

Adventist Review

AND SABBATH HERALD.

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

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BY MRS. H. I. FARNUM.

'Mid the billows of life's ocean,
Oft by tide and tempest swayed,
Weak and weary with commotion,
Fainting one almost dismayed,
Lo! a beacon light is shining
Where the whitest breakers lift;
Promises divine are spanning
Skies without a sunny rift.
Rude the storm we may be breasting,
Wild the wrathtful waters' wall;
Heavenly hope, her anchor resting,
Reacheth that within the veil.

Vainly seeking earthly favor,
For the soul's unnumbered need,
Fortune, friends, or fame will ever
Prove to thee a trembling reed;
But above life's panorama—
Fickle, fleeting, shifting screen—
Faith and hope bear soft aroma
From the heights we have not seen;
Telling that the tender Father
Pities every sparrow's fall;
That the hills their beauty gather
From his love that crowneth all.

Yea, the stars his hand is holding—
Worlds created by his might;
Wondrous wisdom all enfolding,
Guiding suns' and planets' flight.
He is ours, and changeth never,
Leading all the weary way,
Hearing, helping, caring ever,
While we watch, believe, obey;
Will he not control and lighten
Deepest trial, keenest pain,
And with precious presence brighten
Desert waste or budding pain?

Who can tell if sun or shower,
Brilliant day or dewy night,
Best befriends the fragrant flower,
Tinting all its petals bright?
Thus with life, so frail and fleeting;
Joy or sorrow, who can tell
Which befits us best for meeting
Glad approval, "All is well!"
Enter through the pearly portal,
Share from pain a long surcease,
Wear the crown of life immortal;
And the lily calms of peace."

Wabato, Minn.

EVENING MUSINGS.

BY ELD. L. D. SANTEE.

THE day is past, the shadows deeper gather,
And the night falleth pitiless and dumb;
Oh! guide me through the darkness, loving Father,
Hasten the morning, Saviour, quickly come.

Here ceaseless toil and often vain endeavor,
Leaving the soul discouraged and in pain;
We missed the good we sought for, and it never
Will come to us in our earth life again.

And so heart-saddened, spirit-worn, and weary,
We close our eyes, and musing drop the pen,
Dreaming of heaven, where none are sad or dreary,
And the ills of mortal life come not again.

Wago, Kan.

Our Contributors.

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

THE TEMPLE IN HEAVEN.

(Concluded.)

THE TEACHINGS OF THE FATHERS; THE LOST-TIME QUESTION; THE ROUND-EARTH THEORY AND THE SABBATH AT THE POLES DISCUSSED;

MR. THOUGHTFUL EMBRACES THE SABBATH, AND MR. NOLAW AGREES TO DO SO IN THE NEAR FUTURE.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—How is it, gentlemen, about new theories respecting the change of the Sabbath? Have you any to offer?

MR. SURPICE.—We revere the writings of the Fathers very highly in our church, and I think I could prove the change of the Sabbath from them.

MAUD.—Excuse me, father, but I do not understand Mr. Surpice. Who are the "Fathers" to whom he refers? I remember that Paul says that "God spake in time past unto the fathers by the prophets." Are these the Fathers to whom Mr. Surpice alludes?

MR. B.—No, my daughter; the Fathers of whom Mr. Surpice speaks, are nowhere mentioned in the Bible. God has never spoken of them nor through them. They were men who lived in the centuries lying just this side of the apostolic age. Some of their writings have come down to us in a mutilated form, but they are utterly unreliable, as they have been interpolated by the papacy in order to make them teach the doctrines of the Catholic Church. If you please, hand me the third volume of Clarke's Commentary from the book-case. I read from his remarks on the eighth chapter of Proverbs: "But of these [the Fathers] we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine their authority is, with me, nothing. The word of God alone contains my creed." If these gentlemen insist upon doing so, we will enter into an investigation of what these Fathers say in regard to the Sabbath question. I am prepared to show that every word favorable to Sunday sanctity that purports to have been written before the third century is a fraud.

MR. NOLAW.—I think that you must be hard pressed, gentlemen, when you appeal to the Fathers in your Sunday argument. If you keep on, you will be putting somebody else into purgatory, if you do not get there yourselves before long.

MAUD.—What does Mr. Nolaw mean, father?

MR. B.—He means, Maud, that any one who will appeal to the Fathers in matters of doctrine, must, if consistent, become a papist. He is right there, too; for as Mr. Clarke intimates in what I have just read, they can be quoted to prove every heresy of Romanism, purgatory and saint-worship not excepted.

MR. DIPPER.—Yes, or trine immersion, infant baptism, or almost any other absurdity. I wish it distinctly understood that I take no stock in the writings of the Fathers on a question like this.

MR. SHOUTER.—Neither do I. John Wesley never would have quoted them, I am sure.

MR. WESTMINSTER.—Our church standards recog-

nize the authority of nothing but the Bible in matters of faith. But what is the use of talking about this question any longer? We could not find the seventh day of the week if it were our duty to keep it. You know that in the change from "Old Style" to "New Style," time has been lost since the days of Christ. Besides if no time had been lost since Christ's day, we have no way of determining which day of the week was the original rest day of Jehovah.

MR. B.—Can it be possible that my ears do not deceive me? Are you not the very gentleman who a few evenings since argued with much apparent candor that we ought to hallow the first day of the week in obedience to the example of the early Church?

MR. W.—I believe I did take that position.

MR. B.—A duty to do, implies the ability to perform. If it is our duty to hallow the first day of the week in obedience to the example of the early Church, as you argued, then certainly we must be able to locate that day. Please tell us how you do so, therefore, and we shall have no difficulty in identifying the Sabbath, or seventh day; for we learn from Matt. 28:1 that the Sabbath immediately precedes the first day of the week.

MR. W.—W-e-l-l, what about the lost-time question?

MR. B.—Oh! no matter about that just now; tell us how you find the Sunday, if you please, and perhaps that will help us out of our difficulty.

MR. NOLAW.—Do not quibble, Mr. Westminster, do not quibble. You know that this thing is just as broad as it is long. As sure as it is that figures will not not lie, you can find the seventh, when once you have located the first day of the week.

MR. B.—Nothing tries my patience more than to see men compass heaven and earth to bring others to the point of hallowing the first day of the week, and then take the position, when convinced that the seventh-day Sabbath is binding, that time has been lost, and that we cannot identify the days of the week as they existed in Christ's time. Perhaps, however, it is one's duty to stretch the lines of charity as far as possible, and patiently show such persons that their theory about the loss of time in the change from Old to New Style is purely mythical.

MAUD.—What do you mean, father, by "Old Style" and "New Style"?

MR. B.—I will tell you, Maud; or rather I will read to you what Noah Webster says about it:—

"Style is Old or New. The Old Style follows the Julian manner of computing the months and days, or the calendar as established by Julius Cæsar, in which every fourth year consists of 366 days, and the other years of 365 days. This is about eleven minutes in a year too much. Pope Gregory XIII. reformed the calendar by retrenching ten days in October, 1582, in order to bring back the vernal equinox to the same day as at the time of the Council of Nice, A. D. 325. This reformation was adopted by act of Parliament in Great Britain in 1751, by which act eleven days in September, 1752, were retrenched, and the third day was reckoned the fourteenth. This mode of reckoning is called New Style, according to which every year divisible by 4, unless it is divisible by 100 without being divisible by 400, has 366 days, and any other year 365 days."

You see from what I have just read that the change from Old Style to New Style in no wise affected the days of the week. They remained the same as they were formerly and as they now are.

The only change made was that of calling the third of September, the fourteenth of September. To illustrate: if the third of September in 1751 fell on Wednesday, by the change made, it was called Wednesday the fourteenth, instead of Wednesday the third, of September.

Now a word about the difficulty of locating the day of the creation Sabbath. We learn from John 15:10 that Christ kept the commandments of the Father. One of those commandments required the observance of the creation Sabbath. Christ certainly knew what day that was in his time, and observed it; else he could not be said to keep the commandments of the Father. But he hallowed the same day that the Jews celebrated as the Sabbath. From that time to this, all over the world, they have observed, as they do now, the Sabbath of their fathers. From that time to the present, also, the heathen have consecrated the first day of the week to their deities. From the sixth century down, the Mohammedans have made Friday a holy day. You see, consequently, that it is utterly out of the question that the days of the week have been displaced since the first century. But this being so, our Saturday, or seventh day of the week, is the very day that Christ hallowed as the Sabbath, and consequently, the same as the one upon which God rested, and which he blessed and sanctified in the beginning. To doubt this, would be to doubt without reason.

Before passing from this branch of the subject, I might add that so far as the Old and the New Style are concerned, the Russians still follow the former method, and their days of the week are numbered the same as our own; thus demonstrating again the absurdity of the notion that the change from Old Style to New Style in any way affected the numbering of those days.

Mr. Shouter.—I do not care anything about your lost-time question. I have an objection which you cannot dispose of as easily as you have of that.

Mr. B.—Well, what is it, Mr. Shouter?

Mr. S.—Why, sir, the world is round, as you must know, and turns upon its axis every twenty-four hours. You can no more find the seventh day on a round earth that revolves on its axis, than you can find a beginning in a complete circle.

Maud.—Is the world any rounder on Saturday than it is on Sunday, father?

Mr. Nolaw.—That's pretty good for you, Miss Maud. I was about to ask that question myself.

Mr. B.—This reminds me of one of our ministers, who, by the way, was a little eccentric in his argumentative methods. He used to carry around with him a small rubber globe about the size of an apple. This was so arranged that by a certain process it could be expanded to its full size in a moment. This done, it could be made to collapse in an instant by touching a spring. Whenever Sunday-keepers—as they were sure to do during a course of lectures—would fetch up this round-world theory, he would immediately bring his rubber globe to the elucidation of the subject. Holding it in his hand in full view of the congregation he would turn it over and over to represent the movement of the earth during the last six days of the week. When, however, he came to the first day, he would suddenly touch the spring remarking as he did so: "You see, ladies and gentlemen, that the earth, though round as a ball on other days, becomes as flat as a pancake as soon as we reach the first day of the week." You can imagine the result. The whole assembly, perceiving from this practical illustration the absurd predicament which one occupied who, while advocating the sanctity of the first day of the week, denies that the seventh day of the week can be found on a round earth, would break out into loud laughter, much to the chagrin of the first-day objector. It is an old adage that "Those who live in glass houses, should not throw stones." I commend this wise maxim to the careful consideration of those who, while advocating the strict observance of the first day of the week, deny that the seventh can be identified.

The Sabbath and the first day stand or fall together so far as the argument drawn from the round earth is concerned. In view of this fact, perhaps our first-day friends will not reject an explanation which is the only one that will enable us to do away with the difficulties of locating one and all of the days of the week. I begin by suggesting that, practically speaking, the objection that the earth is round and revolves upon its axis

daily, has no force. The traveler who departs from New York City or any other point, and circumnavigates our globe, will find men observing Sunday the whole length of his trip. It is true that their Sunday in different degrees of longitude neither begins nor ends at the same time. It is, nevertheless, one and the same day that they keep. The revolution of the earth carries the day around our world, if I may be allowed the expression, from east to west, and men in different localities celebrate it when it comes to them. The same thing can be done with reference to the seventh day. It was not the design of the Lord that the Sabbath should be hallowed by the inhabitants of the different hemispheres on the same identical hours.

Mr. Dipper.—Where is your proof for that?

Mr. B.—It can be proved in various ways. Mount Sinai lay to the west of Jerusalem. The sun sets in the latter some minutes before it does in the former place. Nevertheless the children of Israel, under the direct supervision of the Lord, and without his rebuke, commenced their Sabbaths at Jerusalem at the same time that they did at Sinai; *i. e.*, at sunset. The Jews, no matter how far eastward or how far westward they traveled, acted upon the same principle; that is, they commenced their Sabbaths at the going down of the sun. Indeed, God gave them an express command to do this. In Lev. 23:32, a text that has already been cited, he directed explicitly that they should celebrate their Sabbaths "from even to even," or from sunset to sunset. You see, therefore, that we have the very highest authority in the universe for commencing the Sabbath at sunset wherever we may be. But this implies two things; first, that all men cannot hallow the Sabbath on the same hours; secondly, that as we travel from the Eastern to the Western hemisphere, following the day in its course, we shall find that individuals will commence their Sabbath later and later, in the ratio of their distance from the Eastern hemisphere, where Adam, (for whom the Sabbath was created) was made, and where the Sabbath itself was brought into being by the fiat of Jehovah, and commenced for the first time its passage around the world.

There must be somewhere on the surface of the earth that which is sometimes termed a day line, or a meridian of longitude on which the day begins its course around our globe. That line is located right where an individual, if standing there, might have seen the sun go down at the close of the sixth day of creation. In passing from one to the other side of that line one would pass the boundary line at which one day of the week ends, and another begins. It will be seen, therefore, that if the day line, as it passes from north to south, should cross any habitable portion of the globe, confusion would result; for it would be very difficult to determine at all times just where the day line was to be found. The only way to avoid this confusion would be to have the day line pass from the north to the south somewhere through the Atlantic or Pacific Ocean. But it would not do to have the line pass through the Atlantic Ocean; for it could not do so without crossing large islands or bodies of land capable of sustaining millions of people. Not so, however, would it be with the Pacific Ocean. A line drawn northward and southward through the latter, and starting from a point somewhere in Behring Strait, would, as you will perceive by examining a large globe, pass the whole length of that vast body of water either without touching any land whatever, or at least without crossing any but one or two of the very smallest of its islands.

Here, then, right where the Eastern and Western hemispheres approach each other the most nearly, the topography of the world would seem to indicate that the day line should be located. Right here, also, the Bible record would appear to place it. The Jews, whenever traveling to the eastward of Jerusalem, in the exact ratio of their distance from that place, were compelled to commence the Sabbath earlier and earlier than they did in the latter city. Again, when they went in a westerly direction from Jerusalem, they were in the habit of commencing the Sabbath with the going down of the sun, or a little later and later as they passed farther and farther from their place of departure. From this it is readily inferred that the day line in the conception of the God of the Bible lay east of the Eastern continent, and west of Jerusalem. But as already shown, there is but one place on

the round world where it could properly be located, viz., in the Pacific Ocean, on the longitude of Behring Strait. It is not a little remarkable that, practically speaking, the commercial world has located the day line within a few miles of the point where I have argued that it properly belongs. The masters of vessels either drop out a day from, or add a day to, their reckoning as they cross the 180th meridian of longitude. If they are sailing in an easterly direction, they drop a day; if in a westerly they add a day. By following this practice they circumnavigate the globe again and again, and always find themselves in harmony with the men of all longitudes in the matter of numbering the days of the week.

If the theory that I have advanced upon this subject is not correct, it must be true, nevertheless, that there is some method by which it is possible to determine the exact point of time at which the Sabbath commences in every part of the world. If this be not so, God himself is impeached; for the fourth commandment certainly enforces a definite Sabbath-day on all men everywhere, a fact which would show a lack of wisdom on the part of its Author, if indeed it were impossible for men of all longitudes to identify the Sabbath when it comes to them. But why multiply words. As already remarked, the Sunday and the Sabbath stand together in this particular. If you can find one, you can certainly find the other.

Mr. Westminster.—Let us drop this day-line question, and consider another objection not so easily handled. In the regions near the poles there are six months' day and six months' night, alternately. Now I would like to know how they can find the seventh-day Sabbath.

Mr. B.—Suppose they cannot; what then?

Mr. W.—Why, that would prove that they are under no obligation to hallow the seventh day.

Mr. N.—Well, neighbor Westminster, I think that you must have reached the very last ditch of your argument. A pretty cold place it must be, too. I rather pity you away up there in the frozen regions. By the way, I think I could help those Northerners out of their Sabbath trouble.

Mr. W.—How would you do it, pray?

Mr. N.—How would I do it? Why, if I were in their place I would run down a first-day man, and after finding out the day which he keeps, I would hallow the one that comes just before. That would put me all right, you see.

Mr. B.—You observe, Mr. Westminster, that our friend Nolaw has brought you face to face with the ugly fact that men who advocate the being obligation of the first-day Sabbath the world over, simply stultify themselves when they take the position that the seventh-day Sabbath cannot be identified in all latitudes and longitudes. This is point as well as wit in what Mr. Nolaw says. If, however, I were to answer your objection, I would do it in one of two ways. As a matter of fact, it is true that in the northern regions of which you speak, it is possible to mark the coming and going of the days by the changes in the twilight during the six months of night, and by the position of the sun in the heavens during the six months of day. Again, the eternal ice and snow as well as the invisibility of the sun during six months in the year, declare in unmistakable language that the Creator never designed that men should inhabit localities where nature is so unpropitious. If, therefore, individuals refuse to heed the fiat of the Creator, expressed in his works, they need not be surprised if they find themselves placed under circumstances where it will be more or less difficult for them to observe his written laws. Let these men return to the regions which God intended that they should occupy, and it will result in benefit to themselves and relieve them at once from all embarrassment in the matter of finding the true seventh day.

If you have any other objections, gentlemen, which are worthy to be called such, please bring them forward. If I mistake not, you have never run the circle of those which are ordinarily presented. I think of no more.

Mr. Shouter.—John Wesley observed Sunday and I know that he was a good man. You may say what you please, I shall do as Wesley did.

Mr. W.—Sunday is recognized by the standards of our church, and I should not be a good Presbyterian if I did not follow the teachings of the standards. The Westminster Assembly certainly knew which day was the Sabbath.

Mr. Surplice.—The Episcopal church is a unit

Sunday question. She will cling to the Sabbath of the Prayer-book and of the traditions of the church.

Nolaw.—You mean by that, I suppose, that I will continue in your ritual service to invoke the name of the Lord in the matter of keeping the first commandment, and yet persist in breaking the second every week. I do not know what to make of such things. I once asked one of your church members how it was that when the minister read the fourth commandment in the public service he responded with so much unction, "Lord, have mercy upon us, and incline our hearts to keep thy commandments," when he knew all the time that it required the observance of the seventh-day Sabbath. His response was that he always uttered those words with a "mental reservation"! I think, therefore, a surplice, that it is a pretty serious thing to pretend to help us to keep one of his commandments when we know that it requires something at odds that we do not intend to perform. As for your Prayer-book, there may be in it many things, but it will not be the standard of judgment in the great day. It will not avail a man when he insists that he has kept the Sabbath of the Prayer-book, unless it be also the Sabbath of the Bible.

Dipper.—It looks to me to be preposterous for a little handful of Seventh-day Adventists to undertake to revolutionize the world in the matter of Sabbath observance. You might as well set up, Mr. Biblist, as a hopeless task; it never will be accomplished.

