunes and delightful harmonies simply because it requires a little effort to master them. We were glad to learn, after our other article was written, that these brethren of good judgment sanction what we said, and find it true upon actual trial of the merits of the book. We still have a quantity for sale at the REVIEW Office. Price, 35 cents per copy by retail, with the usual discounts by the quantity. G. I. B.

THE CLOSING EXERCISES OF BATTLE CREEK COLLEGE.

The present College year of the Battle Creek College will close on the 23d of June. The graduating class will consist of ten members. Some of these will have completed the Scientific and others the English course as laid down in our Catalogue. No degrees will be conferred; but Diplomas setting forth the fact that the candidates have completed their respective courses, will be presented to them. It is designed to make the exercises as simple as possible. They will be held in the College chapel, and with the exception of brief remarks by two or three individuals and the presentation of the Diplomas, they will differ but little from those which mark the close of any other term in the College year. W. H. LITTLEJOHN.

TO OUR BROTHERS AND SISTERS IN MAINE.

You will see by the following, the different Stations on the Maine Central Railroad where tickets can be secured for the Aroostook camp-meeting: Portland, Boston & Maine Transfer Stations, Richmond, Augusta, Waterville, Auburn, Lewiston, Benton, Pittsfield, Bangor, and all stations east of Bangor on the Maine Central. All who are thinking of attending the meeting will do well to remember this arrangement. S. J. HERSUM.

MINNESOTA, REMEMBER!

SABBATH, June 20, has been appointed as the time for our church quarterly meetings. The same has also been appointed as a special season to glorify the Lord by fasting and prayer, that we may be fitted to receive a special benefit from our coming camp-meeting, and that God may grant us his gracious favor and blessing on that occasion.

Bear in mind that Sunday, June 10, is the time of our church business meeting; and that the preparatory meetings for the Minnesota camp-meeting Conference will commence June 25.

Remember that all our laborers, and as many more of our brethren and sisters as can possibly come, should attend these preparatory meetings. The Conference will be organized and business commenced, therefore our delegates should be on hand during the preparatory meetings.

Do not forget that the coming camp-meeting will be a most important occasion, and that you cannot afford to be absent. O. A. OLSEN

HELPS TO THE STUDY OF THE BIBLE.

The above is the title of a neat pamphlet of twenty-eight pages, containing brief hints to Bible workers, and a series of simple Bible readings adapted for Bible work with individuals or families or to a personal study of the Scriptures. This work is the result of the growth of the Bible reading class in the special course of instruction to the students of Battle Creek College, Battle Creek, Mich., at the close of the winter term, 1884-5. The demand for a series of simple readings covering the leading points of our faith, and adapted for use in private families with those, especially, who are unacquainted with the truth, led the class to select a committee of ten persons to arrange such a series. Embodying as it does the wisdom of the combined experience of ten practical workers, it is hoped that this little work will prove to be greatly useful to ministers, colporters, and missionary workers. The readings are all short, to the point, and the result of actual experience in the field.

The "Hints to Bible Workers," occupying the first part of the book, discusses such subjects as, "Gaining an Entrance into Houses," "Turning the Conversation," "Proper Subject to Introduce First," "Length of Readings," "Selling and Loaning Publications," "Manner of Conducting Readings," etc.

This work is now ready for delivery in pamphlet form or leaflets for distribution.

Prices: Pamphlet form, 78 pp., 20 cts.; leaflets, eight for one cent. The regular discount given to Tract Societies.

The unusually low price at which this work is offered is the result of its being published by the College Manual Training Department.

Address, Michigan Tract Society, Battle Creek, Mich.

NOTICE!

The undersigned begs to inform the readers of the REVIEW that he has been tendered the Agency of the CUNARD Steam-ship LINE, the line so highly recommended by Bro. Butler and Lane, and many others. We are prepared to furnish tickets to and from the Old Country, and will also cheerfully furnish any desired information respecting prices, sailings, etc., to parties contemplating a journey to the Old World, or wishing to send for friends. We trust we may have the patronage of our brethren who have occasion to buy ocean tickets, and we will do all in our power to give entire satisfaction. A. SWEDBERG.

REVIEW Office, Battle Creek, Mich.

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