

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

VOL. 62, No. 26.

BATTLE CREEK, MICH., TUESDAY, JUNE 30, 1885.

WHOLE No. 1621

The Review and Herald,

ISSUED WEEKLY, BY THE

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

50 DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders
payable to
REVIEW AND HERALD, Battle Creek, Mich.

SEEING GOD.

BY ELD. L. D. SANTEE.

Thine eyes shall see the King in his beauty. They shall behold the
that is very far off." Isa. 33:17.

Blest eyes that soon shall see
Heaven's regal King enthroned in matchless splendor,
From tears forever free,
Shining with starry brightness soft and tender.
Blest eyes that ne'er shall know
The bitter agony of tears and sorrow,
That see no coming woe,
That see no death or parting on the morrow.

Blest feet that rest in peace
In streets of gold, or near life's flowing river;
That find a glad release
From pain and toil of this life's wasting fever.
Blest feet that tire no more,
That stand at last within the pearly portal,
Safe on the farther shore,
And free from all the woes that cloud the mortal.

Blest hands that rest at last,
Free from the weight of all life's heavy crosses;
Whose weariness is past,
From toil of ways so filled with earthly losses.
Blest hands, with palm and crown,
Whose wayward deeds have been confessed, forgiven;
Life's burdens all laid down,
While praise ascends the highest courts of heaven.

Blest eyes and feet and hands
Are those whose errors all have been forgiven.
Close to their Lord they stand
In that dear home, the far off land of heaven.
All in that white-robed throng
Have given life and soul to God and duty;
And now they praise in song
The King their raptured eyes behold in beauty.
Oswego, Kan.

Our Contributors.

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

THE WORD OF THE LORD NOT TO BE DISREGARDED.

BY MRS. E. G. WHITE.

THE Lord gave Jeremiah a message of reproof
to bear to his people, charging them with the con-
tinual rejection of his counsel: "I have spoken to
you, rising early and speaking; but ye heark-
ened not unto me. I have sent also unto you all
my servants the prophets, rising up early and
sending them, saying, Return ye now every man
from his evil way, and amend your doings, and go
not after other gods to serve them, and ye shall
well in the land which I have given to you and to
your fathers." He pleaded with them not to
provoke him to anger with the work of their hands
and the devices of their evil hearts; "but they
hearkened not."

Jeremiah then predicted the captivity of the

Jews, as their punishment for not heeding the
word of the Lord. The Chaldeans were to be used
as the instrument by which God would chastise
his disobedient people, whose punishment was to
be in proportion to the light they had had, and the
warnings they had despised and rejected.

The Lord commanded Jeremiah to stand in the
court of the Lord's house, and to speak unto all
the people of Judah who came there to worship
those things which he would give him to speak,
that they might hearken, and turn from their evil
ways. Then God would repent of the punishment
which he had purposed to inflict upon them be-
cause of their wickedness.

The Lord commanded Jeremiah to say to the
people: "Thus saith the Lord, If ye will not
hearken unto me, to walk in my law, which I have
set before you, to hearken to the words of my
servants the prophets, whom I sent unto you,
both rising up early and sending them, but ye
have not hearkened, then will I make this house
like Shiloh, and will make this city a curse to all
the nations of the earth." They understood this
reference to Shiloh, and the time when the Philis-
tines overcame Israel, and the ark of God was
taken.

The sin of Eli consisted in passing lightly over
the iniquity of his sons, who were in sacred office.
His neglect to reprove and restrain his sons
brought upon Israel a fearful calamity. The sons
of Eli were slain, Eli himself lost his life, the ark
of God was taken from Israel, and thirty thousand
of the people were slain. All of these calamities
occurred because sin was lightly regarded and al-
lowed to remain among them. What a lesson is
this to men holding responsible positions in the
church of God! It warns them faithfully to re-
move the wrongs that dishonor the cause of truth.

In the days of Samuel, Israel thought that the
presence of the ark containing the commandments
of God would insure them the victory over the
Philistines, whether or not they repented of their
wicked works. Just so, in Jeremiah's time, the
Jews believed that a strict observance of the di-
vinely appointed services of the temple would pre-
serve them from a just punishment of their sinful
course.

The same danger exists to-day among the peo-
ple who profess to be the depository of God's law.
They are too apt to flatter themselves that the re-
gard in which they hold the commandments will pre-
serve them from the power of divine justice. They
refuse to be reproved for evil, and charge the serv-
ants of God with being too zealous in putting sin
out of the camp. A sin-hating God calls upon
those who profess to keep his law to depart from
all iniquity. Neglect to repent and to obey his
word will bring as serious consequences upon God's
servants to-day as did the same sin upon ancient
Israel. There is a limit beyond which he will no
longer delay his judgments. The desolation of
Jerusalem stands as a warning before the eyes of
modern Israel, that the corrections given through
his chosen instruments cannot be disregarded with
impunity.

When the priests and the people heard the
message that Jeremiah delivered to them in the
name of the Lord, they were very angry, and de-
clared that he should die. They were boisterous
in their denunciations of him, crying, "Why hast
thou prophesied in the name of the Lord, saying,
This house shall be like Shiloh, and this city
shall be desolate without an inhabitant? And
all the people were gathered against Jeremiah
in the house of the Lord." Thus was the mes-
sage of God despised, and the servant with whom

he intrusted it threatened with death. The
priests, the unfaithful prophets, and all the peo-
ple turned in wrath upon him who would not
speak to them smooth things and prophesy deceit.

The princes of Judah heard concerning the
words of Jeremiah, and they came up from the
king's house and sat in the entry of the Lord's
house. "Then spake the priests and the prophets
unto the princes and to all the people, saying,
This man is worthy to die; for he hath prophesied
against this city, as ye have heard with your
ears. But Jeremiah stood boldly before the
princes and the people, declaring: "The Lord sent
me to prophesy against this house and against
this city all the words that ye have heard. There-
fore now amend your ways and your doings, and
obey the voice of the Lord your God; and the
Lord will repent him of the evil he hath pro-
nounced against you. As for me, behold I am in
your hand; do with me as seemeth good and
meet unto you. But know ye for certain that if
ye put me to death, ye surely bring innocent
blood upon yourselves, and upon this city, and
upon the inhabitants thereof; for of a truth the
Lord hath sent me unto you to speak all these
words in your ears."

Had the prophet been intimidated by the
threatening attitude of those high in authority,
his message would have been without effect,
and he would have lost his life. But the cour-
age with which he discharged his painful duty
commanded the respect of the people, and turned
the princes of Israel in his favor. Thus God raised
up defenders for his servant, who reasoned with
the priests and false prophets, showing them how
unwise would be the extreme measures which they
advocated.

The influence of these powerful persons produced
a reaction in the minds of the people. Then the
elders united in protesting against the decision of
the priests regarding the fate of Jeremiah. They
cited the case of Micah, who prophesied judgments
upon Jerusalem, saying, "Zion shall be plowed
like a field, and Jerusalem shall become heaps,
and the mountain of the house as the high places
of a forest." And they asked, "Did Hezekiah
king of Judah and all Judah put him at all to death?
Did he not fear the Lord, and besought the Lord,
and the Lord repented him of the evil which he
had pronounced against them? Thus might we
procure great evil against our souls."

Through the pleading of these men of influence
the prophet's life was spared; although many of
the priests and false prophets, unable to endure
the truths that he uttered, exposing their wicked-
ness, would have been pleased had he been put to
death on the plea of sedition.

But Israel remained unrepentant; and the
Lord saw that they must be punished for their
sins. He had long delayed his judgments because
of his unwillingness to humiliate his chosen people,
and had pleaded with them to return to their al-
legiance. He had brought them out of bondage
that they might faithfully serve him, the only liv-
ing and true God; but they had wandered into
idolatry, they had slighted his warnings given
them by his prophets. Yet he had deferred his
chastisement, and had given them opportunity
after opportunity to repent and avert the retribu-
tion for their sins. Through his chosen prophet,
he had set before them in clear and positive terms
the only course by which they could escape the
punishment which they deserved,—a full repen-
tance of their sins, and a turning from the evil
of their ways. But they would not heed his
warnings and reproofs, and now he would visit his

displeasure upon them, as a last effort to check them in their course of transgression.

In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreates the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of his chosen servants he predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment.

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."

THE TEMPLE IN HEAVEN.

THE PENTECOST AND ITS RELATION TO THE SABBATH QUESTION; PROOF THAT IT FELL ON SATURDAY INSTEAD OF SUNDAY: THE SEVENTH PART OF TIME THEORY EXAMINED FROM THREE STAND-POINTS.

BY ELD. W. H. LITTLEJOHN.

Mr. BIBLIST.—In calling you to order to-night, gentlemen, I have not forgotten that we are here for the special purpose of listening to Mr. Surplice's theory of the change of the Sabbath.

Mr. Westminster.—Before Mr. Surplice brings out his peculiar view of the subject under discussion, I wish to say that in presenting the texts which record meetings of the early Church, I omitted entirely the one which mentions a meeting on the day of Pentecost. The account of it is found in the second chapter of Acts, which it is unnecessary for me to read to you; since its contents are well understood by all present. The meeting was the most remarkable one that ever took place, and the outpouring of the Spirit which occurred in connection with it was evidently designed to signalize the day of Christ's resurrection.

Mr. B.—How do you know that such was the case? Can you show any Bible that will support your view?

Mr. W.—I do not know that I can; but that is nothing here or there; it is enough that the meeting took place on the first day of the week. That fact warrants the inference that I have drawn.

Mr. B.—It seems that you gentlemen will never tire of "inferences." The experience of the last few evenings ought, it seems to me, to have shaken your confidence in this method of reaching the truth in matters of doctrine; but it does not appear to have done so. Instead of reasoning that in the matter of the change of the Sabbath, God has done as he has in other matters by telling us just what his desires and purposes are, you conclude that in this most important affair he has left us to guess out his design as best we may. However, I will not stop to discuss the absurdity of your theory upon this point, but will proceed to show that your inferences are far-fetched and utterly unreliable. If it had been the intention of the Lord to honor in an especial manner the first day of the week by the outpouring of the Spirit on the day of Pentecost, he would have made that day conspicuous in the record, to say the least. This he did not do. The first day of the week is not so much as mentioned in the connection; whereas Pentecost is everywhere made prominent. The account, instead of beginning with the words, "When the first day of the week had fully come, or, When the resurrection day was fully come, opens in this way: "When the day of Pentecost was fully come." It was the feast of Pentecost and not any day of the week in particular that was made conspicuous. If your line of reasoning is correct, therefore, it would be more natural to conclude that it was the feast of Pentecost that the Lord wished to honor and perpetuate, than that he desired to teach the sanctity of the first day of the week. But we all know that Pentecost has been abolished.

Maud.—On what day of the week, father, did Pentecost fall?

Mr. B.—Sometimes on one, and sometimes on another. Like our Christmas, it was an annual institution.

Mr. W.—At the time in question we know that it fell on the first day of the week.

Mr. B.—How do you know that?

Mr. W.—All scholars admit that such was the case.

Mr. B.—There you are very much mistaken. Some of the ripest scholars that the Church has ever produced have held that the Pentecostal feast about which we are talking fell on the Sabbath, or seventh day of the week. Maud, hand me my scrap-book, if you please. Here is what Prof. Hacket says on that point: "It is generally supposed that this Pentecost signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, or Saturday."—*Com. on Original Text*.

You will observe that according to Prof. Hacket, the prevailing opinion among the learned is, that Pentecost at the time which we are considering transpired on Saturday instead of Sunday. I have here extracts from Jennings, Olshausen, Dean Alford, and others, all favoring the view that it was on Saturday, not Sunday, that the Pentecost fell that was signalized by the outpouring of the Holy Spirit. What will you do with these facts, Mr. Westminster? If the Pentecost in question did fall on Saturday instead of Sunday, then candor demands that you should decide that it was the seventh and not the first day of the week that the Lord intended to render illustrious. On the other hand, if you shall insist that Pentecost fell on Sunday in the year that Christ died, then you must admit either that it has no connection with Sunday sanctity, or else that God blundered in neglecting to furnish the friends of Sunday with satisfactory proof that it was the day on which the Holy Spirit fell in such great measure. In a case like this, uncertainty is as fatal as positive disproof could be.

Mr. Dipper.—I must confess, as a Baptist, that I do not exactly like this hypothetical argument, Mr. Westminster, about Pentecost. It sounds too much like the reasoning by which our Pedo-baptist friends establish infant baptism.

Mr. Nolaw.—You are right there, Mr. Dipper; but the same objection holds against every argument that you gentlemen have thus far brought in favor of Sunday. It has been inferential from beginning to end.

Mr. B.—We are forgetting the special order for the evening. I propose now that we listen to Mr. Surplice's favorite theory.

Mr. N.—I am surprised to hear that Mr. Surplice has a *favorite theory*! I believe that he has, like the rest, thus far supported every view favoring Sunday sanctity which has been advanced. It has seemed to me a little singular that he could do so, inasmuch as they have differed very widely; but let us hear what he has to say to-night.

Mr. Surplice.—Well, I offer it as my opinion that the fourth commandment simply requires the observance of one day in each seven, leaving it to the individual to decide which it shall be. This view, you see, removes all the difficulties of the situation. Christ and the disciples kept Saturday, as they had a right to do; while we modern Christians keep Sunday, as is *our* privilege, thus honoring the rest day of the Creator and the resurrection of Christ at the same time.

Mr. N.—I think that Goodyear ought to have that theory expressed to him immediately. It has in it rubber enough for a whole stock of rubber goods. Think of it for a moment. It will stretch far enough one way to cover all the seventh-day men, and far enough the other way to cover all the first-day men, and still have elasticity enough left to be spread over the odds and ends of creation who might see fit to keep any of the other days of the week!

Mr. B.—Now that we have fully recovered from the merriment provoked by Mr. Nolaw's illustration, I will examine the doctrinal features of Mr. Surplice's view. There is in it nothing new. Within the last few years it has become a sort of "forlorn hope" to many who have been hard pressed when endeavoring to bolster up the Sunday institution. Mr. Surplice commends it very highly because it enables one to celebrate the creation and the resurrection on the same day. But if that can be done, where was the need of the change of the day at all? If the creation rest of Jehovah can be celebrated on Sunday, then the

resurrection can be celebrated on Saturday, avoiding the confusion that would necessarily result from a change of Sabbaths. As we sometimes say, It is just as broad as it is long. It was a foolish thing, therefore, that they did back there—body knows just where—when they transferred the seventh-day Sabbath to the first day of the week in order to commemorate the resurrection of Christ; for, according to Mr. Surplice's view, was only necessary to say that they intended to honor both the resurrection and the creation on Saturday, and all would have been perfectly satisfactory to the Lord. So much for the inconsistency of the change on the grounds claimed.

Now let us try this seventh-part-of-time theory—as it is sometimes called,—by the standard of the Sabbath law. The fourth commandment was written in Hebrew. For this reason, and because of the fact that the Sabbath was given directly to them on Mount Sinai by Jehovah, the Jews must be supposed to understand the spirit of that commandment better than any other people in the world. For fifteen hundred years they lived up to it. During the most of this time, the prophets the Lord were among them to instruct in duty doctrine. In all those years there is not a single instance in which one of them ever ventured to celebrate the Sabbath on any other than the day of the week. Again and again they were slaughtered by their enemies, who, knowing they would not fight on the Sabbath day, took occasion to attack them. Had they believed the seventh-part-of-time theory, they might have saved their lives and property by fighting on the Sabbath day, when attacked, and devoting the other day to rest and worship. This they did not do. There is not a single act in all the history of their nation which would go to show that they ever dreamed for a moment that the Sabbath was movable at will. Leaving the opinions of the Jews, I have still higher authority to present. Christ certainly knew the import of his own law. If he intended to give men the privilege of keeping any day of the week that they pleased, he never would have prevented them from doing so by his presence. But what are the facts? For forty years he led them in the wilderness, during the whole of which time he rendered it impossible for them to hallow any but the last day of the week.

Mr. Surplice.—Pray tell us how he did so?

Mr. B.—How he did so? Why, by direct command. That no manna except that which fell on the Sabbath day should be kept over till the next day. He also forbade the people to gather any manna on the Sabbath day itself. You see, therefore, if the Hebrews, during the forty years that they were in the wilderness, had undertaken to celebrate either Sunday, Monday, Tuesday, Wednesday, Thursday, or Friday as the Sabbath day, they would have been compelled to do so while they were in the wilderness, and their families were destitute of food. But, as suggested above, it is absurd to reason that God would have subjected the people to such a necessity when attempting to observe any of the first days of the week as the Sabbath, provided it was his original design to permit them to select themselves the day of the week which they would hallow.

One more thought on this point, and I will pass. The fourth commandment is very explicit regarding the day of the Sabbath. In the first place, it informs us that the Sabbath which we are to keep is that of the Lord our God. It then proceeds to identify that day as the one on which God rested at the creation, and which he blessed and hallowed at the same time. When, therefore, we shall find the Sabbath of the Lord and the one which we are to observe, it will have these three characteristics. Let us apply this test to the various days of the week: Did God ever rest on, bless, or hallow the first day of the week? The answer must be in the negative. It was on that day that he commenced making the world. He never blessed, he never hallowed it. So, too, with the second, third, fourth, fifth, and sixth days of the week. He never rested on, he never blessed, he never hallowed, any one of them. If, therefore, we should consecrate any one of these to rest and worship, we should not hallow the day which the commandment requires us to hallow.

Passing to the last day of the week, we find the case entirely different. Moses tells us distinctly in Gen. 2:2, 3 that God rested upon it, blessed it, sanctified or hallowed it during creation week.

These are his words: "And on the seventh day he ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The facts are now before you. The seventh day of the week is the one the observance of which the fourth commandment enforces, because it is the day upon which God rested, and which he blessed and hallowed. Neither of the first six days of the week can be kept so as to meet the requirements of the Sabbath law, because that law enforces the observance of a particular day upon which certain events transpired that never took place on any one of those days. A man may on his own motion consecrate Sunday, Monday, Tuesday, Wednesday, Thursday, or Friday; but that will not satisfy the demands of the decalogue, which says that we must follow the Sabbath of the Lord, identifying it as the day of God's rest at the creation of the world, and the one which he blessed and hallowed at that time. Thus much for the seventh-part-of-time theory.

I have shown you that the Hebrews in whose language the Sabbath law was written, and to whom the Sabbath itself was given on Mount Sinai, never surmised that any day of the week was the last one could ever be regarded as the Sabbath. Furthermore, I have proved that if the seventh-part-of-time theory be sound, then God nullified himself by first giving to the Hebrews the privilege of selecting each for himself the day of the week that he would hallow as the Sabbath, and then preventing them for forty years from enjoying the franchise deliberately granted. Lastly, I have made it manifest that the Sabbath which the decalogue obligates us to keep, is a particular, definite day of the week, of which certain things are true that are not true of any other day in the weekly cycle.

You now have an opportunity to offer objections to my line of argument should you see fit to do so. No one is inclined to take issue with me in the positions advanced upon the seventh-part-of-time theory, I will simply suggest, in conclusion, that a strong argument might be made against it from the standpoint of practicability. It is safe to conclude that every law emanating from Jehovah will be exactly adapted to the needs of those for whom it is made. A moment's reflection will satisfy any man of penetration that a Sabbath movable at the price of every individual, as compared with one which is to be kept by all on a definite day of the week, would be very objectionable. Where all rest upon one and the same day, there is perfect concord.