B.—No doubt you are correct there, Mr. Dipper. If I needed any additional proof to satisfy me that the world cannot be revolutionized on the Sabbath question, I have it before me to-night. I should hardly expect that the rank and file of churches could be brought to obey the commandments of God when their ministers make them less authority than prayer-books and church traditions. There are times, however, when it is the duty of those who fear God to "cry out and spare not;" whether men hear or forbear. We are now standing in just such an epoch. The time is about to come. A people who will be prepared to meet their coming King, are to be gathered out from the wicked world and the fallen angels. God in his wisdom is making obedience to his law the test of fidelity to his government. Men, for reasons best known to himself, altered the papacy for a time to change the Sabbath from the seventh to the first day of the week; but he calls upon men everywhere to return to the observance of the only Sabbath which he has ever commanded any one to hallow. It seems to me that he could not have chosen a more successful method of making manifest the counsels of all hearts. His law is made so plain in the order of his providence that none need err. At the same time, those who would evade the plain teachings of the Scriptures, will ever find abundant opportunity to cavil. It is true that Sabbatharians are in the minority; but it is neither new nor strange that God should bring about a great reform to a few instead of to many. It is not a man who would reject the light and the truth, because it was not received by the masses, that can ever be a reformer. From the very nature of the case, we must differ with those whom we would help; and as the masses of men need help, reformers must always expect to be singular.

It regards prayer-books and church creeds, we say that they are of no account when they are not in harmony with the book of God. One who saith the Lord is worth more to me in the settlement of matters of doctrine than all the creeds which men have ever formulated.

Respecting the good men of the past who have been Sunday-keepers, I remark that they will stand approved before God because they lived up to the light which they had. The time had not been reached in their day and generation for the inauguration of the Sabbath reform. If it had been introduced in their epoch we feel assured that they would not have rejected it; because they followed implicitly the teachings of the Scriptures, as they understood them, on all points. If Mr. Shouter would honor the memory of John Wesley, he should do so, not by slavishly adhering to his errors, but by catching the spirit of reform which animated the soul of that great and good man. He has studied the life of Wesley in vain who does not know that he would have counseled others to follow him as far as he followed Christ.

Mr. Thoughtful.—I cannot contain myself longer. When I first came to interview Mr. Biblist on the subject of the sanctuary, I knew little or nothing about the faith of his people. I very soon found that they had light on the types and ceremonies of the old dispensation not possessed by any other denomination. Step by step, I was led along the line of prophecy until I could see very clearly that the coming of the Lord was just at hand, and that the Judgment even now is in session. These were important truths, and I naturally inferred that those who held them might be in possession of others of equal consequence. In this I found that I was not mistaken when Mr. Biblist presented to me the claims of the seventh-day Sabbath. The argument seemed to be straightforward and conclusive. I prayed much and studied the Scriptures with a view to ascertaining the facts in the case. As a last resort, I invited you gentlemen of the ministry to meet Mr. Biblist in friendly discussion on the subject. You assured me that you would silence him in short order. I trusted that you would not break to the heart the promise that you made to the ear. How great was my disappointment, therefore, when I found that your theories of the change of the Sabbath were contradictory in the extreme, and most unsatisfactory in every respect. Your efforts, instead of bringing relief to my mind, have confirmed me in the opinion that Seventh-day Adventists are right when they argue in favor of the ancient Sabbath of the Lord, taking the position that it has been changed by the papacy to the first day of the week. It cannot be possible that men who are defending the truth and the right should be compelled to make such shifts in their reasoning as you gentlemen have been compelled to do in your efforts to find Bible authority for Sunday-keeping. I am sure that no unbiased mind could fail to see, not only that your theories have been conflicting, but also that your inferences have either been far-fetched or positively illogical. I wish it distinctly understood that, cost what it may, henceforth I shall hallow the only day that is called the Sabbath in the Bible, and the only one that God has ever commanded any man to observe. Let those tamper with the oracles of God who do not fear his name. As for me, I shall hereafter proceed on the safe principle that as God says what he means, and means what he says, he would never have commanded men to hallow the seventh day of the week, and then change the law in which he had made this requirement, without notifying those concerned of the alteration in his purpose. From this time forward I shall identify myself with Seventh-day Adventists, as I believe with all my heart that they are indeed the people of whom the Revelator said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Mr. N.—I honor you for the decision which you have made. If God will forgive me for the insult which I offered to him in opposing his law, I will stand by your side. When I came to these interviews, I knew very well that the seventh-day Sabbath was binding if the law of God was still in force. Now that I am satisfied that it is obligatory in this dispensation, I see no way of escaping the conclusion that we must hallow the day which it requires us to observe.

As for the efforts of these my brethren in the ministry to bolster up the Sunday institution, I must say that in my judgment they have been consummate failures. As men in a quagmire sink lower and lower in the ratio of their efforts to extricate themselves, so these gentlemen have made confusion worse confounded as they have crossed and recrossed the line of their argument in the vain endeavor to escape from the absurdities of one situation after another. At first we were told that Christ changed the Sabbath by direct command. Finding themselves utterly unable to prove that such was the case, they informed us next that redemption was greater than creation, and that the church, therefore, had changed the Sabbath in order to commemorate it in a fitting manner. Finding a second time that the argument was against them, they fell back upon the example of Christ as something that furnishes a warrant for Sunday-keeping. When it was made clear to them that an argument based on the example of Christ would make it necessary for them to hallow three Sabbaths instead of one, they deliberately abandoned that line of logic, and took the ground that the early Church, instructed by Christ and the apostles, habitually assembled for

worship on the first day of the week. Finding that a careful examination of the record brought to view but one instance in twenty-eight years in which the apostolic Church actually assembled for worship on Sunday, and that the latter portion of that particular day was spent by Paul and the disciples in travel either on the highway or on the sea, they all of one accord deliberately adopted the seventh-part-of-time theory, thus surrendering altogether every theory which they had formerly advocated respecting the special sanctity of the day of the resurrection. Was there ever a more tangled skein than this? Every position in order to swallow up its predecessor, until the last is reached, when all are engulfed in the doctrine that there is, after all, no day which is, in a special sense, holy time. As a rule, it is safe to decide that any doctrine is not sound when it becomes apparent that its advocates seek to establish its correctness by dissimilar and conflicting lines of argument.

Great truths lie out upon the surface of the word of God, where all can see them; and they are reached by a route so broad and so direct that no one thinks of approaching them by any other avenue. It is for these reasons that, after having watched the progress of this discussion carefully, I have become satisfied that the seventh-day Sabbath is binding, and that the first day of the week was never designed to take its place. You gentlemen who have been advocating the change of the Sabbath have had the advantage in numbers, and have not been lacking in ability; and yet, though laboring hard, you have been easily routed at every point by your antagonist. While you have met at every turn obstacles which you did not anticipate, Mr. Biblist has easily found helps in either the text or context which would almost seem to have been placed there by providential design for your confusion and his support. As I have before intimated, this can only be accounted for on the ground that Mr. Biblist is in the right and you in the wrong. I exceedingly regret that in the outset I should have been found fighting the truth of God. I humbly confess my fault, and hope in the future to make some reparation for the mistakes in the past by studying the word of God more carefully, and living out its teachings in every particular.

Mr. B.—Mr. Nolaw has presented so complete a summary of the points discussed by you and myself, gentlemen, that I need not go over them again. I commend to your candid and prayerful consideration the arguments which I have introduced from time to time in support of doctrines which I believe bear the stamp of God. In a matter of such consequence as the one which we have been discussing, you certainly cannot afford to be in the wrong.

I recommend to you the course pursued by Mr. Nolaw. Finding that he was in error, he has frankly acknowledged his mistake, a thing which is honorable under all circumstances. In closing these interviews which I have held with Mr. Thoughtful and others, since he first called at my house to obtain light respecting the tabernacle of Moses and its services, I can but express my gratitude to God that he has rewarded my labors by adding two individuals to the number of those who will henceforth regard and advocate the claims of his law and his Sabbath. As I welcome them to a share in the toils and the reward of faithful commandment-keepers, permit me to express the earnest hope that it may be my good fortune in the near future to see you all engaged in a work so exalted as that committed to those who are trying to restore to its proper place in the hearts of his people the down-trodden Sabbath of Jehovah.

Battle Creek, Mich.

Passion costs too much to bestow it upon every trifle.

—Goodness, like the river Nile, overflows its banks to enrich the soil and to throw plenty into the country.—*Collier.*

—I would say to all, Use your gentlest voice at home. Watch it day by day, as a pearl of great price; for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is a light that shines. Train to sweet tones now, and it will keep in tune through life.

A MEDITATION.

BY MRS. L. E. ORTON.

Men lead a life
Of sin and woe
And ceaseless strife,
While here below.

Some gleams of light,
More tears that fall;
Soon death's dark night
Enshrouds them all.

Whither they go,
Those spectres pale,
We may not know.
None come to tell.

Faith says, that One
Before us trod
This weary road,
Up to his God.

We too may reach
That happy high,
The Scriptures teach.
"In them is light."

O blessed Lord!
Thy strength impart;
Write deep thy word
In every heart.

Look thou in love
Upon our pain;
Take us above
With thee to reign.

And thy dear name
Shall have the praise,
Glory, and power,
Through endless days.

Brooklyn, I. I.

A FRAUD EXPOSED.

BY ELDER R. S. WEBBER.

In the *World's Crisis*, Eld. Wm. Sheldon published a private letter I wrote to him concerning a quotation he had made from a vision of Mrs. E. G. White, which he said was on page 61 of "Experience and Views." I wrote to him that I did not find it on page 61 of the late edition, and asked him where he found it. I also said I did not find it in the edition I had; but I afterwards found it on page 64.

In the articles he had written for the *Crisis*, I saw he had greatly misrepresented this quotation, if he had quoted it correctly; hence my desire to see it. Eld. S., in the *Crisis* of Oct. 3, 1883, represented Seventh-day Adventists as teaching that the crucifixion occurred A. D. 34. Some of his brethren saw the statement was absolutely false, and called his attention to it. He attempted to shield himself by misrepresenting this quotation, as will be shown further on. A first-day Adventist saw the misstatement, and caused the following to be published in the *Crisis* of Nov. 28, 1883:—

"I noticed a statement in the *Crisis* of Nov. 14, from Bro. Sheldon, when writing upon the 2300 days ending in 1844, that a class of Advent believers held that the crucifixion occurred in A. D. 34 [a similar statement was made in the *Crisis* of Oct. 3], which he [Eld. Sheldon] claims could not be possible, as the passover came that year on Tuesday, and Christ could not have lain in the grave five days.

"We simply want to say, if he refers to the Seventh-day Adventist people, he does them an injustice, as they teach that Christ was crucified in the midst of the 69th week [he should have said the 70th week], bringing the crucifixion A. D. 31 (See 'Thoughts on Daniel,' pp. 254-260), and the ending of the 70 weeks A. D. 34. Please tell us on what day the passover occurred in A. D. 31."

In the *World's Crisis* of Dec. 19, 1883, Eld. Sheldon replies as follows:—

"In the *Crisis* of Nov. 28, Bro. L. D. Small thinks I am incorrect in the supposition that our Sabbath friends end the 70 weeks at the cross, etc. . . . We briefly respond: We were aware that a portion of them, like Andrews, put the cross in A. D. 31; but Mrs. White says, 'I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them, that his hand was over, and hid a mistake in some of the figures so none could see it till his hand was removed.' See 'Experience and Views,' p. 61. And all

know that the 1843 chart ended the 70 weeks at the cross, and these figures should not be altered by her people."

Eld. S. says, "We were aware that a portion of them, like Andrews, put the cross at A. D. 31." But why did n't he say, We were aware that every one of them puts the cross at A. D. 31; for in all their sermons and in all their writings, they uniformly put the cross at A. D. 31. There is not a hint in any of Mrs. W's. writings that it occurred at any other date. The reader will notice Eld. S. was very careful in this article not to state where the 1843 chart placed the cross, but in a subsequent article he says it was A. D. 33. Therefore allowing his own construction of Mrs. W's. words, he entirely fails to prove that Mrs. W. or any other Seventh-day Adventist writer places the cross at A. D. 34. He cannot fail to see this point. The construction he puts upon Mrs. W's. vision is a perversion of facts. It does not teach what he claims or any such thing. It teaches that the great advent movement of 1843 was of God, that the 1843 chart had a purpose to serve in that movement, that there was a mistake in some of the figures, that God's hand covered and hid that mistake that it could not be seen until the chart had served its purpose in the 1843 movement; then God's hand would be removed, the mistake seen and corrected, and subsequent charts could, of course, be published with the mistakes corrected. It teaches that none of the figures should be altered until it had served its purpose. Mrs. W. makes this very plain. She says:—

"I saw the people of God, joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that his people should meet with a disappointment. . . . I saw the wisdom of God in proving his people and giving them a searching test to discover those who would shrink and turn back in the hour of trial. Jesus and all the heavenly host looked with sympathy and love upon those who had, with sweet expectation, longed to see him whom their souls loved. Angels were hovering around them to sustain them in the hour of trial. . . . Those faithful and disappointed ones who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843 proved that they would terminate in 1844. Light from the word of God shone upon their position, and they discovered a tarrying time—'If the vision tarry, wait for it.' In their love for Christ's immediate coming they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. . . . With clearness the believers explained their mistake, and gave their reason why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered."—*Early Writings*, pp. 99-101.

This makes it plain, and agrees with Wm. Miller. In the *Herald* of Dec. 3, 1844, speaking of this event, Wm. Miller says:—

"Again it is to me almost a demonstration that God's hand is seen in this thing."

But in the *Crisis* of Feb. 18, speaking of Seventh-day Adventists, of their ending the 2300 days in the autumn of 1844, and the 70 weeks in A. D. 34, Eld. S. says: "Their re-arrangement gave their time, and not Miller's." But Eld. S. knows that Wm. Miller and the whole Advent body, 50,000 strong, did claim that they discovered a mistake in their calculations of the 1843 time, and preached that the prophetic periods would end in the autumn of 1844. Eld. Miller said, "If it should pass by, I should be more disappointed than I was in my first published time." He could not have had a "first published time" without a second; and as respects prophecy, Wm. Miller and his associates were right in the time, but were mistaken in the event. After the time in the autumn of 1844 had passed, Eld. Miller, in the *Advent Herald* for Dec. 25, 1844, said:—

"I have had time for a few weeks past to re-

view the whole subject; and with all the aid of Stewart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we are not right. And even by taking the whole together instead of disproving the position we have taken, as it respects prophecy, they confirm me in our views."

The crucifixion did take place in A. D. 31. The 70 weeks did end in A. D. 34. The 2300 days terminate in the autumn of 1844, and all the dominion of earth cannot disprove it. At the end of these days the sanctuary was to be cleansed. The earth is not the sanctuary, as Eld. Miller proposed; the sanctuary is in heaven, where our Priest ministers (Ps. 102:19; Heb. 8:1); hence the disappointment. Again Eld. S. says:

"But suppose we let a part of them, in spite of Mrs. White's vision, alter the figures on the chart which ends the 70 weeks at the cross, and put the cross at A. D. 31; what have they gained by the transaction? It would be like jumping of the frying-pan into the fire; for it turns out that the passover fell on Tuesday in A. D. 31, not only by my own computation but by the computations of the best astronomers in England and America."—*Crisis*, Dec. 19, 1883.

Here he again declares that there is a discrepancy among the Seventh-day Adventists upon this point notwithstanding he has every opportunity of knowing it is absolutely false. He also again declares that Mrs. White's visions do not place the cross at A. D. 31, but at some other point not stated in this article; but A. D. 34 is indicated. But it does not appear to me that he believes one word he says to be true, for in a subsequent article he positively declares that they teach that the cross dated A. D. 31. The following is what he said:—

"In April, 1847, their prophetess wrote: 'The Lord has shown me in vision that Jesus rose and shut the door and entered the Holy of Holies at the 7th month, 1844.' In the same vision she adds: 'I believe the sanctuary to be cleansed at the end of the 2300 days is the New Jerusalem temple, of which Christ is a minister.' She says just as well have said, The Lord has shown me that Christ was crucified in A. D. 31, on Tuesday for this is involved."—*Crisis*, Feb. 18, 1885.

After Eld. S. has turned and twisted in every way to make it appear that Mrs. W. teaches that Christ was not crucified in A. D. 31, he now turns right around and declares plainly that she teaches that Christ was crucified in A. D. 31. But he objects to placing the cross at A. D. 31 because, he claims, according to his computation and the computations of the best astronomers in England and America, the passover happened that year on Tuesday, and Christ was crucified at a passover and this would keep him in the grave five days, and he arose on Sunday. But I have communicated from some of the best astronomers in England and America concerning this point, and I aver that the passover did not happen on Tuesday. There is a diversity of opinions among them upon this point. Prof. Swift has been investigating this point more than a year, and has sent me the opinions and some of the letters of those with whom he communicated. In March I wrote and asked if he believed that question could be settled by astronomy, and received the following reply from at Warner Observatory, Rochester, N. Y., A. D. 28, 1885:—

"Dear Sir: Your letter just received. I have also received an answer to the one I wrote to you, which I inclose. I do n't believe it is in the power of man to tell the exact day; if it was, there would be no question arising in regard to it. I can never get more light on the subject, I will let you know. Yours truly, LOUIS SWIFT."

Nearly all I have consulted say the passover happened in A. D. 31, on Maundy-Thursdays. They have no confidence in Eld. Sheldon's astronomical calculations; for it was by these means that he was tempted with other arguments to prove that the 2300 days would end and Paradise be restored in 1875. See his book entitled "Adventism," published in 1868, pp. 193, 206, 300. If his calculations were correct, the saints have been in Paradise nearly ten years.

—Every man has his gift, and the tools with which he can use them.—*Kingsley*.

—Grieve not that men know not you; grieve that you know not men.—*Confucius*.

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 precious stone. — 1st Cor. 14:12.

HIGH LIVING.

I have formed a settled conviction that the best food is the simplest. Pastries, cakes, hot bread, gravies, pickles, and pepper sauces are all disallowed from my "bill of fare," and I firmly believe that all the good things will be from the recipes of the twentieth century. Entire-wheat flour bread, vegetables, fruit, with a little meat, and milk as the chief drink, will fill, in the alembic of the digestive organs, the system with rich, feverless blood, electric but steady nerves, and brains that can "think God's thoughts without any help," as they have never been thought. My recipe: "Plain living and high thinking." My warning: "With high living you must have exceedingly plain thinking." Yours for plain rights.—*Frances E. Willard.*

DARKNESS AND SLEEP.

It is natural to close the eyes during sleep, and it is not surprising that the best sleep is obtained in the morning, not even having a "night lamp" burning. From this we may infer that there is much science and common sense in the words of a wise man, —

"Early to bed, and early to rise,
Will make one healthy, wealthy, and wise."

There is no danger in retiring early, though it is only in rare cases—to rise too early, that is, when sufficient sleep has been obtained. No definite rule can be given in reference to the precise amount of sleep that should be given to an individual, but only that nature may be satisfied, that one may be so refreshed as not to be drowsy during the day, drowsy from a want of sleep, and not from any.—*Dr. J. Hanford.*

HOT WATER FOR DYSPEPSIA.

