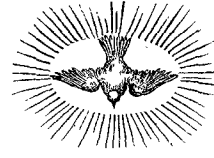


Advent Review



AND SABBATH HERALD.



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

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AFTER A LITTLE WHILE.

THERE is a strange, sweet solace in the thought
That all the woes we suffer here below
May, as a dark and hideous garment wrought
For us to wear, whether we will or no,
Be cast aside, with a relieving smile,
After a little while.

No mortal roaming but hath certain end;
Though far unto the ocean spaces gray
We sail and sail, without a chart for friend,
Above the sky line, faint and far away,
There looms at last the one enchanted isle,
After a little while.

Oh, when our cares come thronging thick and fast,
With more of anguish than the heart can bear,
Though friends desert, and, as the heedless blast,
E'en love pass by us with a stony stare,
Let us withdraw into some ruined pile,
Or lonely forest isle,

And contemplate the never-ceasing change,
Whereby the processes of God are wrought,
And from our petty lives our souls estrange,
Till bathed in currents of exalted thought,
We feel the rest that must our cares beguile
After a little while!

—Golden Hours.

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.

VISIT TO THE VAUDOIS VALLEYS.

BY MRS. E. G. WHITE.

EVER since our visit to the Piedmont Valleys last December, we have had a deep interest for this people, and have felt a great desire to visit them again. Arrangements were accordingly made, and last Thursday, April 15, W. C. White and wife and myself left Basel for a second visit to this place. These valleys are located in the northwestern part of Italy, in what is known as the Cottian Alps. The scenery through which we passed in crossing the range of Alps in southern Switzerland, was varied, and in many places truly sublime. As we climbed carefully up the side of the mountains towering in solemn grandeur toward heaven, we could look down hundreds of feet into the abyss below, and listen to the music of the foaming river as it rushed impetuously along its channel and dashed violently against the rocks at our feet. Above us, from the tops of the highest peaks, came tumbling down the tiny rills and larger cataracts, leaping from point to point, and breaking into fine, veil-like spray ere they reached the bottom.

As we beheld the wonderful works of the Master Architect, feelings of reverence and awe were

awakened in our souls, and we could but wonder how any one can look upon such scenes and say, "There is no God." I fail to comprehend this, it is possible for any to be so bound about with narrow ideas as to look upon the works of God in nature, and not adore and reverence the God of nature. My heart was lifted up in praise to him as I viewed scenes which seemed calculated to bind the mind of the beholder to the infinite Creator.

We left Basel at seven o'clock in the morning, and at eight in the evening arrived at Milan. This, the largest city of northern Italy, is beautifully located on the flourishing plains of Lombardy. These plains at the present time embrace an area of nine thousand square miles of land which is in many respects the most productive of any in Europe. The summers are hot and dry, but the means for irrigation are ample. It is said that the "meadows yield as many as twelve crops in the year, their growth being unretarded by winter." Wine, fruit, and silk culture, together with the raising of wheat, corn, hay, and sheep, form the principal occupations. The richness of the country, together with its general location, has ever rendered it the "apple of discord" among the various nations of Europe.

For a number of years Milan was the capital of the kingdom of Italy, and since the fourth century it has surpassed Rome in extent, and in many respects in importance also. Here was the head of the church founded by St. Ambrose, whose diocese maintained its independence of the popes until the middle of the eleventh century. His diocese included not only the flourishing plains of Lombardy, but also the plains and mountain valleys of Piedmont, and the southern provinces of France. Although it is not to be supposed that the light of this people was entirely undimmed by the surrounding darkness of their age, still their faith was essentially Protestant, and in strong opposition to the Roman creed. When at last they were induced to yield their independence, it was amid popular tumults which plainly showed with what regret they laid their liberties at the feet of the Roman power. Nor was this submission universal. Although the plains were conquered, the mountains were not. Quite a company refused to yield their rights under any consideration. Some of these crossed the Alps into France, there to meet a martyr's death; while others sought refuge in the valleys of the Piedmontese Alps, where they were enabled through much hardship and suffering to maintain the faith of their Fathers. In this latter class, their early persecutions, and present condition, we are most interested, and we shall speak of them more fully hereafter.

But to return to Milan. Here we were obliged to stay all night, and as the train did not leave till 10:30 the next morning, we improved the time in visiting some of the various places of interest. Chief among these is the Cathedral, which, next to St. Peter's at Rome, is the largest church in Europe. Built entirely of white marble, and adorned as it is on the exterior with three thousand marble statues, ninety-eight Gothic turrets, and a tower three hundred and sixty feet high, one cannot fail to be impressed with its grandeur and immensity, and the artistic skill displayed in its design and execution. And yet we could only look upon it as a vast pile of extravagance.

The building was begun in 1386, and yet it is not completed. Additions and repairs are constantly being made. While some parts are com-

paratively new and attractive in appearance, others have become dingy and unattractive by the dust of centuries. Ascending a wide flight of red granite steps in front, we entered through one of five doors into the temple. As we passed up and down the wide aisles, we could not make it seem like a place in which to worship God. The mind is continually diverted by the surroundings. The immense weight of the stone roof is supported by fifty-two massive pillars twelve feet in diameter. The floor is laid with different-colored marble mosaics. The windows and walls are adorned with high-colored pictures, painted by the finest Italian artists. These paintings represent scenes in Bible history and in traditional church history. It seemed to me that I never saw such a gorgeous combination of colors as was displayed in the purple and scarlet robes represented as worn by some of the kings and mighty men of earth.

We were asked by one in long garments if we wished to see the relics of the saints, a privilege which we could have had, as we after learned, only by the payment of one dollar each. But we had no desire to see the bones of dead men called saints,—men, who, while claiming holiness, might have been the most corrupt at heart. The ignorance and superstition of all classes is worked upon until they are made to believe that these bones possess marvelous power, and by this means a large revenue is annually brought into the treasury. The Lord knew the weakness of men, and their desire to venerate dead men's bones and things of no value; therefore when Moses and Aaron, the leaders of ancient Israel, died, the Lord hid them so that the people would not be tempted to commit idolatry over them, as the Romanists do over their senseless relics. The Lord's plan was that the living God alone should be revered; but the Roman Church has turned this reverence from the Creator to the creature, and Satan is satisfied.

From one corner of the building a staircase ascends to the roof and tower, where in a clear morning the finest views of the Alps are obtained. The ascent to the top is made by five hundred steps. This journey I was not able to undertake, but the rest of the company did; and while they were gone, I had an excellent opportunity to walk about and take observations.

Men and women, youth and children, were constantly coming and going. On entering, each would dip his fingers reverently into a marble basin of "holy water" which stood by each door, and would make the sign of the cross on his forehead and breast; then, passing quietly to the seats in front of the altar, where were the images of Jesus and the Virgin Mary, would there repeat his prayers in silent reverence. Old men who were tottering on the brink of the grave would cross themselves and bow low before the various images of Christ, the apostles, and the saints. I had never witnessed anything of the kind except in the heathen Chinese Joss houses, and this seemed to me but a little above the pagan worship. How I longed to lift my voice in this grand old building, and point the poor deluded souls to God and heaven! I was forcibly reminded of the words of Paul at Athens when he exclaimed, "Whom therefore ye ignorantly worship, him declare I unto you." The people are enveloped in the blackest clouds of error and superstition, and are kept thus by their teachers. Deprived as they are of the light shining from the word of God, their religion

consists of a round of ceremonies as verily as did the corrupted religion of the Jews, which Christ in his day so strongly condemned.

Stationed in various parts of the room, were numerous confessional boxes. Before the open window of one of these a woman was kneeling, and confessing her sins to the priest within, while others sat on the seats waiting their turn to confess. This made my heart ache. It was placing a man with like passions as themselves in the place of Christ. Indeed it is for the interest of such teachers to keep the Bible from the people, for it condemns everything of this kind. It plainly states that there is only one mediator, whereas Luther states that "this only was taught and practiced [in the Roman Church] to wit, the invoking of the Virgin Mary and other saints as mediators and intercessors, much fasting and praying, making pilgrimages, or running into monasteries," etc., "and while we were doing such things we dreamed we were meriting heaven." Again he says: "We were scandalously led astray in the papacy; for Christ was not painted out in so mild a character as he is by the prophets and apostles." "We were all taught that we must ourselves make satisfaction for our sins, and that, at the Judgment, Christ would call us to an account in respect of our penances, and the amount of our good works. . . . And because we could never do penances and works enough, and felt nothing else but terrors and fears before his wrath, we were directed to the saints in heaven as them that should be mediators between us and Christ. We were taught to call upon the mother of Christ, that she would beseech him, by the breasts where-with she nursed him, to put away his anger and show mercy. If she were not sufficient, then the apostles and other saints were to be invoked, till at last we came to saints whose sanctity was unknown, nay, who for the greater part never existed, as St. Anne, St. Barbara, St. Christopher, St. George, and such like." "I had none other knowledge of Christ, than to form him in my mind as sitting on a rainbow, and to account him as a rigorous Judge. For that we had no true knowledge of Christ, we fell away from him, and cleaved to the saints, and called on them to be our patrons and mediators."

It is with such teachings as these that Christ is belied and misrepresented, and wicked men are exalted by the Church of Rome. Here before me was a deluded people opening the secrets of the heart to a man of like infirmities as themselves. Deprived of the word of God, they are kept in ignorance of the fact that salvation can be obtained only through Jesus Christ, and are taught to believe that it can be obtained through the forms and ceremonies which the Church itself has invented. Doing penance is confounded by them with Christian repentance. Instead of teaching the people to look to Christ alone for pardon through faith in his merits, the priests professedly grant it to them through penitential works. Fasting and mortification of the flesh is enjoined, while the inward work, the regeneration of the heart, which constitutes true conversion, is deemed unnecessary. It is easier to the natural heart to confess and do penance than to put away sin; therefore there are few who do not choose to gratify unholy passions at the expense of a little confession and penance. I never felt more deeply the value of the word of God, and the necessity of opening it to the people, than I did when I saw these poor souls worshipping—they knew not what.

How the Roman Church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images; so did the Israelites when they bowed before the golden calf. But the Lord's wrath was kindled against them, and many were slain. God pronounced them impious idolaters, and the same record is made to-day in the books of heaven against those who adore images of saints and so-called holy men.

And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. "The Bible, the Bible, is the foundation of our faith," was the cry of Protestants in Luther's time, while the Catholics cried, "The

Fathers, custom, tradition." Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf to-day between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants.

Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whitened sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry.

At half past ten o'clock Friday morning we left Milan for Turin, where we arrived at half past one, and remained till three. Among the cities of northern Italy, Turin stands next to Milan in population and importance. For several years it was the capital of Italy and the residence of the king. It is one of the most modern-looking cities we have seen in Europe. It is noted for the regularity of its construction; for its long, broad, straight streets, wide squares, and numerous gardens. In some of the principal streets there are four rows of shade trees. Between the two center rows is a broad highway for carriages, while between the two outside rows are wide walks for foot travelers. In the business part of the town, the second story of many of the buildings projects over the sidewalk, forming a broad archway, where one is protected from the sun, the rain, and the cold.

The first question which arises in my mind as we enter one after another of these large cities, is, Would not this be a good place to present the truth? But here, as in Milan, we are told that the people are nearly all Catholics. The time was, however, when this was not the case. It was here in the ninth century that Claudius contended so valiantly for the doctrines of the Christian Church. The mantle of Ambrose, archbishop of Milan, descended upon him, and, grasping the sword of the Spirit, which is the word of God, he waged a battle which did much to delay, although it could not prevent, the final overthrow of his church. The influence of his pen was felt where his voice could not be heard, and was a mighty instrumentality in preserving, even in the Waldensian valleys, then a part of his diocese, the first principles of the Christian religion.

A three hours' ride from Turin brought us to our destination at Torre Pellice. Here we found a cordial welcome at the home of Eld. A. C. Bourdeau. Sabbath I spoke to the little company of Sabbath-keepers who assembled. Although the day was rainy, some came on foot three miles from their home in the mountains. All seemed to feel that Jesus was present by his Spirit to strengthen and encourage. The impression made upon my mind as I viewed the expensive cathedral at Milan with the cold, frozen formality of its worshippers, was such that I never felt better satisfied with holding meetings in a humble place, and I never felt more grateful for the opportunity of speaking words of comfort and hope than on this occasion. I tried to hold up before the little company gathered together the importance of possessing repentance toward God and faith toward our Lord Jesus Christ, the sinners only hope. Here, free from all outward display to charm the senses, we were able to worship God in simplicity and the beauty of holiness.

Sunday afternoon we rode five miles to Villar Pellice, where Bro. Bourdeau has been holding meetings a few weeks. Although it was very

rainy, the hall was literally packed, and many could not find even standing room, and had to go away. The congregation was composed of intelligent-looking people, and the peasant women looked neat and modest in their white bonnets with heavily fluted fronts. Tears were in many eyes as I directed their attention to the suffering and crucifixion of Christ, and the destruction of Jerusalem, which symbolized the final destruction of the wicked. The very best attention was given throughout. We look for much good to result from the meetings now being held in this place. Of these and our further labors in the valleys, we will speak more fully in our next.

Torre Pellice, Italy.

COMPLETE SUBMISSION.

BY ELDER R. F. COTTRELL.

NOTHING short of full submission to the revealed will of God can be acceptable in his sight. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. This principle may be illustrated thus: A man bids his boy bring in wood; but the boy dislikes to do this. He will bring coal, will go on errands, and, in short, do anything else which his father bids him; but the wood he will not bring. Will the father be satisfied with him? Is he an obedient son?—No. So long as he refuses to do one thing which his father requires of him, he is a disobedient son, not subject to his father's law; and if the father willingly lets the matter rest so, the son rules, and the father submits. Unless there is entire submission, there is none at all; the son has his own way, and the authority of the father is set at naught.

In a similar way the apostle illustrates this principle: "For he that said, do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. The same principle applies to each and every one of the ten precepts of which these two are a part. Whoever refuses to keep the Sabbath of the fourth commandment, though he observe each of the other nine, violates the law, follows his own will and way, and is guilty of setting at naught the entire authority of the divine Lawgiver.

"BAPTIZED FOR THE DEAD."

BY ELDER I. D. VAN HORN.

"ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. 15:29. Some among the Corinthian brethren did not believe in the resurrection of the dead. It was this state of things that called out from Paul the masterly argument on this subject, contained in this chapter. Many have interpreted the verse we have quoted, to signify it to be a Christian duty to be baptized for the dead. If a person should die without being baptized, a relative or friend of the deceased who professed Christianity could be baptized for them. If we mistake not, this was formerly practiced in the Catholic Church; and the Mormons teach and practice it in our day.

But we do not believe this to be the true meaning of the text. By a careful study of this chapter, preceding the verse in question, we think a correct interpretation of it may be obtained. In his argument, the apostle first proves the resurrection of Christ by above five hundred witnesses who had seen him after he had risen, the greater part of whom were alive at the time he wrote this epistle. Verses 5-8. No stronger evidence is needed to prove Christ's resurrection, because it is positive. Based on this fact, he gives the following logical reasoning in verses 12-18: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." Here is shown the fatal results of the non-resurrection theory. If Christ be not raised, then all preaching is vain, the gospel is mere fiction, and all are lost; for there is no salvation,

But, again, in verses 19-23 Paul confidently affirms the resurrection of Christ, and through him the resurrection of the righteous, and of all mankind. Coming to the verse in question, he asks: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" The little word, "else," changes the subject around again from the positive to the negative; and from the stand-point of those who say there is no resurrection, he asks the above question. But Paul has shown that if there is no resurrection of the dead, Christ is yet dead, and hence the conclusion, that all who have ever been baptized, have been baptized for the dead. If this were true, there would be no value to baptism, neither could any value be attached to any Christian ordinance, and all efforts to obtain salvation would be vain.

Now, as the resurrection of Christ is a clear and undoubted fact, and as baptism is closely connected with it or it never would have been mentioned in this connection, therefore immersion can be the only mode. No other mode could fitly represent the burial and resurrection of Christ, and through him the resurrection of all the righteous dead. See Rom. 6: 3-5; Col. 2: 12.

DEBATING.

BY ELD. WM. COVERT.

I AM not now considering whether it is proper to defend Bible doctrines in public discussions; there is another feature of the subject that I am interested in. It is very evident that there is a kind of debating that is sinful. Paul writes about persons who are filled with all unrighteousness, maliciousness, envy, debate, etc. Rom. 1: 29. I do not believe that he refers in this place to us as a people, but to the heathen world instead. One of their sins was that of debating. But why should we imitate them? I suppose that when assembled in their schools and meetings, they often debated. No doubt their disputes occasioned very lively times for them. They hotly contended for their own way. Technical points were dwelt upon at great length. Each was desirous of being heard, and desired to display his ability as a debater. A class of professed Christians, written of by James, have continued the custom to the present time. He calls these controversies "wars and fightings."

We must decide that it is a sin for brethren to debate with each other. It is a grievous error to allow such a spirit to prevail in a church or Sabbath-school. Officers should manifest great wisdom in bringing those under their charge to a proper understanding of important subjects without controversy. Sabbath-school discussions or contentions in Bible readings are crucifying to spirituality, and are uncalled for.

Teachers' meetings for the Sabbath-school, and much prayer and counsel for church work, are the best antidote. A Sabbath-school lesson, well studied, helps to secure a quiet yet an interesting recitation. Paul admonished the brethren to "study to be quiet." 1 Thess. 4: 11. He further says that when he was among them he was gentle, even as a nurse cherisheth her children. This is the manner in which the tender Shepherd cares for his sheep; and the sheep should follow where he leads. It is the meek of the earth who are to dwell therein forever. Jesus, like a lamb dumb before his shearers, opened not his mouth. None have ever equaled our Lord in holy courage. He neither murmured nor boasted. He could calmly listen to a false testimony against his own life. His meekness was the astonishment of his enemies, but the strength of his soul. How sweetly he could say to his Father, "Not my will, but thine, be done." To study the meekness of Jesus more, and how to contend with each other less, is an all-important theme. Those who shall at last stand before the throne of God without fault, must learn here to follow the Lamb whithersoever he goeth.