Where some worship on one day and some on another, there must necessarily be friction and discord. In order to maintain public worship, the people of a given community must consecrate the same hours to that purpose. Divide them up into little squads, some meeting on one day of the week, and others on other days of the week, and the various divisions would be too weak to support a minister and meet the necessary expense of public worship. Let your business men, your legislators, and the judges and officers of your courts celebrate different Sabbaths, and the perplexities and hindrances which would necessarily spring out of such a state of things, would be both innumerable and insupportable. God, who knows the beginning from the end, understood these facts very well; and it is therefore preposterous to suppose that he would have given a variable Sabbath to the race, when a fixed and definite one would have produced so much more to the advancement of both their social and their spiritual interests. It is now time to bring this interview to a close. I am satisfied from long familiarity with the Sabbath controversy, that you have now presented early every theory of Sunday sanctity that would offer you any hope of success in the argument. Nevertheless, I will give you an opportunity to-morrow night to advance others if you have them.

—No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never accomplish anything. If you want to be wise in winning souls, you must be ready to do just what the Spirit prompts you to

HE IS FAITHFUL THAT PROMISED.

BY N. W. VINCENT.

Matt. 28:20; Heb. 10:23.

DAY is dark and cloudy, stormy is the night;
Pilgrim on the mountain, is the Lord thy light?
Yes, my Saviour's near me—Comforter and Guide;
How his counsels cheer me, for his love I've tried.

CHORUS:—

Then trust, oh, trust the promise of thy Friend:
"Lo, I'm with you alway, even to the end."

Traveler to Mt. Zion, is the Lord thy might?
Is the roaring lion slain or put to flight?
God is my protector, sun, and shield, and sword!
Devils see and tremble—Glory to the Lord!

CHORUS.

Christian, art thou lonely? tears like rain-drops fall?
Hope thou hast, hope only, is the Lord thine all?
Human favors fail me, yet I'm not alone;
Heaven's best gifts avail me, Jesus is my own.

CHORUS.

THE CHURCH TINKER.

BY ELD. D. M. CANRIGHT.

ONE of the most important officers in the church is that of the church tinker. To be sure, he is not directly mentioned in the Bible in the list of church officers, yet his office is a very important one. The church clerk is not named in the list either, yet we all know that we could not do without him. So I am sure that no well regulated church thinks of getting along without the church tinker. I seldom meet a church that does not have one; indeed, some churches have several.

As I said before, the office is an important one. What would the world do without tinkers? If a kettle leaked, it would have to be thrown away, and a new one bought; the least fracture of any dish would ruin it, and we would have to buy a new one. The broken harness and the disarranged watch could never be used again. Except for the tinker, who would fix all such things? No, we could not get along without the tinker in the world, neither can the church get along without him.

The church tinker fills his office voluntarily; we don't have to go to the trouble of electing him, as he is not very particular about that. Then again, he is very generous; in fact, he never thinks of asking anything for his services. The church tinkers always have one amiable trait—I never knew one that did not have it—and that is, they all faithfully stick to their duties under all circumstances. They will not get offended about it, but will do their duty if they are not treated just as they should be. I have found elders and teachers who have refused to fill their offices when they were not treated well; but the church tinker never does anything like that; he will stick to his duties whether he is appreciated or not. I say *he*, but then the church tinker is as often of one sex as the other; in fact, women are more often qualified for this office than are men. At any rate, the office is well filled by both.

How shall we know who is the church tinker if he is not elected to his office? That is very easy, you can tell him by his work. Suppose a tinker comes to your house to mend your tin-ware. He takes up a kettle; now look at him: he puts on his glasses, but does not stop to admire the kettle, or anything of that sort. He begins to look closely for the weak places, the rusty spots and defects. He says that there is something that is not just right that needs fixing, this or that is out of order. He will soon find half a dozen defects where you only saw one. Yes, that is his business. It is his delight to find weak spots, and to point them out. Just so with the church tinker. It is not his office to dwell on the goodness or excellence in the church. No, he probably was not born with qualities of that kind. His business is to find flaws, weak spots, and rusty places, leaks, and the things that need mending. He differs somewhat from other tinkers in that he never mends the flaws that he finds; he merely points them out, and leaves others to do the work. We ought not to grumble at this when we remember that he never gets any pay for it; many complain that they do not get any thanks for it, either. But they should be encouraged by the fact that all faithful labor will be richly rewarded at the Judgment.

It does not take long to find the church tinker. When I visit a church, I ask, "How are things prospering?" If I have fortunately met the tinker he drops his head, lowers his tone, and says he

does not want to say anything, it is not his place to do it, and he really dislikes to say anything about unpleasant matters. After thus excusing himself he will warm up to his subject after this manner:—"But, Elder, to tell the truth, the church is in a very bad condition. I am sorry to say it, but it is a fact. Our meetings are terribly dull, only a few attend them. They are not conducted in a proper manner. Our leader is not fit for his office; the deacon is the last man in the church that ought to fill the place. Our church records have not been kept correctly for several years. Bro. B. is a very quarrelsome man, Sr. J. is always meddling with something, and Bro. S. does not pay any tithes. Our Sabbath-school superintendent is letting the school run down; our lessons are so long that no one can get them."

"Ah!" I say to myself, "this is the church tinker." So I readily find them in every church. I do not know what the poor minister would do without them. They save him an immense amount of work, because he might be there weeks and never find these things out if it was not for the tinker. It is a great advantage to have these things clearly pointed out at the first, so you know just where to strike. I fear we have neglected to give due respect to this important officer. I would suggest that you look them up in your churches, and let them know that you appreciate their valuable and long-continued labors.

HASTENING THE LOUD CRY.

BY ELD. GEO. B. STARR.

THE Spirit of God has informed us that the loud cry of the third angel's message will not consist so much in a loud noise as in a general awakening among God's people, and such an increase in laborers in all branches of the work as will awaken the world and make a stir upon the great and important truths contained in this message. But what is it that causes the delay in the message reaching this point in its progress to which God's people have so long looked forward? We truly believe that one reason is found in the indifference and neglect upon the part of those who now believe the truth, both young and old, to become thoroughly acquainted with the Scriptural grounds of their faith; so thoroughly acquainted as would enable them to give to all with whom they come in contact, a Bible reason for the hope they entertain, and which it is so important that all should entertain with them. The duty to become thus thoroughly qualified is laid by the word of God upon every believer. 1 Pet. 3:15. The neglect upon the part of thousands to possess themselves of these Bible evidences of our whereabouts in the world's history, and the special work to be carried forward at this time, is also one of the reasons for the indifference upon their part to the solemn appeals of God's servants in behalf of suffering interests—important interests in the cause of God—as it is also, we believe, one of the main reasons for the scarcity of laborers in the various branches of the work.

The reason why more do not enter the work is, that they are conscious that they are not qualified for it; that is, not qualified as they might be. Will God send out persons in his work who have not had interest enough in the truth to search the Scriptures in its support for their own profit and safety, to say nothing of their obligations to God to carry to others the light given them? No, no! he certainly will not. When all arouse to the fact that their own eternal interests and also the rapid progress of the cause depend upon their becoming acquainted with the Bible, then will the number of laborers be multiplied, and the truth advanced toward the loud cry. Hundreds of Bible workers are wanted in all parts of the world to carry the light from door to door, to become personally acquainted with the people, and to teach them the present truth. It has already been demonstrated in more than one city, that young men and women who are capable of teaching school or keeping books, or otherwise making a success of life, can, with the same energy with which they would acquaint themselves with arithmetic or other studies, become acquainted with all the lines of prophecy and all the evidences of our faith. So well may they become informed as to be able to intelligently present it to others, by means of Bible readings and general colporteur work, and have the joy of seeing some for whom they labor embrace the truth and entertain

a good hope of eternal life. Who will awaken to the importance of studying the Scriptural grounds of their faith?

Do not wait until you feel some supernatural call to some particular branch of the work. Qualify yourselves to intelligently set the truth before your nearest neighbors, and thus free yourselves from the blood of such souls, while at the same time you will be placing yourselves in a position where there will be some reason for the Lord's calling you to take a larger part in his great work. Read our pamphlets and bound books, and look up and mark the texts most forcible to your own mind. Study the Bible readings; and may the Lord bless all who diligently take hold of this work, increase their knowledge, and give them a part in his vineyard and a share in the reward of the faithful.

ENTERTAINING STRANGERS.

BY W. A. BLAKELY.

"For I was a hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Matt. 25:42, 43. There is in the present age entirely too much neglect of the poor. There are now, and always have been, many who need assistance, many who have not the necessities, much less any of the comforts, of life. Yet if one of these asks for a meal or a few cents, the reply is often in the negative. "He would probably spend it for drink;" "if he was n't too lazy, he would go to work;" "she would put it to a bad use, anyhow;" "it's all put on," and many other similar excuses are given. Charity "thinketh no evil." What right have we to refuse any one assistance because we *think* it might be put to a bad use?

"The remark has been made as an excuse for this neglect. We have been bit so many times, we are afraid of strangers. Has our Lord instructed us to be very cautious, and not entertain strangers, lest we should possibly make some mistake and get bit, by having the trouble of caring for an unworthy person?"—*Testimony No. 14.*

Dare any one risk the salvation of his soul by refusing to lend the little assistance he can to him that asketh? for we know not but that in so doing we may neglect Christ in the person of some poor, humble saint. Christ says: "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment." Matt. 25:45, 46. Stop and think. Here is a class condemned because they neglected our Lord in the person of some one of his saints in need of aid. They did not realize this neglect, for they ask: "Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But it was neglect, nevertheless; and the reward is just. Contrast their reward with that of those who had not neglected the poor. See verses 34-40.

How carefully were the children of Israel instructed, that provision might be made for the poor of the land. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19:9, 10; see also chap. 23:22; Deut. 24:19-22. Thus were the poor and the stranger cared for then; and to-day, when we have the poor around us, should we not see that their necessities are provided for without their asking, much less refuse any one that asks, assistance? "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing

the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:7-11.

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." Matt. 5:42. Christ, in his immortal sermon on the mount, taught thus plainly that we are to give to those who ask, and not to those only who we *know* need our help. In numerous places God pronounces rewards and blessings on the liberal. "The liberal soul shall be made fat." Prov. 11:25. "He hath dispersed, he hath given to the poor; his righteousness endureth for ever." Ps. 112:9; 2 Cor. 9:9. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

All that we have belongs to the Lord, and we are his stewards, or servants. Luke 12:42; Matt. 25:14-30. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1; Deut. 10:14; 1 Cor. 10:26, 28. Then if this is the case, how careful we should be to render unto the Lord faithful service with all he has intrusted to us, that he at last may say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." But unto those who have not been faithful will the judgment be pronounced, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Therefore, he that withholdeth from the poor, does it at his peril. Even for slighting the lowliest child of God he may go away into "everlasting punishment." How much better to heed the divine injunction, and "be not forgetful to entertain strangers," giving "to him that asketh."

Oakland, Cal.

"TOO EXCLUSIVE."

BY A. L. ANTHONY.

"ON the whole, they are a little too exclusive for this world." Thus closed an article written by a *Chronicle* correspondent from Healdsburg, Cal., at a recent date. The principal theme of his article seemed to be, those "peculiar people" called S. D. Adventists. The quotation given above was his conclusion from certain religious and social characteristics as he had enumerated them. Here are his words:—

"The Adventists are a peaceable and industrious class of citizens. They are scrupulously temperate, abstaining entirely not only from alcoholic liquors, but from tobacco, tea, coffee, and other stimulants. They do not attend balls or the theater, festivals of other churches, nor will they tolerate anything of the kind in their own. They do not believe in raising grapes for wine, and hence are a great detriment to the development of one of the greatest interests of the people among whom they live."

Now, as this is not the first and only instance where this same charge of "exclusiveness" is made, it might be well to examine it, and learn whether it is to our credit, if it be true. It should be remembered that the charge is oftenest made by members of the so-called "orthodox" churches.

"Ye cannot serve God and mammon" is a truth uttered by our Saviour; and it needs no demonstration; it is self-evident. We must love and serve the one or the other. Which shall it be? We profess to be followers of Christ. His kingdom is not of this world (John 18:36), neither are his true followers of this world. John 17:16. The apostle's injunction is, "Love not the world, neither the things that are in the world," and adds, "if any man love the world, the love of the Father is not in him." 1 John 2:15. Besides performing direct duties, the true Christian will "keep himself unspotted from the world." James 1:27. Our Saviour in that pathetic and fervent prayer in behalf of his disciples whom he was soon to leave, said: "I pray not that Thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John 17:15.

The true Christian is the salt of the earth and the light of the world. But this, his glorious and responsible mission, he can never fulfill by conforming to worldly customs of folly and wickedness. John in holy vision saw the company who shall

bear the palms of victory, and the crowns of everlasting glory; and they had "come out of great tribulation." Rev. 7:14. "Wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat; but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

Let us, then, be "exclusive" to all the ungodly vanities of "this present world," and faithfully perform every known duty, whether the world smiles approvingly or not; for it is exclusively such who shall inherit the everlasting kingdom.

Forestville, Cal.

NOAH'S TIME AND OURS.

BY GEORGE THOMPSON.

"BUT as the days of Noe were, so shall the coming of the Son of man be." Matt. 24:37. From the language of our Saviour, we know the last days will be like the days of Noah. They will therefore be marked with wickedness of the grossest sort. Jude 18; 1 Tim. 4:1. While this text stands as an insurmountable obstacle against the doctrine of a good time coming, it brings prominently to our minds the fact, that just preceding the second advent, a warning message will go to the world; else it would not be like the days of Noah; for he faithfully warned the world of a flood for a hundred and twenty years. A prophet of God said: "Blow ye the trumpet in Zion, sound an alarm in my holy mountain; let all inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

The cause of the trumpet's being blown is summed up in the words, "For the day of the Lord cometh, for it is nigh at hand." Then, if God in His mercy sends a message of warning to the world, becomes a matter of importance whether we receive or reject it. Those who rejected the message of Noah, perished in the flood (1 Pet. 3:20) and as it was in the days of Noah so shall it be when the Son of man comes. Those who reject the last solemn message of mercy will close their eyes of heaven against themselves; for God's word is so declared. The third angel's message of Rev. 14:9-11, has for about forty years been going to the world, warning them against the worship of the beast, and proclaiming the advent near. Its truth have encircled the globe, and will soon be sent to earth's remotest bounds. The next thing beheld was the Son of man coming to reap the harvest of the earth. Rev. 14:14, 15. The earth is almost warned. In almost every nation men are proclaiming the message to the people. Line after line of prophecy shows us that we are just before the burning day. The seven plagues are soon to be poured out upon the sinners of earth. May God help us to heed the message that no plague may come near our dwellings. Ps. 91:10.

"IT STUMPED ME."

BY A. O. TAIT.

I DROPPED into an editor's office in Mt. Carmel, Ill., to get him to put a "local" in his paper in regard to our tent-meeting, when the following conversation took place:—

Editor.—What do you say is the name of your denomination?

T.—Seventh-day Adventist.

Ed.—Well, do you keep Saturday, or do you think Sunday is the seventh day?

T.—We keep Saturday.

Ed.—A man asked me yesterday why you kept the seventh day, and I told him I thought I got it from the place which reads, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Was I right?

T.—Yes, sir.

Ed.—The man referred to asked me further. I was sure it read that way in the Bible, and told him yes; for my father was a preacher, and had heard him read it lots of times. Then he asked me where these other folks get their authority for Sunday, and, sir, it stumped me. You know where they get it from?

T.—The Bible gives no command or permission to keep Sunday, and that is why I keep the seventh day. There is a plain, positive command for the

The Home.

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

NURSING TROUBLE.

THERE'S many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings:
So sadly intruding,
And quietly brooding,
It hatches all sorts of horrible things.

—Sel.

OUR HOME LIFE.

ING has beautifully and truly said, "Good
temper, like a sunny day, sheds brightness over
everything. It is the sweetener of toil and the
banisher of inquietude." But how rare a thing it
is to find a home that is always radiant with this
sunny sunlight, which, unlike that of nature,
casts shadows save to soften the unpleasant
in the home landscape. And what a haven
is such a home, to every member of the
family, and even to chance incomers. There is an
irresistible atmosphere of happiness and content
in every nook and corner of every room.

But this same "good temper"—what is it? Is
it simply a negative sort of a virtue? Is it simply
not getting impatient or angry? Certainly there
must be a negative ingredient in the compounding
of this valuable home "restorative." "Good tem-
per" will not appear at the breakfast table with a
frowny brow, or at dinner with a positive frown,
if something occurs to disturb a quiet serving of
meal. But will there not also be something
positive in its composition?

Remember once seeing a long-suffering brother
sit slowly on his heel, and take himself to another
room to recover his equanimity when a well-mean-
ing but often-blundering and patience-trying mem-
ber of the family had done a slight injury to a val-
uable gift. Was the aggravation the less from the
fact that the injury was slight and easily
repaired? And when the usual sunny smile was
on his again joining the circle, was it not due
to some positive Christian grace?

How much mother, the motor power of the home
machinery, needs this oil of a sunny temper! A
thousand and one exasperating happenings to
which member of the family have to be smoothed
down with a gentle, loving hand, and with never a
word of annoyance on her own part; and if in after
years the "grown-up" boys and girls gratefully re-
member only patient, tender, even though it be
in guidance over the rough paths, will the effort
have been in vain?

Contrast with such a life that of one who is eas-
ily ruffled by the common cares of life. The house-
hold work, made more arduous perhaps by lack of
a thorough system, is permitted to wear away the
sunny look from her face, leaving instead the lines
of worry and even discontent. How we dread to
enter such a household—one hardly likes to call it
home. Why is it that in such a house the daily
duties are thought "drudgery," and the door-
keeper thinks herself a daily offering to the selfish
demands of the rest? Is not the real "good temper"
a disposition that will find the very best side of
everything—lacking from the circle of her Chris-
tian graces?

Why, work—what is it but the doing of what
is necessary to the comfort and happiness of others
of our kind? And if whatsoever our hand findeth
to do, we do with our might, "heartily, as unto
the Lord," is there not a blessed comfort in the
very work itself? Lucy Larcom, our sweet Amer-
ican poet, says that—

"Work is the holiest thing in earth or heaven,
To lift from souls the sorrow and the curse;
This dear employment must to us be given
While there is want in God's great universe."

And if it be done with the thought that the kind
Father sees it all, and knows that it is well done
for his sake as well as for those we love on earth,
is not the sweeping and dusting and baking and

ironing seem lighter, and every one be happier for
the sweet incense of the patience that hath its per-
fect work?

If in the beautiful home above we are but to
keep on and on, bringing to ripe perfection the
character for which we lay the solid foundation
here, will it not pay us richly to lay that founda-
tion with the cement of a "good temper," care-
fully mixing it with an abundance of divine help,
fresh every day? For, like the manna given to
the Israelites of old, God only gives us—

"Strength for to-day; in house and home
To practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in him completely."

FILIA.

MENTAL LAZINESS.

It is a bad thing to be lazy bodily; but that af-
fliction possesses the great advantage over mental
laziness that its victim must feel a wholesome
shame which combines with the sharp spur of ne-
cessity to drive him into industry. But mental
laziness too often exists unsuspected, and therefore
unreproved, becoming daily a more fixed habit,
until the brain, rusted out by inaction, can
scarcely turn off a thought a week, instead of
blessing its owner continually with new and hap-
py ideas. Who can ever believe himself lazy?
And yet, my good friend, why is it you have so
long delayed answering that home letter? and why
do you turn to your wife for the details of that
little affair two years ago which you might recol-
lect yourself would you but make the effort? And
you, too, most industrious of women, why was it
that you did not reckon up that bill of goods nor
count your change, when shopping? If you would
candidly review the events of a single week, would
your conscience be entirely clear of all stain of
mental laziness?

