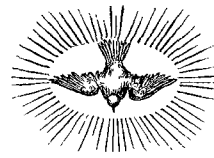


Adventist Review



AND SABBATH HERALD.



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

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THOUGHTS OF EVENING.

BY L. D. SANTEE.

THE cares of day from off my soul are taken
By the quiet peace of even,
As though an angel from his wings had shaken
The pearly dews of heaven.

There comes a sense of gentle peace and healing,
In the breezes from the west;
And a living faith is to my soul revealing
The Aids of the blest.

Though snares and pain and death are thickly lining
The pilgrim's weary way,
Still on my brow I feel the blessed shining
Of a brighter, grander day.

Oh glorious day! how have the prophets' vision
Looked up through scourge and thorn!
How have they told us of these fields elysian,
In the glad, soon-coming morn.

When, like a gem new set, the glad earth lieth
Beneath fair, bending skies,
While from her bosom never mourner crieth,
But endless psalms arise!

I smile to think 't will be but little longer
I must tread the pilgrim way;
And my desire is ever growing stronger
For that purer, grander day.

Chetopa, Kan.

Our Contributors.

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

TO EVERY MAN HIS WORK.

BY MRS. E. G. WHITE.

WHEN Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. To day, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master.

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor,

weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned.

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.

They are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world.

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate.

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense before the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance.

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that

undaunted moral courage, which none but Christ can give, to brace us for trial and strengthen us for duty.

My fellow Christians, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent.

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were—as indeed it is—the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek—eternal life.

Conscientious, enthusiastic workers are needed. The time for labor is short. The months of 1886 are swiftly passing. Soon this year, with its burden of records, will be numbered with the past. Let the precious months remaining be devoted to earnest soul-labor for our Master. Could we behold a faithful record of the manner in which we have spent the months already past, would the view be satisfactory? Deduct every action which would benefit no one, which was performed merely to gratify "the lust of the flesh, the lust of the eye, and the pride of life," and how little remains of willing service, performed for the glory of God! Is not the record alarming? How many will have such an account to meet in the day of final judgment! How many precious hours have been squandered in selfish gratification! How often, to please ourselves, have we neglected opportunities to work for Christ! Even when we consecrate to God the full strength of our powers, we can do but little in comparison with all that Christ has done for us. Let us, then, serve him with undivided affection, by zeal and fidelity manifesting our gratitude for the love which we are powerless to repay.

In the service of God there is no middle ground. Said Christ, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and

be separate. Let us seek more earnestly to know and do the will of our Father in heaven. Let the light of truth which has shone upon us be so received that its bright rays may go forth from us to the world. Let unbelievers see that the faith we hold makes us better men and better women; that it is a living reality, sanctifying the character, transforming the life. Let the word of God dwell richly in our hearts. Let our conversation be upon heavenly things. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by our kindness, forbearance, and love, prove to the world the power of our faith.

Many who set out well in the Christian life, are losing spiritual strength, and placing themselves in the enemy's power, by their indulgence in vain and trifling conversation. They cannot look up to God with holy confidence, to ask for needed strength. By their irreligious course, they bar the way of souls that might have come to Christ. Let these careless triflers remember that every word and act is photographed in the books of heaven. No human hand can erase one disgraceful blot.

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day.

As we are daily brought in contact with those who have not a knowledge of Christ and the truth, shall we talk only of our farms, our merchandise, our gains and losses; or shall we speak of those things which concern our future life? shall we seek to win souls to Jesus? Oh, what shameful neglect of duty stands registered against the professed followers of Christ! Let us earnestly examine ourselves by the light of God's word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb.

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, worldliness, be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the life and character of others. This work will meet the approval of God, and win for us the heavenly benediction of "Well done."

"MY NEIGHBOR."

BY ELD. F. D. STARR.

THOUGH our Lord has so completely answered the question, "Who is my neighbor?" as recorded in Luke 10, yet there seems to be still some difference of opinion in regard to the true import of his words. It is stated by some that he meant to have us understand that only those who are kind and true to us are to be considered by us as our neighbors, but that those who injure us are not to be counted as our neighbors. Let us test this matter a little. What is the second great commandment?—"Thou shalt love thy neighbor as thyself." "But," says one, "I cannot love my enemy as myself, and so my enemy is not my neighbor." All will admit, of course, that the word "neighbor" in the command just quoted, is identical with the same word found in the ninth commandment of the decalogue (which is one of the subdivisions of this second great commandment), "Thou shalt not bear false witness against thy neighbor." That means, according to the above reasoning, that I must not lie about those who befriend me, but I may bear false witness against those who injure me, if I choose to do so. The same would be true concerning the sixth, or any other of the last six precepts of the decalogue. "Thou shalt not kill." Whom?—My neighbor, of course; for this is spoken concerning my duty to my neighbor. But may I kill my enemy? may I even hate him?—No; is it not evident that "neighbor" is a term that applies to all? The following may be found in "Testimony No. 27":—

"The question arises, 'Who is my neighbor?' His reply is the parable of the good Samaritan,

which teaches us that any human being who needs our sympathy and our kind offices is our neighbor. The suffering and destitute of all classes are our neighbors."