—A wise man wrote, "Rest content while doing well, and let others talk of you as they will." It is a good rule; for people will talk, and it is impossible but that much will be said that is untrue. Falsehoods cannot be hunted down, but may be lived down and out-lived. The important thing is to be sure you are right and true, then the rest will fall into proper line.—*Censer.*

THE BEAUTIFUL SONG UNSUNG.

BY ELD. L. D. SANTEE.

IN the heart there is music sweeter
Than the world has ever known,
And the spirit, the thought, the meter,
Is too pure for the touch of a tone.
The soul has a song that is grander
Than chimes have ever rung,
And all through our lives we wander
With the beautiful song unsung.

As on through the world we wander,
What anthems the bosom swell!
We list to a cadence grander
Than the lips can ever tell.
Each heart has some holy ideal
That long to the soul has clung,
And toned on the shores of the real
Is the beautiful song unsung.

Oh that wonderful rhythm and meter
That has slept in the spirit long!
In its melody completer
Than any heard by the throng.
How we listen, thrilled by the glory
Of the tender rhymes that are rung!
But lips cannot frame the story
Of the beautiful song unsung.

But soon on the shores of time's river
Shall eternity's waters beat,
And heaven's glad harps shall quiver
To the march of the children's feet;
And there, mid the joys of heaven,
Where no heart is by sorrow wrung,
In the rapture of sins forgiven
Shall the beautiful song be sung.

Ohetopa, Kan.

"NOT ANSWERING AGAIN."

BY ELD. F. D. STARR.

It is commonly thought that where any wrong is done, or any trouble exists, the blame is largely, if not almost entirely, to be attributed to the one who said the first wrong word or did the first wrong act. "Who struck the first blow?" is thought to be the question upon the answer of which the matter of blame must be determined. This rule may do very well from the worldling's stand-point, but it will not answer for the Christian. Revenge, retaliation, answering back in a way to "keep even" with our antagonist, "paying him in his own coin," etc., are condemned by the word of God. How often we are inclined to justify self by saying, I would not have uttered that harsh word, but I was spoken to in that way, and I merely answered back; I had just provocation. But is that any excuse for us? Does it not really make us even more guilty than they? Let us see. We hear our brother or neighbor talk or act in a way that we can very readily see is unchristian, and contrary to the word of God. He, on his part, does not perceive the injustice he is doing; he does not know, for the time being, how his words sound; he knows not what manner of spirit he is of. But we can see it plainly enough. We know he is transgressing God's law, which should be our rule as well as his; and with our eyes open, and his mistake before us, we do the very thing he has done, and justify ourselves because he did so first! No quarrel can exist without some one to speak the *second* angry word. No assembly passes a resolution without some one to second the motion; but for that, it would be lost entirely.

How often we hear, even from the lips of professed Christians, language that would come under the head of the jesting and foolish talking condemned in Eph. 5: 4. While listening to it, we are well aware that God's word has strongly condemned it; but our friend is jesting, and we must enjoy it with him, anyway, and laugh too; and when he has spoken, we must tell some foolish story equal to his, and then charge it all to him because he commenced it, when in fact we could see how wrong it was while he was talking, but he could not discover its foolishness till we began to talk. What shall we do in such cases?—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Verse 11. What would be the result if we should take this course? We would be helping to stop the flow of idle words, and to clear our own souls from guilt in the matter. What say the Scriptures in regard to this?—"Resist not evil." "Avenge not yourselves." "Be not overcome of evil, but overcome evil with good." "Neither give place to the Devil." "Every idle

word that men shall speak, they shall give account thereof in the day of Judgment." On the other hand, what is said about the "soft answer," the "word fitly spoken," the "chaste conversation," etc.?

When we see any one thus sinning in word, instead of partaking with him in his wrong, we should seek to turn him from the error of his way. Are not retaliation, answering harshly, and joining others in a course we know to be wrong, really but aggravated forms of transgression? One case will suffice to illustrate. Take the first sin ever committed by the human race. Who transgressed first?—Eve. Through whom did death come, and upon whom is the guilt principally charged in the Bible?—Adam, very plainly. Eve was deceived when she transgressed, but Adam was not deceived. He knew Eve had done wrong, and knowing this, joined her in her transgression, and then, true to human nature, vainly attempted to blame the one who offended first.

PARTNERSHIP RELATIONS.

BY ELD. O. A. JOHNSON.

"Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14. We cannot afford to make a mistake in this life that will forever bar us from a home in the kingdom of God. Many who profess to be of the remnant church are too careless with regard to their eternal interests. While they profess to be looking for the coming of the Lord, they love this earth, and cling to it with all their hearts. Should Christ come now to take them from this wicked world, and bear them to the sinless city of gold and eternal beauty, many would look back as did Lot's wife, feeling sad to think that they must leave such an agreeable place. Reader, do you feel as though you could leave all, and never look back? "Remember Lot's wife."

The people of this world who make no preparation for one to come, study and plan how to make the most money. Corporations are often formed on a large scale, with thousands and millions of capital as stock, and all in order to make money fast. Other partnership relations are formed on a smaller scale, for the same purpose—"to get gain." Now, while it is not wrong in itself to form corporations, or to enter into partnership relations, yet when these are formed in such a manner as to prevent us from keeping God's commandments, then it becomes wrong. When several persons enter into partnership relations for the purpose of business transactions, then these persons become one firm, one body, or as one person; they are one. When one of the firm buys or sells, he does so for all. When I buy goods from James, Bro., & Co., I buy from all. When I give a note to Johnson, Son, & Co., for goods purchased in the store, I give the note to the firm. When I pay Mr. Johnson, I pay all; neither his son nor his partner could make me pay the debt over again, by saying that I did not pay it to each of them individually. I did not have to purchase the goods from each individual, neither am I obliged to pay each individual. When I buy from one, I buy from all. When I pay one, I pay all who are connected with that firm. This proves that whatever the firm does, it does it for each individual. When it is agreed among themselves that goods shall be sold on the first or last day of the week, the firm buys and sells for all. The absence of one or more members of the firm does not change this principle. When with a unanimous consent the firm does any kind of business, and on any day, then, virtually, each individual does the business, though not there personally; he does it through his partners or hired help. These are principles that I think cannot be set aside.

Such partnership relations with the world are not good. The influence of unconverted men upon those who are converted, is not generally good. Always hearing profanity, jesting, joking, vulgar and wicked conversation, can certainly be no help to one's spirituality. It will not bring Christians nearer to God, but rather will lead them away from him. The language of Paul is certainly applicable: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth

with an infidel." 2 Cor. 6:14, 15. This text, it may be said, has reference only to the marriage relation; but I fail to see the least direct hint in the connection to prove that it refers only to the marriage relation. It seems to me that Paul speaks of unions in general with unbelievers or idolaters. While we cannot get out of this world, and while we ought not to exclude ourselves entirely from the ungodly, yet we should not form such relations as will continually surround us by wicked influences. That God does not approve of such relations may be clearly seen from 2 Chron. 20:35-37: "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel who did very wickedly: and he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-gaber." Now all can readily see that these two kings went into partnership relations. One king was good, and the other was wicked. But now we will see what God thought of this relation: "Then Eliezer the son of Dodavah of Maresah prophesied against Jehoshaphat, saying, *Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.* And the ships were broken, that they were not able to go to Tarshish." "Whatsoever things were written aforetime were written for our learning." Rom. 15:4. If it was wrong then to form partnership relations with the transgressors of God's law, it is wrong now.

But why are such unions wrong? When a man who believes that the whole of God's law (the Sabbath command with the rest) ought to be kept in the spirit as well as the letter, joins in business with one who does not keep God's holy Sabbath, and helps him start in business by going into partnership with him, and agrees that the Sunday-keeper is to sell goods on God's holy Sabbath, while the Sabbath-keeper will sell goods on Sunday, then does he not virtually encourage that unbeliever, and aid him in doing business, in buying and selling, on the Sabbath of the Lord? I cannot see it in any other light. "Therefore is wrath upon thee from the Lord." "Thou hast a name that thou livest, and art dead." Rev. 3:1. When any Sabbath-keeper enters into partnership relations, and permits his partner to buy and sell his goods, he himself virtually buys and sells through his partner and clerks. But buying and selling on the Sabbath are strictly and positively forbidden by God. This was one chief cause of Israel's captivity in Babylon. Jer. 17:19-27; Neh. 13:15-21.

But some may say, I will let my partner have all the profits he makes on goods sold on the Sabbath, and he will pay the clerks for that day's work. That is virtually helping the man, and encouraging him to continue in his violation of God's law; and that is sin. See 2 Chron. 19:2. All business men regard Saturday as the best business day. That day on which Christians should rest, has become the hardest working-day in the week; and shall we assist the Sabbath-breaker by holding out inducements to him to make more money on that day than any other? By giving him all the profits, it is really putting means which belong to you into the hands of the wicked one; and we must render an account to God for all the means intrusted to our care, however used. Again, by permitting your partner to sell your goods on the Sabbath, you virtually, in view of the partnership relation you sustain to him, sell goods through him, and thus you violate the Sabbath command.

But what should those do who are in such partnership relations when the truth finds them, or who are now in the condition pointed out in the above?—"Wherefore come out from among them, and be ye separate . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." See 2 Cor. 6:14-18. "But the loss will be so great I cannot stand it." "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark. 8:36. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26.

If the veil that separates this world from the future world of light and glory could be lifted, and we could be made to realize how much God has done, and what he is doing, and how glorious that

future of eternal beauty will be, we would be more willing to cut loose from this world. But why can we not believe our kind, loving Heavenly Father, who has given us all these glorious promises? Should we disbelieve, distrust, him who loves us so dearly and tenderly? God forbid! Let us trust and love and obey him. We shall reap what we sow. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." May we sow in obedience; then we shall reap in joy.

GETHSEMANE.

BY MRS. MARY L. BROCK.

OUR Saviour was truly the man of sorrows. We have had our griefs, some most poignant and bitter, but it was the griefs and sorrows of a sinful world which he felt and carried. His entrance upon the ministry was attended with trial, and his whole life was an unbroken series of suffering and persecution. He was truly one that could realize the sentiment, "How sublime a thing it is to suffer and be strong!" But his sky grew darker from the morning of its day until its close, and then the heavens lowered, and the tempest in all its wrath broke upon him. The pent-up storm gathered all its forces together, and came down upon him with terrible power. "Now is my soul troubled; and what shall I say? Father, save me from this hour." The bitter cup which had been mingling its ingredients was now filling to the brim. Jesus had made his last entrance into Jerusalem, and had poured out that cry of sorrow over the coming desolation of his own country and people, which only could have come from a crushed and wounded heart—"O, Jerusalem, Jerusalem!" He had eaten the last supper with his disciples, and had spoken that inimitable discourse recorded in the 14th, 15th, and 16th chapters of John, concluding with his intercessory prayer for union, and then he departed for the "brook Cedron, where was a garden." Under the shade of the ancient Olives, he prostrated himself in prayer, "being in agony."

The "garden" is better known to us as "Gethsemane," a spot endeared to the memory of every lover of our Lord. Over the scene of this dark night many tears have been shed, many sighs have been uttered, mingling with those which fell to the ground, which were borne upon the breath of the winds, on that fearful night when Jesus was betrayed into the hands of his enemies. What was precisely the full import of that prayer, "Father, if it be possible, let this cup pass from me," we cannot know until we have passed over the brook Cedron. Doubtless the consummating point of his sorrows was more than human nature could endure; and was it not his humanity that suffered? I cannot but think that that abhorrent cup which it was his to drink, received its chief bitterness from the temptations by which he was now assailed from the great adversary. "This was his hour and the hour of the power of darkness." No time like this had ever before been known,—so full of hate and malice, so full of terror and darkness. The adversary who encountered the dear Lord on his entrance into the ministry, whom Jesus so successfully vanquished, and who had left him "for a time," now, at the close of his life, again assailed him with all his poisonous darts and fiery temptations. Oh, how the pure spirit of Jesus recoiled from contact with the foul fiend! How the spirit of love shrunk back from the spirit of hate! How the Light of the world paled before the prince of darkness! This, it seems to me, was the chief occasion of that prayer. And he "was heard in that he feared;" and was not his fear caused by the thought that perhaps he would not be accepted of the Father as the great sacrifice that he required as the penalty for his broken law? But the Father sent angels to strengthen him. This was in answer to his prayer.

It is through this wonderful death that the dead shall rise to receive their reward. The evangelists seem to labor for words expressive of the nature and intensity of Christ's sufferings. They inform us that "being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." History furnishes us with many instances of men-

tal suffering which produced similar results. "He began to be sore amazed and to be very heavy," says one; "He was exceeding sorrowful," is also added by another; He was sorrowful "even unto death," is likewise declared. Every pore of his skin was as an open wound. "His blood stained all his garments." What a vivid sense must Jesus have had in that hour of the nature, guilt, and punishment of sin! It is well for us that he died for our salvation.

But one more element is left in this scene of anguish. In no previous period of his life, either on earth or in heaven, had the Saviour ever been subject for a single moment to the withdrawal of his Father's friendship and protection. He had lain in the bosom of the Father before the world began, and after his manifestation in the flesh, the Father had always heard him. He could have borne to be forsaken by angels and men, by even his disciples; but to be forsaken by his Father was more than he could bear. "Why hast thou forsaken me?" The withdrawal of God's countenance from the sinner leaves him in darkness, and to be utterly forsaken of God is the doom of the wicked in part. In the suffering of our dear Lord there was, however, no remorse and no despair, nor was it enduring. It passed away, and left his mind calm, peaceful, and bright. And then the joy that was set before him! for it he endured the cross and despised the shame.

Grenola, Kan.

OTHERS' FEELINGS OR SORROWS.

BY A. TRIPP.

WHEN tempted to idly spend your time in pondering over, or complaining of, disappointments and sorrows, remember that you were placed here for a purpose, but not for the purpose of making all around you miserable because you have a few crosses to bear. The apostle tells us that "whom the Lord loveth he chasteneth." Why not believe it, and endure these chastisements as a true soldier of the cross. Yes, put self out of mind, and think as you go along, I shall not pass this way again; and now, what can I do for suffering humanity? How many can I help stay in their downward course? Can I not drop a seed here, and one there, that in springing up may help brighten some one's way toward the heavenly Canaan?

What is needed to make cloudy weather bright, is sunshine; so, in our lives, we may represent the precious beams of sunshine given us by our great Creator. Let me say to you once more, Put away self, and try to let your light shine where it may help some discouraged soul to look up and press on in the good way.

Mankato, Minn.

ARE YOU SAVED NOW?

BY HELEN L. MORSE.

THE class who propound this query are becoming quite numerous and aggressive, and it is not always easy to give "the answer of the tongue . . . from the Lord." But it is certainly safe for those who "have put on Christ" to reply,—as it is written, "He that shall endure unto the end, the same shall be saved,"—"I have taken such steps in that direction that if I endure unto the end according to the promise, I shall be." To answer "no" might be to class one's self with those who neglect the means of salvation offered; and to answer "yes," and thus claim to be saved in a world ruled by the prince of darkness, where there is always danger of being lost, seems very presumptuous. "Let him that thinketh he standeth take heed lest he fall."

Battle Creek, Mich.

We do not understand the next page of God's lesson-book, we see only the one before us; nor shall we be allowed—it is indeed impossible we should do it—to turn the leaf until we have learned the lesson of that before us.

—Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer courts.

The Home.

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

TWO GIFTS.

A NAME ! a face !

Two human birthrights granted to each soul,
Two powers with which we start on life's stern race,
With which we droop, or fall, or pass the goal,
And win or lose the victor's promised crown.

'Tis ours to link

The name to glorious, noble, gentle deeds,
Or cast it heedless o'er oblivion's brink ;
To exorcise with it man's sorest needs,
Or in self's deep Dead Sea to let it drown.

'Tis ours to change

The outward semblance, visible on earth,
With transformation wonderful and strange,
To splendid aspect in that glad new birth,
Where all things are revealed by heaven's light ;

Or to deface

The mask of surface beauty granted here,
Until, by slow destruction, not a trace
Of aught save malice, envy, hate, and fear,
Remain to mock the memories of sight.

—The Quiver.

A PROFITABLE EXERCISE.

No one can "grow in grace," make that advancement in building up a character which shall stand the test of the Judgment, and be accepted as a jewel in the everlasting kingdom, without frequent prayer and study of the word of God. All Christians will testify that a neglect to read the Bible daily, and to commune with Heaven, begets barrenness of soul. Sad experience has too often proved this true of us all. Pressed and hurried with the duties of life, we are far too apt to postpone our devotions until this or that is done, and thus the day is gone before we are aware. Or perhaps from sheer neglect, a lack of interest and zeal, we do not have a draught from the Living Fountain of our strength. Sad, indeed, and fruitless is such a life. Our physical nature requires daily nourishment no more than does the spiritual man need supplies of grace and strength from our Father's great store house on high. We must have this or suffer loss.

It has been my experience that there is no better time for seeking divine help than early in the morning, before entering upon the duties of the day. Give God the first thoughts; the first affections. The mind is then unruffled and clear, and we can better understand and apply the truths of God's word, and better approach him in prayer. Try it, fathers and mothers, before the little ones are awake to disturb and call your attention. We think it will prove a most profitable exercise.

Chatfield, Minn.

J. M. HOPKINS.

THRUST INTO DANGER.

"I LIVE," said a gentleman lately, "in a town near New York, and go to my business there and return daily on the same line of railway. The train in the morning and afternoon is filled with girls from ten to eighteen years of age, on their way to and from schools in the city. They usually belong to families of the educated, influential class, and at home are carefully guarded from vulgar or vicious companions. They are not so guarded on the cars, and the result is soon apparent.

"For example: I remember, about five years ago, that a blushing little girl of fifteen was put one morning on the train by her father; her books were in an embroidered bag, and her ticket ready in her *porte-monnaie*. It was evidently the first time she had made the journey alone. She sat timidly in one corner, her color coming and going when the conductor spoke to her. She was a picture of innocence and modesty.