A GENTLEMAN who is in business in Hartford cured himself of a chronic and ugly form of dyspepsia in a very simple way. He was given up by all the doctors, but he finally abandoned alike doctors and medicine, and resorted to a method of treatment which all the doctors and most persons would laugh at as a "old woman's remedy." It was simply the drinking of a tea-cupful of hot water before breakfast every morning. He took the water from a teapot's tea-kettle, and so hot that he could only sip it by the spoonful. For about three weeks the morning dose was repeated, the dyspepsia disappearing all the while. At the end of that time he could eat, he says, any breakfast or dinner that any well person could eat—had gained in weight, and has ever since been hearty and well. His weight is now between thirty and forty pounds more than it was during the dyspepsia suffering; and for several years he has had no trouble with his stomach, unless it was some temporary inconvenience due to a late supper or dining out, and in such a case a single trial of his ante-breakfast remedy was sure to set all things right. He obtained this idea from a German doctor, and in every case recommended it to others; and in every case, according to this gentleman's account, a cure was effected.—*Hartford Courant.*

THE SQUIRE'S INDIGESTION.

Old Squire H. was a very successful and substantial farmer in an interior town of Massachusetts, and a more amazing eater never lived in any town anywhere. And especially much did he eat of fresh pork was to be his nourishment. At a certain time one of his hogs had been killed, and the next morning there was fresh pork for breakfast, and the old man ate most wondrously. In the course of the forenoon he ate his luncheon, consisting of bread and butter, mince pie, and pickles. At noon his dinner consisted of fresh fish, pickles, mince pie, and the usual accompaniments. His afternoon luncheon was like that of the forenoon. When he came home to supper, his favorite dish had not been prepared as a part of that. The old man fretted and scolded till fresh fish was added to the substantial, when he ate

voraciously as usual. In the evening he toasted some cheese, buttered, and ate it. Just before going to bed, he roasted a couple of apples and ate them. In the night he was taken with a severe colic. The doctor was with him till morning, and nearly wrought a miracle in the old man's life. The next day Bolles W., one of his neighbors, went in to condole with the old Squire.

"Faithful Bolles," said the old worthy, "I like to have died last night. I will never eat another roast apple as long as I live. I never did love them very well, and last night I ate only two, and they nearly killed me."—*Sel.*

NEGLECTED OPPORTUNITIES.

If you should go into any home in the land, where even a limited amount of intelligence prevailed, and ask the question, "Do you take an interest in the school life of your child?" you would be met by an indignant air, and the positive declaration, "Of course I do." If you pursued the matter further, and said, "How do you interest yourself?" there would be no hesitation in saying, "I always send them, unless they are sick, and I see that they leave home in time to reach the school-house at the proper hour." Further questioning would reveal to the questioner the astonishing fact that they had but the most vague and chaotic ideas as to the life in the school-room, the studies their children are pursuing, the kind of training given, or its adaptability to the future of the child, the child's talents or natural bent. Schools at present are adapted to display the beauty of certain systems of education, and results are shown by the averages maintained at what a tremendous price the impaired and enfeebled physical powers of many of the finished (?) pupils testify.

Societies may talk, individuals may grow eloquent; but until fathers and mothers realize the importance of educating children in harmony with their talents and the possibilities of their future, but little will be accomplished.

Parents largely feel that the hours from 9 A. M. to 3 P. M. are hours that are free, in a large measure, from responsibility, because the government has assumed the care of the child for that time, and opened a place in which a child is put through a process that fits it to meet the future fully equipped. What this process is, how this result is accomplished, they never take the trouble to find out.

If the parents meet their children's teachers on the street they do not know them; they have never crossed the sill of the building in which the majority of the waking hours of the child are passed, nor held five minutes' conversation with the person who controls the mental, moral, and physical destiny of their child in a large degree.

Any conscientious teacher will gladly welcome an acquaintance with the parents of her pupils that will enable her to understand the home training, the disposition, and the ambitions of the parents for the child's future.

While the present public school system would prevent the teacher's allowing more time to the study that would be most helpful to the individual pupil, and the omission of the one that would be of least use in the future, she can still modify and have in view some other object than the one of averages. Every mother and father should visit a teacher at least once in the term. They should keep a close watch on the text-books, and a closer watch on the pupil, to discover in which direction the child's interest lies.

When certain studies are taken up rebelliously, or even reluctantly, some method should be invented or discovered to arouse a child's interest in that study, as long as it is forced to continue it.

The sense of personal responsibility cannot be too early developed, and the first opportunity to teach it practically comes in the school-room; but it must be enforced in the home by example as well as precept. If the school grade of a child requires a certain study that is not attractive, it is the parents' opportunity to teach the child that duty is requiring from us constantly the doing and continued doing of that which is disagreeable and unpleasant, and that a pupil must do all that is required in order to maintain a standard. The school life is so linked in with the home life that good results can only be obtained for the individual child when there is a perfect understanding between the heads of the two factors which make the sum of a child's success.—*Christian Union.*

Special Mention.

SECRET SOCIETIES.

THE gospel of Jesus Christ neither seeks nor countenances secrecy. Christ lays down his principle of action when he says, "In secret have I said nothing." John 18:20. It is one of the masterpieces of the enemy of all righteousness to lead men to band together in the darkness to carry on whatever work they may be tempted to perform secreted from the public gaze. And when they resort to such desperate measures as to bind themselves by terrible oaths to take the life of any member who refuses to carry out the will of the body, some conception may be formed of the appalling nature and magnitude of the evil.

In an article, How to Prevent the Threatened Reign of Terror in this Country, D. M'Fall in the *Christian Statesman* of March 19, 1885, says:—

"Abolish secret oath-bound orders. These play a far more important part in the management of public affairs than most people are aware of. As shrewd an observer as D'Israeli said the world was governed by them. Their power at this hour is certainly immense. Just look at the situation. Here is a band of men sworn under the most dreadful penalties to obey all orders from superiors. To disobey these orders, or otherwise prove traitorous to the society, is death by the hand of the assassin. Why is Phelan stabbed in Rossa's office? Because Short believed him guilty of revealing secrets the penalty of which was death. An order comes down from some 'Head Centre,' or 'Number One,' or 'Sovereign Grand Inspector General,' to half a dozen desperate fellows to go and blow up the Parliament Houses, or the Tower of London when crowded with innocent sight-seers. Would any half dozen men, however desperate, be guilty of such an outrage if left to themselves to do it or not? We do them the poor justice due to the last remnants of humanity within them to say they would not. Why then did they do it? Because they knew if they refused their lives were not worth a straw. The tyranny of secret oath-bound orders behind them compelled them to do it. They knew they had one chance in a hundred of escaping the police if they did it. They knew they had not one chance in a hundred of escaping their own associates if they did not. This is my excuse for the fiends in human form that commit these outrages.

"But this excuse must be taken away from them. It is a burning shame they ever had it. It will be the crime of society if they continue to have it. No society of men imposing the death penalty on its members, and pretending to inflict it by virtue of its own authority, has any right to existence. The government that will not strangle such orders—and their name is legion—will soon be strangled by them. And it ought to be. If it allows the lives of its citizens to be taken by any coterie of men, without trial by jury, or any decent observance of the forms of law, it cannot give a plausible excuse for its own existence."

POPERY AND THE SCHOOLS.

THE real objection of papists to the free schools of America is that they do not inculcate the enslavement of the pupil to that Church. This is a cardinal principle with them. They are determined that their own people shall be well drilled therein; hence their parochial schools for which they are seeking to have Protestants pay. And they would be glad to take charge of the educational interests of the whole country. Their system would enshrine superstition, throttle free thought, and lead back to the ignorance and degradation of the Dark Ages. Of the efforts of the Catholic Church in Poland three hundred years ago, in an educational direction, Rev. D. M'Fall, of Boston, says:—

"In the life-time of a single generation she extinguished the intelligence of the nation—brought Poland down from the highest to the lowest place in the scale of educated countries. She is anx-

ious to perform that good service for America to-day."

When, some time ago, she offered to do the same thing for France, Victor Hugo exposed her ignoble work, and gave the proposers a just castigation in the following scathing and burning words:—

"You wish to be masters of education. And there is not a poet, not an author, not a philosopher, not a thinker, that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject.

"And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty you claim. It is the liberty of *not* teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? . . . I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is of all the States in Europe that where the smallest number of natives know how to read.

"Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from Providence, and in spite of you, a world, America; Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay, Spain has lost the secret power which it had from the Romans; this genius of art, which it had from the Arabs; this world which it had from God; and in exchange for all that you have made it lose, it has received from you—the inquisition.

"These are your masterpieces. This fire which we call Italy, you have extinguished. This colossus that we call Spain, you have undermined. The one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France?"

How long before the intelligence of America will take warning? How long before Protestants will cease to do that which is nothing less than a crime—that is, to deliberately submit their children to the workings of Jesuitical influences in Catholic schools?

A TIMELY WORD.

ON Sunday evening some twenty years ago, a dissipated young man was lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of time. His days were spent in the waking remorse of the drunkard. His nights were passed in the buffooneries of the alehouse. As he sauntered along, out of humor with himself and with all mankind, a hand was laid on his shoulder, and a voice said in cordial tones, "Mr. Gough, come, go down with me to our meeting at the town hall to-night." A brief conversation followed, so winning in its character, that the young man consented to go. He went. He heard the appeals there made, and with tremulous hand he signed the pledge of total abstinence. By God's help he kept it, and keeps it yet. The poor boot-crimper who tapped him on the shoulder, good Joel Stratton, has passed away. But the youth he saved is to-day the foremost of reformers on the face of the globe. Methinks when I listen to the thunders of applause that greet John B. Gough on the platform of the Academy of Music, I am hearing the echoes of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester.—*T. L. Cuyler.*

—A little girl when asked what faith was, answered, "It is to believe what God says, and ask no questions."

—Keep clear of the man who does not value his own character.

—Many otherwise good people seem to think there is a passage of Scripture which reads: "Feebly ye have received, feebly give."

Our Tract Societies.

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

TRUST IN THE LORD.

BY WM. G. WRIGHT.

WHAT signifies

If here through poverty.
My pathway lies?
For God has said
That he will give to me
My daily bread.

Then why take thought
For what I need below?
Have I forgot?
Why anxious I?
God's promised to bestow
Needful supply.

By the brook Cherith,
That before Jordan lies,
His care appeareth;
For to Elijah's hand,
The ravens bring supplies
At God's command.

The fowls of air
Are by his hand supplied
With plumage fair;
Though they sow not,
Their wants are not denied
They're not forgot.

God, in his love,
Promised us greater care;
Then look above.
Raiment he'll give,—
He has enough to spare
All to relieve.

God cares for all;
Who will but trust his care,
Not one shall fall;
He'll ever grant
Food here, and "over there"
We'll never want.

Oh, then, my soul,
Why should I be afraid?
As hours shall roll
All shall be given—
Grace, mercy, love, shall aid
My steps to heaven.

NEW YORK TRACT SOCIETY.

THE meeting of this Society for the quarter ending March 31, was held in connection with the general meeting at Rome, June 5-8. The first or preliminary meeting was called June 5, at 2:30 P. M. Prayer was offered by Eld. M. H. Brown. Minutes of the last meeting were read and accepted. The Chair being authorized appointed the following named persons as a Committee on Resolutions, to bring before the Society such things as should be considered at this time: J. E. Swift, G. W. Bliss, H. E. Robinson. Adjourned to call of Chair.

SECOND MEETING, JUNE 7, AT 9 A. M.—Opportunity was offered for any who wished, to become members of the State Tract Society, also of the International Tract Society. Thirteen were added to the former and five to the latter. After the reading of the report of labor performed during the quarter, the Committee on Resolutions presented the following as a partial report:—

Whereas, God in his mercy has again spoken to us by his Spirit, showing us the necessity of immediately extending our work, not only to all our cities and villages, but to every town and neighborhood; therefore—

Resolved, That the steps already taken in establishing city missions, building the tract depository, establishing a school to fit persons to engage in the work, and connecting a printing office with the work, meets our hearty approval; and further—

Resolved, That, relying upon God for help, we will carry the work forward according to the light given.

A deep interest was manifested by all present in the consideration of the foregoing resolutions, which were adopted by a unanimous vote.

Adjourned to call of Chair.

THIRD MEETING, JUNE 8, AT 9 A. M.—The time devoted to this meeting was mostly spent in thoroughly discussing the following resolutions presented by the Committee, all of which were adopted by a unanimous vote:—

Resolved, That our canvassers for the *Signs* and "*Sunshine*" be instructed to make the paper prominent, and labor to secure for it six and twelve month subscriptions when possible.

Resolved, That, in view of the coming conflict upon the Sabbath question, and the importance of putting the light contained in our bound books before the people, suitable persons be selected to engage at once in the sale of the

"United States in Prophecy," which will give them a experience necessary to canvass for the more important "*Thoughts on Daniel and the Revelation.*"

Whereas, Much might be accomplished by our brethren and sisters, both in the direction of financial help and the spread of the truth by the sale of our publications therefore—

Resolved, That we urge all our people to engage zealously in missionary labor, especially in the sale of various publications among their friends and neighbors.

Whereas, We believe that Vol. IV. of "*Great Convulsion*" strikes the key-note of the loud cry of the angel's message, and is just what the people need; therefore—

Resolved, That suitable persons be selected to introduce this work everywhere throughout the Conference as far as possible.

I. N. Russell was elected director of Dist. No. 1 to fill the vacancy caused by the removal of N. S. Bond to Albany.

Adjourned *sine die*. E. W. WHITNEY, Sec.
MAY TAYLOR, Sec.

KANSAS CITY MISSION.

SINCE our last report we have been building a small house of six rooms. Two rooms, which we expect to use for our Sabbath meetings, are separated by double doors. We organized a Sabbath school yesterday, and feel to thank the Lord that we can enjoy Sabbath meetings again. We are grateful to the friends who have remembered us with provisions, also for the reading matter sent to us. This is a city of over 125,000 inhabitants. Thousands of strangers are moving in. Oh, men and women to give themselves to the work of the Lord! The field is white, but where are the laborers? Let us pray that the Lord of the harvest may raise up laborers to go out into the harvest field.

If any of our people have friends in this vicinity upon whom they would like to have us call, please send to us at 2101 Highland Ave., the names of such persons, with the street and number, and we shall be glad to do so. We expect to send from four to six canvassers for "*Sunshine*," and are selling some "*Thoughts*" and other reading matter from our offices of publication. Remember the Kansas City mission in your prayers.

D. T. AND A. SHIREM

ST. LOUIS MISSION.

WITHIN the last two months the seed sown has been yielding precious fruit. We do not claim to have done a very great work in so short a time, but realize that the enemy's stronghold has been broken down to some extent; and although much opposition is manifested, the tide is setting in in favor of the truth of God. Two ladies have very recently embraced the truth. One lady from New York was in the city visiting with her sister. She called on our rooms and expressed a desire to read. She was furnished with reading matter, and after a short time became very much interested. She attended Bible reading possible, often spending hours in conversation with Bro. and Sr. Clark. She accepted every point; and often when hearing the truth from her, she would exclaim, "How beautiful! The plain is the word of God!" She purchased books, among which were Vol. IV. of "*Great Convulsion*" and "*Thoughts on Daniel and the Revelation.*" She has gone home happy in the Lord, and we believe she will prove faithful.

Another lady of eighty years, who is a member of the "*Old Ladies' Home*," which is beautifully located in Carondelet, Southwest St. Louis, was recommended to us by a friend. Bro. and Sr. Clark conversed with her upon present truth and supplied her with tracts. They found her to be a very devoted, intelligent lady. She is strictly temperate. Her husband was lost in the late war, and the death of her band left her a stranger at the "*Home*." We believe she will be the means of great good in that place.

Bro. and Sr. Clark have recently made several visits holding interesting conversations with families. We found one lady who is keeping the Sabbath as a result of Bro. Allen's labor. She had been falsely informed that the rooms here were vacated, yet she had no idea of giving up her hope. Many interesting conversations are held concerning the truth. We hope to sell many copies of "*Sunshine*" in connection with three months' subscriptions for the same. We have had but little success as yet, as business is dull, and times hard, laborers getting work only a part of the time. We are a small band of Sabbath keepers, our number not exceeding fourteen. Our meetings on Sabbath are very instructive. The work draws very near when we try to seek him. We meet one hour each morning in prayer, Bible reading, and workers' meeting. Our courage is good, and we trust that God will greatly bless the work here.

June 28. ADDIE REAV

NEW ORLEANS MISSION.

SINCE all the other workers left this mission, I have missed their society and their help very much, and have found no time to be homesick or very homesick, as I have constantly before me more to do than I can do, and am trying to do what I can.

While passing through different parts of the city I have been watching for a less expensive location for the mission. Yesterday Bro. Daniel Thompson came just in time to render assistance which was very much needed; for I had just commenced packing to move, and from the many places I had already selected 35 Prytania St. (our new address), as the most favorable location in the city for all the branches of our work, making connection with four or five lines of street and as clean and healthy a place as can be found within that distance of the city center. Those who have visited this city will understand the location, within one block of the beautiful home of that noble mother of the poor and needy, Margaret Poydrass. We have two large parlors connected by double doors, and a small room in which to store our extra furniture. Rent is \$15 per month, being as low as would insure us accommodations that would answer our purpose. After fully weighing the word brought from Bro. Thompson by Bro. Thompson (although his letter has not reached us), we decided to secure this location; and as the time has come for us to vacate the large house on St. Charles St., we move to-day, June 24.

The prospect is good for a church of S. D. Adventists in this city. Twelve were baptized in Lake Ponchartrain last Monday, and several others are to follow soon. Since the two deaths by yellow fever, that occurred on the other side of the river about two weeks ago, we have heard no more of that disease. We feel that it is safe, while we try to observe the laws of health, to go forward in the discharge of duty, committing our lives to the care of Him whom we serve. We expect further success to answer to the prayers of those who love the truth.

G. K. OWEN.

THE "SUNNY SOUTH."

THE friends of the canvassing work will no doubt be glad to hear from this portion of the great harvest field. I have put in twelve days of hard, prayerful work in this place, and have as a result fifteen good orders for "Thoughts" and ninety for "Sunshine at Home." I have not slighted the ministers, but have given them a chance to accept or reject the truth. They very highly recommend "Thoughts." One recommendation received from the rector of Emmanuel Church in Athens, Ga., and indorsed by others, reads as follows:—

"I take great pleasure in recommending the work of Prof. U. Smith on Daniel and the Revelation of John. Although not exhaustive, yet the scope of the work is quite extensive, and brings within the view of the reader some of the most important prophecies of the Old and New Testaments, and their fulfillment in history. It throws much light on many obscure passages; and the intelligent reader must feel, after reading the book, that he has a better understanding of the word of God, and a higher appreciation of it. Most cheerfully would I advise all who wish to get this work, even at some sacrifice. It will give one the wisdom which is more precious than gold."