THE SECOND ADVENT.

BY ELD. M. E. KELLOGG.

WHEN Jesus, accompanied by the holy angels, leaves heaven and comes again to earth; when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," it will be the greatest event this world has ever witnessed. His first advent, so wonderfully revealed to the wise men, and heralded by the angels to the shepherds, while it was an event of vast importance, yet it pales before that coming when "every eye shall see him, . . . and all kindreds of the earth shall wail because of him."

The first advent, and all the work, of Christ during his stay on earth, were but preparatory to his coming the second time. Even his intercessory work, as our high priest in the sanctuary in heaven, is all in reference to that time when he shall, "gather together in one all things in Christ, both which are in heaven and which are on earth." Eph. 1:10. Then will rewards be given to those who during the ages past have proved their loyalty to God: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27. Jesus did not promise his followers an easy time in this life, they were to be hated of all nations for his name's sake; but he often pointed them forward to the resurrection, to his coming again, or to the regeneration, as the time when they should be rewarded for their fidelity to him. His disciples, under his teaching, had become like scribes, fully instructed unto the kingdom of God; and as they went forth on their mission to carry the good news of salvation to the uttermost parts of the earth, we find them always pointing forward to the second advent as the time when the faithful should receive their reward. St. Peter, whom by the Sea of Galilee Jesus had commissioned to feed the sheep and the lambs, did so by pointing his flock forward to the Saviour's return, and saying to them, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. St. Paul spoke of the church as "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13); and John, the beloved disciple, looking forward to the time when he could once more lean upon his Master's breast, exclaimed, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Perhaps the most striking illustration of the importance of the second advent is shown in the book of Revelation. St. John is wrapt in holy vision, and permitted to behold many great events in the future. He sees the seven stages of the Christian Church, the disruption of the Roman Empire, the persecuting powers of the earth and their final fate. He has a view of the closing work of the gospel (Rev. 14:6-12), and following these last great proclamations of warning, the coming of the Son of man upon the white cloud, to reap the harvest of the earth. Other glorious things come before his vision. He beholds the new heavens and the new earth and the city of God, the New Jerusalem, coming down from God out of heaven. His mind is carried forward to the time when redemption shall be completed; when the tabernacle of God shall be with men; and he sees the fulfillment of the words of the prophet of God: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

Then the aged saint, in obedience to the command, "What thou seest, write in a book," began to write, and at once all the grand features of the vision came up before him. He described the vision in the order given him, telling what he saw first and what next; but he had seen one thing which to him was so glorious, that it seemed to transcend all things else, and he could not wait to introduce it in connection with the events as shown him in the vision, but he threw it in, in the form of an exclamation, at the very beginning of the book. Did he exclaim, Behold, a great red

dragon, or, Behold, the holy city coming down from heaven?—No; but, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. Later in this book he placed the coming of Christ in its proper connection, at the close of the third angel's message of Rev. 14:9-12.

St. John was one who had heard Jesus say, "If I go, . . . I will come again." He had seen his Master ascend from the hills of Bethany to heaven; and while he, with the rest, stood steadfastly gazing into heaven, had been comforted by the words of the angels that "this same Jesus. . . shall so come, in like manner as ye have seen him go into heaven." See Acts 1:10, 11. And as he was shown in advance the return of his Master to earth, he was filled with joy unspeakable at the contemplation of the glories of that day. Then that prayer, breathed so long ago by his Master, will be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." John 17:24. In the joy of that glad reunion, the sorrows and toils of other days will not be remembered in a manner to dim the present joy. Earthly conflicts will only be recalled by the victories that have been won. And the saints look forward into the glorious future when they will exclaim, Thou hast "redeemed us to God by thy blood, . . . and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

Richford, Vt.

LIGHTNESS AND JESTING.

BY W. A. BLAKELY.

"As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Prov. 26:18, 19. Such is the severe condemnation that divine wisdom places upon the deceit which is so general in this age, and especially among the young. Neither the ninth commandment nor any of the others makes any exception for those who are "in sport." It is just as much a violation of the spirit of the commandment to deceive "just for fun" as it would be to bow down to a heathen god for the same reason. But when a sin becomes popular, the law of God is forgotten, and public opinion takes its place. If the spirit of the commandments was but half understood, or this simile of Solomon but half realized, silence would take the place of jesting, and "All Fools' Day" would cease to be celebrated. It seems that Satan uses custom to furnish opportunities to transgress the commandments of God. Thus Thanksgiving Day is largely celebrated by pandering to depraved appetites instead of by praying, and praising God for all his benefits toward us.