"After that, she came down every day on the same train. In a day or two, I noticed that she was listening to the chatter of the other school girls, at the first with a mixture of disgust and amazement on her shy face. Presently, as she became used to it, the disgust wore off, and she listened, smiling, to their absurd gossip and jokes.

"In a week or two the conductor and brakeman recognized her as a familiar figure, and tipped their hats to her as she stepped on board. A little later

they exchanged 'good-morning' and remarks about the weather. She apparently felt that civility required some answer. When, as weeks passed, the conductor, a young, vulgar fellow, stopped beside her seat to ask what school she attended, and to make remarks on her text-books, the girl, though frightened and annoyed, did not know how to dismiss him.

"Before the summer was over, she had lost much of her shyness and helplessness. She came alone to the train, jumped on board, and marched into the car like the others, with an air of perfect sang-froid. The girl was not to blame. It was the natural effect of her daily journeys without protection. But the dewy bloom was fast going from the peach.

"In a year that girl entered the car as if it belonged to her, laughing and joking loudly with the other girls and the train hands. She had lost all interest for me, and I ceased to notice her. One day, however, about a year afterward, the morning papers contained the account of the elopement of the daughter of Judge Blank with a man who turned out to be a professional gambler. 'Their acquaintance,' it was stated, 'began on the cars.'

"It was the shy little girl. She might yet be shy and innocent and happy, if her mother had not subjected her to the risks of that unprotected journey. No education can atone for the price paid for it in such exposure."—*Youth's Companion*.

WHY ARE THEY BURDENS?

AMERICANS are famous for their predisposition to worry. While not famous as athletes, it is well known that a large majority of them are ever ready to meet trouble half way. Obstacles and possible troubles that are great mountains in the future frequently prove but mole hills in the present. The first shadows of possible troubles are portentous with the direst calamities, and the imaginative lookout moans and shrivels and shrinks, exhausting physical powers that would much better be used in furling sail and getting the ship in good order to meet the coming storm; or, if everything is done, then better store up the physical and spiritual strength necessary to endure the storm and its possible outcomes. Many who claim the faith that would remove mountains, must use the faith to remove some other person's mountain; for frequently we see them buried under the mole-hills of their own difficulties.

Not that there are not some grand souls who endure, natures that never bow before any storm except in the spirit of submission. Such natures do not worry.

Then there are those who will not adjust themselves to the inevitable conditions that surround them. They are continually seeing how different their lives would have been if only they had had the other person's opportunity. The secret of life is not in being the other man, but in being yourself, getting and giving every possible opportunity for growth and strength in your own life. Nothing shows more clearly the mental weakness of a person than the excuse for deterioration, material or spiritual, that "I have not had a chance;" that "circumstances have been too much for me." Circumstances are the waves in the sea of life; if a man is swamped by them, it is evident that he had not learned how to manage his life when these waves were met.

Every one must meet his life under its own conditions. These may be a helpful wind, causing one to sail along in the line of success, or they may be heavy anchors, apparent drags and clogs to progress. If these last must be borne, is it not wisest and best to carry them as unconsciously as possible, doing the work that comes into the life that calls the best powers into play, and not consider results and the possible success that this same life would have if only these apparent hindrances were not a part of it?

Resistance to existing conditions that one has no power or right to alter, is childish. The tramp has time to sit on a fence and kick at the thorns by the road side; the man pursuing the same road, but with a purpose, has no time to waste, and ignores the thorns as far as possible. The more important his errand, the more intense his interest, the less time he has to notice trifles. "It is hard for thee to kick against the pricks." The pricks were the inevitable facts of God's ruling power. Not all the Pauls in the world, fired by the most

intense zeal, could prevent the triumph of God's purpose in the world.

So with our lives; we can sit down and kick against the pricks, or we can so adjust ourselves to them that we make them a part of our purpose of working out eternal good.—*Christian Union*.

BE TRUE.

THERE are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story, or enlarge a bit of news, in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news, pad it with added words and paint it with high-colored adjectives, until it is largely unreal, and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage." Cultivate the habit of telling the truth in little things as well as in great ones. Choose your words wisely, and use only such as rightly mean what you have to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for telling wonderful stories or making foolish and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told exactly as they came to pass. One has well said, "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend." Dear young friends, be true. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, and true.—*Silver Chimes*.

THE DECISIVE HOUR.

HERE is a striking and pertinent sentence from Emerson: "One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday." The "Sage of Concord" is sometimes misty, but this utterance is sufficiently clear; and it is a most pregnant truth that he speaks. The temptation is to think that some other hour is important, but that the present is only one of those commonplace hours of which, as we wrongfully fancy, life is made up. We are making character every day. We never know when the critical moment may be which shall settle the complexion of after life for ourselves or for those dear to us. The important thing, therefore, is to rightly estimate the value of every moment. The Scripture injunction is to "redeem the time," literally, to "buy up the opportunity." In the view of inspiration every moment is of great price, and is to be sought as the merchant eagerly seeks for pearls of price. This view makes all the difference between a proper and an unworthy view of life. He who rightly values each passing hour, he "who knows that every day is doomsday," is holding life at its noblest. Anything less than this is to empty life of something, perhaps of much, of its richness. It requires persistence, high principle, the worthiest ambitions, to live this rich life. But the expenditure is more than repaid here and now. Such a life—every day and hour spent as in the sight of God and for his glory—is the best preparation for eternal life.—*Illustrated Christian Weekly*.

—Secure for your worldly home a house built on the earth, and not a "castle in the air;" and for your heavenly home "a building of God, a house not made with hands, eternal in the heavens."

—"Speaking of Lot and his choice, in a prayer-meeting recently, it was said that he found the region about Sodom a good place to raise cattle, but a very poor place in which to bring up children. How many Christian people are making some such choice as Lot made, and finding what he found, after it is too late, that it would have been better to gain less of earthly goods, and have more of those influences and helps which enrich the mind and chasten the spirit."

Our Tract Societies.

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

LOST SHEEP.

How many sheep are straying,
Lost from the Saviour's fold,
Upon the lonely mountains?
They shiver with the cold
Within the tangled thickets,
Where poison vines do creep,
And over rocky ledges
Wander the poor, lost sheep.

Oh! who will go to find them?
Who, for the Saviour's sake,
Will search with tireless patience
Through brier and through brake?
Unheeding thirst or hunger,
Who still, from day to day,
Will seek, as for a treasure,
The sheep that go astray?

Say, will you seek to find them?
From pleasant bowers of ease,
Will you go forth determined
To find the "least of these?"
For still the Saviour calls them,
And looks across the world,
And still he holds wide open
The door into his fold.

How sweet 't would be at evening,
If you and I could say,
Good Shepherd, we've been seeking
The sheep that went astray,
Heart-sore and faint with hunger,
We heard them making moan,
And lo! we come at nightfall,
Bearing them safely home.

—Sel.

CALIFORNIA TRACT AND MISSIONARY SOCIETY.

A SESSION of the California Tract and Missionary Society was held in connection with the general meeting at Oakland, April 22-28, 1886.

FIRST MEETING, APRIL 25, AT 9 A. M.—Meeting called to order by the President, Eld. S. N. Haskell. Prayer by Eld. Loughborough. The reading of the minutes of the last session was waived, and the report of labor for quarter ending March 31 was read.

This Conference, including the States of California and Nevada, has thirty-eight organized societies. Of these, three were added during the quarter,—Stockton, Santa Maria, and Selma. There are also a large number of scattered workers who although deprived of association with other laborers, are among the most faithful to report. Notwithstanding the fact that the societies are not all represented, the amount of work reported is in advance of the previous quarter, as will appear in the following table:—

REPORT OF LABOR.

	THIS QUARTER	LAST QUARTER	INCREASE.
Members.....	1,027	1,000	27
Reports returned.....	498	407	91
Families visited.....	1,970	2,697	.....
Ships visited.....	291	230	61
Letters written.....	2,417	2,870	547
Pages distributed.....	1,204,643	663,103	542,540
Periodicals distributed.....	65,529	53,717	6,812
Signs taken in clubs.....	2,715	2,088	26
New subscribers obtained.....	460	357	112
Cash receipts.....	\$1,365.37	\$1,917.60	.....

NOTE.—It will be noticed that the cash receipts last quarter were more than this quarter. This is owing to the fact that the campaigning receipts were added to that report.

Eld. Haskell related some of the circumstances that led to the organization of the Tract Society, and gave a brief account of its early history. He referred to the time in 1864 when a few sisters met together to pray for the progress of the work.

In 1869, at his first visit to Battle Creek, a vigilant society was organized, consisting of about a dozen members. The next year, what is known as the Tract Society was formed, and from that time the work grew so rapidly that within three years every Conference in America had a Tract Society, and now the Tract Society embraces the whole world. There is no nation on the globe where its influence is not felt; and no nation, except Switzerland, where the truth was not first planted through this medium. The work has prospered since its rise. At first, only papers were sent out, but now there is scarcely a phase of the work but is connected with the Tract and Missionary Society.

Some Conferences have felt the burden of the

work in their own localities, while others have extended their labors to the whole world. Those that have expended the most means, and labored the hardest to send the truth abroad, have had the greatest influence, and have accomplished the most good at home. We should not be shut up to ourselves; according as our heart goes out to others, so will we be blessed. The force of this statement is shown by the prosperity of the cause in California. No other Conference has had a greater interest in foreign missions, especially in that of Australia, and in no other is the work more prosperous at home.

Eld. Ings stated that our aim should be progression. It is astonishing how wonderfully the Lord has worked for us. When we walk out in his providence by faith, he will not disappoint. Eld. Ings has had a special interest in the distributor work throughout the State, and reported that about two hundred are now in use in the Conference, including those on ships that are supplied at San Francisco. The cost of filling those owned by the city mission alone is about \$1,078 a year. Great favor has been shown this work by many officials of the railway and steamer lines. The Central Pacific and Southern Pacific Companies, including all their branches and leased lines, have granted the privilege to place an unlimited number of distributors on their roads, and for the sum of \$10 a year have guaranteed protection to all that may be put up.

Although it was impossible for Eld. Haskell to secure in Australia suitable places for the distributors, an excellent substitute presented itself in the shape of fence posts, that are found in the most frequented parks. The posts are so formed, with an opening at the top, as to afford a receptacle for the papers. These are supplied near the close of the day, just before the return of the business men to their homes. These distributors are well patronized. The Lord is carrying forward this work, and invites us to go with it. He wants those who consider it a privilege and not a burden. Eld. Haskell closed his remarks by saying: "Let me have a part in this work, though the way may be thorny and rough, and my foot-prints be marked with blood all along the way."

The following Committee on Resolutions was appointed: Elds. Wm. Ings, E. J. Waggoner, and J. N. Loughborough.

SECOND MEETING, APRIL 27, AT 2:30 P. M.—The Committee on Resolutions submitted the following:—

Whereas, It is evident that the time has come for us, as a people, to enter the cities and introduce our views by the means of colportage work; therefore—

Resolved, That we recommend that a training school be commenced immediately at the mission rooms in San Francisco, under the management of Eld. N. C. McClure.

Whereas, The city training school will be to the interest of the cause on this coast; and as there will be considerable cost in conducting the same; therefore—

Resolved, That we especially invite our brethren throughout the Conference to make donations of provisions, bedding, etc., to this enterprise, and that all such donations be sent to N. C. McClure, 914 Laguna Street, San Francisco, Cal.

Whereas, The college was established on this coast to educate young men and women to fill places of responsibility in carrying the third angel's message to the world; therefore—

Resolved, That we, as missionary workers, do all in our power to encourage worthy young people, who give any promise of usefulness in the cause, if properly educated, to attend the college.

Whereas, The National Reform Association is active and untiring in its efforts to procure an amendment to the Constitution of the United States, so that the popular religion may be made a test of citizenship, and the indications are that in a very short time this will be the leading question of the day, and—

Whereas, The American Sentinel which has recently been started, is devoted to the "preservation of the United States Constitution as it is, so far as regards religion, or religious tests, and the maintenance of human rights, both civil and religious," and is especially adapted to meet the best class of minds, and through this vital issue to lead them to an understanding of the third angel's message; therefore—

Resolved, That we urge our people to give this paper a hearty and liberal support, and to circulate it wherever the National Reform Association is exerting an influence.

Resolved, That in order that the work done by our missionary societies may be as permanent as possible in its results, the members should redouble their diligence in procuring yearly subscriptions to the Signs of the Times.

Whereas, The Lord has gone before us in opening the way for our distributors to be put up in depots and other places

where the traveling public can secure our reading matter; therefore—

Resolved, That we will extend this branch of the work throughout this Conference.

These resolutions were acted upon separately and adopted. The first was freely discussed. Strong reasons were given in favor of both San Francisco and Oakland as the location of the training school. After considering all the circumstances, the decision was made in favor of the resolution as presented.

Eld. Butler gave much valuable instruction in regard to the management of these schools. If properly conducted, much good may be accomplished. He holds that it is just as requisite that the one having charge of a mission school be as thoroughly qualified for his position, as is the one superintending a college.

The third resolution was spoken to at some length. Prof. Brownsberger spoke of the object of the college. It is not only to keep our children from the influences of the world, but to educate workers in the cause. In order that this institution may fulfill its mission, material is required. Our college has no agents who make this a specialty, and hence the necessity that our ministers and missionary workers should feel a responsibility in this matter.

Under the fourth resolution it was stated that the question is often asked why we oppose the National Reform Association, if we really believe that their object will be gained. The Sentinel is not expected to defeat this movement, but to show the fallacies of their reasoning, to bring the light of truth before the people, and thus win souls to Christ.

The meeting adjourned *sine die*.

S. N. HASKELL, Pres.

ANNA L. INGELS, Sec.

ENCOURAGEMENT FOR MISSIONARY WORKERS.

How few know the real extent of their missionary efforts! Because they do not receive immediate returns of a cheering nature, some become discouraged, and slacken their hands in the work of sending out the printed truth. This should not be so. All should sow the precious seed in faith, feeling willing to await the developments of the Judgment day itself, to reveal the final results of their labors. That is to be the real testing time, which will try every man's work of what sort it is. It is pleasant, however, for the weary worker at times to catch glimpses of what his efforts are doing in the way of enlightening the minds of those hitherto in darkness concerning the truth.

One day, not long since, in my round of visits, I called on a lady who had recently commenced to attend the meetings at the tent. I had especially noticed the earnestness with which she listened to catch every word, and also how special points of truth would cause a sudden change in her countenance. On the occasion of my visit, I found her deeply interested in the matters discussed in the meetings, and learned that she was much troubled regarding her duty. In the course of our conversation, she asked me if I knew a person in Woodland, Cal., bearing a certain name, stating that that person had sent her, two years ago, two copies of a paper, entitled, the Signs of the Times; "and," she continued, "they were such nice papers that I have chided myself so many times since because I neglected to answer her letter to me; but it is such a job for me to write to a stranger." This sister has become a member of the Melbourne church, and rejoices in the light of the third angel's message. She now, in turn, seems very anxious to help others, and has already commenced missionary operations, though but a few weeks a Sabbath-keeper. The probability is, that she will devote much of her possession in this world to the spread of the knowledge of present truth. Who can tell what influence the two missionary papers sent from California had in deciding her to accept the message for this time? There will undoubtedly be a star in some one's crown because of her conversion, and whose will it be?

One more case comes to my mind. Two young men, who were music dealers, accepted the truth a few weeks ago. They bought some of our pamphlets, and displayed them in their window. A lady and gentleman were passing, and were attracted by the titles of the works. Entering the store, the

gentleman purchased "Exposition of Matt. 24" and Morton's "Vindication of the Sabbath." In a few days he came to the tent, and said he was convinced that we had the truth on the Sabbath question, and that he had already decided to observe that day. This gentleman is a leading teacher of many years' standing in the State school; is a person of considerable ability and influence, and is of modest and retiring manners. It is impossible to tell now what the result will be of placing those pamphlets in the shop window; but the act shows that great possibilities may be accomplished with little effort in the right direction. May all who know the truth realize the worth of souls, and learn to labor for their salvation, and thus become co-workers with God. J. O. CORLISS.

Melbourne, Australia, April 20.

Special Mention.

THE APPROACHING ECCLESIASTICAL UNION.

THE St. Louis *Republican* of May 11, 1886, contained the following significant article, entitled, "Church Unity." When such a movement as is described below can be inaugurated on the part of the conservative Episcopal church, and the ground of unity can be made so broad as to include the Roman Catholic Church, it is certainly evident that some extraordinary spirit is at work in the religious world. Mark especially what is said in the closing sentence—"a perceptible feeling in favor of a re-unification which shall embrace all the great Christian bodies, Catholics included." Those who have been led from a study of the prophecies to expect at last a grand ecclesiastical combination in the interests of error, plainly see the fulfillment foreshadowed in such movements as these. The report says:—

"The forty-fifth annual diocesan convention of the Episcopal church in Louisiana, which met at St. Paul's church, New Orleans, last week, took a step which will be considered remarkable. A memorial was presented, asking the general convention to endow bishops with authority to ordain ministers of any denomination whose faith is sound, and to make changes in the liturgy which circumstances might suggest. An earnest and animated debate instantly sprang up on this memorial. On one hand, it was argued that the unity which it aimed at securing was impracticable, and that the relaxing of the rules of the church would invite schism, and, in the end, destroy the forms of worship that had stood for centuries. On the other hand, it was warmly pleaded that 'Christian unity is a higher thing than liturgy. The spirit of Christianity is for union, and the true church should make overtures to bring about such union. It would not do for the church to stand on its dignity, and wait for other churches to come to it. The church is called the Mother Church, and it is the mother who goes in search of her erring and wandering children. She does not sit in awful dignity, waiting for the children to come back.'

"These last appeals finally carried the whole convention, the presiding bishop (Galleher) included, and a preamble, concluding with the following resolution, was finally adopted by unanimous vote, amid clapping of hands:—

"Resolved, By the council of the diocese of Louisiana, convened in St. Paul's church in the city of New Orleans, on this 6th day of May, in the year of our Lord 1886, That the general convention of the Protestant Episcopal church in the United States of America be and is herein most respectfully, humbly, and earnestly petitioned to instruct its commission on ecclesiastical relations, to abandon the passive policy heretofore followed in respect to the bodies of Christians generally recognized as 'evangelical,' and to send overtures in writing to the governing bodies of said several denominations, inviting them to conference on the matter of church unity; and, further, that the bishops of said commission be authorized and empowered to visit officially, where practicable, the sessions of such governing bodies, for the like purpose.