J. C. DAVIS, D. D."

Brethren, those of us who regard the work of the canvasser or colporteur in trying to circulate such reading matter among the people as of little or no consequence, is it not time to change our ideas and take hold in earnest? This is a grand and noble work; and the book agent who, like Paul, goes from house to house trying to enlighten, refine, and elevate humanity by disseminating literature which portrays the living themes of vital importance and absorbing interest, has reached a high calling; and this is one of God's plans for getting the truth before the people. The work in the South is not all sunshine and flowers; as in other portions of the world, we have obstacles to meet, dark clouds to clear away, and difficulties to overcome. A great love of religion with limited Bible knowledge seems to prevail among the good, conscientious, hospitable people of the South. My first week's work was apparently a failure. I did, however, trade a copy of "Thoughts" to a Baptist minister in Conyers, who wanted to sell the book in his circuit. In Covington I found many who are interested in the doctrine of the second coming of Christ, and who believe that event is soon to take place.

When I went to fill my orders, the subscribers met me with a smile and the requisite sum for the book, some stating that they had seen the same books at the mission in New Orleans. They were favorably impressed; and the result of that effort the Judgment alone will reveal. Covington would be a good place

in which to hold tent-meetings. If any of our brethren desire to escape the cold, bleak winds of the North, let them come this fall and pitch their pavilion in the "Sunny South."

The boys that came from the College this spring are all of good courage, and the most of us feel more than ever before that it is sweet to work for the Master. Oh that all of our fellow-students could taste the joy and sweet peace to be found in the work of God! They would not then hesitate to enlist as soldiers of Christ.

My address for a time after the 21st of June will be Greenville, South Carolina. CHAS. F. CURTIS.
Athens, Ga.

INDIANAPOLIS MISSION.

I WISH to call the attention of the friends in Indiana to the cause and its needs in Indianapolis.

It is a matter of very great importance to the progress of the cause in our State and elsewhere that the work in our capital city be not embarrassed for want of means or helpers. The Bible readings, the lectures in the parks, and the distribution of reading matter through the various channels provided for its circulation *must* be encouraged in a substantial way.

The rent for our building costs us \$20 per month. At present we are realizing about half this cost on room rent; but our object is not to rent rooms. We want every one occupied by workers. The building is well located, and conveniently arranged for the accommodation of an audience of one hundred, and also of all the helpers that will be needed. The rent is remarkably cheap for such property, located as it is. We are at the expense of renting a building and fitting it up for the work, and we now desire to double our help. To accomplish this, it will be necessary to pay up the pledges made at our last Conference, one-third of which belongs to our home mission fund.

Remember the mission with such provisions as you can furnish. It is the liberal soul who Solomon says shall be made fat. Do not be afraid of overstocking the workers with the good things so bountifully grown in your fields and gardens.

In times past I have often heard the desire expressed for an opportunity to supply the Union Depot with reading matter. The opportunity exists abundantly now. Let no reading matter published by our presses be wasted. Collect such papers and tracts as you can spare and send to the mission, and send them *now*. I would suggest that at every meeting of our people in the State there should be a missionary box, and that it should be liberally patronized every week.

It does appear to me that our people will rejoice to see such evident tokens of progress in spreading the light of the closing message, and will help with a liberal hand. Such golden opportunities may not continue long. Step in while the waters are troubled. Now is the accepted time. Do not harden your hearts nor tighten your purse strings. All goods and communications designed for the mission should be addressed to Eld. A. W. Bartlett, 32 Cherry St., Indianapolis, Ind.

WM. COVERT.

ENCOURAGEMENT.

THE human mind is so constituted that encouraging words from others tend to bring out and develop its noblest powers. It is true that great results have been accomplished by men of talent, under apparently the most discouraging circumstances; but in every one of those cases biography will show that some loving relative or friend appreciated the situation, and encouraged the laborer to persevere.

Encouragement acts with a propelling force upon the mind; and many an ordinary intellect has accomplished far more than high natural talent simply because some one urged that mind to tax its powers.

It has been truthfully said that, "a cannon-ball feebly propelled may fall short of the mark and be in vain, while a rifle-ball urged on by a measureless force may bury itself deep in the heart of the obstacle. A fit and timely word, a warm Godspeed to a struggling, desponding, half-despairing soul; a cheery commendation; a helping hand extended to a brother or sister staggering under a burden of toil and care, or under a heavier burden of sin and shame; a brotherly exhortation; a breath of prayer for some sick or needy one—each has behind it the power of God, and may issue in

results which time cannot weigh—which only eternity can measure."

Away with that selfishness which leads many to withhold words of cheer from those who need them most! Christ encouraged his disciples, not with the promise of worldly aggrandizement, but with the thought that many would become heirs of life, through their ministry; and so may we encourage our fellow-beings to become useful in God's vineyard, and thus secure the noblest culture and the richest reward.

ELIZA H. MORTON.
Portland, Me.

SOW THE SEED.

THE application of the familiar words of the wise man, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that," is forcibly brought out in the following letter from a lady living in Portland, Me. :—

"Until the summer of 1883 I was entirely ignorant concerning the truths of the third angel's message. While visiting friends near Wilton, Wis., I met an Adventist minister who very kindly conversed with me upon the Sabbath question; but I was so blinded to the truth that his words made little impression upon me, although I felt that he had the love of God in his heart. Some time after returning to Portland, I was on the street, and noticed a sign upon which was printed, "S. D. A. Mission. All are Welcome." I wondered what the letters "S. D. A." meant, and upon inquiry found that they signified Seventh-day Adventist.

"I visited the hall one evening and heard a sermon upon the Sabbath question. The commandment chart hung upon the wall, and I thought it very foolish for the minister to make such frequent reference to the fourth commandment. After the service, I was pleased to meet the same minister who had talked with me upon the subject of the Sabbath some time before. He invited me to again attend the mission meetings. As I listened to the preaching from time to time, I began to wonder whether I would be willing to keep Saturday, were I convinced it was my duty to do so; and if not, I knew I should be condemned.

"Time passed on, but I felt little interest in regard to keeping the Sabbath. One day I was on the street and saw a card in a window, upon which was printed, 'Bible Reading this Evening.' I learned that the people were Seventh-day Adventists. My husband and I called at the place one afternoon, and kind and patient endeavors were made by one who desired to show us the light of present truth as found in the word of God; and as I turned and read passage after passage of Scripture, light dawned upon my mind as never before. We attended meeting on the next Saturday, and received a blessing. I praise God that we have been led to accept the truth. God's command is to go forward, and the sea will divide. I earnestly desire to go forward, and to see many others accept the truth. Although I followed honest convictions before receiving this blessed light, it seems since I have been keeping the Sabbath that I have had a new conversion. Jesus is precious; and I want to be ready and willing to accept the light as God sends it, that at last I may be permitted to sit down in his blessed kingdom with the innumerable redeemed host who shall sing praises to the Lamb forever and ever."

—If you are suspicious of everybody, everybody will be suspicious of you.

—We usually learn to wait, only when we have no longer anything to wait for.—*Marie Eschenbach.*

—When Jesus called his disciples, it is a remarkable circumstance that he never called a single idler or loafer. They were all busy people. It is by the busy classes that everything is done, and it is to them that the world looks for all enterprise and progress. When anything is to be done in the church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the ones that bear most cheerfully the heat and burden of the day.—*Methodist Advance.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 7, 1885.

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

DOES THE REVELATION REFER TO PAST EVENTS?

BECAUSE it is said in Rev. 1:1 that the book is given to show unto the servants of the Lord "things which must shortly come to pass," it is concluded by some that there can be no allusion in the Revelation to events which transpired before it was written, but that all its lines of prophecy must begin at a point in the future from John's day.

In taking this position it seems to us that they do evident violence to some passages in the book, and throw up an insuperable barrier to their own efforts to arrive at a correct interpretation thereof. It is true that the general matter of the book applied to the future at the time it was written, and that its general design and scope was to make known events which were to come to pass after that time. But how often it is necessary to refer to the past in order to explain the future! Is it anything strange that some lines of prophecy in the book should cover this *whole* dispensation? But some years of the dispensation had already passed, and some lines of events had had their beginning, when the Revelation was given. Any future view of those lines of events at that time would have been imperfect and incomplete, if not largely unintelligible, without a mention of what was already past.

The same principle is followed in the book of Daniel. The prophet, in interpreting the dream of the great image, told the king (Dan. 2:28) that God would thereby make known to him what should be in the latter days. But in order to do this he gave him a long series of events to transpire before the latter days would be reached at all. The reason is apparent: the information respecting the latter days could not be intelligently imparted without attaching it to the preceding events; hence they are first described.

Just so with some of the prophecies of the Revelation. As a specimen of the erroneous conclusions to which the position above referred to leads, we refer to chapter 12. There the church is introduced under the symbol of a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars; and then in verse 5 the record continues: "And she brought forth a man child who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne."

These statements are true respecting only one individual who has ever lived in this world; and that is our Lord Jesus Christ. Now if it is allowable to apply some portion of the prophecy to the past, as we believe it is, the reference is most natural and easy to our Lord when he appeared among men, and attempts were made by both Herod and Pilate, under the jurisdiction of Rome (the great red dragon) to destroy him. But those who take the ground that none of the Revelation can apply to the past are cut off from this application, and are obliged to take the ground that the man child here brought to view is not Jesus Christ. To whom will they apply it? One correspondent (and we are sure he must be alone in the matter) takes the ground that it refers to the papacy! and that the ruling all nations with a rod of iron and being caught up to God and his throne, refers to its period of 1260 years' triumph and supremacy. But this cannot be; for other predictions respecting the papacy read, not that it was to rule all nations with a rod of iron, but that it should "wear out the saints of the Most High;" not, that it should be caught up (by divine power) to God and his throne, but that it should endeavor to "oppose and exalt itself above all that is called God, or that is worshiped." The one expression denotes the highest exaltation and favor with God; the other the most bitter and malignant hostility to him.

Again, those who take the ground that the Revelation cannot refer to the past, must err equally in their interpretation of the seven churches, (Rev. 2 and 3) and the seven seals (Rev. 5 and 6), both which lines of prophecy begin with the very beginning of the gospel dispensation—with the church which was established by our Lord in person; and therefore must refer for their beginning to a point of time already past when the Revelation was written.

These instances by no means conflict with the statement that the Revelation was given to show things which must shortly come to pass; for these allusions to the past were necessary to an explanation of the future scenes it had in view.

"A FRAUD EXPOSED."

E. KELSEY: You will find the subject of your inquiry treated upon in another column in the article by Eld. R. S. Webber, entitled "A Fraud Exposed." It is but just to Eld. W. to state that he left it to us to give the article a heading, and we give it the one it bears, which we think is none too strong for the case in hand. The flourish made over English astronomers in the article which Eld. Webber reviews is one of the tricks of sophists in which they presume that the common reader will never take the trouble to investigate the correctness of the statements made; and hence with many they will have as much weight as if they were true, and so help to establish the view which the writer seeks thus unworthily to maintain.

Not more firmly are the cables of Brooklyn Bridge anchored in their rocky beds, than the argument which sustains the application of the 2300 days, as it was made in 1844, and as we still make it, is anchored in the eternal rock of truth. The event from which they date—the going forth of the commandment to restore and build Jerusalem—occurred, according to the 7th chapter of Ezra in the 7th year of the Persian king Artaxerxes Longimanus; and the 7th year of this king, B. C. 457, is one of the most clearly established dates of all chronology. If this date can be set aside, then every system of chronology is unsettled, and the study may be given up as of no certainty or any possible benefit whatever. See Dr. Hales. All the attempts that have ever been made to unsettle this date have no more effect than the playing of thistle down around the base of Bunker Hill monument.

Beginning the 2300 days in 457 B. C., we find the end of the 69 weeks in the autumn of A. D. 27, where our Lord's ministry commenced, the crucifixion in the spring of A. D. 31, where the best authorities place it, the end of the seventy weeks in the autumn of A. D. 34, and the termination of the whole period of 2300 days in the autumn of 1844.

In this exposition Seventh-day Adventists are unanimous, and have been from the beginning of their history; and there is nothing, nor ever has been, in the writings of Mrs. White, at variance with this view. The talk of Mr. S. about a part of our people locating the cross at the end of the seventy weeks, or in A. D. 34, is simply a piece of puerile ignorance or mendacity.

The reader would not be able to take the full measure of the man with whom Eld. Webber is dealing without a little specimen of his expository ability. In the *Voice of the West* of Nov. 16, 1864, then published by J. V. Himes, at Buchanan, Mich., Mr. Sheldon undertook to explain how the past Advent movement of 1840-44, could be in the order of Providence, and yet, according to his view, an entire failure. He held it to be a subject of prophecy, and that the movement was set forth by the striking symbol of Rev. 10—a mighty angel coming down from heaven, clothed with a cloud, a rainbow on his head, crying with a loud voice that time should be no longer, etc. This he applied to the great advent proclamation, of the years named, which we hold in common to be true. But instead of calling the time prophetic time, which did there end, as the angel declared, and which explains the whole matter, he takes the position that it is literal time, which did not there end. Now he has on his hands the problem how to account for the solemn oath of the angel, and vindicate the movement as in the order and providence of God, while, in his view, the time was wrong, the movement wrong, and everything about it wrong. A happy thought strikes him. It will be noticed, he says, that the angel was "clothed with a cloud;" that is, he could not see all things clearly, and so proclaimed a time which was wrong; and when he got out of the cloud, he found he was mistaken, and commissioned John to prophesy again.

This put into plain language means that this angel whose "face was as it were the sun," got lost in the fog, and not knowing where he was, or what he was about, he launched out with a tremendous oath, in the name of high Heaven, that time should be no more; but the fog at length cleared away, and lo! he found that his message was all a mistake; and then, instead of manfully correcting his own errors, he

slips this work off upon John, telling him he prophesy again, and ignominiously retires from the field. Mr. S. is still at the work of trying to correct the mistake of that angel. We respectfully submit that he has just transposed the parties, and that and not the angel is the one who is lost in the fog. The reader will agree with us that an exposition of this deserves to be swept with such a storm of derision as never to presume to lift up its head again.

CATHOLICISM AT ITS HOME.

CONSIDERING the career of the papacy in the past and the long years in which it has had things its own way not only in Italy, its home, but in almost all the nations of Europe, does it not sound strange that processions of Catholics are now forbidden even the streets of Rome itself. The fifth plague is to be poured out upon the seat of the beast. The people must feel that recent experiences are almost amounting to a repetition of that era of his last humiliation. From a paragraph in Editorial Notes, in the *New York Independent* of July 2, 1885, we copy the following:—

"The prefect of Rome has renewed his orders, bidding the procession of the Catholic Church on the streets of the eternal city. This, together with the fact that the corner stone of the immense Victoria monument on the Capitol was laid amid the enthusiasm of the people, has aroused the depression. The *Observatore Romano* went so far as to say that every conscientious and reasonable man must recognize the fact that the condition of the Pope is an object of scorn and derision."

MEETING AT CHICAGO.

SABBATH and Sunday, June 20, 21, was spent with the brethren in Chicago. I had desired to meet with them many times in the past, but had not been able to do so. Chicago is an important center, since our mission has been commenced and so much good work done, it is a point of great interest. I have felt a deep anxiety that the work of the angel's message should take a firm hold on the hearts of the believers in the truth residing in this city, and that the work should properly represent the cause of present truth. Our services were held in the Scandinavian church, which the brethren had opened for our American meetings. Sabbath evening there was a fair attendance of the brethren, and as we talked to them about the increase of the work their hearts seemed to be encouraged. Sabbath noon the house was well filled with our Scandinavian and American brethren, who listened attentively to the discourse of the writer relative to the nature of the religion which must be experienced by every one who will be able to stand the test of the Judgment. "Without the spirit of Christ we are none of us." The true work of spirituality must be experienced among us; and we must imitate Christ in meekness, humility, and all of those lovely graces which characterized his life on earth.

Eld. Underwood spoke in the afternoon, and his discourse was well received. In the evening we had a meeting with the older brethren of the Scandinavian church, to ascertain their feelings relative to a connection with the Illinois Conference. It is well known that for many years the Chicago church and Scandinavians have been connected with the Wisconsin Conference. This came about because those who first preached the truth to that people were from Wisconsin, and there were no ministers of that language in Illinois. They had, therefore, naturally become attached to the Wisconsin Conference because their laborers had come from that State. Two years ago the General Conference at Rome, N. Y., when the question of Conference boundaries came up, it was voted that they should correspond with the State lines; but Chicago was made an exception, because it was thought that the Scandinavian brethren there were not willing to make the change. But for some time it has been felt by leading brethren that such a change should be made; and the brethren in Wisconsin have been willing that it should occur as soon as the brethren in Chicago would consent. We thought this a proper time to ascertain their wishes; and after a pleasant conversation concerning the matter, the brethren voted to make application for admission to the Illinois Conference, and chose delegates for that purpose. We think this is right, and feel sure it will meet the minds of our brethren generally; and we believe it will be better for the cause in Chicago and for the church there to belong to the Conference in which they are located.

We have been glad indeed to see that God has blessed the labors of Eld. J. F. Hanson, who has spent much time in Chicago during the last two years. There has been a very gratifying growth in the church; membership will soon reach one hundred if its prosperity continues as it has during the last year or two. They have repaired their house of worship so that it is much more inviting than in the past, and there is a better state of feeling in the church than has been seen for years. For this we are very grateful, and we are very thankful that the work is onward among the Scandinavians. A tent-meeting the present year among that people, if held in a different part of the city, would result, we believe, in much good. Our meetings on Sunday were not as well attended as we would desire. Eight were baptized by Eld. Kilgore. All of these have come out as a result of the mission work in the city. A change of the mission to a different location was decided upon. It is now established in very respectable rooms in a pleasant part of the city, and the work is finding many avenues of interest. Over fifty have already embraced the truth as the result of the establishment of this mission, and many more are interested. There are one hundred and twenty readers attending Bible readings, which are held in different houses at the present time. This does not include the suburban town of Pullman which is also being visited by the workers, and where many more are being baptized, some having embraced the truth. God is abundantly blessing this part of the work. We believe that if the brethren in Illinois will feel the interest which they should in this important mission, it may be the means of great good. There is wealth enough in that State to put this mission in a suitable position; and this work should be attended to the present season. Chicago is a great city; its influence is felt in every direction. It is important that it should be a center of influence among us; and this can be done if the proper steps are taken. We believe that the Illinois brethren at their next Conference will feel like taking steps in advance of any taken in any other State relative to this mission.

The enemy of all righteousness will do his utmost to hinder the work in Chicago, knowing that it will do great good to the cause if permitted to go on undisturbed. He has tried to bring discouraging influences upon the American Sabbath-keepers, and to continue to make every effort to bring alienation and distraction among them, and thus seek to hinder the work in every possible way. But we believe that God will interfere, and that Satan's efforts in this direction will be defeated. We are greatly encouraged at the success of this important mission. May God greatly add his blessing to it. We did not our best to try to perfect an organization at this time, as we hardly felt that some of our older American brethren were ready for such a step. We trust that this will be done in the near future. G. I. B.

THE DAKOTA CAMP-MEETING.