It is really wonderful in how many different
ways this dislike to intellectual exertion crops out.
We yield our minds to the play of every chance
suggestion; we walk the streets thinking of noth-
ing in particular and observing nothing in par-
ticular; we build castles in the air not the less un-
real that they may concern our business; we find
it too much trouble to keep an accurate account of
our expenses, or to make thoughtful plans for the
week's work; we are too lazy even to use atlas and
dictionary when we read.

It is not strange in the case of women, whose
usual duties require attention to a dozen things at
once in a way quite distracting, that the mind be-
comes unaccustomed to maintain any train of
thought for much consecutive time. The neces-
sity for constant oversight of Tommy and Mary,
the planning for the next meal or the next mend-
ing, evade even the comparative leisure of the af-
ternoon. At least the mind of the busy mother is
active, but can this be said of the young girl bend-
ing over her fancy work? Ask her of what her
thoughts are, and see if you do not get for an answer,
"Nothing much." How much time slips away in
this dreamy fashion even with the best of us, and
we dignify it with the name of thought! Rather
call it sheer idleness.

Much real laziness crops out in reading. How
often a book is taken up to fill a little crevice of
time, when a little solid thought of one's own
would be vastly more appropriate. But instead
we pick up a book or paper, and how much
thought do we give its subject? It may be a topic
of which we already have some knowledge; do we
then compare, criticise, endeavor to array in com-
pact form all that we know or have read on the
same subject? Very seldom; it would be too
much trouble to read in that way. Instead our
mind takes a dreamy cognizance of what is before
it, without any distinct mental exertion; and, in
consequence, an hour afterward we could not re-
call the principal heads of the article. Especially
demoralizing is the popular way of reading newspa-
pers; a glance here and there, a bit from this article,
a few lines from that, the headings of two or three
more, and how much wiser is any one a half hour
after? Nothing could be more destructive to all
habits of attention than this trick of reading care-
lessly what is not expected or intended to be re-
membered.

In the choice of books the same laziness is dis-
played; a solid literature requires too much work,
so the very lightest kind is preferred. . . . Yet
many young people pride themselves on reading a

great deal, who have never read anything carefully
in the whole course of their lives. By such fool-
ishness they are constantly weakening their mental
powers, for in time it is almost impossible for them
to understand and remember the simplest narra-
tive. In the days when books were few, men and
women thought for themselves and did not rely on
books to do it for them. Those were the days of
sturdy, original common sense; if what men then
said and did was not great, it was at least their
own, worked out by their own brains, not ab-
sorbed from the records of other men's minds.
And with all the wonderful advantages of our
present time we will fail of similar mental growth
if we will not cease making crutches of our canes.

* * * * *

As to the ignorance of the work of the church
at home and abroad, its history and government,
what occasions this, which is sadly prevalent?
Surely not the absence of accessible information.
But then, to read carefully and thoughtfully on
these subjects requires more trouble than some of
God's servants are willing to bestow. And yet
for what purpose have these brains been created?
Has one any more right to shirk mental labor than
physical? In short, is it not really wrong as well
as pitiable to be mentally lazy? We commend
these thoughts to each reader who has been glanc-
ing listlessly over these pages. If he also believes
a reform advisable, surely he will remember the
command to build every one over against his own
house.—*Amelia H. Botsford, in Christian at
Work.*

THE BOOK TOMMY TUCKER HID.

As I went down to the meadow this morning,
whom should I see but Tommy Tucker, half buried
in a cosy heap of Farmer Brown's new hay. He
was reading out of a book with yellow paper covers;
but when I came near he gave a little start, closed
the book, and slipped it out of sight. Tommy and
I are quite good friends; so I knew, when he put
the book away so quickly, that it was something
that he was a little ashamed of.

"A bright day to you, Tommy Tucker," I said.
"Do n't let me stop your reading. Indeed, if your
book is so interesting as it seemed to be a minute
ago, and if you don't object, I wish you would
read aloud."

Tommy's face flushed crimson.

"I—I do n't think you would care for the story,
Mr. Earleton; and I'd—I'd rather talk."

Now, this was so unlike the straightforward
Tommy Tucker, who tells me all his little secrets,
that I said right out:—

"Surely, Tommy Tucker does n't read books
that he is ashamed to let his friends see."

The blush which had begun to die out of Tommy
Tucker's face came back with a deeper glow.

"I do n't know that it's very wrong," he said.
"It's only a book about a boy who went off to kill
Indians, and who fought six highwaymen single-
handed and beat them all, and rescued a lot of
soldiers who had been captured, and had a great
many wonderful adventures. I'll show you the
book," continued Tommy.

"No, do n't," I said. "I do n't want to read
any book that you think bad enough to hide from
me."

Tommy looked hurt, but did not say anything;
so I went on:—

"You see, Tommy, I am just taking your own
judgment on the book. It isn't so very wrong,
you say; and yet it is so wrong that you would
rather I had n't seen it, neither would you like to
go home and read it to your little brothers. If it
is n't a wicked book, it is a foolish book. Who
ever heard of a boy who did the wonderful things
that your hero does in the story every day? It
isn't likely that you'll ever be called upon to fight
a band of highwaymen, and it isn't likely that
you'll whip them single-handed if you have to fight
them."

Tommy was still silent.

"May I ask you a question, Tommy? Does
the reading of that book make you study your les-
sons better, or make you more content at home, or
fit you better for the every-day work you have to
do? Or does it take you away from your lessons,
make you discontented with home, make you want
to do impossible things, instead of the plain things
that God gives you to do?"

"You are right," said Tommy, forgetting that I had only asked some questions, and that he was really answering the accusation of his own conscience. "You are right. It is a foolish book; and if it is n't wicked, it was making me wicked. It was making me careless in everything. Mother does n't know why my school averages were lower last week, and why I forgot some errands I had to do. She did n't know about the book. I didn't want her to know. I'll never read a book again that I do n't want her to know of."

He took the yellow book from his pocket and tore it to pieces.

"Tommy Tucker," said I, "you will never go far wrong if you don't hide anything from your mother."—*Earnest Earlston, in S. S. Times.*

Special Mention.

THE FACTS ACKNOWLEDGED.

THE Parkville (Mo.) *Independent* in quite a lengthy article in its issue of June 4, 1885, speaks of the present time as surpassing all others in the prevalence of atrocious crimes, in all places, under all circumstances, by night and day, in secret and openly, by high and low, men and women, young and old. We hardly ever meet with a more sweeping acknowledgement, but will not take space to give its enumeration.

It says that the question, "What shall we do to be saved?" if asked in reference to worldly affairs, is one which is more easily asked than answered. The great cause of this terrible state of things is justly considered to be the almost perfect confidence which criminals feel that they will escape punishment, so loosely are criminal laws administered, and so easy is it to turn justice aside by the use of money. It was such causes as these that led to the recent outbreak in Cincinnati; and the *Independent* warns the nation to be instructed in time to prevent a similar outbreak over all the land.

TWO BRAVE MEN.

THERE is a law in the State of New York against pool-selling at horse-races. This evil has largely prevailed (last year in an open and defiant manner) at Coney Island; but this season there is a manifest tendency to enforce the law against it. The indignation of the thieves, gamblers, cut-throats, and liquor sellers is of course intense. Their denunciations are loud and bitter. Week before last these classes held a meeting to protest against the action of the authorities. There was one solitary speaker for the occasion, and he had formerly been himself a magistrate. He told the people plainly that the statutes were against pool-selling on races, and that officers who failed to enforce them could be impeached. Yet he said that the officers were in favor of the crime, and the politicians were in favor of it; and he certainly, and all those present, were in favor of it; but, said he, "it is prevented by two men—the counsel of the Society for the suppression of vice, and Anthony Comstock!"

All honor, then, to the two men who have principle and courage enough to enable them to stand up against this barefaced wickedness. Every good citizen will bid them success in their noble work.

GOOD.

WHILE there is so much in the world that is dark and evil to record, we are happy to find occasionally an item on the other side. Here is one: That county in Kentucky which has heretofore given name to a celebrated brand of whisky, has now by vote prohibited the sale of whisky therein. The *Christian Advocate* says:—

"A note from the Rev. Dr. Howard Henderson calls our attention to some noteworthy facts: 'Has

your attention fallen on the fact that Bourbon county (celebrated for its brand of whisky), the heart of Kentucky, "the blue grass region," has recently under the "local option law" prohibited the sale of whisky? John P. Durbin, nephew of my step-father, George W. Bain, and your correspondent, are natives of old Bourbon. I am prouder of being a Bourbon than ever.'"

PROTESTANTISM IN MEXICO.

An item of gratifying intelligence also comes from Mexico. J. M. Greene, of the Presbyterian mission to that country, writes to the *Evangelist* that he has lately visited the State of Guerrero, in Southwestern Mexico, on the Pacific coast. Here, a year ago the Romish bishop, sustained by the Governor, sought by persecution and personal violence to crush out Protestantism, the Governor declaring that no Protestant service should be held during his term of office. Happily his term expired last April, and another man, Gen. Francisco Arce, was chosen his successor. This man is a pronounced Liberal, and a friend of education. He has lately visited the United States, and studied with great interest our public-school system. The people hail his election as a deliverance from the oppression that has long crushed them. Mr. Greene, after a tour through the State, where he met the heartiest welcome from Christian congregations who are rejoicing in the changed state of affairs, called on Governor Arce himself. He received the missionary with great cordiality, and in speaking of his determination to support the missionaries in all their work, said: "Oh, that you could during my term of office place a modern Protestant church edifice like those I have seen in the United States, in the center of this city, and so help to do away with that relic of antiquity called the Romish Church."

The Governor's term of office runs for four years; and we may have the consolation of knowing that, should time continue so long, one State in Mexico where religious liberty has been proscribed, will for that length of time enjoy freedom of worship.

WHERE HE LEARNED IT.

An exchange says:—

"A young man came into this office a few days ago with a ring in his hand, and inquired if any one present wished to 'take a chance in a raffle for a fine diamond ring.' Upon being informed there was not, that we never engaged in gambling, he remarked, 'Oh, this is not gambling, it is only raffling.' We told him that we believed raffling or any other chance game was gambling, where a person expected to get something for almost nothing, and we could not encourage anything of the kind. 'I used to think that way too' said the young man, 'until I attended church fairs and festivals, where I saw so many good ladies engaged in the raffling business—now my mind is changed; there can't be any harm in raffling; if there was, I don't think members of the church would engage in it.'"

"Now, it is evident to the mind of this reporter, that either the morals of this young man were corrupted by attending church entertainments where gambling was carried on under the guise of raffling, or else he used this as a shield for his wrong doings. In either case the evil originated in 'church raffling.' Would it not be well for church members to think of these things which are calculated to impress an evil influence upon the minds of our young people? Let us shun all semblance of evil, and only set such examples to the young as will 'lead them not into temptation, but deliver them from evil.'"

—Youthful piety is helpful to the mightiest faith.

—After the drought, the dew;
After the cloud, the blue;
For the sky will smile in the sun's good time,
And the earth grow glad and new.

After the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm.

Our Tract Societies.

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

WHAT ARE WE DOING?

BY M. B. DUFFIE.

Oh, what are we doing for the Master?
Can we welcome his appearing, night or day?
Are we watching? are we working in his vineyard?
Are we dropping seeds of truth along the way?
Let us speak, then, a word for the kingdom,
And work, while 'tis yet called to-day.
If we walk side by side with the angels,
We must hope, we must watch, we must pray!

Must we bear the final message? are we worthy?
Are we leading blameless lives before his sight?
On the snares and the errors and delusions
Have we thrown a single ray of gospel light?
We must speak, then, a word e'en a whisper,
We can scatter Bible truths along our way.
We may walk hand in hand with the angels,
If we hope, if we watch, if we pray!

Battle Creek, Mich.

WISCONSIN TRACT SOCIETY.

Report for Year Ending May 31, 1885.

No. of members.....	700
" " reports returned.....	1,812
" " members added.....	12
" " " dismissed.....	0
" " missionary visits.....	4,950
" " letters written.....	3,057
" " Signs taken in clubs.....	691
" " new subscriptions obtained.....	3,990
" " pages tracts and pamphlets distributed.....	1,128,820
" " periodicals distributed.....	32,210

Received on membership and donations, \$814.62;
periodicals, \$1,260.81; on other funds, \$5,706.60.

MARY V. THURSTON, Sec.

WISCONSIN TRACT SOCIETY.

THE thirteenth annual session of the Wisconsin Tract Society was held in connection with the camp-meeting at Tomah, June 11-16, 1885. The first meeting was called June 11, at 4:30 p. m. President in the chair. Prayer was offered by Eld. Geo. B. Starr. Minutes of last annual session read and approved. The Chair being authorized appointed the usual Committees: On Nominations, T. B. Snow, Thos. Bickle, H. R. Johnson; on Resolutions, P. H. Cady, J. F. Hanson, Geo. B. Starr. Instructive and interesting remarks were made by Eld. Starr, in regard to missionary work. Adjourned to call of Chair.

SECOND MEETING, JUNE 15, AT 11:30 A. M.
Report of labor was read; also Treasurer's report which was as follows:—

TREASURER'S REPORT.

Cash on hand June 10, 1884,	\$ 346.87
Received on periodicals,	1,260.81
" " membership, donations,	
and sales,	3,822.03
" " \$25,000 fund,	5,499.55
" " canvassing fund,	214.24
" " College fund,	10.00
" " Australian mission,	105.00
" " English "	296.87
" " Scandinavian "	183.50
" " European "	126.00
" " International "	261.50
" " Portland "	10.00

Total, \$11,136.49

CASH PAID OUT.

To REVIEW AND HERALD,	\$4,214.69
" Pacific Press,	1,920.00
" Good Health Pub. Co.,	50.00
" other Pub. Cos.,	221.46
" Australian mission,	105.00
" Scandinavian "	191.25
" English "	300.00
" European "	151.25
" International "	264.75
" Chicago "	505.00
" Portland "	10.00
" canvassing,	67.06
From educational fund,	375.00
" reserve "	1,122.00
" general "	506.18
Current expenses,	321.91
Cash on hand,	710.73
Bills receivable,	100.00

Total, \$11,136.49

FINANCIAL STANDING.

RESOURCES.

Value of bound books per inventory,	\$3,100.35
" " pamphlets,	758.00
" " office furniture,	75.00

Cash on hand per cash book,	\$ 710.73
Accounts receivable,	100.00
Balance on personal acc'ts per ledger,	1,746.62
From societies,	566.21

Total, \$7,056.91

LIABILITIES.

Pacific Press,	\$843.50
S. D. A. P. A.,	835.35
Good Health,	6.70
Educational Association,	150.25

Total, \$1,835.80

Net worth, 5,221.11

The Committee on Resolutions submitted the following:—

Whereas, The book "Thoughts on Daniel and the Revelation" is one of our most important publications, containing, as it does, a more general exposition of the whole present truth than any other book; and—

Whereas, It is calculated to reach a class of people not fully reached by other means; therefore—

Resolved, That we urge upon our young men and others of fact and ability, to devote themselves to the sale of this work.

The consideration of the resolution called forth some very interesting remarks from Elds. Butler, Farr, and Underwood, after which it was adopted by a unanimous vote. The following resolution was also considered:—

Whereas, The Spirit of God has admonished us that our security from the many and seductive delusions of Satan through which we are to pass, is in our being personally acquainted with the Bible reasons of our faith; and—

Whereas, We have neglected the precious time and opportunities of the past to study the word of God as we should; therefore—

Resolved, That we deeply regret our indifference and neglect, and pledge ourselves for the future to give this important matter our attention; and through the means of the readings and otherwise, to acquaint ourselves with the scriptures, and be ready to give to those who ask us a reason of our hope.

Resolution was unanimously adopted.

THIRD MEETING, JUNE 15, AT 7:30 P. M.—The Committee on Resolutions submitted the following:—

Whereas, The publishers of the *Signs of the Times* are constantly receiving papers returned to that office, with a notice from the postmaster that the paper is refused; and—

Whereas, We believe much of this trouble arises from papers being sent by those doing missionary work, without notice to the individual; therefore—

Resolved, That we urge upon all who mail the *Signs* either friends or strangers, the importance of sending with the number of the paper, a postal or letter, plainly stating the paper is sent them by a friend, and that it is paid for, inviting them to accept and read it.

Resolved, That this Society grant to directors the privilege of appointing secretaries in their districts if needed.

After pointed and interesting remarks these resolutions were adopted.

The Committee on Nominations reported as follows: For President, A. J. Breed; Vice-President, H. Cady; Secretary and Treasurer, Mary V. Thurston; Directors: Of Dist. No. 1, E. M. Cranford; No. 2, Wm. Kerr; No. 3, Geo. Sumner; No. 4, C. K. Ackley; No. 5, F. J. Brown; No. 7, Wm. Sanders; No. 8, Eli Eaglesfield; No. 9, A. Patton; No. 10, Wm. Hanson; No. 11, H. H. Fisher; No. 12, Thos. Pringle; No. 13, C. A. Smith; No. 14, C. F. Stilwell; No. 15, F. W. Field; No. 16, Svend Christiansen.

By vote, the nominees were duly elected.

Adjourned to call of Chair.

A. J. BREED, Pres.

MARY V. THURSTON, Sec.

PENNSYLVANIA TRACT SOCIETY.

THE first meeting of the seventh annual session of the Pennsylvania Tract Society convened at Lakewood, N. Y., June 4, 1885, at 9 A. M., President in the chair. After prayer by Eld. J. S. Shrock, the report of the last annual session was read and approved. Encouraging and interesting remarks were made by the President in regard to the general nature and success of the work in the Society during the past year. He spoke particularly of the work in the two city missions which have been started since the last annual meeting, and called upon Brn. D. T. Fero and S. Winkley to speak of the Philadelphia mission, and J. E. Robinson of the mission at Pittsburg. These remarks were listened to with interest, and showed that the truth is gaining a place even in those large cities. The Chair was empowered to appoint

the usual committees, which were as follows: On Nominations, F. Peabody, Wm. Coates, and S. Winkley; on Resolutions, L. C. Chadwick, D. T. Fero, and E. J. Hibbard.

Adjourned to call of Chair.

SECOND MEETING, JUNE 5, AT 5 P. M.—The reports of labor and finances were read as follows:—

No. of members	410
" " reports returned	852
" " members added	24
" " missionary visits	3,138
" " letters written	1,034
" " Signs taken in clubs	1,000
" " new subscriptions obtained	5,165
" " pages tracts and pamphlets distributed	653,293
" " periodicals distributed	22,795

TREASURER'S REPORT.

Cash on hand June 1, 1884,	\$533.14
" received on English mission,	15.00
" " " European mission,	63.81
" " " Australian mission,	4.75
" " " S. D. A. P. A.,	500.00
" " " \$15,000 fund,	3,528.92
" " " periodicals,	1,017.29
" " " don'tns and memb'ship,	472.81
" " " sales,	7,842.69

Total, \$13,978.41

CASH PAID OUT.

Paid to REVIEW AND HERALD,	\$2,865.25
" " Pacific Press,	1,088.54
" from \$15,000 fund,	3,224.09
" for freight, carting, and postage,	243.54
" " Holman & Co., and others,	6,521.98

Total, \$13,943.40

Balance cash on hand June 1, 1885, 35.01

RESOURCES.