"The memorial will come up for consideration in the next general Episcopal convention, and it will certainly excite a deep interest, and probably draw out a warm debate. It proposes a complete change in the behavior of the Episcopal church toward other Protestant churches, substituting for the reserve and non-intercourse a cordial and

friendly relation. It would be a strange sight to see Episcopal bishops officially visiting Methodist conferences, Presbyterian assemblies, and Baptist conventions, and inviting conferences with these bodies looking to unity between all Christian bodies; and yet such a thing is not improbable. Eminent and thoughtful Christians in this country and Europe confess themselves sick and weary of schism and separation, and there is a perceptible feeling in favor of a re-unification which shall embrace all the great Christian bodies, Catholics included, as a preparation for some sort of final struggle with the common enemy, which seems approaching."

NATIONAL REFORM WORK.

In the *Christian Statesman* of May 13, 1886, appeared the following paragraph:—

"We anticipate a busy and fruitful summer in National Reform work. An effort will be made to improve as never before the opportunity afforded by the summer assemblies at the great resorts where worship and instruction combine with rest and recreation to make vacation helpful to both mind and body. Wednesday, the 21st of July, has been secured for an all day meeting at Ocean Grove, New Jersey. By that time this famous city by the sea will have a population of not less than ten thousand persons, to a large proportion of whom the daily service in the great auditorium is almost as much of a necessity as their daily bath or their meals. Some of the best speakers on the National Reform platform will plead for the cause, and special excursions will bring together on that day the friends of the movement from the neighboring cities of New York, Brooklyn, and Philadelphia. We hope that all our fellow-workers who are to visit the Atlantic sea-board this summer, will endeavor so to time their journey as to allow them to be present on this occasion. If it be found practicable, we shall also arrange for a two days' supplementary conference of National Reform workers, a sort of training school for the discussion of both the principles and the measures involved in the movement."

Thus the reader may get an idea of what the leaders in the National Reform movement are anticipating. They are evidently laying plans for carrying the work forward as rapidly as possible. Their plans are broad, and we may expect to see the movement develop rapidly from this onward.

G. W. M.

WORLDWARD TENDENCY OF A PROMINENT CHURCH.

At the tenth quadrennial session of the general conference of the M. E. church South, held at Richmond, Va., May 5, 1886, Bishop Mc Tyeire, who presided, in his opening address, on the subject of an increased tendency of the church toward worldliness (as reported by the *Florida Christian Advocate* of May, 13), said:—

"Acts of worldliness to which our church half a century back was a stranger, are now regarded without alarm by many Christian men and women; such as, attending theaters and operas, occasionally visiting the race-courses, dancing, permitting children to attend the weekly matinee; to which may be added some noticeable forms of Sabbath desecration, such as, the neglect of church going, excursions for pleasure, and the buying of food in the market house. Yet graver offenses, occasionally committed, pass unchallenged by church authorities; such as, gambling in 'futures,' and the purchasing of lottery tickets. It is not merely that such things are done, but that the doing shocks the spiritual sensibility of the membership so little.

"The idea obtains with many that our societies are expected to furnish constant entertainment of some kind for all who become part of the body of Christ; that in the Sabbath-school, all exercises are to be light and varied; that in the Sabbath service, prayers are to be short; the lessons of the day are to be brought within narrow limits, and often one or both omitted. The man of God is to gauge all the services of the sanctuary by the relish of the world for the things of God. Along with this may be noted an extreme hesitancy in bringing to trial those who openly bring scandal upon the church; an unreadiness to act upon committees of investigation or as witnesses against

offenders, and the still greater difficulty of securing the expulsion of immoral and unworthy persons. . . .

"The duty of sustaining His cause, of devoting everything to His service, is impressed upon every believer at the instant of his conversion. The grateful pledges of that supreme hour are by many remembered and redeemed during a whole life after; but by very many those joyful vows are languidly performed. The daily oblation is not presented to Him, who, though rich, became poor, that we through His poverty might be rich. This divorce of the body of faith from the spirit of works continually threatens the dissolution of spiritual life in thousands of our membership. The dark cloud of covetousness is settling down steadily upon many church altars, and will surely extinguish their fires. And until this vice is clearly recognized as fatal to religion, and of the very essence of sin, it will continue, as a worm, to gnaw away at the base of all the enterprises of the Church."

A. SMITH.

LOSSES BY STRIKES.

Bradstreet's Journal, in its review of the labor troubles, says:—

"The grand total of industrial strikers for all reasons, between April 24 and May 14, was about 250,000. . . . The total number on strike May 20 was 47,625. The totals presented during several weeks past, naturally suggest an attempt to obtain an approximation as to the loss resulting. This loss can at best only be approximated. In addition to absolute losses of wages to striking employes and losses on business to employers during the continuance of the strikes, there remain, of course, indirect losses due to delayed or canceled contracts for delivery of merchandise, of products, or for the constructing of buildings. The loss from delayed or canceled contracts for merchandise and products it is, of course, impossible to collect entire."

The building industry has been shown by *Bradstreet's* to have sustained indirectly in this way the severest blow of any, due to the unwillingness of contractors to take contracts for fear of estimates' of cost being disturbed by renewed labor troubles. The losses sustained through deferred or canceled building contracts have been more thoroughly reported than those in any other line at the cities where strikes have been most general. The resultant total of loss is \$20,400,000 at the ten cities named: Philadelphia and vicinity, \$5,000,000; New England cities (chiefly at Boston and Providence), \$6,000,000; New York City and vicinity, at least \$2,000,000; Washington, D. C., \$2,000,000; Chicago, \$3,000,000; Milwaukee, \$1,000,000; Detroit, \$850,000; Pittsburg, \$300,000; Troy, N. Y., \$150,000; and Louisville, \$100,000.

Details of losses from strikes since May 1, at the industrial centers reported, have been:—

CITIES.	Wages.	Current business.	New business stopped.
New York.....	\$300,000	\$300,000	\$2,000,000
Philadelphia.....	60,000	50,000	5,000,000
Smaller Pennsylvania cities.....	70,000	50,000	.....
Detroit.....	97,000	25,000	850,000
Cincinnati.....	375,000	300,000	1,000,000
Milwaukee.....	466,000	200,000	4,000,000
New England cities.....	275,000	.....	6,000,000
St. Louis.....	75,000	.....	.....
Troy, N. Y.....	75,000	.....	150,000
Washington.....	54,000	.....	2,000,000
Indianapolis.....	2,000	.....	.....
Pittsburg, Pa.....	30,000	75,000	300,000
Louisville, Ky.....	23,000	5,000	500,000
Coal Strikes.....	200,000	500,000	.....
Chicago.....	700,000	700,000	3,000,000
Total.....	\$2,802,000	\$2,105,000	24,800,000

The totals suggest that quite \$3,000,000 of wages have been sacrificed by 250,000 strikers within three weeks, causing a loss of certainly not less than \$2,500,000 to employers from interruptions to business. Further than this, *Bradstreet's* accounts for \$4,400,000 loss in deferred or canceled miscellaneous and industrial contracts, which reach into the future, and, last of all, for \$20,400,000 worth of building contracts.—*Inter Ocean*.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 1, 1886.

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

CLOSE OF THE KANSAS CAMP-MEETING.

WE gave last week a few notes in regard to the opening of this meeting. We write this after the close of the parting meeting Tuesday morning, May 25.

The weather continued with scarcely a cloud to the close. There were some eighty tents upon the ground, and between four and five hundred Sabbath-keepers present. Two meetings each day were held for the children. Daily services were held for the Germans by Eld. Shultz, of Nebraska, and for the Swedes by Eld. Rosqvist.

Seventy came forward for prayers on Sabbath. Monday thirty-two were baptized in an artificial pool, one of the attractions of Garfield Park, where the meeting was held. Four more were baptized this morning. All but four of the entire number thus took upon themselves, for the first time, a public profession of the religion of Christ.

The business of the Conference, State S. S. Association, and T. and M. Society, was dispatched promptly and harmoniously. All day Sunday the attendance was good, numbering probably some 2,500 different persons during the day. The congregations gave good attention to the word spoken. The subjects presented on this day, were the Sabbath in the Old and New Testaments, Sunday in the New Testament, the United States in prophecy, and the change of the Sabbath. Elds. Barton, Rogers, Curtis, and Enoch, of the Kansas Conference, spoke once each during the meeting; the remainder of the preaching was done by Eld. Canright and the writer.

The recommendations of the last General Conference in regard to the examination of ministers and licentiates was here put into practice. Each one was carefully questioned on all the sixteen points as recently presented in the REVIEW. This was done by the committee on credentials and licenses, of which Eld. Canright was chairman. This occasion was an interesting one, and was felt to be very profitable. The candidates were found to be in many respects, perhaps we might correctly say in most respects, in an encouraging state of proficiency. On other points there was found to be room for suggestions and improvements. It was felt by all that this is a most timely arrangement, and if thoroughly followed up, can but result in greatly increasing the efficiency of the ministry.

The hearts of the brethren and sisters in Kansas are alive to the truth and interested in the work. In the social meeting at 5:30, Sabbath morning, one hundred and thirty spoke in forty-five minutes; and at the parting meeting this morning, one hundred and seven spoke in a short time. There were continually from three to seven on their feet at the same time. There was no waiting and no time lost. This is as it should be; and we thought it would be a good example for other congregations assembled for social meeting.

Eld. Canright spent much time throughout the meeting, and labored very earnestly, in imparting instruction to the workers and ministers in regard to the best methods of labor, improving the time, introducing the truth, conducting meetings, etc., etc., drawn largely from his own extensive experience in these directions. His efforts were greatly appreciated by the brethren present.

So has closed another camp-meeting in the growing Kansas Conference; and the believers go to their homes feeling that it has been one of the most encouraging meetings ever held in the State.

SPLENDID SABBATH TESTIMONY.

THE Schaff-Herzog Encyclopedia furnishes the following good testimony to the uninterrupted observance of the Bible Sabbath from creation to the present time. In vol. 3, under the article "Seventh-day Baptists," it says:—

"Since the institution of the Sabbath at the close of

creation and its formal pronouncement as a part of the Sinaitic code, it is believed that there has been an uninterrupted line of God-loving men who have kept the seventh day of the week as a Sabbath according to its original institution and enjoyment. None question that it was observed by Christ and his apostles, and Christians generally, during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festival days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This Church made the Sabbath day a fast day, not without sinister motives looking to its suppression in favor of the festival Sunday, while the Greek or Eastern Churches steadily observed it as a day of holy delight in the Lord. . . . In the Western Churches the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. . . . In the Abyssinian, Armenian, and Nestorian Churches, the seventh day has not yet been superseded by the first day of the week."

THE PRESENT BURDEN OF THE ADVENT MOVEMENT.

WITH ever-increasing assurance of the correctness of our position, we re-peruse those prophecies which point out the work and position of the people of God in the last days. It is our privilege to understand our mission. John the Baptist, the forerunner of Christ at his first advent, and the type of those who go forth proclaiming the second coming, understood his work. It is only thus that a people can concentrate their energies upon the work to be done.

Those engaged in the great Advent movement of 1840-1844, generally understood that they were fulfilling the work symbolized in Rev. 14:6, 7, by an angel flying through heaven with a special proclamation of the everlasting gospel. They were also satisfied at the time that the second message (verse 8) was likewise meeting a fulfillment in their experience; for they saw that work partially, at least, accomplished. The great disappointment of 1844 shortly ensued, which threw them into doubt and confusion. It was evident that a mistake had somewhere been made, and their views must be modified accordingly. In seeking to recover from the shock of that disappointment, to correct their reckoning and ascertain their true position, what would have been more natural than for them to follow right on in that line of prophecy, the first portion of which they had seen so plainly fulfilled in their own history? For there is a third message, as well as a first and second, brought to view in Rev. 14. And this would have shown them a further work to be accomplished, and new truths to be introduced, and urged upon the people. It would have led to an explanation of the great disappointment, shed light on what was dark, brought order out of confusion, and strengthened them mightily for their closing work.

But, strange to say, this was not done. Most of them tenaciously clung to the view which was the cause of their disappointment, and which, upon examination, is found to be without proof. Clinging to this, they were obliged to surrender, in its stead, the main and most strongly fortified points of the Advent faith. Human speculations took the place of scriptural arguments, division and confusion have reigned in their midst, and we now hear nothing from them respecting the first, the second, or the third message.

We ask the careful attention of the reader, especially that of all Adventists of every class and name, to this point. There is a work to be accomplished under the symbol of a proclamation by a third angel. Rev. 14:9-13. Immediately following this, the Son of man appears on the white cloud. All must be agreed on this. Then the work of the third message is the last to be accomplished before the second coming of Christ. Every one must acquiesce in this conclusion also. But all who call themselves Adventists teach that the coming of Christ is at the door, being but a few years, at most, before us. Then we ask them where, and by whom, this work of the third angel is being fulfilled. We ask them to point it out to us. This work is to be done before the Lord comes. A body of people must give to the world a warning against the worship of the beast and his image, and the reception of his mark. They must be able to give an explanation of these terms, that their warning may be intelligible and effectual. According to the position of all Adventists, the present is the time for this work; for this is the last great movement to be

made previous to the appearing of the Son of man, which they hold to be just before us. Again we ask, Where shall we look for this work? They do not claim to be doing it; nor can they so claim, unless they can show that a special message may be proclaimed, and yet nothing be said about it. But they cannot consistently teach the immediate coming of the Lord, unless they can point to a fulfillment of this work.

There is, however, a large body of Adventists who claim to be giving this message. We claim this on reasons which are entirely satisfactory to our own minds. We give an explanation of the beast, his image, his mark, and the commandments of God, which is plain, harmonious, consistent, and so far as we can appreciate the force of argument, impregnable. The message we claim to be giving, the work we profess to be doing, is a fixed fact in prophecy. It is therefore entitled to consideration. And we think we can consistently claim one of two things in reference to our position; namely, that any one who professes to be looking for the soon coming of the Lord, shall either give a better exposition, and point out a more consistent fulfillment of the message than we are able to show, or else accept of ours, and take his stand upon it. This subject demands attention, and it will have a hearing.

It may be objected to our view of these messages, that it makes them too unequal in duration; the first being proclaimed but a few years, the second only some six months, and the third already about forty-two years. Such mistake, in supposing that one message ceases on the introduction of a subsequent one; that the first ceased when the second was introduced, or the second when the third commenced; whereas, the second was only additional to the first, and the third additional to the first and second. The second bated no jot or tittle from the importance of the first, but only for the time became the leading message; so of the third with respect to the first and second. The first message commenced a few years before the second, but did not cease when the second was introduced; and the second commenced some months before the third, but still continued, though another was added; and since the introduction of the third, it would be proper to say that we have three messages, all being fulfilled together; the leading proclamation, the burden of the work, being now the truths contained in the third and last.

The third message is in the order of prophecy, and will certainly be fulfilled. It is a part of that word which is less liable to fail than the heavens and the earth are to pass away. And it will go with a loud voice; for the mouth of the Lord hath spoken it. The time has come for its fulfillment; and God never suffers a false fulfillment in the time that should have been occupied by the true. He does not thus permit error to thwart his plans. Then why not believe,—believe with all the heart,—and not cripple the work by hesitancy and lukewarmness?

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 5.

ALL THE SAINTS WILL BE TAKEN UP INTO HEAVEN AT THE SECOND COMING OF CHRIST.

WE will now consider some texts which show that it is not only a part of the children of God who will be taken to heaven when Christ comes, but *all the saints* who at any time have lived upon the earth or ever shall live upon it: "For the Lord himself shall descend from heaven. . . . and the dead in Christ shall rise first: then *we which are alive* and remain shall be caught up *together with them* in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This is certainly speaking of *all those* who shall "ever be with the Lord;" and we see that they embrace all the saints who have died before Christ comes, and all who live at that time, and after this no one can be received into this company. All who have part in the eternal kingdom obtain this blessed inheritance at the beginning of this kingdom; and the same may be said of the millennial reign.

Thus the apostle testifies in another place: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and *we shall be changed*." 1 Cor. 15:51, 52. "We," all who shall be changed, must

embrace all the children of God. Not one of the saints is excluded when "this mortal shall have put on immortality." Verse 54. And this shall take place "at the last trump," (verse 52), that is, at the very time when "the Lord himself shall descend from heaven" (1 Thess. 4: 16), and the first resurrection takes place.

This is confirmed in the plainest manner by the words of our Saviour: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." John 6: 37, 39, 40. Every one can see that Christ here speaks of all whom the Father has given him, or all the elect. This number includes all who believe on the Son; and they shall be raised up in the last day, or have part in the first resurrection. This proves beyond controversy that the saints, who sit in Judgment and reign with Christ during the thousand years are all the elect of God. Rev. 20: 4. Not one of the saints of God shall be missing in that wonderful day, neither can a single one be added after that time.

This whole company Jesus will receive unto himself when he comes again, that they may be with him where he is. John 14: 1, 3. Jesus will give unto them the glory which the Father has given him, and they shall see his glory which he had with the Father before the world was. John 17: 22, 24. Then they shall all be one, even as the Father and the Son are one. Verse 22. This also shows that Christ will take all the saints with him when he goes to the Father, that they may behold his glory; for he does not pray for the disciples alone, but for all who believe on him. Verses 20, 21.

This is also confirmed by the prophet. He testifies that when the prince of God's people, Michael, or Christ, comes to save his people, every one who is written in the book of life will be saved; "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1. Then all the servants of God shall shine as the brightness of the firmament, and as the stars forever and ever. Verse 3. And they shall sing "Alleluia" before the throne of God, with a voice as the voice of many waters, and as the voice of great thunderings; for the Lord God omnipotent reigneth. Rev. 19: 4, 6. Those who thus praise God are all his servants, for the prophet says: "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Rev. 19: 5.