We reached the ground in company with Elds. A. Underwood and Geo. B. Starr, June 24, and found the camp in a good state of preparation, pleasantly located in Gale's Grove, on the top of a hill at the edge of the city. There was a large tent 60x100 ft., nicely adorned with mottoes, and presenting a very neat and attractive appearance. There were some sixty-five tents on the ground, comfortably arranged with streets and aisles, and presenting a very pleasant appearance. The attendance of brethren was nearly five hundred, the largest ever seen in the Territory. About one hundred and fifty-five Scandinavians were on the ground, and had regular daily services, Eld. Louis Johnson being present to instruct them. There were also about seventy-five Germans in attendance, and Eld. Conradi and Bro. Jacob Reiswig held daily services for them.

Our meetings were good, the preaching was pointed and searching, and the brethren seemed to appreciate it fully. There was not that degree of spirituality and earnestness of heart manifested that we desired to see, though many excellent testimonies were borne, and work seemed to be taking a thorough hold of the hearts of the people. But there are evidently many hindrances. Like other new countries which are being rapidly settled, those who come are usually persons of small means, with hearts intent upon securing their finances. There are others who come with considerable means, but their object

is the same. The spirit of speculation and reaching out to obtain large farms is apt to prevail; and hard work and intense application to business are necessary to make things comfortable for those new settlers who start on the bare prairies. These influences tend to weaken spiritual prosperity, and to hinder those who embrace the truth from laboring in the cause. Our brethren greatly need to see the danger of becoming worldly-minded in these last days. We tried to impress deeply upon the hearts of all the necessity of working more for the Lord and less for self.

Consecration to the work instead of seeking for feeling merely is the special theme of interest in the camp-meetings this present season. We have reached that stage of the cause where our people must realize the necessity of carrying the work of God forward with all the energies and powers of our being. It is too late for idling and slackness in this work. Many of the brethren felt these things deeply, and confessed their sin in not having been more earnest. We fear, however, that some of our brethren do not mean have not yet realized the necessity of devoting all their powers and abilities to the work of God, and that they will suffer a great loss if they do not see this matter in a different light.

About one hundred came forward for prayers on the Sabbath, and a large number on Sunday. Solemnity prevailed in the meeting, and many hearts were deeply moved. Thirty-two were baptized Monday in the Big Sioux River. This Conference has presented a very marked growth since it was organized five or six years ago. Then there was but a little handful of Sabbath-keepers; now it ranks in size and numbers with many of our much older Conferences. There has been a large immigration into the Territory, and quite a number have embraced the truth. We feel much encouraged in reference to this Conference, and can see a very great improvement in many ways during the last two years. We expect to see a rapid growth in this Conference in the future, for obstacles which have stood in the way are being overcome. Eld. A. D. Olsen, who was elected president for the first time last year, has served the Conference well, and has gained a valuable experience in this kind of labor. Though money has been scarce in this new Territory, and means have been difficult to obtain, yet the tithe receipts have been increased one-third the past year, which enabled the Conference to settle with its laborers and pay fair wages.

We have seen no camp-meeting anywhere in the field that has been arranged in a more tasteful and attractive manner than this one in the distant Territory of Dakota. Many of our leading Conferences could take lessons in this respect.

Bro. Jacob Reiswig was ordained to the gospel ministry in the closing meeting Tuesday morning. Eld. R. Conradi gave the charge in German, and the writer offered prayer. The blessing of God came in to a most marked degree. Many were in tears, and it was some little time before Bro. Conradi could give the charge, his heart was so much affected. Our German work started here several years ago under Bro. Conradi's labors. The German brethren are taking hold of the work in this part of the field in a good spirit. Bro. Reiswig has attended the school at Battle Creek, and is now placed upon the Conference Committee in Bro. Conradi's place, who will now have to take the burden of the German work in other parts of the field.

The outside attendance was not large; but before the meetings closed quite a number manifested a deep interest; and if these names are ascertained and the meetings are followed up by missionary effort, we think there will be quite an addition to the church. This last point we think is very important. It has been neglected in camp-meetings heretofore, and we hope that the presidents of our Conferences will prepare themselves so that at these meetings they can obtain the names of every person who becomes interested, and seek to continue and increase their interest by personal labor after the meeting closes.

The weather throughout the meeting was beautiful; not a drop of rain fell during the day-time, though several storms burst upon us during the night, but without any serious damage. This was in marked contrast to some of the meetings held in this Territory heretofore. There had been much praying that we might have good weather, and it seems that God had heard these prayers.

Eld. G. C. Tenney, who was present, gave a full and interesting report of the meeting through the daily papers of the city, which granted us the use of

their columns. He does this kind of work well, and some of the editors acknowledged themselves much pleased with these reports, saying that they had a far clearer idea of our people and what we are doing than they had had before. Reporting our work through the papers, if the reports are properly written, will no doubt favorably impress many whose attention might not otherwise be called to us.

Altogether, we left Dakota with feelings of encouragement for the young cause in that Territory. May God greatly bless it. G. I. B.

EXTENT OF OUR WORK.

WHAT SEVENTH-DAY ADVENTISTS ARE DOING.

WE have a few simple propositions to make to which we think every one must assent.

1. There will be a great day of final Judgment sometime. This is so plainly stated all through the Scriptures that we need not dwell upon it. Paul says: "Because he hath appointed a day in the which he will judge the world in righteousness." Acts 17:31. Again Jesus says: "The word that I have spoken the same shall judge him in the last day." John 12:48.

2. Jesus will return to this earth the second time. We do not affirm when that will be, only that it will take place sometime. Scores of texts could be given on this point. Paul says: "Unto them that look for him shall he appear the second time." Heb. 9:28. Jesus himself said: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. To the sorrowing disciples at his ascension the angels said: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. God's word cannot fail.

3. There will be a resurrection of all the dead. Can any one doubt this who has ever read the simple statements of the Bible? Listen to the words of the Saviour: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Nothing could be plainer. The day will come when the graves will be opened, and all will come forth whether they be good or bad.

4. There will come an end to this world. This is stated over and over in the Bible, times without number. Things will not always go on as they are; men will not always continue to buy and sell; for the end of all this will come. Thus Christ himself, in explaining the parable of the tares and wheat, says: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Matt. 13:39, 40. Yes, there will be an end to this world. What a wonderful time that will be, when all these tremendous events shall culminate together; the Judgment, the coming of Christ, the resurrection, and the end of the world! All the grand events in the history of the world will pale before these sublime scenes. Every living soul from Adam down will have an interest in them.

5. The Lord will give signs to the last generation to indicate when these events are near. This is an important proposition, which all should consider. It is generally assumed that the end will come instantly without any signs to indicate it; but what does the Bible say about this matter? The disciples asked Christ what should be the sign of his coming and of the end of the world; and his answer was this: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. This statement is very explicit. "There shall be signs," says the Saviour; and he tells what they shall be. Then he says that when these are seen, we should look up and expect his coming. God is merciful and wishes all to have a chance to be saved if they will.

6. There will be a warning to the last generation to prepare them for this great event. Christ says: "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. In the days of Noah there was a warning to the world.

If the last days are to be like Noah's time, there must be a warning here likewise. There was also to be a warning message given before the first advent of Christ. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. John the Baptist came and fulfilled that prophecy. And so the Revelator foretells that there is to be a most solemn warning given to all nations when the hour of Judgment comes: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. This is too plain to be mistaken. The announcement is made to all nations. "The hour of his judgment is come." It must be that the world will hear that proclamation; for the word of God cannot fail. The fulfillment of this prophecy shows that we are now living where this proclamation is made. There are scores of signs occurring around us every day in fulfillment of the Bible prediction, showing that the time has come for the fulfillment of this warning message.

Is there any such message being given to this earth? Yes, indeed; for the last forty-five years such an one has been going to the world. Beginning with the great advent movement of Mr. Miller in 1840-44, it has gone on steadily until to-day. That message was heard clear around the world. Hundreds of ministers from the various denominations assisted in giving it, and tens of thousands came out. But as the Lord did not come just as they expected, many have supposed that that advent movement was a failure, and that nothing to speak of has since been done. This is not the truth. We have always firmly believed that the movement of Mr. Miller was in the main correct, and in the providence of God.

The reason of the disappointment was soon discovered. A little examination will show that the work of the investigative Judgment takes place in heaven and not upon the earth. This work began when the great prophetic period of 2300 days ended in 1844. Dan. 8:14. That there was to be such a disappointment as this, is very plainly shown in several scriptures, by the parable of the ten virgins in Matt. 25:1-12, and Rev. 10. We will not dwell upon this point here. It is sufficient to say that the Seventh-day Adventists went forward immediately after 1844, with the same work that Wm. Miller had begun. They carried on the work of warning the world of the soon-coming end. Now let us see what they have accomplished in this direction, and whether it is not enough, even if nothing more should be done, to fulfill the prophecy of warning the world of the second advent.

We have already twenty-eight fully organized State Conferences, covering a large share of the United States and Territories; and there are more or less of our people in the rest of the Territories, who are not yet organized into Conferences. We have missions in Scotland, England, Norway, Denmark, Sweden, France, Switzerland, Germany, Italy, the Sandwich Islands, and Australia. Thus our work reaches clear around the world. We have 321 ministers, including both ordained and licensed preachers. These men are actively engaged in the work. We have 705 organized churches in the Conferences. In these churches there are 18,700 members; but these include only about two-thirds of our people, as many of them are not yet gathered into these organizations, so that our people probably number about 25,000.

Our regular receipts for last year were \$105,000. The same year about \$300,000 was pledged for the various branches of the work. Besides this, tens of thousands of dollars were used in various ways for the progress of the work.

We are publishing nineteen different periodicals, in English, German, French, Danish, Swedish, Roumanian, etc. The monthly circulation of all these papers is something over 225,000 copies.

We have six offices of publication, owned entirely by our people; one in California, one in Michigan, one in Massachusetts, one in England, one in Norway, one in Switzerland. The combined capital of all these is over \$200,000. There are constantly employed in these houses of publication about 250 workers. According to the best calculations we can make, there was sent out this past year from these houses about 90,000,000 pages of books, tracts, and pamphlets, besides the periodicals issued. Our cen-

tral office in Michigan has eight power presses constantly employed in turning out advent publications. Sometimes so great is the demand for them that these presses have to be kept running night and day.

We have two flourishing colleges and one academy. In these there are hundreds of intelligent young men and women being instructed in the doctrines of our faith. From their halls went out this spring about 250 laborers in the various branches of the work, most of them as preachers or missionaries.

We have at Battle Creek, Michigan, the largest Sanitarium in the world. Here hundreds are constantly coming and going, who receive and carry to others a knowledge of the truth.

We have city missions in Boston, New York, Philadelphia, New Orleans, Buffalo, Chicago, San Francisco, and in many others. In the sea-port towns our missionaries are constantly supplying all the leading vessels in the world with our books and papers.

This year we shall hold about forty camp-meetings, reaching from Maine to California. Here again not only our own people, but tens of thousands of others will hear the second advent proclamation. We have besides an international missionary society embracing the entire world. It spends large sums of money every year, and in every part of the world it scatters tons of our publications like the leaves of autumn. Our people are not gathered into communities, but are scattered widely, often in single families, but all are zealous for the truth; they love to talk it and publish it to the world. They are a thoroughly united people; all believe alike, and all are in perfect harmony. Many of them would sacrifice money, reputation, and life itself for the precious cause which they love so well. There are promising young men,—men of education, talent, and means, engaged in lucrative employments with the most flattering prospects,—who cheerfully lay them all aside, and engage in this work of helping to send the last warning to this earth.

Now who can deny that in this we see a direct fulfillment of the prophecy that there shall be given to the last generation such a warning as there was in the days of Noah, in the days of Lot, in the days of Jonah, and in the days of the first advent?

We believe that our work is now established so that in a short time we can make the world hear this message as they have never heard it before. But suppose it should go no farther, and the Lord should come immediately, has not this generation been more extensively warned than any other before? Contrast this message with Noah's warning. There was only one man, at the most one family of eight persons. There was no college sending out young men to help in the work then. Noah had no publishing house to aid him; he had not even a book, or so much as one tract, or a missionary society to help him. It was just one lone man with his voice; yet the word of God says he condemned the world. Heb. 11:7. Look at Lot's warning, only one man against all the cities of the plain. Look at Jonah, only one man in a great city of some 600,000. Look at the warning at the first advent, only one man again, John the Baptist out there in the wilderness alone. It would not seem to us to be a very extensive warning, yet he condemned the whole nation of the Jews. Now contrast our work with any of these, and theirs does not seem to be so much as a drop in a bucket compared with the extent and thoroughness of the advent proclamation in these last days.

If the Lord should come immediately, this generation would be without excuse. They have had a chance to hear the warning if they wished to. But the word of God plainly says that it will be in the last days just as it has been before. There will be two classes at this time; one who will believe the message, and engage in giving it to the world; and one who will turn away from it, and reject it. This is plainly shown in what Christ says in Matt. 24:42-51. The faithful servant is ready when his master comes. The unfaithful servant says, "My Lord delayeth his coming," and gives himself up to eating and drinking, and is destroyed when the Lord comes.

To the disciples at the first advent, Jesus said: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous

men have desired to see those things which ye have not seen them; and to hear those things which ye have not heard them." Mat. 13:15-17. Yes, for long centuries prophets and righteous men and all Israel had been anxiously looking for the coming of the Messiah. How they longed to see him! how they longed to live until that time they died without seeing it. Finally, when it came, only a very few had any sense of the privilege which they enjoyed. They did not do in that humble man the long-promised Messiah. They turned away with indifference, and even with scoffing. They went on with eating and drinking, feasting and drinking, marriage and mirth, and these things were of far more importance to them than the "Man of sorrows." They had the greatest privilege that man ever had, that of operating with the Son of God in his great work.

There were a few, however, who accepted the message, and there were some who gave up their earthly possessions, and gave themselves to the work for that generation. Well did Jesus say, "Blessed are your eyes, for they see; and your ears, for they hear." We would we not give for the privilege of having seen and worked, and suffered beside the divine Messiah.

But here we are now among the sublime events of the last generation. A great work is to be done in the world, and how blessed shall be the man to whom it shall be given of God to discern the signs of the times, and who gives his life to the great final work of the last warning to the world.

Reader, these privileges are now offered to you. We earnestly beseech you not to regard them lightly, not to be influenced by evil men around you, not to be swept away by business, or pleasure, or unbelief, but to grasp the blessed truth which you see, and press toward the kingdom with those who are giving their lives to God's blessed work.

D. M. CARRIAGE

OUR AUSTRALIAN MISSIONARIES.

LAST week we gave from Bro. Haskell an interesting account of the trip of himself and company to Australia, so far as they had then accomplished their journey. We herewith have the privilege of sending a communication from Bro. Corliss on the same subject, which, as it treats upon different phases of the voyage, will be of equal interest to our readers. We hope to hear from these brethren as they open the interesting Australian field to an important message for this time. He writes:—

FROM SAN FRANCISCO TO AUSTRALIA.

On Sunday morning, May 10, our company, consisting of Elder Haskell, Elder Israel and family, Brother Henry Scott, Brother Wm. Arnold, and writer and his family, embarked on the Royal Mail Steamship, *Australia*, for Sydney, Australia. The same afternoon, at a little past two o'clock, the steamer left her moorings at the foot of Broadway, San Francisco, and steamed along the front toward the Golden Gate. Numerous friends who accompanied us to the ship, stood on the wharf and waved their adieus as long as we were in sight. Soon, however, our noble ship rounded a point of land and passed out through the "gate" to the open ocean beyond. The motion of the ship soon lulled the most of our company to their berths, where they seemed perfectly satisfied to remain for a number of days.

Outside of the "heads" the pilot took his leave of us, and our ship was soon on her "course" for the Hawaiian Islands, her first stopping place. Although there is a regular line of steamers between San Francisco and Honolulu, the Australian steamers always have occasion to call at that port. Sometimes they have freight to that point, but always they have and some passengers. On this trip, we had freight for Honolulu, but had some first-class passengers, and sixty Chinese in the steerage.

About five p. m. we sailed very near the Farallone Islands, two small islets about thirty miles off the coast. These are only barren rocks that lift their heads above the ocean's crest, where innumerable sea birds resort to deposit their eggs. At stated seasons, these eggs are gathered by certain persons and placed on sale in the San Francisco markets. The largest of these islands, and on its topmost point stands a light-house, whose friendly rays warn the mariner by night of his approach to a dangerous coast. That and a small dwelling, the home of the light-house keeper, are the only marks of civilization to be seen on either of these rocky upheavals.

Our good vessel plowed her way steadily from day to day through the blue waters, with little variation in either speed or incident, until Sunday, May 17, when we discerned in the distance the first faint outlines of land. In appearance, this was like a cloud just rising above the horizon; but as we came nearer, it gradually took definite shape until the hills and even the lowlands of the country were spread out before us like a beautiful panorama. It was not long before we passed inside the coral reefs, and into the snug harbor of Honolulu, and alongside the wharf. Here we met Brethren Scott and La Rue, and went with them to the mission rooms. We enjoyed a very precious season with these brethren, and only regretted the rapid flight of time that called us to separate from them so early. We were very much reminded, however, that the time of the ship's departure was at hand, and in a short time we were aboard again, ready to resume our journey to the Southwest.

Staying so short a time at the island, we were not afforded all the opportunity we could have desired to visit its places of interest. We will, however, note a few observations and statistics. The Hawaiian, or they are more commonly called, Sandwich Islands, is a group of fifteen islands, eight of which are inhabited. The area of these islands is 7629 square miles, and their population something over 50,000. The active volcanoes on the Island of Hawaii have converted its surface into a vast bed of lava. The highest of these is Mauna Loa, which is 13,760 feet above the sea. The uplands of these islands are better adapted to grazing than to agriculture, though it is said that some fine wheat is produced on them. In the valleys, however, coffee, sugar, cotton, tobacco, cocoa, arrowroot, mulberries, yams, sweet potatoes, and taro, grow plentifully.

The Island of Oahu, of which Honolulu is the metropolis, is situated a little north of the center of the group, and is the third in size, having an area of 2,942 square miles. Its highest altitude is 4,000 feet. Honolulu itself is a quaint old city of some 16,000 inhabitants. In the primitive portion of the town, the streets are laid out in many curious forms—octagon, triangle, curves, and triangles, with narrow streets adapted to each angle and curve. On each side of these roadways are massive old trees, whose overhanging branches shade the most picturesque walks and drives, and ancient looking cottages peep from amidst a wealth of shrubs and flowering trees, whose tropical beauty eclipses the most carefully cultivated gardens of the United States. The Queen (and I suppose other parts of the island also) is in mourning for the loss of their dowager Queen, who died in Honolulu, April 25, of an attack of apoplexy. Queen Emma was held in high esteem by all her subjects. She was, undoubtedly, a woman of eminent virtues.

FROM HONOLULU TO TUTUILA.