Cash on accounts and notes,	\$ 780.59
Due on periodicals,	394.91
Due on books,	1,215.61
Stock on hand,	2,169.85
Store furniture and fixtures,	184.50

Total assets, \$4,780.47

LIABILITIES.

Due REVIEW AND HERALD,	\$144.45
" Pacific Press,	288.85
" Good Health,	10.00
" N. E. T. and M. Society,	29.40
" T. Nelson and Others,	46.26
" \$15,000 fund,	645.40

Total, \$1,164.36

Balance in favor Society, 3,616.11

Adjourned to call of Chair.

THIRD MEETING, JUNE 7, at 5:30 P. M.—The Committee on Resolutions made the following partial report:—

Whereas, Our Tract Society has sustained a great loss by the death of its Secretary, Mrs. D. C. Phillips, who was faithfully at her post at our last annual session; therefore—

Resolved, That we express our appreciation of her faithful and devoted labor, and our sorrow at the loss of a cheerful and earnest co-worker in the cause of God.

This resolution was unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 8, at 7:30 A. M.—The Committee on Nominations reported as follows: For President, D. B. Oviatt, Wellsville, N. Y.; Vice-President, J. W. Raymond, Wheeler, N. Y.; Secretary and Treasurer, L. C. Chadwick, Wellsville, N. Y.; Directors: Dist. No. 1, N. S. Raymond, Wheeler, N. Y.; No. 2, Wm. Simkin, Wellsville, N. Y.; No. 3, G. G. Green, Little Genesee, N. Y.; No. 4, W. W. Williams, Corydon, Pa.; No. 5, John Ayling, Bear Lake, Pa. The nominees were elected to their respective offices.

The Committee on Resolutions presented the following for consideration:—

Whereas, The resolution passed at our last annual session in which we voted to make donations to the Tract and Missionary Society once a month instead of quarterly as heretofore, has not proved a success; and—

Whereas, There seems to be a lack of anything definite as to when this donation should be made; therefore—

Resolved, That we recommend that each church devote the fourth Sabbath in each month to the interests of the tract and missionary work, at which time they shall take up a collection to appropriate as a donation to the Tract and Missionary Society.

This resolution was spoken to by Elds. Butler and Canright, and others. Several objections were raised, and some questions asked, all of which were freely discussed, and the resolution was unanimously adopted.

Adjourned sine die.

D. B. OVIATT, Pres.

L. C. CHADWICK, Sec. pro tem.

"THE FIELD IS THE WORLD."

SPEAKING of the wide field now open to the gospel missionary in heathen lands by the present friendly attitude of nations hitherto hostile to Christianity, and the opening up of vast tracts of country till recently unexplored, the *Christian at Work* contains the following:—

"There never was a voice more imperial and imperative than that which now calls to the church of our Lord to 'go forward!' The walls are down, though thus far we have done nothing but encompass the stronghold of Paganism and shout, 'The sword of the Lord and of Gideon.' An insignificant missionary band has gone forth, numbering in all not more than 6,000 (exclusive of natives but inclusive of lay teachers and women), to confront a force of over 1,000,000 Pagan, Papal, and Moslem people; i. e., one to 166,000!"

"Meanwhile Japan opens her ports sealed for three centuries, and President Seelye declared at the A. B. C. F. M., in 1879, that the previous decade of years in Japan had for remarkable results no parallel. . . . China opens her gates by the treaty of 1858 to the gospel, and assures to converts immunity from persecution. In the year 1856 the Hatté Humayun gave the firmān of the Sultan as the guaranty of toleration in Turkey. In 1878 ten thousand converts were baptized in the 'Lone Star Mission' alone, within ninety days, and sixty thousand people in South India renounced idolatry; in 1877 Stanley, after 1,000 days, completed the exploration of Africa's interior, opening the way for a chain of stations from Zanzibar to the estuaries of Congo; and in 1884 the Berlin Conference, embracing fifteen ruling powers, Protestant, Greek, Catholic, and even Moslem, sat to decree civil and religious freedom to the vast Congo Basin. We are living in a missionary century, when every day is a crisis and every hour a pivot of destiny. What are we doing? . . . A Church that, with such world openings before her, the last of the hermit nations now coming forth from exclusion and seclusion to welcome the contact of the gospel missionary, Ethiopia stretching forth her hands unto God, the isles of the sea waiting for his law, and within thirty-five years rearing thousands of churches on the ruins of Pagan shrines and cannibal ovens—if the Church now fails or even falters with such divine voices calling, such doors opening, such fields inviting, with harvests ripening so close upon the sowing that the plowman is overtaken by the reaper—such a church may well ask whether there is not a risk of apostasy from God in the matter of missions!"

Our Basket.

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

—When the Lord chose Moses, it was n't so much talk he wanted as it was character.

—No man for any considerable length of time can wear one face to himself and another to the multitude, without getting bewildered as to which may be the true.

—"Do not rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches, just saved from shipwreck. Can we feel anything but awe and pity when we see a fellow-passenger swallowed up by the waves?"

—If Christ is at the helm why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, results to God. Then let us work and wait and trust, cast our burdens on the Lord, leave them there and go right on with our work.

—The gospel is both a preventive of sin and an antidote for its poison. Accepted in early life, it is the former; foolishly neglected until guilt has been incurred, it may be the latter. But if persistently trifled with and deliberately rejected, it becomes a witness in the hour of final Judgment, giving testimony which will insure the guilty man a sentence of condemnation. Having rejected God's mercy, he will be henceforth hopelessly separated from the infinite love he has despised. His choice to live without God in this world will shut him out of heaven, and the sentence will be unalterable.—*Zion's Herald*.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 30, 1885.

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

THE DEADLY WOUND.

WHEN WAS IT HEALED?

In John's prophecy of the leopard beast (Rev. 13: 1-10) he uses, in verse 3, these words: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed."

The application of this prophecy to the papacy has never been questioned by S. D. Adventists. It was the papal head of the beast which was wounded as it were to death. This occurred in the temporary overthrow of the papacy in 1798. When was the deadly wound healed? Has it been healed all that it is to be? or are we to look for the healing process to be accomplished in the future?

Most, if not all, the readers of the REVIEW are aware of the position heretofore held, that the deadly wound was healed when a new pope was elected in 1800. And we think this is the correct position.

1. The wound was certainly inflicted at the end of the 1260 years, in 1798. It is called a "deadly" wound; that is, it was such a wound as would have brought that anti-Christian organization to a complete end, had it not been counteracted. Such was the overthrow inflicted upon the papacy in 1798. There was in reality no papacy from March, 1798, to March, 1800; and there was no pope even, from the death of Pius VI. in exile at Valence in France, Aug. 29, 1799, to the election of a new pope, Pius VII., March 14, 1800. If no other pope had been elected, the papacy would have become extinct. It was saved by the election of 1800. The election of the new pope and the re-establishment of the papacy, although it was shorn of some of its former prerogatives, was therefore the healing of the deadly wound.

2. The entire work of the two-horned beast is placed this side of, or subsequently to, the wounding and healing of the first beast. But if that healing is not yet accomplished, then we are too fast in now turning our eyes to the work of the two-horned beast. We should first wait for the healing of the wound of the papacy, and then expect the rise and work of the two-horned beast.

3. The condition of the papacy is not such at the present time that it would perish unless some change should take place. It is not necessary that it be relieved from any present disabilities to save it from destruction. Hence it is not now laboring under the operation of the "deadly" wound. But the wound was given in 1798; and if it is not now in that condition, it must have been relieved from it—the wound must have been healed. Therefore we are not to look to the future for this change to be wrought in the papacy.

Daniel speaks only of the wounding, or the taking away of the dominion; he says nothing of the healing of the wound. But John does not contradict Daniel, hence we are to understand that the healing of the wound does not place the papacy in such a position that Daniel's prediction of the waning away of what is called its "dominion," till it is utterly destroyed, may not at the same time be fulfilled.

Some understand this of the pope's temporal dominion, and explain the "end" to be the end of that dominion; that is, they should take away his rule as temporal prince, events should work against the temporal dominion of the papacy, until that should be entirely gone, while at the same time as a spiritual power, it would have vitality enough, in conjunction with the false prophet or two-horned beast, to make war at last upon the King of kings and Lord of lords. Rev. 19: 16, 19, 20.

Fifteen years ago the last vestige of the pope's temporal power departed. And this cannot be far from that desirable moment when the whole system shall perish before the burning glories of the second coming of Christ, as chaff perishes in the fire. 2 Thess. 2: 8. Well may the church be thankful that the destiny this apostate power has so richly earned is now so near.

—Never did a soul long for God, that God did not long for that soul.

THE 144,000.

"THEY are the overcomers in the sixth or Philadelphia state of the church. See Rev. 3: 11, 12."—*Thoughts on Revelation*, p. 286. (In the large book Daniel and the Revelation, p. 644.)

A correspondent quotes the foregoing statement respecting the 144,000, and says:—

"An explanation of the above in the REVIEW would be very thankfully received by several."

The explanation desired we presume is in reference to the question how the overcomers in the Philadelphia state of the church could constitute the 144,000, when another state, the Laodicean, intervenes before the coming of the Lord.

The statement was not designed to teach that the 144,000 will consist wholly of overcomers from the Philadelphia state of the church; for doubtless there will be many among the translated ones who received the truth after the Philadelphia state of the church had given place to the Laodicean, and whose religious experience was consequently wholly within this latter state. The object of the statement was only to bring out the fact that the overcomers in the Philadelphia church will be among the 144,000; for to those overcomers it is said (Rev. 3: 12), "I will write upon him the name of my God;" and of the 144,000 it is said (Rev. 14: 1) that they have the Father's name written in their foreheads. The former, therefore, must be among the latter. But the experience ascribed to the Philadelphia church, shows that they pass through the closing scenes of time to the close of human probation; hence they belong to the last generation. Therefore the 144,000 belong to the same generation; and to show this was the object of the argument.

To still further explain the matter, another fact must be taken into consideration. Events become so important as we near the end, and experiences of such vast moment are condensed into a few years, that the last three stages of the church are placed within the limits of one generation. Consequently there must be some individuals who share in the experiences of all three. They close their experience with the conclusion of the last state of the church. And whatever is said to them which could be fulfilled only at that time, applies there, though it was spoken to them under some preceding state of the church.

To illustrate: It was said to the Sardis church (Rev. 3: 1), the church to which the doctrine of the coming of the Lord, as a special proclamation (Rev. 14: 6, 7) was first preached, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This has reference unquestionably to the second coming of Christ. But this coming was not to take place in the Sardis state of the church; two more states were to follow, and this coming of the Lord was to occur at the conclusion of the Laodicean period; therefore some of those individuals to whom this language was addressed would live to the point last named. Again, to the Philadelphia church it was said, "I will keep thee from the hour of temptation which shall come upon all the world"—not in that state of the church, for this hour of temptation was not to occur then, but at a later period. So also, in verse 11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." This means, of course, to hold fast till the Lord shall come; but, as already noticed, the Lord does not come till another state of the church is passed through.

The fact that one generation covers the time of the last three states of the church, or, rather, from near the close of the Sardis state to the end, renders the testimony to these churches peculiar.

A FALLING CHURCH.

A most singular condition of things in the religious world is revealed by some facts which are brought out in a late number of the *Advance*. Dr. Todd has withdrawn from the New Haven Central Association of Congregational Churches; and this step has led to a wide-spread inquiry in regard to its cause. It appears that the Association has licensed some young men to preach who occupy a position of neutrality or hostility on some of the fundamental principles of Christianity itself. One of the young men when asked if he believed in the deity of Christ, answered, "I am not prepared to say that I do." When asked if he would direct a person to Christ as the Saviour of sinners, he answered that he did not know as he

should, but if he did, he would refer him to Christ as an example only. And yet the young man was licensed to preach the gospel; whereupon Dr. Todd did himself the honor to withdraw from such an association, and have no part in sending out men to preach the gospel who could not say so much for Christ even as doubting Thomas, "My Lord and my God."

The New York *Observer* of June 18, 1885, commenting upon this case, says:—

"If the doctrine of justification by faith in the Lord Jesus Christ was the test of a falling or standing church, in other days, it is none the less now. . . . When Rome rejected the cardinal doctrine of the gospel, it was the fallen church, and till it repents and receives the truth in its power will never be restored to the favor of Him who gave his life for the redemption of them who believe. From the date of the New Departure, we have watched, as a careful *Observer* should, the drift of things in the Congregational churches, as well as the Presbyterian, and the fact becomes more and more patent that the new departure is departing farther and farther from the faith once delivered to the saints."

Further on it says:—

"In virtually deciding that a man may be induced by them to preach who avows his inability to believe in the deity of Christ, and who could not say that a sinner should believe on the Lord Jesus Christ, these ministers take on themselves the responsibility of emasculating the gospel, and of going back on the Master and his disciples. Circumstances unknown to the public may be in the knowledge of the ministers, but to us on the outside, it is as strange a phenomenon as that water should of itself run uphill."

The *Observer* concludes its remarks with the words:—

"Such events mark epochs in the history of the Church. This is not progress. It is going backwards; and a conspicuous record should be made of it for the benefit of those upon whom these days have come."

This is just as far as we would care to go, and strong a statement as there seems to be any occasion to make, in regard to the condition of the popular Christianity of our time. In the language above quoted, "When Rome rejected the cardinal doctrine of the gospel, it was the fallen church." Then what Protestant churches do the same, what are they? The second message of Rev. 14, which applies to the very time, says that Babylon (the city of confusion applied to discordant religious organizations) is fallen. In the light of the foregoing facts, what other conclusion is possible? An epoch, it is well said, marked in the history of the church by such events, and the epoch is not one of progress, but of regression, of backsliding, of apostasy.

What reason have we to doubt the fulfillment of the prophecy, when from their own lips we have such testimony as this? But if we have reached the time when these messages are going to the world, how momentous is the truth for our time! What startling facts does it present before us! How solemn and important are these days; and with what earnestness and care should we look after our eternal interests; for the end is at hand.

THE EASTERN QUESTION.

"At the Gates of Herat," is the title of an article in the *Illustrated Christian Weekly* of June 27, 1885. While it does not hold that Russia has any intention of invading India, it is interesting to note how clear Russia's chief design can be read by all men, who is to secure possession of Constantinople. Hence the *Weekly* argues that the movement of Russia toward India is only a diversion to distract the attention of England, that she may the more readily carry out her designs on Constantinople. It says:—

"English opinion is somewhat divided as to whether Afghanistan or India itself is the proper line of defence for India. The danger is not of Russian invasion into India. Probably such a thing has never entered even into the most ambitious of Russian projects. But Russia wants—and means to have—Constantinople. Great Britain is the power that stands in her way. She can best control Great Britain threatening India. And while she knows very well that the mountains of Afghanistan will never again be the home of the conquerors of India, she also knows that it is a good position from which to molest trouble among the 250,000,000 of natives governed by two or three hundred thousand foreigners. It is very aptly, therefore, that Herat has been called the 'hilt of the sword of Afghanistan.' With the sword in her hand Russia, if she could not conquer could menace India and give England so much trouble there that Russia would be free for the prosecution of the plans that look toward Constantinople."

the "Will" of Peter the Great, said, "Advance to India, which are the great depot of the world. There, we can do without the gold of England." In this it is evident that Russia, as a part of her program, does have a design upon India. She very much would like to tap that store-house, and share the supplies to be drawn from thence. But if she at the same time make this a flank movement to her designs on Constantinople, that is so much more favorable for her. Events are surely moving forward to a fulfillment of God's word.

CHURCH AND STATE IN EUROPE.

While a strong movement is growing up in this country tending to a virtual union of Church and State here, it is interesting to mark how strongly the opposite are running in an opposite direction in Europe.

As the *New York Independent*, of June 25, 1885, says by day the separation of Church and State is becoming a more and more burning question in Central and Northern Europe." In Scandinavian countries it appears that the movements come not only without, but a strong movement in that direction springing up from within. Throughout the European empire the question of separation is agitated, and several papers are published in the interests of the movement.

But nowhere," says the article above referred to, "are the ties that bind the two powers, Church and State, so loose as in France. Here the aggressors are the liberals and radicals in politics; the defenders are the Roman Catholic authorities. Only a few months ago the Parliament withdrew all State aid from the Catholic theological faculties, and inch by inch the Church is being pushed from its historical foothold in State and in politics. So powerful has this tendency become, that Archbishop Guilbert, of Bordeaux, in a recent pastoral letter has issued a strong appeal to the relation now existing on the basis of the Concord of 1802. After stating that he would have no part in the welfare of the Church if the proposed separation would bring with it the independence enjoyed by America, he adds: 'But will the Church really be free? Will she be free to receive the gifts and preside over the faithful? Will she be free to keep her festivals, to celebrate her festivals, and have her asylums for the protection of the priests? Would she be free to choose her bishops and other servants? Would she be free in the management of her affairs and the fulfillment of her mission? We doubt very much.'

The Archbishop's fears are undoubtedly not without good grounds. Republican France is evidently becoming more and more anti-Catholic. France. Incidents at the recent Victor Hugo interment show this again."

ALL SYSTEMATIC EFFORTS BE MADE FOR CAMP-MEETING REPORTS IN THE SECULAR PAPERS?

Much has been said on this subject, and it is not exhausted. There can be no question as to the value of bringing before our fellow-men by every possible means the great truths of this closing message. The present might be called with much propriety "the newspaper age." Nothing in history compares with the present in this respect. Millions upon millions of copies of daily papers are purchased in the aggregate every revolving day. The public expect to find in them what is transpiring of interest all over the world.

We have a message and a work which we deem of the greatest possible importance. How can we make the kind appreciate this importance unless we get access to the public prints? We ought to use all reasonable means to do this. We cannot find fault with the papers generally for excluding us; for ordinarily they are willing to give us a chance to speak to their readers through their columns, and in many cases manifest especial interest to do so. If we fail in accomplishing this object, it is generally because we make no effort to secure their assistance, or because we are not intelligent in our methods of approaching them. The leading enterprising papers, the very ones we wish to patronize, are glad to obtain news of every kind.

Considerable has been said about reporting our camp-meetings; and it has been suggested that a reporter of ability from among our people, one who thoroughly understands our faith, should be employed for this purpose. Great good has been done in many instances by intelligent reports in leading newspapers. One thing is very evident: it is not worth while to take a reporter to our camp-meetings at considerable expense for travel and time to write reports of

very limited size for some little county newspaper with a small circulation. We want to reach the general public; and unless we can get access to the large, extensively circulated dailies, it will not pay for the trouble and expense. If any Conference proposes to employ a reporter at its camp-meeting, a previous effort should be made to ascertain what papers will publish reports, and how much space can be used in their columns.

In some cases we have known of reporters who reached the ground and found no arrangements made. Reports were written to papers at a distance, hoping to secure access to their columns. But because of neglect of previous effort these were cast into the waste basket or so far reduced in dimensions as to be of little interest to us or to anybody. We want our reports to give a clear idea of our religious views, what we are doing in the world, what we expect, and our reasons for these expectations. It takes space to accomplish all this, and intelligence to bring it about. But it is worth to us the making of a special effort.

We are satisfied that the reports of our camp-meetings in the papers can be made more interesting than those of any other religious denomination. It is generally admitted by intelligent citizens that our meetings of this kind are of a higher character than those of other churches; they are characterized by better order and decorum, and our methods are more sensible. There is less of fanaticism and other objectionable elements, and our arguments appeal more to reason, Scripture, and common sense. Why should not the reports much excel those of other meetings? We have reached that stage of the work where we should force our way to the front in every proper, sensible way. The people everywhere must know of our work. Presidents of Conferences, find what you can do before your camp-meetings to get our reports before the world. This matter will take time and thought. Do your best.