Then the time of the dead has come that they should be judged, and the Lord has taken all of the saints, both small and great, to their heavenly home, where he rewards his servants: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 18. This takes place at the time when the Lord and his anointed shall reign forever and ever. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 15. Then God the Father and Christ the Son shall reign not only a thousand years, but to all eternity. J. G. MATTESON.

CLOSE OF THE TENT SEASON IN AUSTRALIA.

WITH the nine weeks' effort in South Yarra our tent meetings close for this season. Already the rainy season has commenced, and we think it better to exchange the tent for halls in which to hold meetings. Halls in this country are very expensive, and when we first came here, we thought we should never be able to maintain the cost of one for a series of meetings; but the experience of our tent meetings has taught us that the people who attend are willing to assist in defraying expenses. Besides, we now have so many brethren who are anxious to see the

truth move along that we think there will be no difficulty in meeting necessary expenses.

Our meetings closed Sunday night, April 18, many expressing regret that the tent must come down. The congregations were encouraging till the close. As some rejected the truth, and staid away, others came and took their places, so that the attendance has been constantly good. Yet the meetings have not been carried on without opposition. Catholics have called us liars during service; Spiritualists have raved at the exposition of spirit wonders; Disciples have challenged to debate the law and Sabbath. Another class of people, known here as "Plymouth Brethren," became very angry at us because some of their number accepted the truth, and had posted about the city large, showy bills, headed, "Christians, Beware!" A large quantity of these bills were posted on the boards directly in front of the tent. Of course our congregations increased, and we told the people that we were very thankful for the advertisement, as it saved us much expense, and accomplished our desires just as well as we could have done it ourselves. During these meetings I have thought much of the statement of the apostle: "For we can do nothing against the truth, but for the truth." 2 Cor. 13: 8. Some have taken a very unchristian course, and have denounced us as "Yankees" in the most vehement language. One lady, who is a Christian (?), said she only wished the ship that brought us here had sunk before it arrived. Poor woman! She was perfectly willing that all on board the good steamer that landed us in Australia should be lost, if the Yankee Adventists were only destroyed. Another person, who belongs to the church, in endeavoring to reclaim a sister who had joined us, told her that I ought to be burnt alive. And these are samples of Christians at the present day!

Who cannot see in such expressions the spirit of the Dark Ages? No doubt Satan has been thoroughly mad during these meetings; and if the restraining hand of God had not been present, there is no telling what might have taken place. I expect many have been turned away from the truth, for the time, by these manifestations, who will some time yield to the impressions received at these meetings. I never saw a tent meeting in which the truth worked so powerfully upon minds as at this one. For hours after meeting, groups of men and women would stand around the tent, and talk over these things. I have heard some one say, "I never heard anything like this before;" and another, "I never went to any meeting before that made me feel so badly;" and still another, "I never felt so solemn in all my life. I don't know what to do."

Fifty have given in their names to keep the Sabbath, and there are others keeping it who have not yet identified themselves with us. Many of those who signed the covenant at this meeting have already united with the church, which now numbers between eighty and ninety. We expect the church will have additions from those already keeping the Sabbath that will swell its numbers to one hundred or more. There is hardly a Sabbath but one or more are received into fellowship. We thank the Lord for his blessing that has attended the labor thus far put forth in this field, and we daily pray for grace to live so that the Lord may continue his favor toward us.

At a meeting of the brethren held in the tent Sunday afternoon, April 18, a balance-sheet was read, showing the standing of the tent expense account for the season of twenty-five weeks. This revealed a deficit of a little over twenty-seven pounds, which the brethren quickly made up, some of them giving five pounds each. This amount covered the tent furnishings and about ten pounds which the mission owed *The Echo* office for advertising the meetings, as well as the general running expenses of the tent. It was also stated that the church had outgrown the hall previously-occupied for Sabbath meetings, and needed a larger place. The money was immediately raised to procure a church in Collins street, Melbourne, formerly occupied by the Presbyterians, the rent for which will cost fifty pounds a year. Thus the first tent season in Australia closes with a good, strong, working church at the metropolis of its leading Colony, with the prospect of rapid advancement in numbers. It is with profound gratitude to God that we lay these things before our brethren in America, asking them to still pray for God's prospering hand to be with the work in this country.

In the rapid advance of the truth in this new field, we see tokens of the very near approach of our Lord.

The condition of matters in the East and the movements in America all show the fast fulfillment of prophecy. The hastening of the work in Australia shows that the truth here must do its work rapidly to keep pace with the fulfillment of events in other parts of the world. We hope to be faithful to the trust committed to us, that in the soon gathering of the Lord's people we may find a place among them.

J. O. COLLINS.

THE DIFFERENT WAYS IN WHICH WE CAN WORK IN THE CAUSE.

As the cause grows, and branches out in different directions, there are coming to be so many different ways in which persons can work in it, that every one who has any talent and a desire to work for God, can certainly find a place to do so. I can readily name fifteen or twenty different ways in which persons can engage in the work. The time was when the ministry was about the only channel open for young laborers; but that time has passed, and every year new channels of usefulness are inviting laborers to enter them. Let us notice some of these:—

1. *The Sabbath-school Work.* One of the most important branches of the cause is the Sabbath-schools. We have about ten thousand children and youth in our ranks, besides over twenty thousand grown people, who are receiving instruction through our Sabbath-schools. We have about seven hundred superintendents, seven hundred secretaries, and twenty-five hundred teachers in these schools. What a missionary field this is! and every year it will grow larger and more important. There should be many persons entirely devoted to the Sabbath-school work,—at least one in every Conference who should give his or her whole time to it. This is already being talked of, and it must come soon. There is no more delightful or useful labor in the whole field. This is a branch of the work in which our sisters could readily succeed. Who is better adapted to the Sabbath-school work than a bright, intelligent, and educated woman? They make the best teachers in our day schools. Many of them are already superintendents and secretaries and teachers in our Sabbath-schools, and are the very best ones we have, too. Who knows how to go into our homes and teach the little children, and interest them in the study of the lessons, so well as our sisters? Why should they not study, post up, and make themselves familiar with the Sabbath-school work, and then devote their whole time to this branch of the cause, and go from church to church in building it up? I hope soon to see the day when this will be done in every Conference. But who is preparing for this work? Who is getting the burden of it?

2. *Directors.* Here is a channel of usefulness already open, and loudly calling for efficient laborers. Probably we now have at least two hundred directors, and every year there will be call for more. It has been already decided by our General Conference that men should be selected for this office who can devote their whole time to it. It is a rich field for useful labor. The work to be done lies right among our own brethren and sisters, around their firesides, and in their meetings. It is not a hard field; it does not require great education, nor eloquence in speaking; but it does require great devotion, much earnestness and hard work, good management, and financial ability. It also furnishes a good stepping-stone toward the ministry, to those who are looking in that direction. Let our young men, then, prepare themselves to labor in this field. Two hundred are wanted the coming year.

3. *Secretaries.* This is another field of usefulness, and one that can be filled by the sisters. We already have probably about seventy-five persons wholly engaged in this work. They are State secretaries, secretaries in our publishing houses, or in large districts, and in the various branches of the cause. It is not merely mechanical work either. It is found that a good State secretary is almost next in importance to a good State president. Where we have found one, they cannot be spared. Every year there will be greater demands for such labor. Young sisters, why not prepare yourselves to enter this branch of the service? You will need a fair school education, a good knowledge of book-keeping, and a plain hand in penmanship. These qualifications, with good sense, devotion to the cause of God, and a proper amount of energy, will make you very useful in the Lord's work. Who is fitting for this work?

4. *Teachers.* Here is another chance for usefulness, and one of a most inviting character. Already we have two colleges, one academy, and several private schools, and more must be started soon. In a few years, if time lasts, we shall probably have them all around the world. But the difficulty is to find competent teachers—persons who are devoted to God, who love the truth, who are willing to throw their whole lives into the work, and who can be trusted with the care of our children. Already we have probably no less than fifty of our most intelligent young people engaged in this noble work. Hundreds of our youth are already under their care, being molded by them. Their influence is almost equal to that of the minister; and certainly no calling could be more refining and elevating than this. It affords opportunities for study, for the highest mental culture, as well as an excellent opportunity to work for the salvation of souls. Young men, young ladies, why not choose this for your field of labor, and fit yourselves for it?

5. *Printers.* You may be surprised that I should name this as a branch of the cause; but if you knew more about it, you would think differently. We find that one of the greatest difficulties is to obtain pious, reliable, and efficient printers in our publishing houses; and when we do find one, we regard him or her as invaluable. We could better spare a minister than one of these. But a poor, inefficient, untrustworthy, unreliable man or woman is a source of great trial in our establishments. In this age of printing, there will always be enough work in this line. Our printing houses are being increased every year, and probably will be for some time to come. Our old ones are growing larger and requiring more help. Probably we have over two hundred already engaged in this work. This furnishes steady work the year around, that which is honorable, useful, and remunerative. Here is a chance, young man and young woman, for you.

6. *Proof Readers.* A very important position in a printing-office is that of a proof reader. Every line of matter in paper, book, or tract, has to go through their hands. It is a very responsible position, requiring the best of discernment and taste, as well as good scholarship and a special understanding of the language in which the publications are printed. Probably we now have employed no less than thirty of them, and shall soon want more. Young men and young women, you see that if you are not adapted to one branch of the work, you may be to another. If one does not suit your taste, perhaps another will. Do not think, therefore, that there is nothing for you to do unless you can preach or canvass.

7. *Editors.* And here we strike a branch of the work that can hardly be measured for importance. The work of the minister is of great value, but really it sometimes seems that that of the editor is more important. He reaches a larger number of people; his work is more enduring. People to-day are largely taught through the press, and this is especially so among our people. To-day we are publishing over twenty different periodicals in the various languages. Our list of books runs up into the hundreds. We have constantly engaged on these, I think about forty different persons, in some branch of the editorial work; and their labors are growing more important each year. One of the subjects which perplexes our leading men greatly, is where to find competent editors and assistants in this line. Often persons of talent, who have no gift at public speaking, are well qualified to become good editors. Certainly, no calling could be more honorable, more useful, more influential, more to be desired than this. We must have talented men and women in this line of work if we can get them, or of less ability, if we can do no better. Think of this, brethren and sisters. See if the Lord has not called you to this work; and if you think he has, begin to prepare yourself for it. If the material is in you, you will not be long in finding a place.

8. *Physicians and Nurses.* Here is another field of usefulness in the cause and work of God, which is open for enterprising young people. At first sight it does not seem to be closely connected with the cause; but experience has shown that a devoted, earnest physician can do a large work for the truth. Our people have been bothered to find them, and they prize them very highly when they do find them. The calls in this direction will increase every year. The devoted physician has many opportunities to advance the truth, to help needy souls, and to do a good work

for the Master. If you are inclined this way, here are fields inviting you to labor.

9. *Colporters.* I need not say much on this branch, as it has already been talked of and largely worked up; but every year convinces us more and more that this is one of the most efficient branches of the work. Scores and hundreds have already been brought to the truth through this means. We are now having training schools in different parts of the land, to teach our people how to become efficient in this line of the work. Hundreds are already engaged in it, and there is room for hundreds more. This, also, is an excellent preparation for the ministry. A man who thinks of entering the ministry should, by all means, work a while as a colporter. It gives him a schooling that will always be invaluable to him. Here, again, is a field in which our sisters can work just as well as the brethren; in fact, some think they do better. Why not be thinking of this work, then, and preparing for it?

10. *Canvassers.* Here is another branch of the work, of unlimited extent, and of great usefulness. It is to go out and sell our valuable publications, laden with the light of present truth. Many have done so successfully, many are doing it now, and ten are wanted where we can secure one. Hundreds have already been brought into the truth in this way, and tons of our precious books have been scattered over the land through this means. Successful canvassers not only do a good work, but make it pay financially. Sisters can do this as well as brethren, and every man expecting to be a minister should certainly engage awhile in canvassing. It will give him an experience in a branch of his work as a minister that will always be useful to him.

11. *Bible Readers.* And now we come to a branch of the work that probably will be more inviting than almost any other one. It is one in which success can be attained more readily than in almost any other line. A few days' trial, with an intelligent person, is sufficient to qualify him for fair work. This is a work that can be done anywhere, in the large cities or small villages, or in the country. It can be done at odd spells, evenings, rainy days, and Sundays. It can be done right around our homes, and almost anybody can do it who has a consecrated heart, good sense, and a common education. It is a delightful work when once learned. It has proved more successful than anything we have before tried. It opens the way for our publications; it prepares minds for the labors of our preachers, and scatters abroad the light of present truth. Every minister should have some experience in this work before he enters the ministry. And here, again, we call attention to the fact that the sisters can work just as well, and it is said that they do much better, than the brethren. Our ministers are being multiplied in every direction, and calls for consecrated laborers in this line are becoming louder and more urgent every year. Here is room for a thousand workers the very next year. Who is ready?

12. *Missionaries.* Here is another branch of the work. Missionaries are needed for our home missions, city missions, and foreign missions; and this branch of the work, like the others, will grow and multiply upon our hands. Hundreds are already engaged in it, and hundreds more will soon be wanted, both men and women. Who is ready?

13. *Preachers.* And what shall we say when we come to this branch? To-day we have only about three hundred ministers in all our ranks, and this includes the old and young, ordained and licensed, efficient and worn out. The "Testimonies" say that we ought to-day to have fifty ministers where we have one. There is no calling on earth so high, so noble, so inviting, and so useful as that of the ministry; and the field is ample. Every minister among us, of even ordinary ability, finds ten times as much as he can do. He has calls on every hand, and he is never out of employment. This calling offers the best opportunities for mental improvement, for social culture, for high attainments, and for the greatest usefulness. To be sure, it requires a special talent, more education, better ability, than some other branches of the work; but it is more to be desired on that account. I feel sure that the time has come when greater inducements will be held out to our young men to enter the ministry, when more favorable conditions will be offered to them, than in the past. If a man has the love of God in his soul, and also the love of man,—if he has ambition of spirit, here is a field that invites him to the highest labor of which he is capable.

Home fields and foreign fields are spread out before him, fields all ripe for the harvest. Who will say, Here am I, send me. Who is studying for this? Who is preparing for it? Who is ready?

14. *Helpers.* Among the various gifts enumerated by the apostle Paul, is that of *helpers*. 1 Cor. 12:28. They filled an important place in Bible times. Moses had them to help him. Samuel, Elijah, and Elisha had them to assist them. Jesus and Paul found them indispensable in their labors; and to-day our people are beginning to wake up to the fact that they need "helpers" to assist the minister in his work. What can a helper do?—Almost anything that will aid a minister or leading worker in his labors. For instance, if a minister is going into a place to hold a course of meetings, he needs some bright, active, devoted, courteous person or persons to go before him and prepare the way; to secure a place for the meetings, advertise them, get the people out, scatter bills, visit from house to house, give Bible readings, do colportage work, sell books, do errands and a thousand things which will greatly assist the minister. We have found by a little experience that this kind of labor has not been appreciated; that a couple of good, active laborers in this line will more than double the efficiency of the minister. This, also, is a good school for some higher employment. Hundreds are wanted in this line. Who is ready?

15. *Musicians.* Good singers and good organists are coming to be appreciated in our work. In fact, they are coming to be indispensable in some branches of it. Good singing is always appreciated by any audience; and if this can be had in connection with preaching, it will often do as much to draw the people in to hear as the sermon itself. No revival meeting can afford to do without it. No course of lectures can meet with full success without it. Our Sabbath-schools very much need this kind of labor, and all of our churches need it. We do not have half the training in this line that we should have. This kind of talent will come more and more into demand every year. If you have a talent and a taste this way, if you have any ability in this line, do not neglect it. It may be the means of opening to you a field of labor which otherwise you could not secure.

16. *Tent-masters.* It is probable that already we sustain nearly one hundred tents every year. Each one must have a tent-master of some kind. Poor ones they often are, but a good tent-master is always appreciated by the minister and by the audience. He can do half as much as the minister to insure success. This also affords a fine opportunity for a young man to gain experience in the work of God. It accustoms him to public meetings, to intercourse with people. He learns how to conduct meetings and to do many other things which will always be of use to him. Many have the false impression that it is a very easy thing to be a tent-master. Well it is, the way some do. But to be an efficient, first-class tent-master is no easy task, though one much to be coveted.

17. *Writers.* And now I strike a branch of the work which is inexhaustible. Writers! How much our cause is in need of first-class, able writers! Persons who can write out the truth in a clear, forcible, and readable manner, in articles, tracts, and books, that will blaze with the light of the message, presented in such a manner as to be acceptable to the common reader! Look a moment at the field which lies before them. Over twenty periodicals are published by our people to-day, every one of which should be filled with the choicest matter, with the very best thoughts. But where are the pens that will furnish this? To write is one thing, to write well is another, and to write first-class, attractive, readable matter is still another and a higher thing to accomplish. We already have a list of nearly two hundred publications, from the half-cent tract up to the three-dollar volume; but the field is not exhausted by any means. Many new books must and will be produced by some connected with the cause within the next few years. Some old books must be dropped out, and others must be rewritten. Who is to do all this work?

But this is only a small share of it. See what a field is opened for able writers in connection with every one of our thirty or forty camp-meetings. Each of them should be ably reported through from one to a dozen periodicals. This is no slight task. Time and again we have found that the reports in the daily papers from our camp-meetings, have done more good, have reached more people and produced

deeper and wider impressions, than the sermons themselves, preached on the grounds. We are not half preparing to improve this field as we should. Where are the men or the women who will step forward and enter this needy field? Any Conference can well afford to pay a good price to the person who can do this in an acceptable manner. The need is so great in this line that extra efforts must be made to train persons for this important work. The person who does this will have to be thoroughly familiar with the whole of present truth, with every line of our arguments; must know, when he has listened to a sermon, how to give the main points in that sermon in a forcible manner, even better, often, than the sermon itself. He must know how to present it in a readable shape, such as will be acceptable to the great reading public and the daily papers. The man or the woman that will rise up and do this, will be more useful than are three fourths of our ministers.