We staid in Honolulu but a short time, about four days, when our vessel's prow was turned toward the southwest, and the city, with its beautiful background of mountain scenery, gradually faded from view, and was finally lost in the blue waters over which we had so quickly passed. I confess to a momentary feeling of sadness as we sailed away from our brethren who stood on the wharf watching our departure, not knowing when we should again have the privilege of meeting old and tried friends.

On Sunday, the 24th, while in latitude about 7 degrees South, and longitude 168 West, we were permitted to hold a meeting on the ship. The captain holds a Church-of-England service each Sunday morning in the large saloon, to which all the passengers and many of the crew as can be spared, are invited. There are on board three Presbyterian ministers, who very much desired to have services of their own at a later hour the first Sunday we were out, and to this end pressed their suit with the captain; but their request was not granted. During the following week some of the passengers became interested in our views, and wished us to preach to them. Not caring to share the experience of the other ministers, we let the people prefer their own requests to the captain, when to our surprise he cheerfully granted the privilege, and did all he could to make the service a success. Accordingly, at three o'clock P. M., we had a fair congregation, and all paid good attention to the subject presented. Having received a little, we expect they will call for more, and we know not what the result will be. May the Lord direct to his own glory.

Little else has occurred during the eight days to vary the monotony of the voyage, except the occasional advent of some strange-looking bird, which, after flying about the ship a few times, retires as quietly as he came. As we went farther southward, the weather became perceptibly warmer, and before we reached the equator, heavy clothing was laid aside for that of the lightest material, and all were glad to exchange the close air of the cabin for the gentle, refreshing breeze that constantly swept the decks and corridors. Up to this time the weather has been unexceptionably fine, and the motion of the ship very steady, which has made our voyage quite a pleasant one. In meditating at times on God's love for his people, he has seemed very near to us, and we have felt a deep sense of gratitude at the thought that we are permitted to labor in his cause, and that we are the objects of his care.

But here we are, in sight of the Samoan Islands, or, as named on some maps, the Navigators. We do not stop at any of these islands; but when opposite what is known as West Cape, on the Island of Tutuila, a small steamer will come off and take the mails for all the islands, and passengers if there are any.

Samoa is a group of nine islands, comprising a total area of 1,100 square miles, and having a population of about 50,000. Tutuila, the island on which we land the mails, is very rocky, and has gigantic precipices. It has the best harbor in all Oceania, called Pango-Pango, which is concealed by towering mountains from the view of passing ships, and which almost divides the island in two. But Upolu is the most important, populous, and flourishing island of the group. Its principal town is Apia, which is the center of a large and flourishing trade. In this town about one thousand whites, the majority of whom are Germans, carry on trade with the natives.

The native Samoan is said to be the most tractable and intelligent of the South Pacific tribes. Before the advent of the whites among them, they lived a simple, easy, indolent life, and wars rarely occurred between them. They believed in a supreme being, but had very simple forms of religion. Mainly through the efforts of the London Missionary Society, they have been persuaded to adopt the form of the Christian religion, and so far, the natives have nearly all become civilized. The youth and children are now being taught to read and write. This is evidently a good point for missionary effort in behalf of the third angel's message.

The islands are all of volcanic origin, but are particularly fertile on the strip of land that skirts the shores. These are covered with the luxuriant vegetation of the torrid zone. The staple productions comprise cotton, cocoa-nut, guava, citron, yam, wild orange, and bread-fruit. That which engages the energies of the natives, principally, is the production of the *cobra*, the dried kernel of the cocoa-nut, which is used in making cocoa-nut oil.

It will be two weeks yet before we arrive in Sydney, when I will give an account of our journey from this point.

Samoa Islands, May 25, 1885. J. O. CORLISS.

- There is no promise to unbelieving prayer.
- Good reading is to the mind what good food is to the body.
- The truest end of life is to know the life that never ends.—*Wm. Penn.*
- Men of genius are often dull and inert in society; the blazing meteor, when it descends to earth, is only a stone.
- It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us.—*Rev. Phillips Brooks.*
- The infinity of God is not mysterious, it is only unfathomable; not concealed, but incomprehensible. It is a clear infinity—the darkness of the pure, unsearchable sea.—*Ruskin.*
- There is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the lesser half of the lesson earth has to give.

—The man that has an empty cup may pray and should pray that it may be filled; but he that has a full cup ought to pray that he may hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

350.—THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

H. W. B.: As an answer to your question relative to the time when the battle of the great day of God Almighty will be fought, let me refer you to Rev. 16: 14-16.

351.—EVEN HIM.

D. C.: "Even him," as found in 2 Thess. 2: 9, is understood as referring to Christ, whose coming will occur just after the working of Satan through Spiritism with mighty power. Rev. 13: 12, 13.

352.—ADAM AND IMMORTALITY.

Will you please tell me through the columns of the REVIEW whether Adam was or was not immortal before he ate the forbidden fruit, and give proof from Scripture if you can?

Ans.: Adam was not immortal before he ate the forbidden fruit; otherwise God would not have threatened him with death as a penalty for eating that fruit. As soon as he had transgressed, he was shut away from the tree of life; and, after a lingering existence of 930 years, paid the penalty of his transgression by returning to the dust from which he was taken. God did not make the egregious blunder of creating an immortal sinner to live forever in some corner of his universe, hating the God who made him and the day that gave him birth.

If our Bible student would like one text of Scripture which will forever settle the question whether Adam was immortal before he sinned, I will refer him to 1 Tim. 6: 15, 16.

353.—UNLEAVENED BREAD AT THE COMMUNION.

R. F. B.: There is no objection to the use of unleavened bread at the communion, if preferred. Indeed it is quite certain that the bread used at the Passover supper was of that nature, since no leaven was allowed in Jewish houses during that feast. Leaven was considered by them a corrupt principle. To this day the Jews employ unleavened cakes in their Paschal feast. It was once my fortune to come into possession of one of these cakes. It was marked off into squares about an inch in diameter in such a way that each square could be easily separated from the rest of the cake. I am informed that the city of St. Louis supplies this sort of bread for all the Jews in this country.

The only advantage gained by the use of unleavened bread at the communion would consist in the fact that it would make the supper resemble as nearly as possible the one which the Lord instituted, thus by the power of association, assisting one to enter more fully into the spirit of the occasion.

After all, the leavened loaf has its advantages. It is more presentable, is more readily cut into cubes for individual use, and when broken seems to symbolize more perfectly the broken body of Christ.

So far as the leaven is concerned, its presence would not seem to be very objectionable, as it has been employed without scruple by the saints in all ages.

The matter is one of sentiment rather than principle. Therefore let every man be fully persuaded in his own mind.

354.—DROPPING NAMES.

G. M. B.: There is no such thing as dropping names from the church list recognized in the practice of Seventh-day Adventists. They acknowledge but three ways in which a person's name can be disconnected from the list of members of the local church to which he belongs; viz. 1, By death. 2, By the vote of the church granting him a letter to some other church. 3, By withdrawing the hand of fellowship.

355.—USURY AND INTEREST.

E. W.: 1. Isa. 56: 12 applies, at least in principle, to the orthodox ministers of our time.

2. Usury is generally considered to be exorbitant interest, and it would be wrong, therefore, to receive it. It is right to receive reasonable interest because the money, if judiciously invested in ordinary business, will earn it.

356.—NOAH'S ARK.

A. G.: If Noah's ark has been found recently on the top of Mount Ararat, we have not heard of it. Be assured that if that should ever occur, the newspaper men will not overlook so important an item for a sensational heading.

—It is impossible that those who are implanted into Christ by true faith, should not bring forth fruits of thankfulness.

—A Christian sailor, when asked why he remained silent in a fearful storm, said, "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there."

Progress of the Cause.

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

BUGLE CALL.—"THE REVELLE."

BY TORIA A. BUCK.

Written in a tent at the Lakewood camp-meeting, June 7, 1885.

GATHER you, gather you, sons of the King,
For freedom and unity stand;
Armed with the sword of the Spirit, ye bring
Tidings of joy o'er the mountains that ring,
In this day of the Lord at hand.
Let the loud bugle blare till its echoes awake
God's sons that are sleeping to-day.
True hearts will leap when that morning shall break,
And its mists roll in splendor away.
Hear the wild bugle call go resounding afar,
Till the meekest of saints don the armor of war,
In this day of the Lord at hand, at hand.
Lake Chautauqua, N. Y.

KENTUCKY.

MADISONVILLE.—June 22 in company with Bro. J. B. Forrest and wife I came to this place to pitch the tent. After some effort, we secured the best location in the place, on Main St., and commenced our meetings the 25th. We have now held four meetings with good attendance. After the second meeting we sold \$4.70 worth of small books. At our collection last night \$7.70 was received. We hope to have such connection with God that good may result from the meetings here. G. G. RUPERT.

MASSACHUSETTS.

WORCESTER.—We have held meetings here over three Sundays; have thoroughly presented the messages and the Sabbath question. Three or four persons kept last Sabbath, and we hope for eight or ten more, although our interest is small. The average attendance is not above fifty besides our people. Sold \$12 worth of books. Expect to move our tent next week, either to another part of the city, or to some other town. D. M. CANRIGHT.

NEWBURYPORT.—From June 13-21 I was laboring with this church. I found that they were scattered, and feeling very much discouraged; but the Lord seemed to come near by his Spirit, and light broke in upon us. Some who had been in doubt about the "Testimonies" confessed that their doubts were removed, and they also accepted the tithing system. I shall remember with pleasure the few days spent in Newburyport. One decided to keep the Sabbath. There are some good souls in Newburyport that love God's truth and are struggling for the victory. June 25. J. B. GOODRICH.

NEW HAMPSHIRE.

AMHERST, BEDFORD, GOFFSTOWN, ETC.—At our closing meeting at Amherst one more took a stand for the truth. I held three meetings at Bedford, where by request I spoke once upon the Sabbath question. I should have been pleased if I could have remained longer. Held one meeting at Goffstown; the house was well filled, and all listened very attentively. More meetings should be held here. I was made welcome at the home of Mr. Harvey Scribner, which is a very pleasant place in summer. At Moultonville there was a good outside interest to hear. I was sorry to leave when I did, but other arrangements called me away. May God bless this church. J. B. GOODRICH.

VERMONT.

BRATTLEBORO.—Work at this place has steadily progressed since its commencement in January. As the result of the canvassing and missionary work at the first, eight persons are now fully confirmed in the truth, while we have strong hope for others who have been equally interested. June 8, Eld. M. E. Kellogg and myself came here to prepare for a tent effort. Circumstances favored in all our arrangements, and meetings are now in progress. Eld. R. F. Barton joined us June 24. Meetings are held evenings and Sundays, with an attendance averaging between fifty and seventy-five. Most of these are regular attendants who are much interested. Breezes of opposition are stirring around us. Before we reached the Sabbath question, a strong discourse, full of assurance, was delivered from the Baptist desk, on Sunday sacredness as established by custom and the Bible. It was advertised in the paper, and listened to by a multitude; but it seems to have no ill effect upon our meetings. The Sabbath was immediately presented with good effect, and we hope for good results. I. E. KIMBALL. June 29.

TENNESSEE.

HARRIS STATION, OBION CO.—I have now given eight discourses in this place with a very good interest so far. This is a small village on the railroad. The people give me the free use of their large meeting-house, 40 by 60 ft. It is well filled every night with attentive listeners. I am also given a home. Pray for success here. The above will be my address until further notice. S. OSBORN. July 1.

GALLATIN AND CORINTH.—We pitched our tent in Gallatin, the county seat of Sumner Co., and commenced meetings May 8. The unusual coldness of the season and the indifference of the people hindered the development of an interest. After remaining there two weeks we went to Fountain Head, where we had a better hearing; yet none were willing to obey the Lord. We continued there about three weeks, when we were invited by the Christian denomination to hold meetings in their church at Corinth, where we found a few who seemed to have been waiting to hear and obey the last solemn message of warning to the world. We held two Sabbath meetings with them, and have been led to rejoice as we have seen others enjoy the precious truth. We cannot tell how many will obey, but we hope soon to be able to organize a church. S. FULTON. JOHN SISLEY. June 29.

MICHIGAN.

VANDERBILT AND MANCERONA.—Since coming to the northern part of the State, in company with Bro. R. C. Horton, have held meetings at Elmira and Vanderbilt, Otsego Co.; also near Petoskey. At Vanderbilt a church of thirteen members was organized; others will unite with them soon. We now have our tent pitched at Mancelona, Antrim Co. Have held four meetings, with a congregation averaging about one hundred and twenty five. Last night was so cold that ice was formed one-eighth of an inch thick, the cold weather keeping many away from meeting. Bro. Horton spends most of his time at present with the churches. Dr. H. S. Lay is with me and renders efficient help. We feel like seeking the Lord with all our hearts, trying to realize the force of the words of Christ, "Without me ye can do nothing." H. M. KENYON. June 30.

HUDSON.—Began a course of lectures in this place June 26. Have held three meetings, which were fairly attended. The congregations, though not large enough at the beginning to meet my expectations, are increasing, and the interest is good. Hudson is a beautiful town of about three thousand inhabitants. The tents are advantageously located on Main St., three blocks west of the business portion of the town. Considerable prejudice against the truth exists here, but I trust that it will soon be removed. The editors are very friendly, having given favorable notices of the meetings, and assured me voluntarily that they would do all in their power to further our interests here. Have been obliged to commence meetings alone, but expect Bro. W. C. Wales to join me soon. A. W. BATHER. June 29.

TEXAS.

BLOOMFIELD.—Accompanied by Bro. Cruzan, I came to this place May 9 and held meetings till June 20, giving about thirty discourses. The attendance has been encouraging under the circumstances. There has been so much rain that the farmers were behind and pressed with their work. On Sundays the attendance was large. Ten or twelve have commenced to keep the Sabbath, as many more are much interested, and others say we preach the truth. We think some of these also will embrace the Sabbath. The Baptist minister warned his flock to have nothing to do with us; but many came to hear us, notwithstanding. June 20 we moved our tent two and a half miles. Have given three discourses with many out to hear. We have visited a good deal and have given several Bible readings. Our book sales amounted to \$1.50, and I could sell much of our literature if times were not so hard. The people are kind, and supply us with provisions. We have many invitations to visit them. W. T. JOHNSTON. June 24.

AURORA.—I returned to Decatur on Monday after a brief visit to Aurora, a small town about fifteen miles southeast of this place, where Brn. McCutchen and Gregory have been preaching for some weeks to apparently interested audiences. The truth has made a favorable impression on the people of that place; and as a consequence there are some twenty Sabbath-keepers who have come out under their work. It was my privilege to be present on the Sabbath with these new commandment-keepers, and in company with several of the brethren and sisters from Decatur, to participate in their first Sabbath meeting. After the Sabbath-school and at the close of the preaching by Bro. McCutchen, a short time was devoted to a social meeting. And it was such a meeting as we seldom enjoy. The Spirit of the Lord was present in great

power, and as one after another bore testimony to the truth and the goodness and mercy of the Lord, every heart was full of happiness and every eye suffused with tears. The place seemed almost the very gate to heaven. The Lord be praised for such manifestations of his goodness and love! Pray for these dear brethren, that the Lord may give them grace to bring off in sheaves for the Master's use, the good work well begun at Aurora. R. W. ROBERSON. June 9.

INDIANA.

NEW MARION, RIPLEY CO.—Still the good work goes on with an increasing interest. A goodly number are already keeping the Sabbath of the Lord. We have a large audience every night. Our receipts from book sales have been \$3.25; our donations \$9.28. The people are very kind, and furnish with all the provisions we need. Our invitations to visit are so numerous that we cannot respond to all. Our courage is good, and we enjoy much of the good Spirit of God. M. G. HUFFMAN. T. G. HARRISON. B. F. STUREMAN. June 29.

CORUNNA, DE KALB CO.—Since our last report our meetings have continued with a large audience and good interest. The agitation of the Sabbath question has stirred the people for some miles around, and ready some have decided to obey. Our meeting last Sabbath was almost entirely broken up by a heavy storm, yet we learned of several who for the first time observed the Sabbath of the Lord. The people are very attentive to our wants. Our expenses have been \$17.63, and our donations \$17.51. We have sold \$13.50 worth of books, besides the "Sunshine" canvass with the REVIEW by Bro. Overley. We had access to some of the county papers, which have kept us well advertised, and teams come in from all directions. Opposition is becoming very bitter, yet the truth prevails, and we expect by the blessing of God to establish a company at this place. J. M. REES. O. C. GODSMARK. June 30.

OWENSVILLE, GIBSON CO.—We have now been here four weeks, and have given thirty-two discourses in all. The interest has not been very good, owing to the fact that this is the home of eight ministers representing five different churches; and as usual they have combined to hinder our work by persuading their congregations to remain away from the tent, and by circulating false reports about us. But the Lord has helped his servants, and there are a few really interested ones. We held our first Sabbath meeting last Sabbath, with about twenty-five present who gave good attention to the word spoken. We kept last Sabbath, and have signified their intention to keep all of God's commandments. We received a small donation, and can sell but very few books, yet this is a country that has had very much of God's temporal blessing in good crops every year for a number of years; and the prospect is excellent for this year; but the people are laying up their treasures on earth.

There is quite a good interest about four miles north of this place, which has been awakened by the circulation of reading matter and by the consistent Christian life of a brother who lives there. Bro. Kable is at home taking care of his harvest, but will soon return to the tent. Our courage is good, for the Lord is for us. D. H. OBERHOLTZER. R. J. STUREMAN.

FOREST CHAPEL.—I was at this place June 19-21. David Franklin delivered three discourses against the Sabbath and law, June 20, 21. I began a new view June 22, but Eld. Peter Winebrenner, of the New Light denomination, desired to enter immediately into a discussion, to which I consented, and began with Eld. W. on the evening of the 23d. The discussion continued through six sessions, on two propositions embracing the Sabbath and Sunday questions. On the seventh chapter of Romans he took the position that God is the first husband from whom the sinner is released that he may be at liberty to be married to Christ. We sought to show that his position drew him to this conclusion, which would rob the world of God, his law, and moral obligation, and make the gospel a superfluity. On the Sunday question he could do nothing in the King James' version to make an impression in favor of his position, so he brought the usual argument on the word *Sabbaton*; but as I answered him on this, he dropped the word "of" and actually declared that it read in the Greek, Latin and German, "*The first-day Sabbath*," in eight different places in New Testament. In the evening at the discussion closed, he gave a reading from the writings of Sr. White, selecting such portions and making such comments as he thought would be best calculated to prejudice the people against us. He succeeded quite well in his effort in this respect, as our work is just being established there. But Bro. A. W. B. left subsequently gave two discourses, setting the whole matter of the messages, the visions, and writings of Sr. White before them in the proper light. The result was good, and a large demand for the

tings was created. Several copies of Vol. IV. "Great Controversy" were sold, many more were ordered, and Sr. White's writings are in greater demand than I ever before witnessed. We organized a church of twenty-three members. This company has paid in \$160 to the Conference fund this year, and donated \$100 to the reserve fund. May the Lord prosper and bless them. Wm. COVERT.