G. I. B.

ON THE PACIFIC OCEAN.

SUNDAY, May 10, we left San Francisco. On a sea voyage of 7,000 miles, with only an occasional sight of land, and that for but a few hours, there is but little that would be of general interest. However, as we sailed out of the "Golden Gate," we caught sight of the back and tail of a whale as he went under the water.

We have now (May 24) been at sea fourteen days, and are informed that we shall have an opportunity to post our mail on the Samoan Islands to-morrow morning. The Pacific Ocean is much smoother than the Atlantic. The same wind that would lash the Atlantic to a fury, scarcely disturbs the Pacific. We have had thus far a very pleasant voyage; occasionally we have encountered squalls, but nothing serious. The weather has been fine, and the sky clear. The most beautiful sunsets that can ever be imagined we have here in the tropics. As the clouds hang over the horizon, the glory behind the distant waves seems struggling to force its way into the outer world; and when they break, we seem to catch a glimpse of the world of glory beyond. This is all the twilight to be seen in this part of our world.

To all appearance, our company are all enjoying themselves well. Everything is done for our comfort that can be consistently. Could we have our hygienic diet, it might add a little to our comfort. For one who eats meat, there is a supply, and there are also some kinds of fruit.

MISSIONARY WORK ON SHIPBOARD.

After we were fairly out at sea, we began to look around to see who were our fellow-passengers, and to find out if there were any who were interested in the truths that had led us to cross the Pacific Ocean. We soon learned that there were on board three ministers besides ourselves, who were going to the same place. One lived in Australia, one was going there from San Francisco, and the other was going in answer to a call from Melbourne. He was from Pennsylvania, and was somewhat acquainted with our views. The ministers from Australia and San Francisco frequently visited the bar for drinks very different in nature from those we think fitting for Christ's ambassadors. While all were friendly, yet we saw but little opportunity for missionary work in that quarter, although the Pennsylvania gentleman manifested much interest in reading our publications. But we found a gentleman and his wife, from Oakland, Cal., who were acquainted with our people and their work; and we occasionally overheard the lady arguing the Sabbath question in behalf of our people. A

gentleman from Nova Scotia has also become much interested in reading our publications. A lady from New York City was on her way to New Zealand. While in New York she had received a copy of the *Signs*; on arriving at Chicago, she received another copy; and in San Francisco, the third. She mentioned the incident to me when I gave her a fourth copy, which proved to be the next in the regular issue. She was quite interested in their perusal. Some have also been reading "The Atonement."

Another gentleman from Adelaide, Australia, a member of the Legislative Council at that place, is ready to read and converse, to say the least. He spoke quite freely of his opinion in regard to observing the first day of the week, saying he had always queried why and by what authority the Sabbath had been changed to the first day. He also remarked that he had noticed by the paper we had let him take to read, that we did not believe in the eternal duration of torment for the wicked; that it was a doctrine he never could believe. We have also formed acquaintance with a man who is on his way to the Phoenix Islands, and who is employed by a firm which has a commercial interest in them. The islands are not settled, but a guano company has an interest there. This gentleman takes with him reading matter to distribute among those whom he may find there.

It seems to us that some of these acquaintances are providential. We hope that by friendly association here on shipboard, we may be sowing seed which shall bear fruit to eternal life.

VISIT AT THE SANDWICH ISLANDS.

Monday, at 12:30 A. M., we arrived at the Sandwich Islands, 2100 miles from San Francisco, having been at sea seven days. We had hoped to arrive in the day-time, so that we could have seen the place and visited with the brethren by daylight; but we were there only three hours, and the brethren were not expecting us, as the steamer was not expected to come in at all. It was supposed that the war between England and Russia had commenced; and a Russian man-of-war lay in the harbor, ready for any emergency. We realized a little of how a war would affect our work, even if it were as remote as between England and Russia. If war had been declared, it is not probable that our vessel would have reached Australia, unless protected by an English man-of-war. There was one in the harbor at Honolulu. Whenever war does break out, the nations are ready to make it as troublesome as possible. They have their war vessels stationed at all those points where they may expect to find the enemy.

As soon as we found ourselves on shore, we found a carriage to take us to the "International Tract and Missionary Rooms." Brn. Scott and La Rue returned with us to the ship. Their labors have been blessed of God, thirteen having embraced the truth. Like many other groups in the Pacific Ocean, the island of the Sandwich group that has the harbor, has also the capital city. At this port all communication from the outer world is received, the news being then sent to each of the other islands in the group. In this group are thirteen islands, eight of which are inhabited. In this manner the brethren had sent out the truth, and a school-teacher on one of the other islands had embraced it.

Brn. Scott and La Rue labor under some disadvantages here, from the fact that neither of them is a public speaker. The missionaries on these islands, as in other groups, first bring to bear upon the natives the importance of keeping Sunday strictly, and of attending church on that day, if they would be Christians. Then they teach them that they must be clothed like civilized nations, or they cannot be saved. In their primitive state the natives wear but little clothing, and that of the simplest kind, being made of leaves, and covering but a portion of the body. But, more important than all, they are taught that they must hold the Bible with reverence. On some of the islands they will clothe themselves on Sunday, and go to church with their Bibles, even if they cannot read; and then they return home, remove their clothing, and rest after what seems to them Christian penance. (It should be remembered that the climate on these islands is from 55° to 90°.) It is difficult, therefore, to reach these people with colportage work, unless there is preaching, which is a necessity. From what we saw, and from what we learned in conversation with our brethren, preaching is what is now most needed to ripen the work so well commenced. These brethren could then enter new fields, while those who have embraced the truth would carry on the work.

When it was known that we had arrived, one of their number went over the city and informed the others of the fact. They all came to the ship, and we had the privilege of seeing and conversing with them. They represented Spanish, German, Native, and American nationalities. They were very poor, yet they brought us donations to the amount of eight dollars. They also brought several bunches of bananas. It was a scene we shall not soon forget. Had we been differently situated, it would have been a privilege to remain over with them a month, taking the next steamer for Australia. May God bless them, is our prayer.

It is said that these natives have never been known to abuse a white woman, owing to the impression made upon them by the first missionary among them. She was a white woman of noble and dignified bearing; and the reform she introduced in their morals left its stamp upon the race. Ever since, they have had the deepest respect for white women. If a minister with a devoted wife could visit the islands soon, great good might be accomplished.

The population of Honolulu alone is estimated at 15,000, of which 2,000 are white; and as intermarriage between them is quite common, it would be comparatively easy to reach the better class of natives.

THE SAMOAN ISLANDS.

This is another group where we have no knowledge that the truth has ever been known in any degree. We leave and take mail at these great oases in the deep, stopping here at Tutuila, the island from which the other eight in this group receive their news. These islands are all more or less inhabited. It is estimated that there are over 50,000 inhabitants, including the natives. Of this number, 3,000 are Europeans; many more are civilized, and a large proportion of the entire population read. Schools are established in every part of the islands. The impression made by the labor of the missionaries is similar to that of those on the Sandwich Islands: that the essential part of the Christian religion consists more in the outward form than in a change of heart. We do not expect that large numbers in any one of these places will embrace the truth; but there are those that will help to make up the hundred and forty-four thousand. If young men with the burden of souls upon them could go to these various groups, in the Pacific Ocean, where there are thousands who do speak our own language, some would embrace the truth who speak both languages, and a door might be opened through which to reach the honest natives. This has proved true in our other mission work. Bible readings and other labor done with the aid of an interpreter have often resulted in a number embracing the truth. Intermarriage with the natives is also quite common here.

The natives of Samoa are said to be more than ordinarily intelligent and apt at learning. They are from six to six and a half feet high, and have red hair. Unlike the Negro, they have thin lips, and their color is much lighter.

There are many groups in the Pacific Ocean that would answer to a description similar to the above groups. Already we have heard of some on these various islands who have embraced the truth as the result of ship missionary work. The reading was simply placed on the ship, to be left wherever she stopped. One who thus embraced the truth on the Fiji Islands, was baptized in Oakland, Cal. Since then he has carried the truth to South America.

What shall be done for these islands? how shall the truth be sent there most effectively? are important questions. We see a field opening before us in Australia, whence the truth can be sent to all this part of the world; for the islands all have direct communication with that country. The London Bible Society has furnished Bibles to the Samoan Islands, and not only to those who can read, but also to those who cannot; and, as said before, the missionaries have taught them to carry their Bibles to church, whether they can read them or not. There should be men to go to these islands, who will form connecting links with the people, placing publications within the reach of all that can read. But to send these publications without the personal visits of some one who will call the attention of the people to the truth, will not do as much good. The instruction given by the missionaries is of that character that the natives need to be taught to read and to act for themselves in order to accomplish God's design. We do not say God does not convert men and women without the aid of the living preacher; but while these ignorant people are

receiving all their instructions from their teachers, they are under their influence, which is more effective than in those places where there are different creeds and beliefs. Could they come into contact with some who believe different from, and who act independent of, their teachers, it would have a tendency to lead them to break away from the spell that now holds them so firmly.

CROSSING THE EQUATOR.

In crossing the equator it is customary on board of vessels to perform practical jokes on those passengers who cross for the first time. A number on board complained the next morning that their beds had been drenched, some with soap-suds, and some with salt water. Others were not inclined to tell what had befallen them. No one of our company happened to fall into the hands of Neptune. We are privileged to see some things in nature that we have read of, but never expected to see. The "Southern Cross," described in "Thoughts on Daniel," is in full view each night. We have the most pleasant evenings ever witnessed. The soft, balmy air and the quiet, gentle breeze felt on the hurricane deck are delightful. The North Star, which has guided so many oppressed fugitives from the land of bondage, is not to be seen. The days have already commenced to shorten. Winter is approaching; but there is not that cold autumnal breeze that in America we feel from the north and east; in its stead, we have a delightfully soft breeze and a temperature of from 35° to 90°.

SERVICES ON SHIP-BOARD.

This being an English ship, the services are of that order, the Captain preferring to conduct them himself, although there are several clergymen of that persuasion on board. The service is all read, of course, the Captain being assisted by the physician. During prayer the Captain kneels, and the rest bow their heads, except the Americans. When they read, the more devout ones look on, and the less devout ones look around. This service may answer very well when there is no danger, and the sea is calm. But if there were real danger, it seems to me some would say, as was said to Jonah once, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

Some of our party had formed a very pleasant acquaintance with some of the steerage passengers, and found them to be nice people, and religiously inclined. They had asked the Captain for the privilege of holding religious services, and of obtaining one of the ministers to preach to them, which permission was freely granted. Accordingly, to-day, May 24, arrangements were made on deck, and the Captain had notices of the service posted in the ship. At the appointed time there was quite a gathering, many being present who had not attended morning service. Eld. Corliss preached, taking for his text, "Blessed are the meek; for they shall inherit the earth." The discourse was listened to with marked attention. All of the clergymen and some of the officers were present. There was also a Jewish maiden; and when the speaker referred to the promise God had made to Abraham, her interest was aroused, and she gave good attention after that. The points were well made; and we were glad of an opportunity of getting the truth before so many, and trust that good may result. We can never appreciate the truth we have. It is so clear and forcible that it can be presented anywhere, and under any circumstances.

S. N. HASKELL.

THE MARK OF THE BEAST.

In Rev. 14:9-12, there is a solemn warning against receiving the mark of the beast. This warning immediately precedes the coming of Christ to gather the harvest of the earth, as shown in verses 14-16: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." This is plainly a description of the coming of the Lord to reap the harvest of the earth, which is the end of the world. Matt. 13:39. This event is often spoken of throughout the entire Bible as taking place at the end of the world. Now the angel announces, "The time is come for thee to reap, for the harvest of the earth is ripe." There can be no mistake, then, as to where this mes-

sage applies. "The harvest of the earth is ripe" implies that something had been done to ripen this harvest. What ripened the earth for the flood?—No warning. What ripened it for the first advent?—John's warning. So a warning message to ripen the harvest of the earth will also immediately precede the second advent. We know without any doubt this will be so; for here is not only a plain statement that there will be such a warning message, but the very words of the message itself as foretold by the prophet:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

This warning, it will be noticed, is given just before the Son of man is seen coming in the clouds. It is the most fearful message in all the Bible, denouncing the unmingled wrath of God against the worship of the beast and the reception of his mark. Such a message demands our profoundest attention, especially as we are now living at the very time it applies. Can we understand what it means? we tell what the mark and worship of the beast is. It would be an impeachment of the wisdom and goodness of God to say that he had given such a fearful message as this, and it could not be understood. With full confidence in the justice of God in giving this message, let us prayerfully examine it, to see what it means and what duty it may lay upon us. God does not give his warnings when they are not needed. He would not now give us this warning were there no danger of our worshipping the beast. It will readily be seen that there are three parts to this message; (1.) The warning against the worship of the beast, his image, and the reception of his mark. (2.) The penalty threatened, the wine of God's wrath. (3.) The development of a company who keep the commandments of God and the faith of Jesus.

It is agreed by all Protestants that the beast is a symbol of the papacy, or Roman Catholicism. He beholds this beast coming up out of the sea, he has seven heads and ten horns. He blasphemes God, he persecutes his saints, and rules the world for twelve hundred and sixty years. Rev. 13:1-10. This is just what the papacy has done. Then John sees another beast, like a lamb, come up out of the sea, who makes an image to the papal beast, causing the people to worship that image and to receive his mark in their right hands or in their foreheads. Verses 11-18. Whatever this work may be, it is the last effort of error against the truth; for while this work is going on, the Lord comes and puts an end to it by destroying his people and destroying the worshipers of the beast. Thus is the work of making this image imposing the mark described in Rev. 13:11-18. The first five verses of the next chapter show the people of God delivered on Mount Zion. So also in Rev. 14:9-12 is described the warning against this work of worshipping the image and receiving the mark of the beast. Then the Lord comes and gathers the harvest of the earth. Verses 14-16. And again Rev. 19:20 says that the beast, the papacy, and the image which made the image and the mark are both to be slain when the Lord comes. Hence it is undeniable that whenever the last days do come the final conflict will be between truth and error, between God's people and the wicked, will be concerning the worship of the beast, his image, and the reception of his mark. The very fact that the last warning message to the world is right upon this subject should arrest the prayerful attention of every one who fears God, especially all those who believe that we are now living in the last days. The events immediately connected with the second advent all cluster around the message of warning against this mark.

What is the wrath of God threatened in this message? Rev. 14:10 says: "The same shall drink of the wine of the wrath of God which is poured out without mixture," etc. While probation lasts and God pleads for sinners, all of God's judgments are tempered with mercy; but the wrath here threatened comes after probation closes, and hence will be poured out without mixture. This wrath of God will be poured upon the wicked in the seven last plagues, as described in Rev. 16.

Rev. 15 and 16. Thus we read: "And I saw an-
sign in heaven, great and marvelous, seven an-
having the seven last plagues; for in them is filled
the wrath of God." Chap. 15:1. These are the
plagues, and in them is filled up the wrath of God.
The plagues are poured upon the very class warned
Chap. 14:9-12; that is, those who worship the
for his image or receive his mark. Notice upon
the first plague is poured: "And the first
and poured out his vial upon the earth; and
fell a noisome and grievous sore upon the
which had the mark of the beast, and upon them
worshiped his image." Chap. 16:2. Thus
plague after another is poured out upon the wor-
ers of the beast, till seven are completed. By
seven last plagues and the coming of Christ all
icked are destroyed and the earth is desolated.

D. M. CANRIGHT.

(To be continued.)

THE COLLEGE COMMENCEMENT.

The commencement exercises of Battle Creek
took place in the College chapel on the fore-
of June 23. Special pains were taken to avoid
anything like parade or ostentatious show. The
el had no decorations save a few flowers and
greens about the platform, and an original de-
signed colored crayon on the blackboard behind the
representing the student's toilsome career in
of knowledge, by the familiar representation
young man on whose banner was inscribed the
"Onward and Upward," ascending a mount-
above the summit of which was suspended the
of fame. The picture was executed by Arthur
and elicited much praise. The motto of the
class, "Not praise, but truth we seek," was a
suggestive one, and was surrounded by a beau-
tiful border of evergreens. The following "Class
will furnish an idea of the order in which the
classes proceeded, and give the names of the gradu-
ates:—

PROGRAM.

MUSIC.

READING OF SCRIPTURE AND PRAYER.

Quartet, - - - - - "Come Where the Lilies Bloom."
COMMENCEMENT ADDRESS, - - - - - Eld. U. Smith.
Duet, - - - - - "Where Shall we Find our Home?"

ADDRESS TO THE CLASS AND PRESENTATION OF DIPLOMAS
BY THE PRESIDENT, W. H. LITTLEJOHN.

Quartet, - - - - - "Farewell Song."

BENEDICTION.

GRADUATES.

—S—

Scientific Course.

H. LUCAS, - - - - - Battle Creek, Mich.
D. RHODES, - - - - - Battle Creek, Mich.
SELLECK, - - - - - Breckenridge, Mich.

English Course.

A. WELLS, ('84) - - - - - Battle Creek, Mich.
A. AUL, - - - - - Smithville, Mo.
I. (SPENSER) AUL, - - - - - Liberty Centre, Iowa.
CONKLIN, - - - - - Battle Creek, Mich.
HOLLY, - - - - - State Centre, Iowa.
HOLLY, - - - - - State Centre, Iowa.
HOLLY, - - - - - Maple Rapids, Mich.

THE DINNER.

At the close of the commencement exercises, the
of the college, a number of invited guests,
the graduating class repaired to the boarding
where they partook of a repast which, though
did credit to the hygienic system of cookery.
"Mr. Richards," as the students familiarly style
extended to all a hearty welcome, and a couple
hours were passed in friendly conversation by
who were fortunate enough to share the hospi-
tality of the managers of the student's home.

PRESENTATIONS.

The College is indebted to B. Salisbury, of Battle
Creek, for a fine upward filter of the Steven's pattern;
for the jaw of a sea shark, recently brought
from New Orleans for the College museum.

THE FUTURE.

Two years ago the College opened with upwards of
fifty students in attendance. This year its enroll-
ment has reached three hundred and fifty. There is

no good reason why it should not exceed five hundred
another year. Thus far this year it has sent more
than one hundred laborers out into the field. An-
other year it should send out twice that number.

PERSONAL.

I have now been connected with the College for a
period of two years; not from choice, but because
Providence seemed to indicate that I should do so.
It is with pleasure that, having tendered my resig-
nation, I now retire from a connection with the Col-
lege, to give my attention in the future more fully to
the work of the ministry. W. H. LITTLEJOHN.

LESSON FROM A SPARROW'S NEST.

LAST Sabbath, while going up the steps of the Tab-
ernacle at service, I saw that the attention of some
little children was being directed to the frieze work
near a corner of the building, from whence was heard
the noisy twittering of small birds. Lingered a mo-
ment, I saw that some English sparrows had built a
nest in the brackets, and that they were then busily
engaged in feeding the young birds. At that instant
the beautiful text in one of the Psalms came forcibly
to mind: "Yea, the sparrow hath found a house, and
the ringdove a nest for herself, where she may lay
her young, even thine altars, O Lord of hosts, my
King, and my God." The innocent sparrows could
not literally occupy the altar of the Tabernacle, but
the little creatures got just as near as they could, and
there they erected their bird-home, and dwelt peace-
fully and undisturbed.