Look at another opening in this line. Every tent meeting, especially in our large places, should be thoroughly reported in the daily and weekly papers. This can be done, and done to grand success, if you only have a competent reporter. Not one in ten, not one in twenty, of our preachers are competent to do it. They cannot even write for our own papers; how much less, then, for the dailies. Look all over the country, and see the thousands of local papers, in every little town and county seat. If the proper course is taken, articles on present truth, the outlines of our faith, and the history of our people could be presented in these papers, more or less. Where are writers that will step forward and consecrate themselves to this work? Not every body can do it, and yet I have no doubt that there are hundreds among us to-day who could do it well and successfully if they would only try.

Here, then, are seventeen different chances of usefulness open before our people. Certainly, if a young man or a young woman has any desire to engage in the cause of God, to help spread the light and save souls, they can find a suitable opening in some of these directions. We appeal to you, brethren and sisters, look this list all over carefully, decide which one you are best adapted to, which one would please you best, and then take it as your life work. Begin to-day. Ask God to help you. Leave no stone unturned to fit yourself for it. Study, read, practice, get ready; crowd your way in, and may God bless you.

D. M. CANRIGHT.

The Commentary.

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

475.—CHRIST'S GENEALOGY.

Why is Christ's genealogy traced back through Joseph, in the first chapter of Matthew, when he was not his father? *MRS. L. F. R.*

As the husband of Christ's mother, Joseph was his earthly father, and was so recognized by the evil laws. During his childhood, Christ's relations to Joseph were in every particular those of a son to his father. As the genealogy of Christ's mother was in the same line as that of his father, the result of tracing it back, and the conclusion reached, would be the same in either case. Both lines traced directly back to David.

476.—NATURE OF CHRIST'S LIFE.

We read in John 5:26, "As the Father hath life in himself; so hath he given to the Son to have life in himself." Did he have this gift before he came to earth and died for us? If so, did that life end for a time, or did only his human nature die? *A. S. C.*

The gift of "life in himself" was given to Christ before he came to earth to die. The Scriptures teach that Christ, the Son of God, died. See Rom. 5:6; 14:9; 1 Cor. 15:3; 1 Pet. 3:18, and many other passages. We know of no scriptural proof that any part of Christ's nature and being did not die. For a complete and clear discussion of this subject, see "The Atonement," by J. H. Waggoner.

477.—THE ANGELS AT MOUNT SINAI.

Please explain for what purpose the angels accompanied the Lord on Mount Sinai, and what part did they act? *J. N. V.*

We do not know that it is susceptible of proof of what the work of the angels upon that occasion consisted. In the absence of specific statements, we can only conjecture. It is reasonable to suppose that one important, if not the principal, office performed by them, was to act as an escort for the great Lawgiver. The occasion was one of the most important in the history of the world, and it was eminently proper that so large a number of the angels should be present to witness that wonderful transaction. Ps. 68:17, in speaking of the angels, says: "The Lord is among them, as in Sinai, in the holy place." Thus we may conclude that myriads of angels constantly attend the Lord.

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.*

SONG IN THE DAY OF THE EAST WIND.

"What time I am afraid, I will trust in Thee." *Ps. 56:3.*

Is God for me, I fear not, though all against me rise;
Rom. 8:31.
When I call on Christ my Saviour, the host of evil flies.
Ps. 91:10.
My Friend, the Lord Almighty, and he who loves me, God!
Rom. 8:39.
What enemy shall harm me, though coming as a flood?
Isa. 59:19.
I know it; I believe it; I say it fearlessly,
Heb. 13:5, 6; Eph. 1:4.
That God, the Highest, Mightiest, forever loveth me.
Jer. 31:3.
At all times, in all places, he standeth at my side;
Phil. 4:6.
Who rules the battle fury, the tempest, and the tide.
Matt. 8:26.

A Rock that stands forever is Christ my righteousness,
1 Cor. 1:30.
And there I stand, unflinching, in everlasting bliss.
2 Thess. 2:16.
No earthly thing is needful to this my life from Heaven,
Col. 3:3, 4.
And naught of love is worthy, save that which Christ has given,—
Cor. 13.
Christ, all my praise and glory, my light most sweet and fair,
1 Cor. 1:31.
The ship in which he saileth is scathless everywhere.
1 Cor. 3:22.
In him I dare be joyful as a hero in the war;
Phil. 4:4.
The judgment of the sinner affrighteth me no more.
Rom. 8:1.

There is no condemnation, there is no hell for me;
John 5:24.
The torment and the fire shall not my portion be.
1 Thess. 1:10.
For me there is no sentence, for me death has no sting;
1 Cor. 15:55.
Because the Lord who loves me, shall shield me with his wing.
Ps. 36:7.
Above my soul's dark waters his Spirit hovers still;
Eph. 1:13.
He guards me from all sorrows, from terror and from ill.
Ps. 91:5.
In me he works, and blesses the life-seed he has sown;
1 Pet. 1:23.
From him I learn the "Abba," that prayer of faith alone.
Gal. 4:6.

And if in lonely places, a fearful child, I shrink,
Ps. 23:4.
He prays the prayers within me I cannot ask or think;
Rom. 8:26.
The deep, unspoken language, known only to His love
John 1:48.
Who fathoms the heart's mystery from the throne of light above.
Isa. 65:24.
His Spirit to my spirit sweet words of comfort saith,
John 14:23.
How God the weak one strengthens who leans on him in faith;
Gal. 2:20.
How he hath built a city of love, and light, and song,
Rev. 21.
Where the eye at last beholdeth what the heart had loved so long.
1 John 3:2.

And there is mine inheritance, my kingly palace-home;
John 14:2.
The leaf may fall and perish, not less the spring will come;
Rom. 8:18.
Like wind and rain of winter, our earthly sighs and tears,
Rev. 21:4.
Till the golden summer dawneth of the endless year of years.
Rev. 22:5.
The world may pass and perish thou, God, wilt not remove;
Matt. 24:35.
No hatred of all devils can part me from thy love;
John 10:29.
No hungering nor thirsting, no poverty nor care,
Rom. 8:35.
No wrath of mighty princes can reach my shelter there.
Rom. 8:37.

No angel and no demon, no throne, no power, nor might;
1 John 4:4.
No love, no tribulation, no danger, fear, nor fight;
Ps. 138:7.
No height, no depth, no creature that has been or can be,
1 John 5:11.
Can drive me from thy bosom, can sever me from thee.
Eph. 2:6.
My heart in joy upheaveth, grief cannot linger there;
Isa. 35:3.
She singeth high in glory, amid the sunshine fair.
Eph. 1:3.
The Sun that shines upon me is Jesus and his love;
1 Pet. 1:8.
The fountain of my singing is deep in Heaven above.
Ps. 16:11.

—Paul Gerhardt.

CLOSING LABORS IN SWITZERLAND.

I AM now closing my labors in Switzerland for the present, in search of historical facts on baptism, to complete a work on that subject. May 3 I closed up my effort in Lausanne, having had the privilege of translating for Sr. White the previous Sabbath and Sunday. On the Sabbath we had an excellent meeting, fifteen of the new converts taking part at the close of a discourse by Sr. White. Up to that time, about twenty persons had decided to keep all the commandments. These were largely of German extraction, several of them being also conversant with the French. Yesterday Bro. and Sr. Conradi and Sr. Robert informed us that there were now about thirty persons keeping the Sabbath at Lausanne. My visit with these dear fellow-laborers, and previous experience with Bro. and Srs. White and Bro. Ertzenberger, have left most pleasant traces in my memory.

I gave over forty discourses in Lausanne. We have also encouraging cases at Geneva, where a second effort should follow in due time.

May 11.

D. T. BOURDEAU.

DENMARK AND SWEDEN.

COPENHAGEN, STOCKHOLM, ETC.—From Christiania I came to Copenhagen, and held meetings a little more than a week. There is still seemingly but little outside interest, as comparatively few attend the meetings; yet some new ones, here and there, are continually becoming interested in the truth through family visiting, holding Bible readings, and scattering tracts, as well as through the preaching. Six persons were baptized. Thirty in all have united with the church, and ten more who are keeping the Sabbath meet with us.

We have now established a book depository in Copenhagen, from which all our papers and books will be sent throughout the kingdom of Denmark. When this is well arranged, it will be quite a help to spread our publications in that kingdom. A young brother and a sister have decided to devote all their time to canvassing in Copenhagen.

I have now moved with my family to Stockholm, Sweden. The work here is onward. Bro. Johnson is in Dalarna, about one hundred and forty miles northwest of Stockholm, where there is an excellent interest to hear. He writes that he held meetings in Örebro during the Easter week, and that the new hall was filled with hearers. A merchant who is on friendly terms with us, has built a hall for meetings that will seat four hundred, and has rented it to our brethren on very cheap terms. It is located in a good, central place. The citizens have invited me to come and hold meetings in the hall a few weeks before the Conference, which I shall endeavor to do. Bro. Norlin will soon join Bro. Johnson in the work in Dalarna. Besides this, we have three colporters at work in different places in Sweden.

We received a letter yesterday from a brother in Finland. He obtained some books in England, embraced the truth, and has been trying to gain others for it. He says there are now eleven Sabbath-keepers in the place where he lives. He wishes to be baptized, and wants a preacher to come and help them. Many of the people can understand Swedish, so we shall try to help them as soon as we can. In Stockholm we have one, and in Copenhagen two, Sabbath-keepers from Finland.

J. G. MATTESON.

May 7.

INDIANA.

FOREST CHAPEL.—I was with this church May 15-19. I baptized three persons at this place, and others are keeping the Sabbath who will soon unite with us. I know of no better opening for Bible and colportage work than the vicinity of this church. It is in a country place, and I believe that there are scores of families who would welcome our workers into their homes. We always have large audiences here. If we had trained Bible workers connected with all our churches, they could do a work over which Heaven would rejoice.

WM. COVERT.

OHIO.

MARION.—I have held meetings here thirteen days. Began services in the Baptist church, but after the second discourse, the door was closed. A leading member of the Baptist church then went and hired the city hall for me, where I have since held meetings. I preached seventeen sermons, held seven Bible readings, and gave one reading from the "Testimonies." All expenses, hall rent, traveling expenses, etc., have been met. I have sold \$26 worth of reading matter, and taken four orders for periodicals. To-day I went to Green Camp, and there, in the Sciota River, three precious souls were buried with Christ by baptism. Several more are in the valley of decision. Marion is a good field for labor. I now go to Walnut Grove for a few days, thence to my field of labor in West Virginia with Bro. Chaffee.

May 20.

D. E. LINDSEY.

WISCONSIN.

AMONG THE CHURCHES.—May 7, wife and I started with horse and buggy to fill an appointment at a school-house in Waushara county. We spent one Sabbath and first-day with the church at La Grange. Two were baptized, and the church seemed much encouraged. We also held one meeting with the church at Adams Center, Adams Co., where a protracted meeting is desired. We have now spent ten days with the Plainfield church. Twenty-eight have been baptized, and still a goodly number more are almost persuaded to obey. We leave this church much encouraged and strengthened, both in numbers and spiritual power, and we pray that brotherly love may continue to increase, and that others may be added of such as shall be saved. From here we go to Richford to labor next Sabbath and first-day. The Sabbath and first-day following, June 5, 6, we expect to be at Hundred Mile Grove, Dane Co., and the following Sabbath, June 12, at Madison. We will visit all the families we can on our way. Eld. Breed and wife came to our assistance and spent one Sabbath and first-day with the Plainfield church. We greatly appreciated their help. May the Lord give us all wisdom to do his work well and acceptably to him. I. SANBORN.

TEXAS.

ARLINGTON.—We have now been here nearly two weeks, and have given sixteen discourses, on such subjects as the prophecies, the coming of Christ, the signs of the times, the millennium, the saints' inheritance, conversion, the ministration of angels, the immortality of the soul, Spiritualism, etc. The interest continues good, judging from the attendance. Our camp-meeting at this place last year left a good impression upon the minds of the people; and while many heard enough of the truth at that time to gratify their curiosity, and so do not attend now, there are others who seem to want to know more of the truth. It is evident that those who do come out are not curiosity-seekers, which is one encouraging feature. There were about four hundred present Sunday evening, and the attendance during the week ranged from one hundred to two hundred and fifty. We know not what the results will be. There is much pride, formality, and love of show here, as in all other towns; but we trust that some hearts will yield to the claims of God's law. The testing points are now to be presented, and we desire the prayers of God's people that we may have wisdom and grace so to present them that they may have the desired effect upon the hearts of the people.

May 19.

A. A. GREGORY.
W. A. McCUTCHEN.

KENTUCKY.

PRIOR to the State quarterly meeting, I visited Madisonville, Custer, Boston, and Leitchfield, and assisted Bro. Evans a few days at Dalton, where eight souls had taken a stand for the truth under his labors.

The quarterly meeting, which was held at Leitchfield May 13-18, was truly a good meeting. The attendance was not large, but love and harmony prevailed. The laborers were all present. The arrangements for the season are as follows: Eld. Evans will pitch a tent first at Auburn, Logan Co., and will probably visit Franklin before the camp-meeting; Eld. Garrett will likely labor first at Allensville, Todd Co.; Eld. Osborn will labor at liberty, as his health will permit; I expect first to pitch a tent at Russellville, unless further arrangements are made.

The camp-meeting will be held at Bowling Green. Our brethren will see that we have arranged to get the truth before many people this summer. This is also in the best portion of southern Kentucky. We trust our dear brethren will remember the cause daily at a throne of grace, and also aid it with their means; and let all commence now to arrange for the camp-meeting.

At the quarterly meeting we introduced a tithe and offering pass-book for all our brethren and sisters to keep an account of all their income from the different products of the farm—poultry, dairy, garden, labor, etc. It is so arranged as to show the exact tithe on all income, and the date of amount paid to treasurer. The book seemed to be appreciated, and a resolution was passed recommending all to use it. The brethren in the State can have it free by applying to me for it. Eight were baptized at the meeting. A church of seventeen members was organized at Leitchfield. We think the meeting left a good influence. The temperance question, so much needed, received a share of our efforts. G. G. RUPERT.

VIRGINIA.

PORT REPUBLIC.—We are holding our first tent meeting of this season. We are located north of Port Republic, about one and a half miles from the place where we held a meeting about one year ago. It may seem a little strange to some that we should

locate so near the same place, but this seemed best under the circumstances. When our meeting was held in the village last summer, the people from the north could not well attend on account of the difficult task of crossing the river in the night. Some, however, became interested in the truth, and desired us to hold a series of meetings among them.

This is a good neighborhood, and after carefully considering everything, we thought best to move the tent to this place. They now have a new bridge across the river, and all in the village who are interested can also attend these meetings. We are in hopes that this effort may add others to our number, and thus enable us to organize a good church at this place. We want to concentrate our labors, and strengthen the cause here by raising up other churches in this Conference. We fear that the work has been too much scattered in the past, as it requires considerable time to move people to accept the truth. We shall try to work to the best advantage. We began meetings Friday evening, the 14th inst., and the attendance has been fair, considering that there has been rain almost every day.

We hold Sabbath meetings from the start. Last Sabbath we had a Sabbath-school, Bible reading, etc. The attendance was very good. The truth here seems to be causing more stir than at any time in the past, its influence being felt for miles around; and its enemies seem perplexed to decide what to do to save their craft from ruin.

Many are anxious to have a discussion, but would like us to be the challenging party. This we will not do, and propose to keep out of debate if possible. We are willing, however, to do that which will advance the truth and glorify the Lord, and hope that the Lord may direct for the best. We shall pray, and work in hope.

B. F. PURDHAM.
G. A. STILLWELL.
T. H. PAINTER.

MICHIGAN.

DECATUR.—Sabbath and Sunday, May 15, 16, we spent at Decatur. Eld. Parmelee was also present. The little church gave good attendance, and our meetings were excellent. They have improved much since last fall. The Sabbath-school numbers about twenty-five or thirty, and is doing well. The members are prompt in attendance, and the offerings are commendable. We gave special attention to the Sabbath-school interests. The new Sabbath-school book, "Joyful Greeting," is of great assistance in the Sabbath-school work. On Sunday, we organized a church of eighteen members. There are others who will probably join. All the proper officers were elected, and a deacon and an elder were ordained. Steps were also taken to build a small church, as they need one very much. Every one showed a good interest to do all they possibly could, and so we believe they will succeed. This little company are thoroughly united, and earnest in the work, and we expect that God will bless them, and add to their numbers.

May 17.

D. M. CANRIGHT.
J. FARGO.

CERESCO, QUINCY, AND PARKVILLE.—Bro. Pound and myself began meetings at Ceresco, eight miles east of Battle Creek, Friday evening, April 23. The attendance was not large during the two weeks of our effort, but a few were interested, and quite a number acknowledge the truth. We visited all the Sabbath-keepers in the vicinity, trying to encourage and benefit them. The tract society was reorganized, and a club of twenty *Sickles* was taken. Sold about \$12 worth of books. Bro. Pound remained to follow up the interest.

Sabbath and Sunday, May 8, 9, I spent with the Quincy church. This seemed to be a profitable occasion to all. There was a good attendance, and my heart was greatly rejoiced to find all the new converts steadfast in the truth, and making progress in the upward way. Quite a number are keeping the Sabbath who have not yet joined the church, some of whom expect soon to be baptized. All who used tobacco have discarded it, and nearly every one has ceased to use tea, coffee, and pork, as every Seventh-day Adventist ought to do.

Sabbath, May 15, I met with the church at Parkville. This is a little village in the country. In the evening I commenced a series of meetings in our church at this place. About fifty were present. The next evening, by invitation of the pastor, I spoke in the M. E. church, filling his appointment. Two or three hundred were present, and all paid good attention to the subject of the great kingdoms of earth, including the final and everlasting kingdom of God. The minister spoke in the highest terms of the lecture, and advised all his members to attend the meetings. I have now given five discourses, and the attendance increases every evening. Last night the house was full of attentive, intelligent people. Some are already talking of keeping the Sabbath, though as yet I have not dwelt much upon that subject. I shall present that theme this evening. My courage is good, and I am daily striving to live near the Saviour, that he may use me to his glory. W. C. WALES.

May 19.

ILLINOIS.