OHIO.

YELLOW SPRINGS.—When I left the mission in New Orleans, June 2, I expected soon to engage in the mission work at Cleveland, Ohio. But being taken ill soon after my arrival at home, I was prevented from going. On my recovery, the brethren desired me to remain a short time and labor with the church, which I consented to do; and as a result, dear souls united with the church. May the Lord bless them and the brethren here in the line of duty, is my prayer. I now go to Cleveland to engage in the work. H. W. COTTRELL.

June 29.

INDEPENDENCE.—In company with Bro. J. S. Hles arrived at this place June 4, erecting our tent upon a school ground, which is a very desirable location. We began meetings the 6th, with a good prospect. Although the weather has been unpleasant so far, yet we are having a favorable interest, and our courage in the Lord is good. Bro. F. M. Shepherd arrived the 8th, and has been an excellent helper in the work at this place. Some have already decided to keep the commandments, and we hope to be able, with the assistance of God's Holy Spirit, to gather the best in heart at this place for the kingdom of God. Previous to my coming here I visited different families, south of Belleville, who are interested in the truth, obtaining two subscriptions for the REVIEW. Brethren, as we work for the advancement of present truth, let us not forget our church paper, which comes weekly, laden with light and sunshine for every heart and home.

June 28.

H. H. BURKHOLDER.

NEW YORK.

JAMESVILLE, ONONDAGA Co.—We pitched our tent in this place, and began meetings June 20, with an attendance of seventy-five. Jamesville is a village of about five hundred inhabitants, of whom about one-third are Catholics. A good interest has been manifested thus far. Have held eleven meetings, with an average attendance of between ninety-five and one hundred. The interest has seemed to increase from first, not only in the truth but also in our temporal matters. Nearly all we need in our family is provided by those who attend our meetings. Last night we took up our first collection, which amounted to over \$11. The people seem glad to see us at their homes. We shall begin canvassing for the REVIEW this week. We mean to continue to seek God's help that we may see many of these precious souls walking in the light of the last message as the result of this effort. A. E. PLACE.

June 29.

J. V. WILLSON.

TRICA.—In company with my wife, I came to this place last Tuesday and began at once to make preparations for a tent-meeting, to begin the following Saturday night. A very favorable location in the best part of the city, with a large and desirable house immediately adjoining, had been previously secured. The Lord abundantly blessed in all our preparations, and when the Sabbath came we had our tent pitched, and comfortably seated to accommodate fifty-five hundred persons. Fifty folding seats, with capacity for three hundred persons, were furnished by the industry of the students of the Rome school. Withstanding the fact that our denominational papers appeared in large type upon all of our advertising cards and bills, it was exceedingly difficult to get the people understand that we were not the Salvation Army, until the meeting began, when that impression left them. The first evening there were about one hundred in the tent, and twenty-five or thirty outside. The next afternoon the attendance was considerably increased, and last evening the number was estimated at four hundred inside the tent and one hundred and fifty outside. Reporters from three of the leading daily papers of the city have been present, and with their efforts and our own, the sermons will be published by these papers. A reporter from the *Saturday Globe*, a paper which has a circulation of forty thousand, promises us a column in their next issue. Bro. E. E. Miles, who had charge of the canvassing work, which has been an important means of creating an interest, will report what has been done in that line. Altogether we feel that what has been done is on account of God's blessing, and we desire to be so consecrated to His work that he can still work through us for the salvation of souls. We ask the prayers of God's people that the forty thousand souls in this city may see the truth, and the honest ones be saved.

June 29.

J. E. SWIFT.

IOWA.

DENMARK, SALINA, CROTON, ETC.—We have recently held meetings at several places, most of them in Dist. No. 4. At Denmark our meetings were held in a private house, in which a few Sabbath-keepers meet every Sabbath. We were invited to hold a meeting in Augusta, about four miles from Denmark, but one of the trustees obtained the key and locked the house against us, saying that he did not like our doctrine, etc. The church at Salina seemed to be firm in the truth, and took an interest in the meetings; but there was not much outside interest. At Croton twelve or fifteen are keeping the Sabbath, who sustain Sabbath meetings. At Bonaparte two united with the church by baptism, and a few others are almost persuaded to take their stand for the truth. The outside interest was apparently quite good. The church seemed to be in harmony, and ready to do what they could to forward the work. We held meetings two days at Brighton, Washington Co. This was once a large church, raised up some years ago by Elds. G. I. Butler and M. E. Cornell. They have a large house of worship, but their numbers are reduced by removals and deaths, and some have backslidden; so the present membership is quite small. The attendance from the city was quite fair, especially on the last evening. This place has had but little help from the ministry for a number of years, and it seems that an effort should be made to build up this church. C. A. AND J. S. WASHBURN.

MINNESOTA.

BROWNSDALE AND VICINITY.—My labors here are at an end for the present. Have met with discouragements and obstacles, still I have continued the struggle, and the more I have done so, the less I have felt like giving it up. There have been some scattered brethren here for years, who have had very little help. As a result they were greatly discouraged. It has been a very busy season here, and farmers could not often attend evening meetings. Almost all our Sunday meetings have been broken off by hard storms, but we have great reason to be thankful for the tokens of God's love and mercy. A few attended and became interested. Those who took hold with us at Dexter last winter reside here, and have become stronger in the faith. Two more have taken hold of the work. A spirit of courage seems to pervade all hearts. I have secured a few orders for our good papers, and have sold some books. Last Sabbath and Sunday the good Spirit was present, and they were blessed days to us. As far as was practical, an organization was effected. Fifteen signed the covenant, and there are more who will do so soon. A tract society was organized, and I trust they will all become workers. All have adopted the Bible plan of sustaining the cause, and nearly all have signed the teetotal pledge. They have a Sabbath-school of some twenty members, in good working order.

Having had an invitation to hold some meetings at the village of Brownsdale, two and one-half miles distant, I offered to go and speak on temperance. An effort was made to get the Baptist church for that purpose, which was refused. This brought friends to our side, and the hall was opened. I gave three lectures on temperance, using the illustrated charts. During this time the Disciples offered the free use of their house as long as desired. I gave three practical discourses to deeply interested audiences. At the last meeting all arose to their feet to express their desire to hear further. Thus the work moves on. I greatly desire to be a workman that God can bless. H. F. PHELPS.

PENNSYLVANIA.

EDINBORO, ERIE Co.—We left our good camp-meeting at Lakewood June 10. Came to Bear Lake to Bro. John Ayling's, whose home is always the pilgrims' stopping place as they pass this way, and where they are made welcome. Here we found some waiting for an opportunity to put on Christ by baptism. So we tarried over the Sabbath, held two meetings, and baptized five. It was a pleasant scene to see a father, mother, and daughter all enter the service of Christ together, with no one to oppose the blessed union. Evening after the Sabbath we accepted the offer of the United Brethren to hold a temperance meeting in their house of worship. Our meeting was well attended, and the audience gave good attention to the principles of temperance from a scientific standpoint. June 14, we started to look up our new field of labor, making a few calls at Waterford, Erie Co., where are some brethren and sisters who embraced the truth last summer under the labors of Brn. Hayward and Russell. We came on to Edinboro, where there is a State Normal school of some three hundred students, and Methodist, Presbyterian, Baptist, and first-day Adventist churches. We soon found friends who gave us a hearty welcome in their midst, and a lot, free of charge, on a beautiful lawn in the center of the town; and also furnished us a home until we could get comfortably settled. We concluded our arrangements on Friday, and held our first meeting on Sabbath evening. It had rained most of the time during the service, yet we had a congregation of one hundred or more.

Sunday at 2:30 we had twice as many as could be seated in our tent, many of the clergy being in attendance. Sunday night the rain caused quite a flood, there being a water-spout very near here, which did much damage; but about fifty braved the storm and came to our meeting. School will close this week for seven weeks, during which time we hope for a more steady congregation. Edinboro is an old town, containing 1200 inhabitants. J. G. SAUNDERS.

June 28.

D. A. BALL.

MISSOURI.

GREENTOP, ECONOMY, ETC.—June 4 I started for Greentop, Schuyler Co. Found most of this little company with hearts warm with the love of the truth. Two were baptized, and steps were taken towards the organization of a church. June 11-21 I was with the company at Economy and friends at Ten Mile. At the latter place the distracting influence of those who oppose the work of S. D. Adventists had been exerted, and quite a sensation created in the minds of some in reference to our views of the perpetuity of the gifts of the Spirit. Timely aid was rendered by Bro. Donnell, who visited them soon after. The elder, his wife, and the deacon of the so-called "Church of God" returned, and became fully identified with us. At Economy our meetings were characterized by the deep movings of the Spirit of God. The solemn testimony relative to the duties of the present was borne. A young man of promise and two young sisters were baptized. My heart is made to rejoice when I see the young so willing to give their hearts to God.

On Sunday, June 21, I spoke at Economy on the subject of the church. As there had been different reports circulated as to what we hold as tests of church fellowship, this subject was dwelt upon at some length. A church of twenty members, nearly all heads of families, was organized; elders and deacons were chosen and ordained. A spirit of union and harmony seemed to prevail. If these dear brethren and sisters do their duty, I confidently expect others to join their number. The subjects of gifts of the Spirit, health and dress reform, and tithing were set forth during my stay with them. They have an interesting Sabbath-school. Prayer and social meetings and Bible readings are held alternately on the Sabbath. From Economy I came to Maple, Macon Co. These dear brethren, though few in number, are striving to walk in the fear of the Lord and the love of the truth. June 24 I came to join Bro. D. T. Jones in Calloway Co., where we intend to hold meetings to try to develop the interest awakened by Bro. A. J. Scott, who has canvassed considerably here for our publications. N. W. ALLEE.

KANSAS GERMAN TENT.

We pitched our tent three miles south of Guadanau, and commenced meetings last Thursday evening. On the Sabbath the Hillsboro brethren met with us, and several not of our faith were also present. Yesterday we had forenoon, afternoon, and evening meetings. Our congregations range from thirty-five to seventy-five, mostly young people. We have several interested listeners, but the churches are doing all in their power to keep their members and others away from the tent; and they are succeeding pretty well. We are not discouraged, but expect to see some fruits of our labor; for the Lord is with us. S. S. SHROCK.

C. D. LAUBIAN.

AN ACTIVE WORKER.

In Grantsburg, Wisconsin, a brother possessing considerable linguistic talent has lately embraced the truth, and is now an active worker among the Scandinavians of that place. From a recent letter we extract the following:—

"Thanks for the picture, 'Bird's-eye View of Palestine.' I have had it framed, and am now using it in our Sunday-school, to the great satisfaction of all the scholars. To-day I declaimed the poem 'Gethsemane' from the *Harold*, No. 5, and it made a deep impression on the forty-five children and fifteen grown people who were present. I have now kept two Sabbaths with my entire family, consisting of wife and eight children. After recovering from their astonishment over the step I have taken, my neighbors have put forth strong efforts to turn me back; but thus far their weapons have been worse than nothing. I am superintendent of the Sunday-school in this place. The scholars number some over sixty. As the truths concerning the Sabbath, the immortality question, and the end of the wicked have been clear and precious to me, I have not neglected both indirectly and directly to prepare the way for the presentation of these subjects. And now, after having commenced to live out the truth according to the grace God has bestowed upon me, to this end I have been thinking to make a Sabbath-school of our Sunday-school as soon as the excitement over the step I have taken has died down. I have been trying to follow the gospel rule, 'Wise as serpents, and harmless as doves.' Pray for me that the Lord may bless me in this work."

News of the Week.

FOR WEEK ENDING JULY 4.

DOMESTIC.

—All the window-glass factories in the Pittsburg district have closed down until Sept. 1.

—On Tuesday next the green glass bottle factories will close down, to remain shut until September.

—Since March 1 last, 2,475,000, hogs were packed in the West, of which number Chicago contributes 1,390,000.

—The epidemic at Plymouth, Pa., has spent its force, and the relief committee announces that it is in need of no more funds.

—The Egyptian obelisk in Central Park at New York is disintegrating from the sudden changes of temperature and the action of frost.

—The new city directory of New York indicates that the population of the metropolis now is at least 1,553,000, being about 50,000 more than a year ago.

—Six hundred and eighty-eight volumes, some of them of rarity and value, have been presented to the library of Harvard College by ex-Minister Lowell.

—The employes of the works of the Cleveland Rolling Mill Company at Cleveland and vicinity, some 2,500, struck against a 10 per cent reduction of wages.

—Snow fell Monday night at Durham, N. Y., and, owing to the cold, fires were necessary Tuesday in the cars of the Stony Cove and Catskill Mountain Railway.

—At the present time, at West Point, there are not over twenty-five vacancies among the corps of cadets, and the September admissions will fill all vacancies.

—According to the annual report of the commander-in-chief of the Grand Army of the Republic, that organization now has a membership of 287,637, against less than 70,000 four years ago.

—Canadian fishermen threaten to resist American fishermen if they cast their nets in inshore waters; and members of Parliament from the maritime Provinces say bloodshed will result if the fishermen of both countries meet.

—The National debt was reduced to the amount of \$8,993,993.75 during the month of June, and the reduction made during the year ending Tuesday is \$63,494,908.65, being about \$40,000,000 less than the reduction of the preceding year.

—Dun's Agency reports failures for the six months ended Tuesday as 6,004, against 5,510 for the corresponding period of 1884. The liabilities for the half year just ended, however, are but \$74,000,000, while in 1884 they aggregated \$124,000,000.

—Miss Dr. Baldwin, of Rockford, Ill., has been summoned before the State Board of Health to answer certain charges. It is alleged that she has been practicing the faith cure, and that some of her patients have become insane.

—Heavy rains in Kansas have resulted disastrously to crops in low lands, and compelled many families to move away. Railway tracks have been washed out and bridges swept away. In some instances the streams are higher than they have been for years.

—A contract has been signed between the Baltimore and Ohio Telegraph Company and the Averell Insulator Conduit Company for placing the wires of the former concern under ground. The work will be first begun at Washington.

—The heaviest rain storm for fourteen years visited Baltimore Sunday morning. The rainfall was 4.47 inches, and the destruction was very considerable. Upward of 200 basements and cellars were flooded on the line of Jones' Falls, and in all the depressed portions of the city the streets were flooded.

—The strike of the drivers and conductors of the West Side Car Company, Chicago, continues as yet unabated. The company made no attempt to start a car upon any of its lines, and consequently the riotous demonstrations of Wednesday were not repeated. Cases of assault, but no serious movements en masse are reported. The strikers are strong and firm; the company seems unyielding.

FOREIGN.

—A formidable rebellion has started in Chinese Turkestan.

—The new English Ministry has been installed, a cabinet meeting held, and at present there is a lull in political matters.

—At the late battle of Santo Domingo 500 Nicaraguans cut their way through Wendisto's force of 75,000.

—The Royal Geographical Society will send out another African exploring expedition, to start from Zanzibar in August.

—The floating debt of France is now 1,400,000,000 francs, and the deficit for the next fiscal year is estimated at 30,000,000 francs.

—The total number of new cases of cholera reported in the infected districts of Spain Thursday, was 1,427, and the total number of deaths, 689.

—The business failures in Canada for the past six months numbered 690, against 752 for the same time in 1884. The decrease in liabilities amounts to \$5,576,000.

—King Alfonso suddenly left Madrid Thursday morning for Aranjuez, and visited the hospital there and cholera-stricken patients. On his return to the capital in the afternoon he received a tremendous ovation from the populace.

—The bill prohibiting distillers from selling their product until two years after its manufacture, has passed through Committee of the Whole in the Canadian Parliament. If it becomes a law, it will give a monopoly of the trade to distillers now in existence.

RELIGIOUS.

—Five hundred and fourteen Swedish and Danish converts to Mormonism arrived by the steamer Wisconsin in New York, Wednesday.

—The Rev. Mr. Spurgeon has produced a sensation by an article over his signature in the *Monthly Review*. It alludes to the death of Justice Williams in a brothel, and the writer uses it for a denunciation of English immorality.

—Rev. William Hayes Ward, D. D., of the New York *Independent* and head of the Wolfe exploring expedition in Babylonia, has returned, having conducted an important geographical exploration in Chaldea. He brings with him a collection of inscribed monuments of the Babylonian empire, which will probably be deposited permanently in the Metropolitan Museum of Art in New York. —*Baptist Weekly*.

—Dr. Edward Judson will have an interview with Stanley when in London, and it is hoped the explorer will make one of the party to the Congo region. After reaching the African coast, the party will have several thousand miles to travel, by boat or on foot, before their mission will be finished. The great Free State of the Congo region, embracing the existing Mission, is believed to have a population of 50,000,000 souls.

—A Conference of those who believe the second coming of Christ to be very near is to be held at Niagara, Ontario, on the 14th of July, to continue three days. The Conference was determined upon by a meeting of Toronto believers in this view, and the arrangements are under their control. Some well-known Canadian gentlemen are identified with the movement. Mr. H. W. Howland is chairman of the committee of management, and Rev. H. M. Parsons, Rev. Joshua Denomen, Rev. T. C. Debarras, Hon. S. H. Blake, all of Toronto, and the Bishop of Huron, are announced to take part in the proceedings of the Conference. Matt. 24: 36-51.

—The friends of the liquor dealers may add to their number the Roman Catholic Archbishop of Toronto, Canada, who is opposing the Scott act and who asserts that the great cause of intemperance is weakness of constitution and poverty of blood. He also argues that Canada is so sober as not to need prohibition, adding that if the people were as drunken as those of Glasgow and Edinburgh he would vote for any act to put intemperance down. There seems to be an invidious distinction here against the Scottish cities. We do not know why they were singled out and Cork and Tipperary not mentioned, unless it is because the population of the former are largely Protestant.

Obituary Notices.

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

THOMPSON.—Died of inflammation, at Beldon, Mich., June 27, 1885, Myrtle E., daughter of Samuel and Salinda Thompson. Shortly after her return home from Battle Creek College, she was taken ill, and lived but five days, but in that time she earnestly sought the Lord. A large circle of sympathizing friends attended her funeral and listened to words from Isa. 9: 10, 11. E. H. ROOT.

HOATLAND.—Died of heart disease, May 28, 1885, at his home, eight miles from Syracuse, N. Y., Joseph Hoatland, aged 54 years. Bro. H. has been a commandment-keeper for several years, himself and wife having embraced the Sabbath and kindred truths by studying the Bible. He was respected by all who knew him. Funeral discourse by the writer from John 11: 25. J. E. SWIFT.

HUBBARD.—Died of consumption, June 18, 1885, at Union Square, Oswego Co., N. Y., Hattie, wife of Bro. Wm. Hubbard, aged 25 years. Sr. Hubbard with her husband accepted Christ and his truth under the labors of Eld. G. W. Bliss and the writer, in the summer of 1883, and has since lived a devoted and consistent Christian life, esteemed and loved by all who knew her. Sympathetic, kind, and gentle in her life, she was self-sacrificing in suffering and triumphant in death. She leaves a mourning but hopeful husband, and one little girl to await the coming of the Life-giver. Discourse from Rev. 2: 11. J. E. SWIFT.