The writer of the eighty-fourth psalm no doubt
frequently observed the same thing among the brack-
ets and porticoes of the buildings of Jerusalem. He
saw the sparrows and ringdoves of Palestine flitting
about the sacred buildings of the Lord. He then
draws a beautiful lesson and speaks of the precious-
ness of a day in the Lord's house, and exclaims:
"How amiable are thy tabernacles, O Lord of hosts!"
He also immediately adds: "My soul longeth, yea,
even fainteth, for the courts of the Lord." And a
few lines further on he says: "Blessed are they that
dwell in thy house. They will be continually prais-
ing thee."

How precious is the service of the house of the
Lord! Here we obtain food for the soul, and re-
freshment for the spirit. No wonder that we also read,
"For a day in thy courts is better than a thousand."
Yes, truly a day in God's courts is better than a thou-
sand amid the ever-recurring round of worldly busi-
ness or pleasure. Oh that we all might be able to
say, "I had rather be a door-keeper in the house of
my God, than to dwell in the tents of wickedness."
The position of the pious janitor in the house of God
is more to be envied than that of the wicked emperor
in his gorgeous palace. It is a reproach to the Chris-
tian name that sometimes in the warm season the
Sabbath service in the house of God is a weariness
and burden to the Lord's professing children. Should
we not rather imitate the sparrows and ringdoves
who come as near God's altar as possible to find a
house and rear their young? And if the little spar-
rows and doves rear their young within the holy sound
of God's sanctuary, should we not bring our children
there, also?

Let us learn a lesson from the sparrows.

G. W. A.

TOO BAD, TOO BAD!

So we thought, and so we said to-day, on finding
more than twenty copies of the REVIEW and Signs
which had been placed in the waste-paper box, to be
read no more,—all these rays of light to be hidden,
every precious word of warning and of encouragement
silenced! These papers had been well preserved, and
were of a comparatively recent date. The good man
of the house and his companion were Sabbath-keep-
ers; and oh! how it did grate on our nerves to think
they should not have given these papers to some one
to read, or saved them for ship missionaries, instead
of doing thus with them!

Well, we said, we must have them to use; and they
are now packed for this purpose. Dear brethren and
sisters, don't, we beg of you, don't treat these precious
sheets in this way. If it is right for one to do so,
would it not be for all? Think of this. Save the
REVIEW, the Signs, the Instructor, and Good Health,
and put them where they will do others good. They
are not printed for waste paper. They are too good,
too good for this. Brother and sister, we mean you.

A MINISTER.

Progress of the Cause.

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

A PRAYER.

BY MRS. S. F. PEARSON.

Low at thy footstool, Lord, I humbly bow,
To thank and praise thy name for mercies past,
And to entreat that thou wilt keep me now,
And save me with thy faithful ones at last.

Prepare me, Lord, for every duty here.
Oh! leave me not to self, lest I should be
Faithless and unbelieving, full of fear,
And thus forget thee, Lord, that purchased me.

O Master mine! thy gracious love impart;
Fill my poor soul with thy sweet Spirit, Lord;
Help me to love thy cause with all my heart,
And keep the precepts of thy holy word.

No joys of earth, nor richest gems, nor gold,
Can for a moment with thy love compare.
All that the earth, and sea, and sky can hold,
Compared with thee, are but as empty air.

Then let me rest in thy sweet arms of love,
And to thee closer cling from day to day,
Till I obtain that glorious rest above,
Where thine own hand will wipe my tears away.

DENMARK.

COPENHAGEN.—Since my last report, we have con-
tinued meetings in this place. Eld. Brorson is with
me, assisting in the meetings, visiting, and doing col-
portage work. We have hired a hall for a year, which
will seat one hundred and twenty persons. Six per-
sons have been baptized, and we have organized a
church of nine members. Six more are keeping the
Sabbath, and several others are investigating. The
summer time is not so favorable for meetings, but we
intend to continue our labor through the summer, and
then make a stronger effort the coming winter.

From May 27 till June 2 we held a Conference for
Denmark near Ringsted, thirty-five miles from this
place. These meetings were well attended by breth-
ren and sisters from Jutland and Funen, as well as
from Zealand. The business meetings passed off har-
moniously, to the satisfaction of all concerned; and
the Lord blessed in our religious exercises, especially
in the morning meetings. Eight persons were bap-
tized.

The next two weeks I expect to hold meetings in
Jutland. JOHN G. MATTESON.

June 8.

PENNSYLVANIA.

ALBURTIS.—We have held four meetings at this
place, with an attendance of about four hundred.
The people contribute quite liberally, and pay good
attention to the word spoken. J. S. SHROCK.

June 22.

S. M. WINKLEY.

MISSOURI.

WARRENSBURG.—We pitched our tent at this place
June 4, and the following night began meetings.
The attendance thus far has only been fair. The clos-
ing exercises at the Normal school last week and the
heavy rains the past few days have hindered some.
Last night showed an increase both in numbers and
interest. R. S. DONNELL.

June 17.

J. W. WATT.

W. C. GRAINGER.

WEST VIRGINIA.

NEWARK, WIRT Co.—June 11 we pitched our tent
at the Flat Woods, about half way between the vil-
lages of Freeport and Newark, in order to accommo-
date the people of both places. Preached about two
weeks in the school-houses of Freeport and Flat
Woods, and since pitching the tent have given seven
discourses. There is some interest, and we hope to
be able to raise up a small company of Sabbath-
keepers at this place. We have had an average at-
tendance of about fifty. The failure of the wheat
crop for two consecutive years in this part of the
country, greatly hinders the success of our work here;
but we labor on in hope. W. R. FOGGIN.

C. H. CHAFFEE.

WISCONSIN.

ACCORDING to my appointment in the REVIEW, I
labored with the Scandinavian churches from April
29 till June 9. I held sixty meetings, made fifty-nine
visits, baptized nine, and received nine subscriptions
for REVIEW. June 10, I arrived at the Wisconsin
camp-ground, where I enjoyed another good camp-
meeting with the Wisconsin brethren. Returned to
Chicago after an absence of seven weeks.

Sabbath and first day, June 20, 21, our Scandina-

vian friends in this place were favored by the presence and labors of Elds. Butler, Underwood, and Kilgore, which were highly appreciated by those who could understand what was said. May God add his blessing, is my prayer.
J. F. HANSON.
June 22.

MASSACHUSETTS.

WORCESTER.—We have now been here ten days, and have preached eleven times. Really we have a greater interest than we expected. Our audiences have ranged from one hundred to three hundred. Most of the time the tent has been well filled, and the people seem to give the deepest attention. Have sold a few books. The collection last night amounted to \$7.26. Two or three have said that they should keep the Sabbath. The first-day Adventists attacked us the first thing, and wrote against us in both the daily papers. Of course the burden of their efforts was slander. We answered them in the papers and in the tent. This raised our interest, and a good deal more than doubled our audience. It also gave us a chance to take up the Sabbath question sooner than we otherwise would. They are very anxious for a debate, but we propose to attend to our own business. We shall hope for a few here at least.
D. M. CANRIGHT.

ARKANSAS.

CINCINNATI.—It is now four weeks since we pitched our tent here, and our meetings still progress, although at present the attendance is somewhat small, owing to harvesting. Bro. J. G. Wood was with us a few days during the early part of this month, rendering efficient help. The ministers here have made no attempt whatever to refute our doctrines in public, but have used every effort at their command to secretly undermine our positions. This, with the addition of some other causes, chief among which is the new Sunday law of this State, has had some influence in retarding our work. Still, we feel to praise God for what has already been done. Twenty-six adults, most of them heads of families, have signed the covenant, and several others are on the point of deciding. We expect to remain here two or three weeks longer, and hope to see much good yet accomplished.
June 19.
JAMES W. SCOLES.
GEO. O. WELLMAN.

INDIANA.

MARION.—We have our tent pitched in a beautiful grove in the suburbs of this city, and have a fair congregation every evening. As the field is an old one, and our people are quite well known, we have had none of the excitement which usually attends our work in new places. Our canvassers in the city have done quite well, taking something near one hundred orders for "Sunshine." We hope a few will embrace the truth.
June 22.
J. P. HENDERSON.
C. M. SHORTRIDGE.

NEW MARION.—Our meetings still continue with an increased interest, and the very best of order is maintained. Our congregations are very large. We are now in the midst of the Sabbath question. Some have already commenced to keep all the commandments of God; these, too, being from the very best class of citizens. We will hold our first Sabbath meeting next Sabbath. Bro. Stureman has taken quite a number of orders for "Sunshine at Home," and helps in the colportage work.
June 22.
M. G. HUFFMAN.
T. G. HARRISON.
B. F. STUREMAN.

DAKOTA.

DELMAGE AND COLMAN.—Since my last report I have been laboring in Delmage, strengthening those who remain. Regular Sabbath meetings have been maintained since March 21, and the Sabbath-school is growing in interest. They have seventeen members and take a club of five *Instructors*. Six have signed the covenant to keep the commandments of God and the faith of Jesus, and another one will in the near future. The new ones here have been very ready to accept all the points of our faith.

Sunday, May 17, I began a course of lectures near Colman, with a good interest, which increased to that extent that the minister in town became alarmed for his flock. On Sunday, June 7, two ministers of popular denominations were present, and endeavored to overthrow the truth by the use of slander. It resulted in victory for the truth. Among those who have signified their intention to keep the Sabbath, is the elder of the Presbyterian church. I have received one dollar in donations, and sold a few books. There is power in the truth, and I want so much of the Spirit of Christ that my work shall be wrought in God. Tomorrow I start for the workers' meeting, where I expect to receive a new fitting up for the work.
June 17.
M. M. RUTTER.

OHIO.

INDEPENDENCE.—We are still at this place, and our interest is fair considering the disagreeable state of the weather. Thus far, there seems to be a good feeling toward us and the truth. We want to do all that is required of us, and so present the word that we may stand approved in the great day, and see some fruit of our labor in the kingdom of God.
June 22.
F. M. SHEPHERD.
J. S. ILES.
H. H. BURKHOLDER.

GREENWICH.—We came here June 3; but as our large tent did not arrive until the 5th, and there was to be a fair in the village the following week, we began our meetings the evening of June 13, with a congregation of about one hundred and twenty-five. Since then, although the evenings have been mostly cool and damp, the attendance has been on the increase. We hope for good results.
D. E. LINDSEY.
O. J. MASON.

GARRETTSVILLE.—The attendance at our meetings is increasing and the interest deepening. We have given twenty discourses. On account of the small attendance, we deferred the Sabbath question, and presented the state of the dead, and the destiny of the wicked. We believe the Lord has led us in this, for it has increased the interest very materially, and has been well received. We commence to-night to prepare the way for the Sabbath question. We believe the Lord has a people here. That we may have that connection with Heaven which will enable us to bring souls to Christ, is our earnest prayer.
June 23.
W. J. STONE.
G. W. ANGLEBARGER.

CALIFORNIA.

SANTA BARBARA.—This is a city of about five thousand inhabitants, and is the county seat of Santa Barbara county. The city lies directly on the Pacific coast, and steamers plying between San Francisco and San Diego make this a regular stopping place. The climate of Santa Barbara district has the reputation of being the finest and most equable on the coast; but from my short experience here, I do not think it equal to that of our Health Retreat, near St. Helena. Four small islands lie just off the coast,—the nearest being about thirty-five miles distant,—which are owned by two or three men who use them as ranches for thousands of cattle and sheep. There are only enough inhabitants (and they generally of the Mongolian race) to care for the live stock. So these isles of the Pacific offer no inducements for our tent.

Santa Barbara has an old mission building, still in active operation, and only a few rods from where I am writing. The Spanish-Catholic element predominates in the city, constituting considerable more than one-half the population. The so-called Protestant element is largely composed of Spiritualists. The few Protestant churches are so poorly attended that but one of them attempts to hold a Sunday evening service.

Eld. W. M. Healey and myself pitched our tent, and began meetings here on the evening of June 5. No canvassing or colportage work had been previously done to awaken an interest. About thirty-five intelligent-looking people were present the first night. The interest has grown very slowly, but surely. We begin the exposition of the delusion of Spiritualism to-night, and this is likely to create some consternation. Our ability to rescue souls from the snare of the Devil, and bring them to the true light, is wholly in God.
June 15.
H. A. ST JOHN.

MINNESOTA.

FAIRFAX AND GOLDEN GATE.—Since my last report I have been holding meetings near Fairfax and with the church at Golden Gate. Near the first-named place is a settlement of Norwegians, many of whom have read the *Tidende*; some subscribed for it themselves, and we sent it to others. Nearly all were well pleased with its contents; yet we did not find much interest to hear.

Held several meetings with the church at Golden Gate; according to recommendation of the President of our Conference, we held our quarterly meeting last Sabbath and Sunday. The Sabbath was also appointed as a day of fasting and prayer, in behalf of our coming camp-meeting. We felt strengthened by believing God's promise that we should not seek him in vain. Isa. 45:19. Bro. Eastman has been with me in these meetings, and his help has been appreciated by all.
June 22.
L. JOHNSON.

VERNDALE.—Other appointments rendered it necessary for us to close the meetings at this place for the present. The effort here has continued with increasing interest since the close of the camp-meeting. The people have been willing to hear, and there is a good feeling toward our work throughout the community.

If all our people here manifest a devoted Christian

spirit, I expect to see a strong church in the near future. There are forty now keeping the Sabbath at this place, twenty-two having recently signed covenant. Many others are convinced, and see the point of deciding. Mrs. Collins will take up the interest with Bible-reading, colportage Sabbath-school work, until I can return from the Conference. Bro. Schram and Moore have rendered valuable help in these meetings.
June 17.
JOHN I. COLLINS.

MICHIGAN.

NORTH BRANCH, LAFER Co.—At this place, 15, we pitched the 50 ft. tent, No. 3, and began meetings on the evening of the 18th, with eighty attendance. Have held five meetings with an increasing interest, good attention being given to the spoken. The resident Baptist minister is friendly and has attended all the meetings thus far. On account of heavy rains, we were unable to hold meetings on Sunday. Last evening the subject man's nature was strongly urged upon us for discussion; but not having spoken on the subject, declined until we have at least presented the question in full before the people.

Bro. A. W. Sanborn and wife are with us, and render valuable service in caring for our wants, and much in singing. A spirit of love and union as we labor on in the precious cause.
June 24.
T. M. LANE.
S. M. BUTLER.

PINE GROVE Twp., GOBLEVILLE, ETC.—As a result of a series of meetings held in the northwestern part of Pine Grove township, three have taken their stand on the Lord's side. A Disciple minister preached several opposition discourses, which were answered, the faith of our people was strengthened. A Sabbath school has been organized here with more than two members, including some members of the Allegan and Bloomingdale churches who live near here, and do more good here than they can in their own schools.

Three miles south, on the Kalamazoo and Lake Michigan Railroad, is the village of Gobleville. Two miles north of Brandywine Corners, where labor was bestowed years ago. We commenced meetings in Gobleville June 17. The interest has been remarkably good, and we have hopes that the Lord will work for some discouraged ones, and more will be gathered into the fold of Christ. We feel that we need wisdom from God.

One more has taken a stand for the truth at Bloomingdale.
GEO. O. STARR.
T. S. PARMER.

IOWA.

WINTERSSETT.—Just closed a public debate on Sabbath question at this place, with a minister of Disciple church. The discussion commenced June 11, and continued eight days. A large and intelligent audience listened to the arguments *pro* and *con*. Our people feel hopeful that fruit will be gathering from the effort. I have long been of the opinion in presenting our views before those who hold "no-law" theory, we should plead more in behalf of the reasons of the institution of the Sabbath than commonly do. The Lord aided much by his Spirit, the brethren assisted by their prayers. Letters received from the neighboring churches, saying special prayer was being offered, which was a source of great encouragement. The general tenor of arguments after the first night was about what we have to meet from the "no-law" people, and was hard to refute.

We pitch our tent in Boone, and will commence meetings in two or three days.
June 22.
J. D. PAGE.

ST. LOUIS CITY.—Our tent is in the "West End" of this city, on the corner of Market and West Seventh Streets. Have held five meetings with a fair attendance. Sunday evening there were four hundred present. Soon after the meeting closed, a severe storm struck the city. It was a straight wind accompanied with heavy rain. A few houses were destroyed, and many racked or unroofed. Chimneys were blown down, and out-buildings overturned. The storm was general, and its effects are seen in all parts of the city.

We dropped our tent on the approach of the storm, but the wind whipped it over the seats and tore quite badly; so we did not get it repaired in time for the following evening. We were thankful to escape with such slight damage. It is to be hoped that these increasing evidences of that "coming storm," may awaken the people to a sense of the condition, and the perils of our time.

Saloons and beer gardens are well patronized in this city, being licensed by the authorities. Avarice, love of pleasure, drunkenness, and crime stand above par; while genuine religion has become almost extinct. We hope, however, by the blessing and help of the Lord, to find a few honest souls here who still have a regard for sacred things and a love for Bible truth. There are three brethren with us who will labor as canvassers and colporters in connection with our tent work. We desire to have

om to direct every effort to the honor of God the salvation of our fellow-men. There are seven Sabbath-keepers residing in the city, so we will regular Sabbath-school and meetings. Our address 502 West Seventh Street, Sioux City, Iowa.
A. G. DANIELLS.
I. J. HANKINS.

MAINE.

WASHBURN.—I have just spent four days in this church, two days with each branch. There are marks of improvement, yet not all I was hoping for. Those who are struggling for the precious promises of the cross give evidence that the Lord is working in them, even in temporal matters. Since I went there in February, they have paid to the very nearly \$100. If all our brethren and sisters here would be as faithful as this church has been in a few months, (and not all of their number has fully paid tithes), there would be sufficient means to meet the demands of the cause. They are at least three tents at the Houlton camp-meeting. This church was favored with a visit from Sr. J. Hall, of the South Lancaster Academy, who accompanied Sr. Merry, who is to teach a church at the Presque Isle branch of the church. The spirit of sacrifice manifested by these brethren for their children properly instructed is well known to God, and ought to provoke a like spirit in churches in this Conference, some of which are situated financially. If these could only realize their opportunities will be past, they would make this branch of the work.

A. O. BURRILL.

MAINE.—What we call our "June meeting" is past. People gathered from all around, and the services of Sabbath were very solemn. Many who lived six to fifteen miles away returned home at evening most of them were present on Sunday. The men voted to have Bro. Emery proportion the meeting expenses, and forward statements of much each church ought to raise. We hope our people will see that this is immediately attended to, when collected it can be brought to the fall camp-meeting. The Sabbath-keepers present from Hartsville voted to have a church school, to begin Sept. 7. This is a step in the right direction. The teacher has been engaged, and we think the school will be established. If the people in Maine were only awake to the need, we should see many of these schools. Not a few Sabbath-keeping children will be lost because they are allowing them to become swallowed up by worldly influences. This is as the enemy would have the interest outside of our people would warrant continued effort there. Several yearly subscriptions to periodicals were taken, and a few books sold. The church had discontinued their meetings, but they voted to meet on the Sabbath, and all that were present on Monday promised to pay tithes. A man who has some regard for the Sabbath, but has a great dislike for what he calls "Ellen's visit," had been misrepresenting us. He was invited to explain and face his statements, but he had what he thought important calls in another direction. This was the eyes of some whom he appeared to be anxious to turn away from the "Testimonies." The time came when the people in that vicinity seem ready to turn to the truth. We were sorry we could not remain, but hope soon to return. In the meantime we hope that the use of tobacco, pork, coffee, &c. will be abandoned by all, so that the dear Lord may not be wounded in the house of his servants.

We have recently visited the churches at East Fryeburg and South Woodstock, both of which are making preparations for the fall camp-meeting. We enjoyed our seasons with them. Both are anxious for the Lord and seemingly present good fields. At the late meeting we sold a few copies of "Great Controversy." Bro. Washburn promised soon to visit all the churches in his district.