My attention was recently called to the fact that it is considered an indication of smartness to deceive another, and on the first day of April many vie with one another to see who can deceive the most. How perverted is human nature! "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

"Giving of thanks," "as becometh saints," should take the place of "foolish talking" and "jesting." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 5:3, 4; 4:29.

Says one, "It does a person good to joke once in awhile;" or—

"A little nonsense, now and then,
Is relished by the wisest men."

Well, when it is proved that nonsense edifies, and ministers grace unto the hearers, then it may be indulged in; but in the meantime it would be well to consider prayerfully the words of our Saviour: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

In the light of these scriptures, can any one say that "a little nonsense, now and then," is no harm? I am afraid that the time will come when many will desire to have their record in this respect very different from what it will appear.

How the Spirit of God is grieved by this superficiality and shallowness of character! Many minds that, by proper training, might develop talent that would be of use to the cause of God, are ruined by being permitted to entertain light and trifling thoughts.

A few words which the Lord has given directly to us, might serve to impress these thoughts more forcibly upon our minds:—

"Girls and boys get together, and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts of others, small talk about this young man or that girl, withers noble, devotional thoughts and feelings, and drives good and holy desires from the heart, leaving it cold, and destitute of true love for God and his truth."—*Testimony No. 10.*

"I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only vain, empty talk." "God is dishonored by the frivolity and fashion and empty, vain talking and laughing that characterize the life of the youth generally. Paul exhorts the youth to sobriety: 'Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.'" "Those vain, frivolous words are all written in the book. Those false words are written."—*Testimony No. 12.*

"We may deny him [the Lord] in our words, by speaking evil of others, by foolish talking, jesting, and joking, by idle or unkind words, or by prevaricating, speaking contrary to the truth. In our words we may confess that Christ is not in us."—*Testimony No. 23.*

"When engaged in labor, guard the mind; keep it stayed upon God; talk less, and meditate more. Remember, 'Every idle word that men shall speak, they shall give account thereof in the day of Judgment.' Let your words be select; this will close a door against the adversary of souls. Let each day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done."—*Testimony No. 30.*

How different from the Saviour, who "went about doing good," is the one who, by his actions, says, I delight to joke and jest; yea, it is the pleasure of my heart! Jesus was found repeatedly in prayer, agonizing before God. He spoke with wisdom even when a boy, and when a man, confounded the most learned who endeavored to entangle him in his talk; and of him the prophet said: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

"One sinner destroyeth much good;" and one thought must be borne in mind: if we, by light conversation or joking, exercise a wrong influence over our associates, not only will that sin be recorded on the Judgment books of heaven against us, but also the effect of that sin upon others. There is a solemn responsibility resting upon every one who professes to be a follower of Christ; and better will it have been for that man who dishonors Christ in his life, had he never professed to be Christ's representative before the world.

Oakland, Cal.

—Your piety should be self-demonstrative. Like the sun, it should be revealed in its own light. Without inquiry, men should be convinced that you are a disciple. The aroma of your experience, like the exhalation of a field of flowers, should pervade the social atmosphere in which you move. If a genuine Christian, you cannot be hidden; the light of your new life will break forth as the morning; your influence will be felt as a benediction on all with whom you have the fortune to associate. What a shame that your neighbors and intimate friends should be obliged to ask whether or not you are a Christian! God did not kindle in you that spiritual life, that experimental glow and joy, to be concealed under a bushel; but to be set on a candlestick, that all in the house might enjoy the light.—*Rev. W. H. Pearce.*

YOUR TEARS THE LORD WILL WIPE AWAY. REV. 7:17.

BY ELIZA H. MORTON.

Your tears the Lord will wipe away
If you obey his word.
This promise, by the prophet-seer,
In days of old was heard.

Death's cruel dart here finds the heart
And leaves a crimson stain;
But God will smite the tyrant down
And break his bow in twain.

To living waters, pure and bright,
The Lamb will lead his own,
And hunger, thirst, and weariness
Shall nevermore be known.

No sun shall light on the redeemed,
No scorching rays of heat.
The saints will hail their Lord beloved
And worship at his feet.

O sinner, come, and refuge find,
And then in that great day,
The Lord will be your Saviour-God,
And wipe your tears away.

WHY SO MUCH DOCTRINE?

BY H. F. PHELPS.