BULLOCK.—Died of pulmonary consumption, near Portis, Osborne, Co., Kan., June 11, 1885, R. W. Bullock, aged 56 years and 2 months. Bro. Bullock's religious experience dates from his fourteenth year. About the year 1847 he united with the Baptist church. Sometime during 1861 he embraced the doctrines of S. D. Adventists, under the labors of Eld. J. N. Andrews at Waukon, Ia., and continued in the faith up to the time of his death. His last public testimony, a short time before his death, was one full of hope. He has left the abiding evidence that he sleeps in Jesus. Companion, sons, daughters, and brethren mourn, but not as those without hope; for "blessed are the dead who die in the Lord from henceforth." Words of admonition and solace were spoken at the funeral service, by the writer, from Jas. 4: 14. N. J. BOWERS.

BRODRICK.—Died of apoplexy at Pompey Hill, Onon. Co., N. Y., June 23, 1885, Jane, wife of Bro. Frank Brodrick, aged 60 years, 2 months, and 13 days. Sr. B. and her husband came from England, and for several years belonged to the Disciple church, but under the labors of Elds. J. N. Andrews and R. F. Cottrell in 1860 they began the observance of the Sabbath. Since that time, they have tried to stand firmly for the commandments of God, looking for the soon coming of Christ. Bro. B. is now left alone. Advanced in years, with no relatives this side the Atlantic, he certainly needs the sympathy and prayers of his brethren. May God's grace be sufficient for him in his time of need, and may he remain faithful to enjoy the glad meeting on the resurrection morn. Remarks by the writer to a large assembly of sympathizing friends, from 1 Pet. 1: 24, 25. A. E. PLACK.

SMITH.—Died at Vilas, Dak., June 9, 1885, Mary Smith, daughter of A. D. and Hattie Smith, aged 14 years and 6 months. She was taken ill with diphtheria in March, and appeared to rally from

this disease for a time, but afterward suffered from a complication of diseases, which finally resulted in death. Mary was brought up the fear of the Lord, and gave her heart to him in the days of childhood. She loved to attend meetings and Sabbath-school, was strong in her purpose to do right. She loved the truth, and interests of the cause of God were dear to her heart. She conversed freely with her parents and friends in regard to death, and seemed anxious to be laid away to rest through the time of trouble. While her friends realize that they sustain a great loss, they resigned to the will of God, and thankful for all his mercy and goodness. They have laid her away to rest till the glad morning shall dawn when our dear ones will be brought again from the land of the dead. VESTA J. OLSON.

SMITH.—Died of diphtheria, at Badus, Lake Co., Dak., April 7, after a brief illness, Bertha M., youngest child of Cyrus and Smith, aged 4 years, 10 months, and 23 days. Bertha was a good girl. She took great pleasure in attending the Sabbath-school, learned her lessons well for one of her age.

The bereaved parents were called to mourn the death of their daughter, Elsie F. Smith, who died of the same disease April 24, an illness of a little over two weeks, aged 14 years, 1 month, and 10 days. Elsie was baptized two years ago. She always loved the truth and took special interest in attending meetings and Sabbath-school. While sick, she talked freely of death, confessed her past wrongs, felt anxious that she might be patient in her sufferings. She had assurance that she was accepted. During the sickness of their daughter, Bro. and Sr. Smith had no one to help them on account of fear of contagion; yet they have felt that the Lord has sustained them in their affliction, and they have laid their precious ones away expecting to meet them in the morning of the resurrection. Funeral services, Sabbath, June 13. Words of comfort were spoken to a sympathizing congregation by Eld. A. D. OLSEN. VESTA J. OLSON.

NELSON.—Died of lung fever, at Pleasant Grove, Grant Co., June 18, 1885, Wm. R. Nelson, aged 24 years, 9 months, and 27 days. Bro. Nelson had been investigating the truths of the third message for more than a year, and during our course of lectures past winter, he covenanted to keep all the commandments of God the faith of Jesus. His sickness was very severe, lasting for several months; yet he bore it patiently, and was always cheerful. He frequently talked of death and eternal life, and was always anxious to have Bible truths explained. He leaves a young wife and one to mourn his loss. His parents were united with him in the faith, and could scarcely be comforted in parting with one who had been a dutiful son. He was without an enemy, being respected and loved by every one who knew him. Funeral services were held on Friday at 1 P. M., in a large school building near the home; and although a busy season of the year, the building would not contain the people. Comforting words were spoken from Job. 14: 14, after which we laid him away, with the expectation of meeting him again in the morning of the first resurrection. J. P. HENDRICKS.

POTTER.—Died in Bowling Green, Warren Co., Ky., June 10, 1885, our infant son, Sam Coombs, aged 11 months and 10 days. We miss our little bright-eyed boy, and but for the blessed assurance if faithful we shall again meet our darling, our hearts would sink beneath our great affliction. Words of comfort were spoken by Redford (Methodist), from St. John 14: 1-3.

T. A. and LILLIE E. POTTER.

KENNY.—Ida R. Kenny, daughter of M. M. and J. A. Kenny, 17 years, 10 months, and 3 days, was drowned June 11, 1885, in Okobojo River, at Clifton, Dak. She and three others entered the stream to bathe. Ida ventured where the force of the current was strong, and she, too, was borne to the deep water below and drowned. The young ladies were prepared to enter college, and expected to commence this fall. Ida was baptized at the age of ten, at Marshall, Iowa, and united with the Adventist church at State Center, Ia. She was still a member. She lived a consistent Christian life, and she hoped to live that we may meet her where the dark shades of death hover not. A joint memorial service was held at the church at 10 A. M., on Sunday, Eld. G. T. Black of the Christian church officiating. F. A.

Appointments.

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

NOTHING preventing, I will be at Spencer, Ohio, July 12. The new meeting-house will be dedicated Sunday, July 12. All the neighboring churches are invited to be present at this meeting. E. H. GARDNER.

QUARTERLY meeting for Dist. No. 4, Mich., will be held at Allegan, July 11, 12. We wish to see present every member of the tract society, and also many who are not members; for we have matters of great importance to come at the meeting. H. VEYSBY. ALEX. CARPENTER.

STATE quarterly meeting and quarterly meeting for Dist. No. 5 will be held at Noblesville, Ind., July 31 to August 1. All directors and district secretaries will see that their reports are complete and sent in in good time for the meeting. WM. COVENS.

Quarterly meeting of Dist. No. 4, Kan., will be held at Topeka, July 11, 12. To every officer of this tract society I would say, Don't fail to be present, and by the spirit of labor with you. We shall have ministerial help. I desire that each librarian in the district send promptly forward to me, immediately, the report of the church quarterly meeting. H. G. BUXTON, Director.

ELD. J. B. GOODRICH will attend the quarterly meeting, Dist. No. 1, Sabbath and Sunday, July 11, 12, at Currier's Corner, B. I. It is greatly desired that there be a general turnout from all parts of the district. D. A. ROBINSON.

No providence preventing, there will be a general meeting at Mount Hope, Grant Co., Wis., beginning July 25, with the commencement of the Sabbath, and continuing on the first day. We earnestly desire that there may be a general gathering from Waterloo and Sand Prairie and all other points. We hope to have one of the best meetings we have had in years. A. J. BREWER. I. SANBORN.

THE quarterly meeting for Dist. No. 1, N. Y., will be held with the Newfane church, July 11, 12. HARMON LINDSAY, Director.

THE district quarterly meeting for Dist. No. 8, Mich., held at Freeland, July 18, 19. A general turnout is desired. Ministerial assistance is expected. There will be opportunity for baptism. E. S. GRIGGS, Director.

quarterly meeting for Dist. No. 3, N. Y., will be held in Hamstown, July 18, 19. Eld. E. W. Whitney will attend. We trust that none of the librarians will stay away, and that society work will receive special attention. We also think that we may have a good representation from the church in the district. The meetings will commence on evening, and close Sunday evening. Ample provision will be made for all who attend this meeting. Those who desire to come with teams can do so. We hope that they will allow themselves to be deprived of the blessings they may receive by coming to this meeting.

W. D. BLOUNT, Director.

Publishers' Department.

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

Address of Eld. A. O. Burrill, until further notice, will be 113 Portland, Maine.

CORRECTION.

Report for quarter ending March 31, 1885, published in Review, No. 25, the number of members added should have been 16, taken in clubs, 270; cash received from ministers and agents NEBRASKA TRACT SOCIETY.

BUSINESS NOTICES.

This head short business notices will be inserted at \$1.00 for space of four lines or under. Over four lines, 25c. a line. Persons who are the managers of THE REVIEW must give good references as to standing and responsibility. Ten words constitute a line.

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Notice of expiration of subscription will be given by special notice in the margin of the paper. We should be pleased to receive payment at once.

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

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Rec'd on Account.—Wis T & M Soc per W N Kennedy General S S Ass'n per W L 4.25, Mich T M Soc per Hattie 13.14, Ill T & M Reserve per Mary Coyle 3., Ill City Missions per Coyle 3., Ill Ed Relief Fund per Mary Coyle 3., B C S S per Miller 13.75, N Y Conf per Wealthy McNitt .90, Iowa T & M 11.25, N Y Conf per Ella S Wood 2.

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Westphal Mission.—Alex Paton \$50., Mrs G M Paton 15., J F Hanson 15., M Grandall 15., M B Pinkney 10., J B Ingalls 10., H J Hunt Westphal 5., Fred Schadd 5., A Thompson 5., Sarah Jones 5., Ester 10., Wm Kerr 5., N Johnson 5., Mrs Sanders 5., Flora J. Carey 1., E J Eaton 2., Tenna McCallan 3., Ellen Owen Boylen 2., Mrs J C McKay 25., John H Bennett & wife 25., Minn Soc 71.

Wm Kerr \$5., John Bennett & wife 25., M Soc 260.41.

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National T. & M. Soc.—L E Simpkin (L M) \$10., Wm R M Foster 10., John H Bennett and wife 25., Minn T & M Soc 50.

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Wm Kerr \$100., J F Hansen 25., Mrs G M Paton 10., W C Bradbury 10., Miss Lucy Bradbury 10., M B Pinkney Green 5., Niels Jensen 5., J H Westphal 5., Mary Thurston Grove (S S) 5.53, Mrs Stevens 2., Mrs J A Burdoin 25., Allegan 3.48, J H Thompson and wife 50., Monterey S S 23.30, Minn Soc 27.01.

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By D. M. CANRIGHT.

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INTRODUCTION.—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's Judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints.

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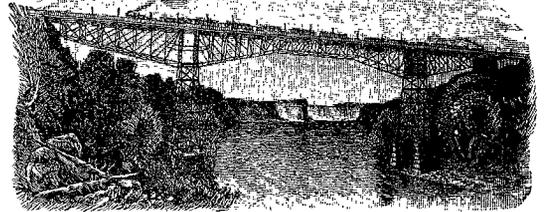
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CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

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The Review and Herald.

BATTLE CREEK, MICH., JULY 7, 1885.

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We devote considerable space this week to the article, "The Temple in Heaven;" but as it is the closing article it could not well be divided. The reader will be pleased to see that Mr. Thoughtful and Mr. No-Law become thorough converts to the views which Mr. Biblist has presented. Mr. No-Law, whose name must now be changed to Mr. Love-the-Law, makes a splendid summary of the argument in conclusion.

We call attention to the articles in another column from Bro. Canright entitled, "Extent of Our Work," and "Suggestions to Our Tent Companies." We believe his plan is a good one, and hope that others will try it. And while they are reading what he says, we will give them some other statistics in regard to our publishing work at the central office in this place, which they may read in between the lines, and make such use of them as may seem to be advisable. For the year ending Nov. 1, 1884, the number of pages of books, pamphlets, and tracts issued at this Office was 57,367,851. Of ordinary books it takes about 600 pages to make a pound. This would give 95,613 pounds, or 43½ tons. This would make nearly forty-four two-horse wagon loads of a ton each. Our farmers will be able to make a pretty fair estimate of what this is when they consider how much of a load a ton of hay makes. If we add to this the weight of paper used in our regular periodicals it will swell the amount to considerably over one hundred tons. But the publishing work is increasing continually in volume, and for the year ending July 1, 1885, we have used about 164 tons of paper. We have orders out for between 45 and 50 tons of paper, which is now on the road, and will be received in a few days.

This will probably all be run through the presses in the next three months. That part of this which goes into books will of course not all go out immediately, but our shipments average over three tons a week, or more than three two-horse wagon loads of a ton each. What our other offices of publication in this country and in Europe are doing we cannot state definitely; but they are perhaps together doing an equal amount.

W. H. WILD: See answer to your query in last week's REVIEW, in the article "The Deadly Wound: When was it Healed?"

A NEW JOURNAL.

Just after we had gone to press last week there came to our table the first number of the *Pacific Health Journal and Temperance Advocate*, published bi-monthly by the Pacific Press Publishing Company, Oakland, Cal., Eld. J. H. Waggoner, Editor. This paper appears at the instance of the Rural Health Retreat Association, who, at their annual meeting in May last requested the Pacific Press Publishing House to issue such a sheet to meet a plainly existing need on that coast. It consists of 24 two-column pages, 10½ by 7¼ inches, printed on fine paper in the highest style of the typographic art. The only fault we have to find with the journal is that it strikes twelve the first time, and leaves no room for improvement. Price, 50 cents per year.

WHERE WILL THEY STOP?

WHEN Joel penned the prophetic command to the nations to prepare war, it is doubtful if he contemplated in that direction a degree of activity greater than that which is seen at the present time. The reports for the past few years of the strife between guns and armor, heavy plating and terrible projectiles, improvements in light arms and torpedo boats, have been something marvelous.

The past week brings reports of great improvements (so they are called) in heavy guns. *Hesper's Weekly* contains an account, with an illustration, of a new American gun which discharges a ball with an initial velocity of 2000 feet per second, and will send the missile through 12 inches of solid wrought iron.

But the *Scientific American* appears with an illustration and description of a new French gun, thirty-six feet in length, which discharges its projectile with an initial velocity of 2,130 feet per second, and will throw it a distance of 10 or 11 miles. The greatest initial velocity heretofore attained has been much less than 2000 feet, and the range about 6 miles. In view of these facts the great advance in these latest guns becomes very apparent. The question arises, What will be the end of all these preparations for war, and where will cease these wonderful inventions increasing the power and destructiveness of its weapons?

In the same number of the *Scientific American* (July 4, 1885) is also a description of an apparatus for discharging the gun by electricity, which the soldier, can carry with him into the field, which does away with all complicated locks, and which is capable of discharging the weapon 15,000 times before being renewed. It is pronounced a great improvement over the ordinary method of firing.

TO THE MEMBERS OF THE COLLEGE VIGILANT MISSIONARY SOCIETY.

At the last meeting of our society, the question "How shall we spend our vacation" was discussed at some length. It was unanimously decided that the vacation above all other times affords a good opportunity for missionary work. Most of the students go from the College for a time to mingle, more or less, with those not acquainted with the truths for these last days. Each member should put forth every effort in his power to advance the light and interest of the third angel's message. As a means toward accomplishing this, it was voted to furnish absent members, who desired, publications for missionary work. In harmony with this, a committee was appointed to attend to the wants of absent members. Those receiving publications will please report to the society the amount of labor done.

Address all communications to College V. M. Society, Battle Creek, Mich.

TO OUR TENT COMPANIES.

In this number of the REVIEW is published an article on the extent of our work. I had the substance of

it published in the daily papers here at the time of our interest; then we took a hundred copies and sent them to the audience. We think it did much good as it gave them something of an idea of what the day Adventists are doing. I think it would be a good idea if each minister, in the early part of his labors, would himself prepare an article for some paper, or he is, giving the facts herein stated. He can send this article, or as much of it as he likes, or make it over to suit himself, as adapted to his circumstances. Almost any paper would be glad to print these facts about our work, as interesting to the general news. Extra copies can be taken, and used to the advantage, which will also be an inducement for the paper to publish it. I think it would be an excellent idea also if our Office would print something like this in tract form, but on a slip gotten up cheaply; something as it would come from the columns of a newspaper. About the second week in the meetings every minister could use such slips to great advantage, distribute them free when he had his largest audience. If we would want them, probably this could be done.

D. M. CANRIGHT

IOWA CAMP-MEETING.

THE time for this meeting is already drawing near, and the plans and arrangements by which to carry it through, will soon have to be made. A word in reference to the time: it was voted at our last Conference to hold our meeting about the latter part of August or early in September. But while we have a preference for that time, it also depends somewhat upon when the camp-meeting laborers can most conveniently attend. I have felt it to be very important that Eld. Butler should attend this meeting when I say this, I know that I speak the mind of many people in Iowa. But it is not possible for Eld. Butler to be present in August later than from the 18th to the 24th. If we consent to hold our meeting at that time he can be present. Now I would like to learn the minds of the brethren in regard to this matter. If, one, I feel that we must have his presence, and we can better afford to accommodate ourselves to his time than we can to do without his help.

This camp-meeting will be one of much importance. Every year these annual gatherings become of great interest to the cause. It has been decided to hold our meeting this year at Des Moines, which is the most central point for all our brethren in the West. We expect to receive the usual reduction on the roads. We shall have a two weeks' meeting; the first week will be a workers' meeting; and we will have all our ministers, colporters, and all who have labored or intend to labor in the cause, to be present. Let just as many more of our brethren and sisters come as can attend. We find these workers' meetings to be very beneficial to us individually, as well as to the camp-meetings which follow them. Our workers' meeting in Minnesota is proving a great blessing to the cause.

The workers' meeting will commence Aug. 13, and the camp-meeting proper, Aug. 18. Now I would repeat the request, and urge our brethren and sisters just as far as consistent, to come at the very beginning and stay all the way through. It will be a time that will be spent to your good and to the glory of God.

All that wish to rent tents for the Iowa camp-meeting, please write at once to A. J. Stiffler, Winter IA., stating what kind of tents are wanted. The Conference, Tract Society, and Sabbath-school Association will all hold their annual sessions in connection with this meeting; so all our people in Iowa should prepare their business, and get everything ready in good shape preparatory to this annual gathering.

O. A. OLSON

VERMONT CAMP-MEETING.

THIS meeting for the present year, will be held at Burlington, Vt., commencing Aug. 13, and closing the 24th. The meeting is placed some earlier than usual, in doing which the Committee act in harmony with a vote of the general meeting recently held at Bordoville; and so far as we have heard an opinion expressed, it seems to meet the mind of the brethren in different parts of the State.

A. S. HURCHMAN

TO SABBATH-KEEPERS IN THE SOUTH.

LET all those whom we visited send their tithes to the quarter, according to instruction and vote taken at the Conference, Battle Creek, Mich., as he is General Conference Treasurer, and he will send you receipts for the same. The church clerks may send their reports to Eld. U. Smith, Secretary of General Conference, Battle Creek, Mich. Brethren, be prompt in this part of your work.

G. G. RUPPEN