Our canvassers are doing well. There are five hundred and seventy-five *Signs* sent out weekly from our depository, and this is only a little of what might be if all who could, would take hold of this work. We are glad we can say the tide is setting in in the right direction, and there is a looking this way by not a few. What we want is to see what talent there is in the work. We are glad that courage, hope, and faith are awaking with the cause in Maine.

A. O. BURRILL.

THE WORK AMONG THE GERMANS.

Kansas the work is still going forward. We had more good meetings at Lehigh, and several other churches. From there I went with Eld. S. Rock to Rush county, to visit a company of Sabbath-keepers who had come out under his labors. As there were three substantial brethren we thought it best to organize a church. Five men, promising to sustain the cause; and we hope more. The Lord blessed us in partaking of the sacrament.

I closed my work here for the present. About five have united with us since our camp-meeting, and book sales amounted to \$35. The Lord has

been truly good, having given us one hundred and seventy-five church members since December last; there are now in this State over two hundred German Sabbath-keepers. Eld. S. S. Shrock will run a tent this summer, assisted by two of the brethren.

In Dakota the work is also going forward, though our laborers were gone this winter. Bro. J. Reischwig has baptized five since his return from the College, and in a few days has taken eight orders for the German "Thoughts."

Minnesota seems also to be blessed. One has lately started at Good Thunder, and at Windom there is now a prospect of an organization.

So the good work moves onward. Although we may get weary and tired at times, yet our hearts rejoice as we see the truth extending. Oh for more power and strength to proclaim this precious message to the thousands and millions of Germans who have not yet heard it!
R. CONRADT.

THE WORK IN KANSAS THIS SUMMER.

We shall soon have seven tents in the field, with laborers as follows: Will D. Curtis and C. Flaiz, at Topeka; J. W. Bagby and S. K. Gibson, in Linn county, near Mound City; O. Hill and R. Brock, in Elk, or some of the adjoining counties; John Riley and H. Buxton, near Council Grove, Morris Co.; James Morrow and Joe Rousseau, in Ottawa county, probably at Bennington; S. S. Shrock and a German brother are now laboring for the Germans in Marion county; J. C. Mikkelsen and Gehardt Mattison are at Olesburg, Pott Co., laboring for the Scandinavians. Thus the Americans have five tents; Germans, one; Scandinavians, one. Five ordained ministers are left to meet the general wants of the cause, laboring for churches or otherwise as the way may open.

We are glad that the Lord has so blessed us with laborers in the great harvest field, that we can send out a large force at home, and also spare some for other fields. Eld. R. F. Barton has returned to his native State, Vermont, to help in the summer campaign. Eld. G. H. Smith has gone to Dakota to help recruit the forces in that Territory. May the Lord bless all these dear brethren, and may they be a blessing to the Conferences in which they labor. Now a word in regard to our duty toward them: the Spirit of God has given us admonitions, which have an important bearing on this point, in the following words from "Testimony No. 31," page 158, to which I wish especially to call your attention:—

"Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the laborers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them. Pray that God will connect them with himself, and give them wisdom, grace, and knowledge. Pray that they may be guarded from the snares of Satan, and kept pure in heart and holy in thought. I entreat you who fear the Lord, to waste no time in unprofitable talk or in needless labor to gratify pride or to indulge the appetite. Let the time thus gained be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses."

Don't forget the laborers. Remember that when the hands of Moses were stayed the battle went on Israel's side; so let us stay up the hands of our ministers. Let us identify ourselves with them; thus the battle will be successful, and our various Conferences be prospered in their work this season.

J. H. COOK.

THE NORFOLK CAMP-MEETING.

In many respects this camp-meeting was as good and profitable as any ever held in Nebraska, though there were some discouraging features connected with it. The busy season of the year kept many from coming, so that the attendance was not more than one-fifth of what we would have been glad to have had it.

It rained every day during the meeting; but being supplied with good tents, and the ground being of a sandy nature, we sustained no particular inconvenience therefrom. The wind, however, made it quite difficult to keep our tents standing. Friday night the wind blew so hard as to blow down large, strong circus tents pitched within a few miles of us. Sunday night there was a much stronger gale, lasting three hours, that swept over Western Iowa and Eastern Nebraska, demolishing scores of buildings and destroying several lives; but by the blessing and protecting care of God, our tents were almost uninjured. There were only two small tents blown down Sunday night. We felt especially to praise God for his goodness and care after we had heard of the millions of dollars' worth of property destroyed around us. There being no business connected with the meeting, the entire time was devoted to practical instruction and seeking God. The ground was beautiful, with its carpet of green, a fine grove, and a stream in the rear of the camp.

Eld. Cook, of Kansas, was with us, and rendered valuable help.
A. J. CUDNEY.

—God glorifies himself when he shines out in the blessed reality of what he is.

KANSAS SABBATH-SCHOOL ASSOCIATION.

ACCORDING to appointment, the eighth annual session of the Kansas Sabbath-school Association convened at Bismarck Grove, May 21, 1885, at 9:30 A. M., the President in the chair. Prayer by Eld. Conradi. Minutes of last session read and approved. Delegates of various schools handed in their credentials, to the number of thirty-eight. By unanimous vote, Arispie, Lehigh, Marion Center, and Hillsboro schools were admitted into the Association.

Voted, That Glen Elder school be received into the Association, with Bro. E. Thorpe as delegate.

It was voted that the Chair appoint the usual committees, which were as follows: On Nominations, John Gibbs, Sr., Wm. McMoran, George Symms; on Resolutions, W. D. Curtis, R. Kilgore, R. Conradi, J. W. Bagby.

Adjourned to call of Chair.

SECOND MEETING, MAY 22, AT 9:30 A. M.—Several delegates were added at this meeting by presentation of credentials. By vote Rock Creek school was represented by Bro. J. Divilbiss. Clyde was admitted to the Association, with Bro. C. W. Olsen as delegate.

On motion the name of Snow Hill Sabbath-school was changed to that of Dora.

Committee on Nominations reported as follows: For President, Marshall Enoch, Alton, Kan; Vice-President, James Morrow, Moline, Kan; Secretary and Treasurer, Josephine Gibbs, Ottawa, Kan. Report was adopted. It was voted that the President appoint the two remaining members of the Executive Committee.

Committee on Resolutions submitted the following:—

Whereas, The President of our Sabbath-school Association has been absent during a greater portion of the past year, and could not carry into effect the resolution adopted at the last session; therefore—

Resolved, That we feel still more the importance of efficient labor in the interests of the Association, and recommend that the President devote a considerable portion of his time to the Sabbath-school work.

Whereas, The children's meetings conducted in connection with the camp-meetings have proved a blessing to the youth and children assembled; therefore—

Resolved, That we recommend that steps be taken to educate proper persons to conduct these meetings; and that we hereby urge parents, guardians, and teachers to use all diligence to secure at these meetings an attendance of the children under their watch-care.

Whereas, Funds are required to sustain the General Sabbath-school Association; therefore—

Resolved, That, in harmony with their recommendation, we henceforth devote one-half of our camp-meeting collections to the General Sabbath-school Association.

Whereas, The constitution of the Kansas Sabbath-school Association provides that the State Secretary keep a strict account with each Sabbath-school; and—

Whereas, Difficulty has arisen and may arise from not following this provision; therefore—

Resolved, That the State Sabbath-school be instructed to keep a strict account with each school.

The resolutions were adopted by vote. Total number of schools represented, thirty-five.

Adjourned to call of Chair.

THIRD MEETING, MAY 26.—Annual report of Kansas Sabbath-school Association was as follows:—

No. of members.....	1277
" " " added.....	536
" " " dropped.....	440
" " Instructors taken.....	406

CASH RECEIVED.

Cash on hand, May 23, 1884,	\$23.32
Amount received on tithes and donations,	49.21
Total,	\$72.53

CASH PAID OUT.

Paid for postage and stationery,	\$10.69
" " tithe to Gen. S. S. Ass'n,	3.44
" " expressage,	1.40
" " other expenses,	3.60
Total,	\$19.13

Cash on hand to balance, \$53.40

The above report was adopted.

It was voted that Clay Center school be admitted into the Association, with its delegate. Delegates received from Grenola and Centerville schools. By vote, the name of Painterhood school was changed to that of Busby, with Bro. Helligass as delegate; and the name of Rock Creek school was changed to that of Melvern. A letter from W. C. White was read, which contained valuable instruction. It was voted to donate to the General Sabbath-school Association one-half our fund on hand.

Remaining members of Executive Committee were appointed by the Chair as follows: E. M. Kallech, Fort Scott, Kan., G. H. Smith, Ottawa, Kan.

Adjourned *sine die*.

M. ENOCH, Pres.

JOSEPHINE GIBBS, Sec.

Special Meeting Department.

KANSAS TENT-MEETINGS.

Now that the tent season has again opened, a few words to our brethren might not be amiss. The ministers will be much pleased to have our brethren visit them at the tent. Attend their meetings, and show them that you feel interested in their efforts to spread the truth.

I well remember, when I was getting my early experience in holding tent-meetings years ago, how the brethren came nine and ten miles every Sabbath, and many times during the week. From such, words of good cheer are a great source of strength to young ministers; old ones, too, are cheered by such influences. But their presence and words were not all. They brought their baskets well filled with provisions. The wants of the tent company were not forgotten; and when they went away they usually left us enough for a good supply till they should return. This was genuine Christian hospitality, and it saved much expense.

Now this season, with seven tents in the field, you can make your influence felt more than ever before. But let none go expecting the tent companies to lodge and care for them. They have all they can do without such extra burdens, and are only prepared to care for themselves. But if you wish to remain over Sabbath, you should take not only provisions but bedding. Try as nearly as possible to supply the wants of the companies in your respective neighborhoods. A little help in this direction from each one would very much lessen the tent expenses, which will be unusually large this season, while so many are in the field. J. H. COOK.

TEXAS CAMP-MEETING.

DEAR BRETHREN: The time of our annual camp-meeting is at hand; and I trust that all are making an effort to be on the ground at the time appointed. Success will, in a measure, depend upon the individual effort of each one to make the meeting what it should be. It is to be hoped that you may all sense the importance of embracing this opportunity to assemble with the people of God; it is a means of grace which cannot be slighted without a loss to yourselves. We would therefore urge all our brethren and sisters to be present, and to come prepared to work for God, for each other, and for themselves.

Eld. Butler will be present to counsel and instruct in the things of God. We are living in solemn times, and we all need, and cannot afford to lose, the instruction this servant of God is able to impart. By the advice of members of the General Conference Committee, because of my relation to the cause in Texas, I also expect to be present; and as this may be my last opportunity, I hope to see all the brethren and sisters together once more before earthly scenes shall close. Bring your children and as many of your neighbors as you can induce to come with you. Read, ponder well, and profit by the extracts on page 397 of last week's REVIEW, under the heading, "Our Camp-meetings."

The meeting this year is located at Arlington, in Tarrant Co. The place is as central a one as could be selected. It is a new field, where the truth has not yet sounded; and it is hoped that souls now ignorant of the truth may then be reached. It is a quiet town on the Texas Pacific R. R., with a thickly settled country all around it. The approaches to it by railroad are good. Those coming from the east and west will come on the Texas Pacific; those from the north and south, on the Missouri Pacific. Those from Denison, Denton, etc., by taking the midnight express from Denison, will without change arrive at Arlington in the morning. Those living on the Ft. Worth and Denver, and Gulf, Colorado, and Santa Fe Railroads, will change cars at Ft. Worth. Those living on the H. & T. C., and the Texas Grand Trunk, will change cars at Dallas. Arlington is about half way between Dallas and Ft. Worth.

The meetings will commence with the Sabbath, July 24, at the setting of the sun. It is necessary, therefore, that all should be on the ground in time to have their tents pitched and their work all done on Friday so as to be ready for the first meeting. The meetings will close on Tuesday morning, Aug. 4, and we shall be disappointed if all do not remain till that time. We expect to have a tent erected for the children's meetings, and also for separate meetings for our Scandinavian brethren and sisters. All should provide themselves with tents and covering for shelter as far as possible. The officers of the different churches should see that the proper delegates are elected, and the necessary blanks suitably filled and carried to the meeting, so that the business of the Conference may be properly and promptly done. The librarians and district secretaries should have their reports all in before the meeting, so that the State Secretary can make a full report.

We send out posters this week to different post-offices. Will those who receive them please post

them up in their post-offices, or in other conspicuous places. See appointments in another column.

R. M. KILGORE.

INDIANA, DIST. NO. 4.

WE trust all our churches will hold quarterly meetings at the usual time, July 4, 5. The business meeting should be held Sunday morning, and by no means neglect the tract and missionary work. We hope each member will be sure to report, if not in labor, let it be in dollars and cents. We hope that those knowing themselves to be indebted, will make every effort to pay; and if not now, we trust no one will fail to do so before camp-meeting, as we are heavily in debt and must meet our indebtedness at that time.

We trust that the librarians will make a personal effort in this direction. Let the reports be immediately sent to Bro. C. S. Edwards, Kokomo, Ind.; and let all who can, attend our district meeting to be held in connection with our tent-meeting at Marion, July 18, 19. We need a more earnest and devoted consecration to the work in order to reap a greater blessing. Let us seek for it in these meetings.

J. P. HENDERSON.

News of the Week.

FOR WEEK ENDING JUNE 27.

DOMESTIC.

—The next orange crop in Florida is expected to be worth \$2,000,000.

—In the bottoms and low-lands of Montgomery county, Illinois, the wire-worm is destroying whole fields of corn.

—Fifteen horse-thieves have been captured and hanged by vigilantes in Indian Territory within a few days.

—Apple trees are being killed by hundreds in some counties of Virginia by the ravages of an insect called the dumb locust.

—After Oct 1, the Pennsylvanian who wishes to get married must secure a license at the reasonable rate of 50 cents.

—Since March 20 over 300 employes have been removed from the Treasury and Internal Revenue Departments at Washington.

—The Plymouth spotted fever has broken out at Beallsville, Monroe Co., Ohio. One death has occurred, and there is much excitement.

—The whole number of visitors to the New Orleans Exposition was 1,158,840. The Centennial Exposition at Philadelphia was attended by 7,910,966 people.

—Thousands of English sparrows have built nests this season on the trestles of the New York elevated railways within six inches of the tracks.

—Having discovered that the jury preceded its deliberations by prayer, a Kansas lawyer has moved that its verdict be set aside on the ground of undue influence.

—The passage of Texas cattle through Kansas is opposed by the citizens of the latter State, and trouble is anticipated. Secretary Lamar has been appealed to. The claim is made that the cattle are diseased.

—The Atlanta Constitution says that the cotton area has been increased this year not less than 500,000 acres, and the condition of the crop at this midway point in the critical month is the best in several years.

—A sentence of ten years' imprisonment and a fine of \$5,000 was passed Tuesday upon C. A. Buddensiek, the New York builder, some of whose buildings collapsed in April, killing one man and injuring others.

—Trouble with the Ute Indians has been anticipated the past week, six of this tribe having been killed by whites in the Dolores Valley. The chief of the tribe was very much enraged at the affair, and demanded satisfaction.

—At the Cheyenne Agency the Indians are drilling preparatory to an outbreak, have sent spies in all directions, and picket their ponies every night. The whites and soldiers at the agency fear they will be massacred.

—The War Department has received reports from Fort Reno, Ind. Ter., dated the 20th inst., to the effect that great excitement prevails at that place over a threatened Indian outbreak by the Cheyennes. The Indians known as the Southern Cheyennes are making preparations to go on the war path.

—Pittsburg, Penn., June 22.—By the first of next month every iron and steel mill in Pittsburg and vicinity without exception will be using natural gas as fuel. This will reduce the consumption of coal here 38,250,000 bushels per annum, or one-seventh of the yearly output of the region tributary to Pittsburg. It will also throw out of employment thousands of firemen, coal-heavers, and ash-haulers employed in the mills.

FOREIGN.

—Germany has quarantined against Spain.

—There were 400 deaths from cholera in Spain on Tuesday, June 23.

—It is estimated that \$200,000 were spent for flowers at the funeral of Victor Hugo.

—The London geographical society is planning an African expedition under Mr. Last.

—Russia has forbidden her alleged newspapers in any way to Russo-Afghan affairs.

—The Rev. Charles Spurgeon, the famous preacher, was 51 years old last Tuesday.

—France has raised the blockade of Chinese ports; trade may be resumed as before the war.

—The French Senate has unanimously approved a bill of \$2,000 for a state funeral of Admiral Courbet.

—June 26, a violent earthquake shock, with only damage, occurred in the department of Nord, France.

—Forty Moors will be sent to America by the Sultan of Morocco to study the making of breech-loading guns.

—The past winter in Iceland was the severest ever. Almost all the cattle perished. Fish are very scarce.

—Five hundred and forty-one Mormons sailed steamer Wisconsin from London, Saturday, en route to Utah.

—Menendez, said to have been aided by Guatemala, been made president of Salvador, and peace has been signed.

—King Theebaw, of Burmah, is having a two-story brass idol cast for a new pagoda palace which he is constructing.

—Enteric fever is alarmingly increasing among British troops at Suakim. All the hospitals, even for field use, are full.

—The Paris municipal authorities will substitute for the names of streets those of Blanc, Desmoulin, Garibaldi, St. Just, and others.

—The new regime in Panama, involving confiscation of property of rebels and enormous taxation of patriots, to cause general dissatisfaction.

—The great mogul, the diamond of diamonds, having been lost to the world for many years, is reported to have been discovered by a Frenchman in Australia.

—Lieut. Jennings, of the Indian army, has found a route to Herat, which does not touch Afghan or British territory, and has only one desert waste of 20 miles.

—It is reported that Gen. Middleton has offered for Big Bear, dead or alive, \$1,000 each for three chiefs, and \$100 each for a number of councilors.

—The French-Canadians at Quebec have formed a committee to raise subscriptions to defray the expenses and other half-breeds implicated in the Northwest rebellion.

—The Mahdi has issued twelve commandments, forbidding the killing of all foreigners unless they become his soldiers. The garrison at Kassala continues to be besieged by raiding.

—An American who has lately visited Batoum, Black Sea, says that many Russian gun factories are industriously running at that place under the names of pits, asylums, etc.

—The Abbe Batiffol has discovered in a church at Arabia, a manuscript of the Gospels of St. Matthew, written in uncials of silver on purple vellum, date of the sixth century.

—An influential meeting at London, June 15, to take immediate steps to form a naval volunteer corps at every sea-port in the kingdom for coast defense. The admiralty indorse the project.

—As a result of the recent earthquakes in California, 3,081 persons lost their lives, 70,000 houses were ruined, and 73,000 animals perished. An officer has been sent to survey the scene of the shocks.

—The Marquis of Salisbury has telegraphed Lord Wolseley in Egypt that he is in full sympathy with his views regarding the withdrawal of the British troops from the Sudan. The Marquis added, however, that the government is unable, for various reasons, to continue the expedition.

Obituary Notices.

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

BARKER.—Died of gastric fever, in Gardiner, Me., June 14, 1885, Iola, youngest daughter of Mrs. Geo. W. Barker, aged 22 years and 10 months. The funeral services were held at Norridgewock, Me., June 15, 1885. Remarks from 2 Sam. 14:14. May God bless the surviving members of this dear family, and help them to live out the truth, and may have a home in the kingdom of heaven. J. B. COOK.