KANKAKEE AND ST. ANNE.—For about a month I have been laboring in and near these places. May 1, 2, Elds. Kilgore and Tait were also present at Kankakee, and we trust the condition of the church was improved by the labors bestowed. The following Sabbath I was with the brethren there, and we celebrated the ordinances. May 12-16 meetings were held in St. Anne; and I trust that if the instruction given by the president of the Conference and others is heeded, a better state of things will be brought about there. The church at St. Anne is much encouraged, as several new ones have commenced to keep the Sabbath. F. D. STARR.

May 20.

ONARGA AND ST. ANNE.—I was at Onarga May 7-11. The work before us was the organization of the church; and all the labor in preaching and visiting was with reference to this object. Organization was effected, twenty-two uniting themselves together in church fellowship. A leader, two deacons, and a clerk were elected. The ordinances were celebrated, which truly was an enjoyable season, and served to ratify in our hearts the work which had been accomplished, and especially so as the sweet Spirit of God came into our midst, sealing to our hearts the truth, and blessing found in true Christian fellowship. Now as the line is drawn between those who are members of the body of our Lord Jesus Christ and those who are not, I hope that that distinction will be recognized which will enable those who are within to manifest that spirit of love toward each other which should exist among the Lord's disciples, and cause them to treat properly those who are without, and labor for their salvation. Unless there is a difference recognized, and a spirit cherished in harmony with the two distinct relationships, there can be no necessity for church organization. The holy bond, cemented by the solemn covenant made between the members of Christ's body, is more sacred than that of any human compact. Those who are united in church fellowship should love each other with pure hearts fervently, and let brotherly love continue.

May 12-17 I was at St. Anne. Here I was accompanied by Elds. F. D. Starr and A. O. Tait. The meeting was called for the purpose of adjusting some difficulties in the church. The preaching was practical, and aimed to instruct on points which, if followed, would prevent litigation and church difficulties. Good religion is the best antidote for ruptures, both in the church and out of it. We labored hard to help the brethren and sisters unite into one body, and by the aid of the Holy Spirit's softening influence upon hearts, we were glad to witness that there was a willingness on the part of all to yield, and to draw near to one another. May the Lord help them to keep the enemy at bay, and humbly walk before the Lord.

We were especially thankful for the assistance rendered by Sr. Hobbs, of Sheridan, who was present by our request. Her knowledge of the French language, and the faithful labor she bestowed during the meeting, were invaluable to us under the circumstances. The outside interest was very good. Three adults kept their first Sabbath, and made a public confession of the truth, at this meeting.

R. M. KILGORE.

MINNESOTA.

I CAME to labor in Dist. No. 4 about one week ago. Have found an opening four miles southwest of Eyota. The Lutherans here have a large church, which they kindly opened to us. Three meetings have been held. At the first two services there were twelve hearers, and at the last, about seventy-five. The people are kind, and quite generally seem willing to hear. I earnestly desire to be led by the Holy Spirit, that the Lord's work may prosper in my hands.

May 18.

W. B. HILL.

FARIBAULT AND MANKATO.—During the past winter Bro. E. A. Merrell labored in a neighborhood four miles southwest of Faribault (where a few copies of "Thoughts" had previously been sold), and in the adjoining village of Warsaw. This labor resulted in bringing out a society upon present truth. It was my privilege to meet with them May 6, 7, and organize them into a church, to be known as the Faribault church. During the meetings the weather was quite unfavorable, but on Sabbath afternoon the clouds broke away for two or three hours, when we repaired to the lake, where eighteen were buried in baptism. The Spirit of God brooded over the beautiful scene and touched all our hearts. The next day a church of twenty-one members was formed. There are a number more awaiting baptism who could not be present. These, with two who will join from the Medford church, will raise the membership to about thirty. The most of these persons are converted from the ways of the world, and receive the word of truth with readiness, accepting its crosses and self-denials. It is good to see entire families starting out for the kingdom of God. A tract society of twelve

members was formed. May the blessing of God be with them and build them up.

May 15 I met with the church at Mankato. For more than a year the truth has been struggling here for a new foothold, against every form of opposition. The efforts of the few Bible workers who labored here during the past winter, have thoroughly aroused the spirit of wrath and opposition on the part of the local clergy, and upon the heads of the few humble workers heavy blows of ridicule and reproach have been falling fast. The people have been publicly warned against their work, and a popular current has been created against the truth, so that many who believe, dare not confess the truth, for fear that they will be put out of the synagogue. Yet the truth has had its effect upon some hearts. We have a neat house of worship nearly completed, which was quite well filled on the Sabbath, with the friends of the cause from that immediate vicinity. The church membership, I believe, is over thirty. Bro. Tripp, who labored here during the winter, now returns home. Eld. Lewis Johnson commences a series of meetings in the Scandinavian language this week, and we expect to push the battle with a strong effort next fall. We have some omens of encouragement in our work throughout the State.

G. C. TENNEY.

WOODLAND, TENNESSEN, ETC.—We began meetings at Woodland, Dec. 13, 1885. The house was well filled every night, and the interest constantly increased. On the eve of Dec. 23 we closed the meetings that we might attend the meeting to be held at Minneapolis, but promised the people that we would return as soon as possible and resume labor here. The stormy weather which commenced Jan. 2 delayed our return until after the middle of the month, and even then prevented us from holding public meetings. Wishing to improve our time, we visited from house to house, holding Bible readings with those who were interested. With the return of good weather we resumed meetings. As a rule, the house was full, and the interest to hear was good. As the meetings progressed, and the interest increased, the enemies of the truth became more active. The strongest opposer was the M. E. minister. The last time he preached before we began our meetings, he said that the law was binding; but when we pressed its claims, he declared that it was a yoke of bondage and not obligatory upon us. This position he took in public, much to the satisfaction of those who desired to be free from the claim of the law, and the most of them settled back in their old ways, fully determined to go with him whether he was right or wrong. However, there were some in whose hearts the truth had found so large a place that they could see the difference between truth and error. The inconsistency of his position only strengthened their desire to know and do the will of God. Six have signed the covenant, and there are others who are keeping the Sabbath who will no doubt sign it in the near future.

March 30 we began meetings three miles northwest of Woodland in what is known as the Brown school-house. The roads were quite muddy the most of the time, but the house was usually well filled with intelligent people, the most of whom were deeply interested in the word spoken. When we presented the testing truths, the whole neighborhood was deeply stirred, even those who had not regularly attended the meetings. Some of the members of the Disciple church wrote to their minister in Mankato, stating our position, and asking him to come here and refute it. He came, and declared that the ten commandments were abolished; that, as a law, they were defective as well as terribly slavish; that they were not calculated for this period of the world, and could have little influence in the education and culture of the intellect of our day. Although he left his people with neither law nor Sabbath, they were well pleased, and went home rejoicing in their freedom from the restraint of law. We reviewed him, showing the crookedness of his position to those who desired to know the truth. Several are keeping the Sabbath, five of whom have signed the covenant, and others will no doubt do so before our work is finished in this place. Two who were keeping the Sabbath when we came here have also signed the covenant, making in all thirteen.

The wrath of the dragon is aroused, and several are passing through severe trials. Thus the enemies of the truth are at work; and while they oppress those who have accepted it, they have not forgotten those who presented the truth which has caused the division in their families. While passing through the scenes of the past few weeks, we have thought that perhaps we could form some slight idea of what the near future has in store for us. We thank God that we have been delivered from the wrath of unreasonable men; that the law of the land still protects us in our work.

Last Sabbath the brethren at Tenhassen were visited. Found them still striving to do the will of the Master, and apparently enjoying a good degree of his blessing. We have sold about ten dollars' worth of books, and taken several subscriptions for our different periodicals. Our faith in God is strong, and our courage in his work is good. We are striving to

get into that condition where God can consistently bless us; for we earnestly desire to become efficient laborers in the great harvest field.

May 17.

F. F. AND A. S. COON.

VERMONT WORKERS' MEETING.

ACCORDING to appointment, about forty-five ministers, Bible readers, colporters, and canvassers convened at the rooms of the Brandon mission May 12-18. The time from the beginning till the close was devoted to business, preaching, and social meetings. From the very commencement, nearly the entire company seemed to feel the necessity of seeking God for his blessing, and for a more thorough consecration to the work in which we as a people are engaged. The preaching was effective, deepening the interest, and leading to a close self-examination of the motives by which we are governed in all our relations of life, especially in that of securing souls for the heavenly garner. Pride, selfishness, and the desire for the applause of men should be entirely rooted out, and self-denial and sacrifice, as exhibited in the life of our Saviour, should be the ruling principle in all our motives and actions. Many confessions were made, and nearly all present bore testimony to the goodness of God and their determination to renew their consecration and devote their lives to his service. The Spirit of God was present with us, and at the close many said, "This has been the best meeting I ever attended."

It was decided to continue the missions at Rutland, Burlington, Middlebury, and Brandon, and that tent efforts be made in the vicinities of, and in connection with, the three last-named places. A company was assigned to the southern part of the State, where a good interest has been started by the brethren of the Jamaica church, with the *Signs of the Times*, preparatory for tent meetings later in the season. It was also decided to hold the camp-meeting at Vergennes, if a suitable ground can be procured, Aug. 10-17 being our first choice of time.

The subjects of canvassing and church schools were duly considered. During a part of the time we were favored with the presence of Eld. E. W. Whitney, of New York, and Eld. R. S. Owen, from Canada. Their words of instruction, hope, and courage were a comfort to all, and we trust will not soon be forgotten. Personally, the meeting was a great benefit to me. I want to praise the Lord for blessings received; for hope and courage, and the strong and increasing faith I have in the final triumph of the third angel's message. I want help to subdue all selfish motives and everything that would hinder my having a part in the final victory.

Dear brethren and sisters of Vermont, let us give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Let us be closer students of the Bible and the "Testimonies." These are the weapons of our warfare. We can see all around us the hosts of Satan marshaling for the final conflict. The prophet, eighteen hundred years ago, as he beheld the time of trouble just before us, raised the question, "Who shall be able to stand?" The time has now come for that solemn question to be decided. We must lay aside every weight. It is no time for the soldier when he is on the march to meet the foe, to load himself down with useless trumpery, and certainly not with those things which are positively injurious. Often when called to move at a double-quick to fill a gap in the lines, he finds it necessary to throw away many things regarded at other times as indispensable, that he may keep pace with the advancing battle. Let us drop the weights; and when our life records shall be examined before the great tribunal, may they be of such a character that it can be said of us, "Here are they that kept the commandments of God and the faith of Jesus."

May 23.

THOS. H. PURDON.

TO TEXAS SABBATH-SCHOOLS.

DEAR BRETHREN: For some time I have felt impressed to say something through the REVIEW concerning the Sabbath-school work in Texas. This work is very important, and should receive our attention. I am afraid that we have not looked at it in the proper light. I find that many of our schools go through with the same old routine, Sabbath after Sabbath. They do not study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

In looking over the reports received by the State Secretary, for quarter ending March 31, 1886, I find that we have three hundred and ninety-five Sabbath-school scholars enrolled, with fifty-five teachers in this State; and the number of copies of the *Sabbath-School Worker* reported taken, is only twelve. Is it true, brethren and sisters, that we have three hundred and ninety-five Sabbath-school scholars, and fifty-five teachers, and only twelve real workers? It is a sad showing if such is the case. At the last annual session of our Sabbath-school Association, we adopted only two resolutions; and the second one reads thus:—

"Resolved, That we deem it the duty of Sabbath-school

officers and teachers to take the *Sabbath-School Worker*, and by its study prepare themselves for efficient work in this branch of the cause of God."

If twelve copies are all that are taken, do you think that you have done your duty as deemed by the Sabbath-school Association? Brethren, let us see that we have a goodly number of *S. S. Workers* in every school. Our camp-meeting is coming on, and we want to be prepared to work understandingly, and know just what to do. We want the best Sabbath-school at our camp-meeting that we have ever had, and we want every one who is connected with a school to be there, especially the officers and teachers of the different schools. We intend to have a convention, and consider the interests of the Sabbath-school work; and we should be prepared to work correctly. I would recommend that each and every Sabbath-school worker in the State who has not done so, subscribe at once for the *S. S. Worker*. It costs only twenty-five cents a year. I hope many will send their orders in for it. Let us wake up to the Sabbath-school work.

W. S. CRUZAN, Pres. Tec. S. S. Ass'n.

RURAL HEALTH RETREAT.

THE annual meeting of the Rural Health Retreat Association was held at its place of business April 30, 1886. A goodly number of the stockholders and other friends of the institution were present. The following officers were elected for the ensuing year: Directors: J. N. Loughborough, J. D. Rice, W. C. White, W. A. Pratt, A. B. Atwood; President, Eld. J. N. Loughborough; Secretary, J. S. Gibbs; Treasurer, W. A. Pratt; Auditor, Mrs. A. M. Loughborough; Superintendent, Eld. J. D. Rice; Matron, Mrs. Jennie L. Ings; Physicians, J. S. Gibbs, M. D., and W. P. Burke, M. D. The financial report given below, shows a degree of prosperity unexpected to the most ardent friends of the institution, for which we feel to thank God and take courage.

TREASURER'S REPORT.

GAINS.	
Old account paid,	\$ 3 50
On sales, books, and health goods,	32 19
" laundry,	128 85
" board and treatment,	11,380 95
Total,	\$11,545 49
LOSSES AND EXPENSES.	
On sale of cow,	\$ 10 00
" wear of furniture,	589 45
" groceries and medicines,	1,681 98
" horse and cow feed,	475 01
" <i>Health Journal</i> ,	201 00
" general expenses, including advertising, ins., taxes, etc.,	746 52
" interest,	294 42
" rent,	220 15
" labor,	2,101 60
Discounted from board and treatment,	1,766 99
Total,	\$8,087 12
Net gain,	\$3,458 37
Net value May 5, 1885,	5,322 76
" gain,	3,458 37
Stock insured,	3,500 00
Donations,	2,445 00
Net value April 1, 1886,	\$14,726 13

FINANCIAL STANDING.

RESOURCES.	
Accounts receivable,	\$5,881 81
Bills " "	400 00
Real estate,	9,306 66
New improvements,	1,883 83
Live stock,	350 00
Cash,	85 24
Furniture and implements,	3,593 01
Health goods, books, etc., for sale,	223 42
Groceries and medicines,	358 82
Hay and grain,	54 93
Paper, stamps, etc., in office,	70 88
Total,	\$22,208 64
LIABILITIES.	
Accounts payable,	\$2,892 51
Bills " "	4,590 00
Total,	\$7,482 51
Net value,	\$14,726 13

The following resolutions were adopted:—

Whereas, We have seen the hand of God during the past year in giving special favor and prosperity to the Rural Health Retreat; therefore—

Resolved, That we feel under renewed obligation to our Heavenly Father for his prospering hand that has attended this branch of his work, and that in return for these blessings we will not cease our endeavors to work in harmony with his will in building up the institution.

Whereas, The Health Journal and Temperance Advocate, under its present management, has proved to be a great help as an advertising medium and an educator in the cause of health and temperance; therefore—

Resolved, That we deem it expedient to continue its publication, and that we will do all we can to extend its influence and usefulness by giving it a wide circulation.

Whereas, The accommodations of the Rural Health Retreat were inadequate for the proper care and treatment of patients making application; therefore—

Resolved, That we approve the action of those having charge, in providing additional room and facilities.

Whereas, Our past is an indication of future success; and—

Whereas, We believe that our future prosperity depends largely upon our properly fitting up the grounds, perfecting our appliances, and having ample accommodations; therefore—

Resolved, That we recommend that improvements to this end be made as fast as practicable.

Resolved, That the report of the working of the Rural Health Retreat for the year ending April 1, 1886, and the resolutions adopted at this meeting, be published in the REVIEW AND HERALD and the Signs of the Times.

J. S. GIBBS, Sec.

News of the Week.

FOR WEEK ENDING MAY 29.

DOMESTIC.

—A boiler explosion Monday night at Deshler, Ohio, killed one man and fatally injured three others.

—The date for the dedication of the Bartholdi Statue of Liberty is fixed for Sept. 3, the anniversary of the treaty of Paris.

—The presence of young grasshoppers in large numbers in McLean, Tazewell, and other Illinois counties, is causing farmers some alarm.

—Advices from South Carolina state that recent heavy rains have ruined crops throughout the State, and that a great deal of live stock has been drowned.

—The new Edgar natural gas well and the Duff well, at Murraysville, Pa., were set on fire by lightning. The flame from the former well rose 200 feet into the air.

—If no drawbacks occur within a month, the wheat yield of California, it is believed, will reach 60,000,000 bushels. The barley crop will probably aggregate 38,000,000 bushels.

—It is officially announced from Washington that President Cleveland will be married at the White House on Wednesday evening, June 2, to Miss Frances Folsom.

—Two car-loads of powder were exploded at Chattanooga, Tenn., Monday, by a spark from a locomotive. The cars were blown to splinters, two men were killed, and a third fatally wounded.

—At Blackfoot, Idaho, Monday, twenty-five polygamists were sentenced to various fines and terms of imprisonment. Thirteen of the convicts go to the House of Correction at Detroit, Mich.

—Five of the Sioux chiefs, which tribe of 28,000 Indians own a tract of 7,000,000 acres in Dakota, now admit their willingness to reduce their reservation if the Government desires, as they are tired of being longer at war with it.

—Inspector Bonfield, of Chicago, has received from the manufacturers in Connecticut what is called a "riot gun" for use by the city police. It is a center-fire weapon, with a spring needle, and shoots six times without reloading. Its six shells each hold nine buckshot a little larger than a twenty-two caliber ball. It operates rapidly, and is said to be very efficacious in scattering a crowd.

—Prominent fires reported during the week were: Wausau, Wis., lumber district, loss \$200,000; furniture factory and dwellings at San Francisco, Cal., loss \$75,000; Harrison's chemical works at Philadelphia, loss \$100,000; saw-mill at West Troy, Mich., loss \$60,000; office of the Des Moines, Ia., Daily Leader, loss \$47,000; works of the Eclipse Lubricating Oil Company at Erie, Pa., loss \$100,000; publishing house of Bedford, Clarke & Co., Chicago, loss \$1,000,000; Universalist church and other structures at Franklin, Mass., loss \$75,000; M. E. church at Elmira, N. Y., loss \$75,000; Smith's Hotel, near Rhinelander, Wis., four lives lost.

FOREIGN.

—Cholera is on the increase in Italy. Thirty-five new cases were reported at Venice in twenty-four hours.

—Pasteur has treated 1,100 cases of rabies successfully. The contributions for the Pasteur institute amount to \$257,000.

—The entire Austrian press is greatly excited over utterances from Moscow which are taken to indicate war with Turkey.

—The French government has decided to introduce in the Chambers a bill to dispose finally of the pretensions of the Orleans princes.

—Even the arctic regions have their bleak and frozen sol-

itudes brightened with floral bloom and beauty, as 762 kinds of flowers are said to exist there.

—Orders have been sent to General Stephenson to withdraw all British troops in Egypt to Cairo; no point south of Cairo will be garrisoned in the future.

—A mob at Toronto, Tuesday night, wrecked about forty street-cars by stoning them, causing great commotion. The Knights of Labor helped in quieting the rioters.

—The volcanic eruptions of Mount Etna have greatly increased, and the destruction of the town of Nicolosi is inevitable, having already been abandoned by its inhabitants. The entire district is enveloped in darkness, and showers of stones are continually falling.

—Dispatches from Athens, May 25, stated that both the Greek and Turkish forces were mutually surrendering the prisoners and positions they had respectively captured during the fighting of the last few days, and would on the following day commence retiring from the frontier.

—Not only is liquor responsible for much crime, but for disease as well. Sir Andrew Clark, the distinguished English physician, says that 70 out of every 100 patients in the London Hospital are there through drink, including those afflicted with inherited disorders.

—The publication at Halifax, N. S., of the opinions of public men at Portland, Me., in regard to the fishery dispute, has caused much ill feeling. A leading man at Halifax says the "barbarous" treaty of 1818 is in existence simply because the United States would not appoint a commission to modify it.

RELIGIOUS.

—The king of Shoa, in consequence of the threats of the Abyssinian government, has expelled all the Catholic missionaries from his territory.

—The Swiss government is in earnest in trying to stop Mormon propagandism in their republic. Several of their missionaries have been arrested.

—The Central China Religious Tract Society, at Hankow, in 1885, its 10th year, distributed 424,000 books and tracts, nearly 77,000 more than in 1884.

—There were 151 Protestant churches in Japan January 1, 1886, with 11,602 communicants, 2,706 of whom were added in 1885. Their total contributions were \$23,406.97, or \$6,415 more than in 1884.

—A mob attacked the Salvation Army at Beloit, Wis., Friday night, smashing their drums and instruments, and assaulting its members. The captain was placed in the jail to protect him from violence.

—The Saturday half-holiday movement was strongly supported in Brooklyn at a great meeting at the Academy of Music, May 19, at which Mayor Whitney presided, and Dr. Talmage was the principal speaker.

—The clergymen of Newark, N. J., held a meeting, irrespective of creed, last Monday evening, in which they discussed the subject of the frequent drinking of working-men during the hours of labor, and the best way to prevent it.

—The Roman Catholics of Quebec are rejoicing that Archbishop Taschereau has been appointed a Cardinal. The archbishop has informed the Canadians that Pope Leo forbids the use of liquor at bazars, and the holding of them on Sunday.

—Pastor Sciarrelli, of the Wesleyan Mission in Naples, with the aid of the Hygienic Society and several working-men's societies, has secured the passage of a law by the Italian Chambers, making obligatory a weekly Sunday rest to children working in factories.

—Southern papers are waking to the fact that Mormon missionaries are proselyting in that section more vigorously than ever. With Chattanooga as a center, 100 Mormon elders are said to be at work, and more are to follow in the mountain districts of Tennessee, North and South Carolina, Georgia and Alabama.

Obituary Notices.

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

Wilson.—Died at East Fryeburg, Maine, May 6, 1886, my wife's mother, Alice B., wife of Hermon D. Wilson, aged 45 years and 26 days. At our camp-meeting in 1884, in answer to prayer, mother was healed of a cancer that had resisted all human skill. She again went about her household duties, which she had been unable to perform for several months, and felt great gratitude to God that she was again able to care for her family. But in less than a year she was prostrated by a sprain of the back and one lung, from which she never recovered. For eleven long months her sufferings were great beyond description, but were borne without a murmur or word of complaint. She was baptized and joined the Free-will Baptist church when twenty-two years of age. Making the Bible her guide, and Jesus her pattern, she was ready to receive the third angel's message when it was first presented at East Fryeburg, and for nearly nine years has been walking in its precious light. Her life was one of devotion to the cause of God, and her life work has been well done. She leaves to mourn, a husband, six children, an aged mother, one brother, two sisters, and a large circle of other relatives and friends. But we sorrow not as those who have no hope, for we expect to meet her again in a little while, clothed with immortality, and crowned with eternal life. Remarks by the writer, from Rev. 21:4, to a large and attentive audience. S. H. LINSFORTH.

Rhodes.—Died at Hazelton, Shia. Co., Mich., April 22, 1886, Sr. Almira Rhodes, aged thirty years. She embraced the truth about seven years ago under the labors of Eld. H. M. Kenyon, and was baptized by him, uniting with the Hazelton church, where she remained a faithful member until death. Her last illness lasted but three days, when death claimed her, and we were called to lay her to rest until

the resurrection, when we have strong hope she will be numbered among the saints, and crowned with immortality. She leaves a father, husband, and two children, besides a large circle of friends, to mourn her loss. Words of comfort were spoken at the funeral service by Eld. Wager, of the M. E. church. G. H. RANDALL.

Legg.—Died at Waldron, Kankakee Co., Illinois, May 10, 1886, Sr. Florence Legg, in the 30th year of her age. For the last three years she had been entirely blind, but all her sufferings were patiently borne. A husband and young daughter and other relatives are left to mourn. Funeral discourse by the writer, from Ps. 116:15. F. D. STARR.

Hemingway.—Died at Milton, Maine, May 17, 1886, Wm. H. Hemingway, aged 59 years, 6 months, and 24 days. Bro. H. had complained of a bad feeling in his left side for a week or more, but had kept about his work, and did not take his bed till Sunday, the day before he died. About two weeks before his death, while caring for the stock, a young creature struck his horn against Bro. H's left side, not hard enough, as he expressed it, "to break a pipe-stem;" but the doctor's opinion was that the blow ruptured a blood vessel, causing congestion about the heart and left lung, which was the cause of his death. He told his wife, when she left him to prepare her breakfast, that he was suffering no pain; but after having eaten she returned to his room, and found him dying. Bro. Hemingway embraced the truth about nine years ago, and when the church was organized in Milton, he united with it, and remained a member till his death. For several months previous to his death he had been trying to live nearer to the Lord, and we feel that he rests in hope of eternal life when Christ makes up his jewels. Remarks at the funeral by the writer, from Ps. 42:2, last clause. S. J. HERRSUM.

Campbell.—Died May 12, 1886, after a very painful and lingering illness of nearly two years, Bro. Samuel Campbell, of New Haven, Olmstead Co., Minn., aged 69 years, 10 months, and 19 days. He was baptized in 1863 by Eld. John Bostwick, and the same year united with the church of S. D. Adventists at Oronoco, Minn. Because of trials and difficulties existing in the church a few years after, he severed his connection with that society, but always remained fixed in the truths and faith of the third angel's message. He was a man of firm principles and integrity, and as such was known to a wide circle of friends and acquaintances. He left a bright evidence of acceptance and peace with God. He was conscious to the last, and after the power of utterance had failed, asked, "Is Jesus precious to you now?" and he clasped his hands and whispered, "Blessed Jesus," which were his last words. His funeral was largely attended. Words of comfort were spoken by Eld. A. H. Van Kirk, from Rev. 14:13, a text which Bro. Campbell had chosen for the occasion several days previous to his death. He leaves an aged companion, two sons, and a large circle of true friends. We feel that he rests in a bright hope of eternal life, soon to be realized at the appearing of our Saviour. May we be ready to meet him. C. G. CAMPBELL.

Clemens.—Died of acute sciatica, with other diseases, at her residence in Calhoun Co., Iowa, Dec. 28, 1885, our dear mother, S. J. Clemens, in the 66th year of her age. Mother was very spiritually-minded, and early in life made a public profession of her faith in Christ, which profession she ever adorned by a godly walk and conversation. She was for many years a consistent member of the Presbyterian church, but in the spring of 1875, through the perusal of some of our publications (which it was my privilege to furnish), she became convinced of the truth of the third angel's message, and did not hesitate to walk in the light. She was a useful and much-loved member of the Fonda church of S. D. Adventists from its organization to the time of her death. Her life and death were both beautiful illustrations of the value of the Christian's hope. Three daughters and two sons, with a large circle of friends, sincerely mourn her death, yet we sorrow not as they that have no hope; for we feel confident that if we follow the Master as faithfully as she did, the resurrection morn will restore her to us for all eternity. Very appropriate and comforting words were spoken by Bro. W. B. Everhart, from 1 Thess. 4:13, etc. J. C. CLEMENS.

Butterfield.—Died of consumption of the blood, April 15, 1886, at the home of her brother, Levi Bowen, at Rockford, Minn., Mrs. Hulda J. Butterfield, aged 66 years, 8 months, and 21 days. Her maiden name was Stewart. She was born in Monroe, Maine, July 25, 1819. She made a profession of religion in early life, uniting with the Christian denomination. In 1863 she became a believer in the Advent doctrine, and in March, 1875, accepted the truths of the third angel's message and united with the S. D. A. church in Bristol, Vt. Removing in 1880 to Minnesota, she transferred her membership to the church in Minneapolis, where she resided until her last illness. Her last days were peaceful, and she expressed herself as being ready to die. Words of comfort were spoken by E. K. Smith, from Ezekiel 37:1-14. She sleeps in Elmwood Cemetery, at Rockford, in hope of eternal life at the appearing of Christ. H. W. JACKMAN.

Appointments.

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

MEETING at Shelby, Oceana Co., Mich., June 12, 13. We hope to see present all the interested ones that live in reach of the meeting. Sabbath-school at 10, preaching at 11, A. M., Sabbath. Those wishing baptism should come prepared to go forward in the rite. E. H. ROOR.

THE eighth annual session of the Minn. S. S. Association will be held in connection with the camp-meeting at Minneapolis, June 23-29. One day at the workers' meeting will be given to the Sabbath-school work. Lesson sheets will be furnished on the ground. W. B. WHITE, Pres.

THE next annual meeting of the Wisconsin Tract Society will be held in connection with the camp-meeting at Madison, June 16-22. A. J. BREED, Pres.

THE sixteenth annual session of the Wisconsin Conference will be held in connection with the camp-meeting at Madison, June 16-22. Let all churches be properly represented by delegates. WIS. CONF. COM.

Publishers' Department.

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

In sending money to this Office, please observe the following rules—

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

The Review and Herald.

BATTLE CREEK, MICH., JUNE 1, 1886.

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CAMP-MEETINGS FOR 1886.

COLORADO, DENVER,	June 2-9
Pennsylvania, Olean, N. Y.,	June 2-8
Iowa, Des Moines,	" 9-15
New York, Batavia,	" 9-15
Wisconsin, Madison,	" 16-22
Minnesota, Minneapolis,	" 23-29
Maine, Houlton,	" 22-29
Dakota, Huron,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas, Cedar Hill,	Aug. 10-17
GEN. CONF. COM.	

THE "LIFE OF CHRIST," by Mrs. E. G. White, has been translated into the Swedish language, and is now published from this Office. It is a beautiful book of 608 pages, printed on fine paper, from large, clear type, substantially bound, and contains 24 full-page illustrations, besides a steel plate engraving of the authoress, also one of Christ. This is a most valuable and highly interesting book for those of the Swedish tongue, and should have an extensive sale among that class. Price, \$1.50.

THE S. D. ADVENTISTS.

UNDER the article "Adventists," the Schaff-Herzog Encyclopedia has the following candid paragraph concerning our people:—

"The Seventh-day Adventists do not pretend to foretell the exact day of Christ's coming, but keep the event continually before them. They practice immersion, believe in the annihilation of the wicked, and the sleep of the soul from death until the resurrection. . . . They bear an excellent reputation."

ECCLIASTICAL UNION.

AN interesting piece of news for those who have watched the efforts now being put forth in this coun-

try for ecclesiastical union, comes from far-off Japan, the last place, perhaps, where the counterpart of this movement might be expected to appear at the present hour. The item appeared as follows in the *Advocate*:—

"UNION OF CHURCHES.

"An exceedingly interesting movement is in progress in Japan, looking toward the organization of the various Christian bodies of that country into one national church, which can oppose a solid and harmonious front to the heathen world about it. A circular which has been presented to pastors of the various Japanese churches, calls attention to the great need for evangelistic efforts through the country, and the loss which religion suffers through the petty differences which separate its adherents. A brief but ample evangelical creed is offered for acceptance."

The account then goes on to state that the various Presbyterian churches have already gone into this general organization, which example the Congregational pastors will soon follow. Whether this union is of the "broad" kind which includes all denominations of a Christian exterior, is not stated; but it is safe to conclude that the plan does not differ materially from that now so zealously advocated in our own country, which displays a breadth that enables it to take in the Roman Catholic Church, and perhaps Spiritualism. And it would be strange indeed if the Christian bodies of other countries should remain long blind to the inducements offered by such a union as would enable them, in the form of a united national church, to oppose a "solid and harmonious front" to the heathen world or anything else about them that might be deemed antagonistic to their interests. L. A. S.

HOULTON CAMP-MEETING.

JUNE 22-29 is the time appointed for this meeting. This is the second meeting of the kind in this county; and since it is to continue only one week, all should be there so as to begin the meeting promptly Tuesday, at 8 p. m. Probably this is the last meeting that will be held in Houlton, and it ought to be made a great success. It comes at the best time in the season for eastern Maine. Doubtless this is the last camp-meeting some in Aroostook county will ever have the privilege to attend; in fact, it will not be long that we shall be able to hold such gatherings. If all our people in this Conference could realize what is before us, we should make a most earnest effort to improve every opportunity to advance spiritually. Recently I attended a meeting of the W. C. T. U., and heard an address in behalf of a better observance of Sunday, and I can only say here that I never more firmly felt the shortness of time than now.

We expect to secure the same reduction on the N. B. R. R. which was granted last year. Further information will be given in reference to this. I expect that Eld. Haskell will be there, and also other efficient help. A. O. BURRILL.

NOTICE.

HAVING concluded to remain and continue the work in New Orleans during the summer, we have moved the mission to Pitt St., between Valmont and Leontine Sts. This will be our address till further notice. T. H. GIBBS.

R. R. FARE FOR WISCONSIN CAMP-MEETING.

RAILROADS will grant the usual discount to those attending the Wisconsin camp-meeting—return at one-fifth fare. A. J. BREED.

IOWA, NOTICE!

WILL those of our English-speaking brethren and sisters having Scandinavians or Danes living in their neighborhoods, ascertain the approximate number of families, and also whether Swedish, Danish, or Norwegian, and send such information to my address, 533 Bluff St., Council Bluffs, Iowa? Be sure that you have the nationality right. Give, also, nearest railway station or post-office. JOHN WILSON.

A NOTICEABLE FACT.

THERE is a remarkable fact which I have often noticed among our brethren, and which may be seen in almost any church of our people. It is this: There is one class who always promptly attend every service, nearly, in their churches at home,—the prayer-meeting, the Sabbath-school, the missionary meeting, the

business meeting, etc. They take time to go to the quarterly meeting, to the State meeting, and to camp-meeting, quite generally, and they manage some way to always have some part in every benevolent enterprise. Now, one would suppose that such a course would ruin these brethren financially, and wear them out physically; but somehow it does not seem to turn out that way.

There is another class who take quite a different course. They never can find time to attend only part of the meetings. Perhaps they attend the Sabbath-school, and, as a general rule, the Sabbath meeting; but they are always very tired prayer-meeting night, and exceedingly busy at the time of a business meeting. They find little time for missionary work, and as to going off to quarterly meeting, or State meeting, or camp-meeting, that is out of the question with them; it costs too much, the meeting is too far away, and they have not the time to spare, or, if they have, they are not well enough to go. This class very seldom give much to the cause. We would suppose that they would lay up money, and get far ahead, financially, of the other class of brethren. But somehow, it does not turn out that way. So far as I can see, they do not get along one cent better, nor do they live any longer, nor have any better health; and, in fact, many of them do not get along as well. They have all their stinginess, and saving, and hard work, and watching for themselves,—they have all this in vain. The other brethren enjoy giving, but these never enjoy it; the other brethren have the pleasure of all these meetings and general assemblies, which these never have; the other brethren have time to visit, to read our publications, to go among their neighbors, to mingle with their brethren, and to enjoy the truth, while these deny themselves of all these blessings, in order to save financially, as they think; but some way it does not seem to succeed. Brethren and sisters, think about this a little, and consider whether there is not a better way, and whether it is not true, after all, that whom God blesses, they are blessed.

D. M. CANRIGHT.

GOOD COURAGE.

ONE writer says: "Courage that grows from constitution often forsakes a man when he has occasion for it; courage which arises from a sense of duty acts in a uniform manner." If any class of people in the world need courage arising from a sense of duty to God and to man, it is preachers and missionary workers in the third angel's message. One remarked of a preacher who held meetings in a certain locality till an interest was awakened, and bitter opposition was aroused on the part of a few: "It is no use for him to come here; his courage failed, and he left amidst the battle." Moses exhorted the men sent to view the promised land, thus: "And be ye of good courage, and bring of the fruit of the land." And those of good courage did bring of the fruit of the land. Among his last words to Israel, are these: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

When the Lord appointed Joshua to succeed Moses, again and again he exhorted him "to be strong and of good courage." He was, and he performed and finished his work nobly.

Oh that it may be truthfully said of all who are now engaged in the work, and who shall go forth into the harvest field to labor for the salvation of souls: "They helped every one his neighbor; and every one said to his brother, Be of good courage."

A. S. HUTCHINS.

SANNINGENS HAROLD.

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