PIERCE.—Died of consumption, near Halstead, Kansas, June 14, 1885, Olive Matilda Pierce, aged 39 years, 5 months, and 14 days. Pierce embraced present truth under the labors of Eld. G. H. and remained a firm believer until death. She leaves a loving husband, six dear children, and a large circle of friends to mourn her loss. S. B. DODD.

JEFFRIES.—Died of diphtheria, Jan. 3, 1885, Sadie Jeffries, 10 years; also, of the same disease, Jan. 13, Nellie Jeffries, 7 years. Thus these two little children are laid away to rest for a while until the glorious resurrection. They are sadly missed by parents, who mourn their loss, but who have the hope of seeing them again in the earth made new, where sickness and sorrow never come.

Died at Clarksburg, May 2, 1885, Arthur, only son of Eld. J. C. Cynthia Jeffries, aged 3 years. Arthur was living with his mother, and accompanied her for a brief visit to her daughter, who was suddenly attacked with diphtheria, which resulted in death. He was a bright, winsome child, and was loved by all who knew him. A number of relatives and friends mourn his loss, but sorrow not as others who have no hope; "For if we believe that he died and rose again, even so them also which sleep in Jesus God bring with him." ALTIERI.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich

Travelers' Guide.

MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.		GOING WEST.				
Gr. Dep.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.		Pass. Exp.	Evening Exp.	Gr. Exp.	Day Exp.	Chicago Exp.	
p.m.	p.m.	p.m.	a.m.	a.m.	Ar. Dep.	p.m.	p.m.	p.m.	a.m.	p.m.	
11.45	6.45	11.15	6.00	7.30	Detroit,	9.10	7.00	a.m.	9.05	1.00	
10.28	5.30	10.09	4.40	6.67	Aun Arbor,	10.23	8.23	5.20	10.28	2.03	
9.15	4.15	8.35	3.25	5.40	Jackson,	11.55	9.56	7.17	11.42	3.01	
7.57	2.47	8.22	2.23	3.40	Marshall,	1.07	10.58	8.48	12.45	3.48	
7.31	2.23	8.22	2.01	3.17	Battle Creek,	1.55	10.43	9.22	1.31	4.38	
6.15	1.07	7.06	1.07	2.01	Kalamazoo,	2.43	10.30	10.30	3.45	5.38	
.....	12.15	6.13	11.50	12.55	Niles,	4.13	1.48	.....	3.45	6.55
.....	11.11	5.17	10.48	11.43	Mich. City,	5.40	3.22	.....	4.57	6.58
.....	9.00	3.30	8.40	9.30	Chicago,	8.05	6.00	.....	7.10	9.00
a.m.	a.m.	p.m.	p.m.	p.m.	Dep. Ar.	a.m.	a.m.	p.m.	p.m.	p.m.	

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

[illegible]

CHICAGO, ROCK ISLAND AND PACIFIC.
Depot corner Van Buren and Sherman streets. Ticket offices—56
Clark street, Sherman House, Palmer House, and Grand Pacific.

TRAINS.	LEAVE.	ARRIVE.
---------	--------	---------

Davenport Express.....	+9:10 a m	+5:45 p m
Council Bluffs and Peoria Fast Express.....	+12:10 p m	+12:30 p m

Kansas City, Leavenworth, and Atchison Express	†12:10 p m	†2:30 p m
--	------------	-----------

Minneapolis and St. Paul Express	*11:00 a m	*3:00 p m
Kansas City, Atchison, and Leavenworth	11:00	3:00

Express.....	011:00 a m	03:00 p m
Peru Accommodation.....	14:45 p m	110:15 a m
Council Bluffs Night Express	119:15 p m	16:50 a m

Council Bluffs Night Express.....	10:15 p m	6:35 a m
Kansas City, Leavenworth, and Atchison Night Express.....	10:00 p m	6:20 a m

Peoria Night Express.....	10:00 p m	6:20 a m
Minneapolis and St. Paul Fast Express...	9:15 p m	6:50 a m

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

44 Daily except Saturdays. 65 Sundays only.

CHICAGO, BURLINGTON & QUINCY R. R.

This is a plain and well-written narrative concerning this remarkable people from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldensian brethren; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valleys, are all set forth with historical accuracy. The book, on tinted paper, illustrated, in muslin covers, post-paid, per copy, 90 cents.

International Tract and Missionary Society.

Sixteen pages of choice reading matter, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, Temperance, Missionary Work, the Home Circle, the Sabbath-school, Religious and Secular News and Notes, etc., etc.

Price per Year, - - - - -	\$2.00
In clubs of five or more copies to one address, for missionary work, - - - - -	1.50

Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Streets, Oakland, Cal.

STERLING TEMPERANCE PUBLICATIONS.

Alcoholic Poison.—Or the Physical, Moral, and Social Effects of Alcohol as a Beverage and as a Medicine. Its statements are brief, concise, and to the point. Every temperance worker ought to have it. Paper covers. 128 pp., 25 cts.

Wine and the Bible.—A demonstration that the Bible in no degree sustains the habitual use of alcoholic drinks of any sort. Just the thing for temperance work. 24 pp. 3 cts.

The Drunkard's Arguments Answered.—Leaves no excuse for tipplers, moderate drinkers, or habitual drunkards. 16 pp., 2 cts.

Alcoholic Medication.—A protest against the wholesale employment of alcoholic compounds in the form of bitters, tonics, blood purifiers, etc. 16 pp., 2 cts.

Moral and Social Effects of Intemperance.—A forcible statement of facts and statistics. 8 pp., 1 ct.

Cause and Cure of Intemperance.—A valuable tract, designed for wide circulation. 8 pp., 1ct.

True Temperance.—This tract views intemperance as a far-reaching

True Temperance.—This tract views intemperance as a far-reaching evil which includes every form of artificial stimulation, as well as alcoholic intoxication. 4 pp., ½ ct.

Our Nation's Curse.—Fearful statistics of the liquor business. Excellent for temperance work. 4 pp., ½ ct.

Address **REVIEW & HERALD**, Battle Creek, Mich.

Address, REVIEW & HERALD, Battle Creek, Mich.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884

GOING WEST.					GOING EAST.				
Cal'g. Pass.	Mail.	Day Exp.	Pacific Exp.	H. Crk. Pass.	STATIONS.				
					Mail.	Lmd. Exp.	Attd. Exp.	Pass. Pass.	Full Pass.
.....	am	7.50	8.00	pm	Dep.	am	am	am	am
.....	7.50	8.00	4.10	.....	Port Huron	1.20	7.50	.....	10.40
.....	8.15	9.12	9.28	.....	Lapeer	8.37	12.32	6.29	9.15
.....	9.07	9.55	10.05	6.20	Flint	7.50	11.32	6.55	10.25
.....	9.45	10.30	10.45	7.00	Durand	6.40	10.45	5.16	7.20
.....	11.00	11.32	11.50	8.28	Lansing	5.37	11.12	4.10	6.25
.....	11.40	12.08	12.25	9.07	Charlotte	5.02	.....	3.32	5.35
am	12.40	1.05	1.20	10.15	D		4.08	8.55	2.35
pm	1.25	1.35	pm	.....			4.03	8.50	2.30
5.00	2.30	2.40	.....	Vicksburg	3.14	8.10	1.46	.....	am
5.48	2.40	2.50	.....	Schoolcraft	3.02	.....	1.35	.....	.....
6.47	3.05	3.15	.....	Cassopolis	2.10	7.21	1.51	.....	.....
7.30	3.50	4.05	.....	South Bend	1.10	6.44	1.10	.....	.....
8.43	.....	.....	.....	Haskell's	12.07	.....	.....	.....	.....
9.00	5.27	5.52	.....	Valparaiso	11.30	6.27	10.41	3.40	.....
12.20	7.45	8.10	.....	Chicago	9.10	3.20	8.30	1.15	.....
am	pm	am	.....	Arr.	Dep.	am	pm	am	.....

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, Ft. Hu-
ron Passenger, and Mail trains, daily except Sunday.
Pacific, Limited, and Atlantic Expresses, daily.
Sunday Passenger, Sunday only.

GEO. B. REEVE, *Traffic Manager* W. J. SPIGHER, *General Manager*

The Review and Herald.

BATTLE CREEK, MICH., JUNE 30, 1885.

CONTENTS OF THIS NUMBER.

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

Poetry.

Seeing God, ELI. L. D. SANTER.....	401
He is Faithful That Promised, N. W. VINCENT.....	403
Nursing Trouble, <i>Sel.</i>	405
What Are We Doing? M. B. DUFFIE.....	406
A Prayer, MRS. S. F. PEARSON.....	411

Our Contributors.

The Word of the Lord not to be Disregarded, E. G. WHITE.....	401
The Temple in Heaven, ELI. W. H. LITTLEJOHN.....	402
The Church Tinker, ELI. D. M. CANRIGHT.....	403
Hastening the Loud Cry, ELI. GEO. B. STARR.....	403
Entertaining Strangers, W. A. BLAKELY.....	404
"Too Exclusive," A. L. ANTHONY.....	404
Noah's Time and Ours, GEO. THOMPSON.....	404
"It Stumped Me," A. O. TAIT.....	404

The Home.

Our Home Life, FILIA.....	405
Mental Laziness, <i>Amelia H. Botsford</i>	405
The Book Tommy Tucker Hid, <i>Earnest Earlston</i>	405

Special Mention.

The Facts Acknowledged.....	406
Two Brave Men.....	406
Good.....	406
Where He Learned It.....	406

Our Tract Societies.

Wisconsin Tract Society, MARY V. THURSTON, Sec.....	406
Wisconsin Tract Society, A. J. BREED, Pres.....	406
Pennsylvania Tract Society, D. B. OVIATT.....	407
"The Field Is the World,".....	407

Casket.

.....	407
-------	-----

Editorial.

The Deadly Wound.....	408
A Falling Church.....	408
The 144,000.....	408
The Eastern Question.....	408
Church and State in Europe.....	409
Shall Systematic Efforts be Made for Camp-meeting Reports in the Secular Papers? G. W. A.....	409
On the Pacific Ocean, S. N. HASKELL.....	409
The Mark of the Beast, D. M. CANRIGHT.....	410
The College Commencement, W. H. LITTLEJOHN.....	411
Lesson from a Sparrow's Nest, G. W. A.....	411
Too Bad! too Bad! A MINISTER.....	411

Progress of the Cause.

Reports from Denmark—Pennsylvania—Missouri—West Virginia—Wisconsin—Massachusetts—Arkansas—Indiana—Dakota—Ohio—California—Minnesota—Michigan—Iowa—Maine.....	411, 412, 413
The Work Among the Germans, R. CONRAD.....	413
The Work in Kansas This Summer, J. H. COOK.....	413
The Norfolk Camp-meeting, A. J. CUNNEY.....	413
Kansas S. S. Association, M. ENOCH, Pres.....	413
Kansas Tent-meetings, J. H. COOK.....	414

Special Meetings.

Texas Camp-meeting, R. M. KILGORE.....	414
Indiana, Dist. No. 4, J. P. HENDERSON.....	414

News.

.....	414
-------	-----

Obituaries.

.....	414
-------	-----

Appointments.

.....	415
-------	-----

Publishers' Department.

.....	415
-------	-----

Editorial Notes.

.....	416
-------	-----

THE LATER CAMP-MEETINGS.

To arrange the many camp-meetings which come in the latter part of the season, so as not to conflict with each other, thus enabling the laborers to attend them without extra travel, is a very difficult matter. We here present a list of most of the camp-meetings to be held on the east side of the Rocky Mountains. There are a few others concerning which we will correspond with the Conference officers before appointing.

Virginia, ———,	Aug. 11-18
Vermont, ———,	" 13-25
Iowa, Des Moines,	" 18-24
Maine, Portland,	Aug. 20 to Sept. 1
New England, ———,	" 27 " 8
New York, ———,	Sept. 3-15
Illinois, Aurora,	" 9-15
Michigan, ———,	" 7-29
Indiana, ———,	Sept. 24 to Oct. 6
Ohio, Springfield,	Oct. 1-13
Kentucky, ———,	Oct. 14-20
Tennessee, ———,	" 21-27

We hope to personally attend the Iowa, Maine, New England, Illinois, Michigan, Indiana, and Ohio camp-meetings, and some others. We should be glad to attend all if we could; but so many of them come in the latter part of the season that it is impossible. We shall do our best to have suitable help furnished for all these meetings, although it is difficult to procure the requisite help the present season, as several of our best laborers are not accessible. After much careful study on the subject, this is the best list, thus far, that we are able to prepare. Unless there are weighty reasons which can be given, these appointments will stand. If there are any insuperable obstacles, let it be known at once, addressing the writer at Battle Creek, Mich.

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

The plates for "Sunshine at Home" in the Swedish language (*Solsken i Hemmet*), are now about three-fourths done, and we intend to commence the press work this week. We have already issued an edition of 10,000 circulars, which will be sent to any address. We expect the book itself will be ready for delivery about the last of July.

THE COLLEGE.

The Commencement exercises were held in the forenoon of June 23. Eld. Littlejohn has so well described the occasion in another column that not much more need be said. The exercises were simple and thoroughly unobjectionable throughout. The addresses were short. Eld. Littlejohn's, which was the longer, only occupied thirty-five minutes. The singing was well rendered and was very impressive. The occasion was a very enjoyable one, and will be pleasantly remembered by those who were present. It was pleasant to greet again Prof. C. C. Ramsey, who has been spending the past three years as teacher in the college at Healdsburg, Cal., but who is now on his way to take charge of the Academy at South Lancaster, Mass.

A PROFITABLE SABBATH.

YESTERDAY, June 27, was a good day in Battle Creek, and in adjacent towns. In the morning at the Tabernacle, Eld. Smith presented the subject of the Judgment, taking as the foundation for his remarks the latter part of the 20th chapter of Revelation, beginning with the words, "And I saw a great white throne, and Him that sat on it." The subject, from its very nature, was solemnly interesting. And while point after point in the argument was made plain by a "Thus saith the Scriptures," the rapt attention of those not of our faith and the prayerful look of the brethren evinced the deep interest that was taken in the subject.

In the afternoon, Prof. Ramsey of Healdsburg College, who is stopping for a brief time at the Sanitarium, was present and took an active part in the social meeting. He gave those present a glowing account of the progress of the Lord's work on the Pacific Coast. He spoke especially of the prosperity of the Signs Publishing House, the large amount of work being done there, the condition and zeal of the Oakland church, the growth and prosperity of their Sabbath-school, colportage and missionary work on the ocean steamers, railroads, and river boats, the tent and itinerant labors of the ministry, the flourishing state of things around Healdsburg, etc., etc., to all of which we felt to say, Amen! Praise the Lord!

It might be interesting also, to add that on this Sabbath, quite a portion of the brethren and sisters of the Battle Creek congregation were absent attending other churches. Eld. John Byington, now nearly eighty-eight years of age, was with the brethren and sisters at Ceresco, where he preached the word of God; Eld. W. C. Sisley and others were at Alameda; while Bro. Gage and several wagon loads of brethren and sisters were holding a Sabbath grove meeting some seventeen miles south at Pine Creek. May the blessing of our covenant-keeping God be with his people everywhere.

G. W. A.

RURAL HEALTH RETREAT.

It gives me pleasure to announce to the readers of the REVIEW that the Rural Health Retreat is now opened for the reception of patients, under very auspicious circumstances. An efficient board of directors, a president of large experience in travel, with ability and a soul in the work, a skillful, experienced, and well-informed physician, and a competent corps of helpers, all give promise of growth and success. We fully believe that the Retreat has a mission to fill in connection with the cause of God upon the Pacific Coast; and we are happy in the belief that upon that mission it has entered, not again to retreat from the field, but to enlarge, and prosper in its appointed work in behalf of fallen humanity, until reformatations are no more. We bespeak for the Retreat the prayers and co-operation of all who love God and humanity. To the afflicted let me say, You will find the Retreat everything that its beautifully suggestive name implies,—a *Rural Health Retreat*.

During the few months just past, I have traveled quite extensively in California, and have seen some very attractive and undoubtedly quite healthful locations. But I am decidedly of the opinion that our Retreat at Crystal Springs, near St. Helena, is not ex-

celled by any other place on the coast in beautiful situation, healthfulness of climate, or other advantages helpful toward making it a sanitarium. The things only need to be thoroughly understood by public, and the prosperity and success of the Retreat will be insured.

H. A. ST. JOHN.

DAILY REPORTS OF THE MINNESOTA CAMP-MEETINGS.

We have made arrangements to have from our two columns of our camp-meeting proceedings published each day in the three leading daily papers of Minnesota, *The Pioneer Press*, *Daily Globe*, and *Neapolis Tribune*. We have secured the service of Bro. W. C. Gage, of Battle Creek, Mich., to furnish these reports. We are sure that this is a very important matter, and that this is one of the means by which to send the light of truth abroad. These reports will be prepared with much of the experience and ability of Bro. Gage will insure.

If there are any who wish to send these reports to friends or to persons who would be interested, they can do so by inclosing 25cts. with the name and post-office address of such persons written plainly, and we will then mail the paper to the addresses regularly during the time of our camp-meetings.

Direct all such business letters to Mary H. Mankato, Minn. If you have any preference as to what paper you desire. Two-cent postage stamps will be inclosed if most convenient. We expect to receive from many.

O. A. OLSON.

NEBRASKA, ATTENTION!

In order to obtain the lowest possible rates for Kearney and Lincoln camp-meetings, to be held in August and September, it will be necessary to ascertain how many expect to attend each meeting. If there are organized churches or companies, or if there are leaders should find out as nearly as possible how many will go from their respective localities, which meeting they will attend, reporting the result to me as soon as possible. If the elders or those who cannot attend to the matter, some suitable person may be appointed to do so. Scattered brethren, please write to me themselves, stating which meeting they will attend.

There has been some talk of abandoning these meetings, unless a sufficient number of people attend to justify us in holding both. If two meetings are desired, and our people wish to make them successful, all should make a vigorous effort to secure good attendance.

At both meetings we expect good help from the General Conference, in case they should both be held. Brethren, commence the work at once.

A. J. COLEMAN.

OUR COUNTRY'S FUTURE.

—OR—

THE UNITED STATES IN PROPHECY.

BY URIAH SMITH.

THIS is a full exposition of Scriptures which quite fully apply to our own Government, showing the position it holds on the prophetic page, and the part it will play in the closing scenes of time. THE SUNDAY MOVEMENT, attracting such general attention, is thoroughly discredited. Abundant testimony is given to prove that it is fast becoming the ALL-IMPORTANT QUESTION in this country. Facts are largely presented, showing in the most conclusive manner that this Government is the power pointed out in the prophecies of the Apocalypse.

New Edition Just Issued.

228 pages, muslin, 75 cents, post-paid.

Address, REVIEW & HERALD, Battle Creek, Mich., or, PACIFIC PRESS, Oakland, Cal.

MATTER AND SPIRIT.

OR,

THE PROBLEM OF HUMAN THOUGHT.

BY D. M. CANRIGHT.

A PHILOSOPHICAL ARGUMENT ON AN IMPORTANT SUBJECT.

TABLE OF CONTENTS:—

Organization of Matter Imparts to It New Qualities—Of Eminent Men—What is Matter?—What is Vegetation?—How Differed Species of Plants and Animals are Produced—How Organized Matter in Certain Forms so that it does Beauty and Power of Matter Lies in its Organization—Of the Confounded—Instinct and Reason—From whence Comes the Disembodied Spirit—Material and Immaterial—Cause of Infidelity among Scientists—Is Matter Natural?—66 pages, pamphlet form. Price, 10 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.