WHY preach so much about the second coming of Christ? Why not preach more repentance and faith and salvation through Christ? This objection is often met as we try to show the people the precious truths for our times. We might retort by asking, "Why teach for doctrines the commandments and traditions of men?" The fact is, there can be no Bible, nor salvation, nor Christ, without doctrine. Webster defines doctrine: "That which is taught; what is held, put forth as true, and supported by a teacher, a school, or a sect; a principle or position, or the body of principles in any branch of knowledge; a theological tenet; dogma. . . . Doctrine denotes whatever is recommended as a speculative truth to the belief of others."

We find by turning to the life of Christ, that he taught doctrine. The apostles did the same. Said Christ: "If any man will do his [God's] will, he shall know of the doctrine." How must we learn of the doctrine? To what source shall we go; to the learned doctors of the law, or to Jesus himself? to the traditions of men, or to the record of the life and teachings of Christ? If I wished to examine the title to a piece of property, would I go to hear what the neighbors said about it?—Not if I were wise; I would go and search the records. Hence, as I wish to know what assertions have been made, what principles have been laid down, concerning the plan of salvation, whether there is any hope beyond this vain world of sin, I shall not go to the doctors and theologians, but to the records. I will go to the inexhaustible fountain. They may have been there; if so, there is still a way open, and if we both go to the same source, we shall agree; our hope and faith will be one. So I turn to the blessed book. I find that the Scriptures everywhere testify of Christ; his works testify of him; he testified of himself; the prophets of the old, and the apostles of the new, dispensation all agree. They preached faith and repentance, and that is, a repentance from dead works. They preached law and gospel: the law, to convince of sin; the gospel, to save from sin. They preached salvation through Christ, and that salvation was looked for at the second coming of Christ. That salvation is to be brought about by faith and works upon the part of all who shall partake of it,—and those works are definitely defined,—and also by the resurrection from the dead, the change of the living righteous from mortality to immortality at the second coming of Christ; and that coming is to be ushered in by some of the grandest events the world has ever witnessed. I find there was foretold a warning message to precede that day, and that that message was to be based upon the fulfillment of some of the most wonderful predictions of all the writers of the Bible. In fact, turn where I may, I find doctrine.

From Genesis, the first chapter and first verse, to the very last verse in the Bible, I find doctrine. Moses and the prophets, Christ and the apostles, all taught doctrine. I find I cannot preach Christ and faith and repentance from a Bible standpoint,

without preaching doctrine. It will not answer to preach the doctrines of Plato, of Luther, of Calvin, or of any man, only so far as they agree with that blessed book. It will not do to quote the mere opinions of men. Tradition will not pass at the bar of God. Said Paul, "Preach the word."

Crow Wing, Minn.

OUR LIFE.

BY GEORGE THOMPSON.

LIFE! How delicate a thing it is! A person is alive and well to day, but to-morrow may find him cold in death. Go out to the cemetery, and see how many are buried there younger than yourself. Place your hand upon your pulse, and think that at every pulsation some human being passes into eternity. Inspiration also speaks in no uncertain tones in reference to life. James says, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Chap. 4:14. Peter says, "For all flesh is grass, and all the glory of man as the flower of grass." 1 Pet. 1:24. Job also, speaking of man, says, "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Chap. 14:2.

Notwithstanding the many observations of everyday life, and the plain and positive statement of holy writ, modern theologians tell us that our life is something that cannot be destroyed; for they say, "Man is clothed with immortality, and hence cannot die." All the indignation of God upon the wicked in an endless burning hell, has no effect upon them.

Between this teaching and that of the Bible, there is a wonderful discord. Both cannot be true. If we believe the Bible to be the word of God, and accept it as the man of our counsel, we are compelled to believe that the teaching of popular doctors of divinity is wrong. Although the Bible does not teach the conscious existence of the dead, it tells the origin of that error. It came from the father of lies. God told our first parents that if they ate of the forbidden fruit they should die. Gen. 2:17. Satan said to them: "Ye shall not surely die." Gen. 3:4. The words of Paul in 1 Tim. 4:1, meet their fulfillment to-day. The doctrine started by Satan in Eden, is given heed to by many. May God help us to seek for the truth, and having found it, to remain firm in it.

Mattoon, Ill.

COMMANDMENTS OF GOD OR TRADITIONS OF MEN—WHICH?

BY ELD. R. S. OWEN.

God designed that every religious institution should be established by himself. "Every plant," said Christ, "which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. In his commission to his disciples, he says, Teach them to "observe all things whatsoever I have commanded you." In the great apostasy, numerous rites and ceremonies were substituted in the place of pure and undefiled religion.

A striking illustration of human folly in this direction, was a festival in commemoration of the Virgin Mary's flight into Egypt, which was called, *The Feast of the Ass.*

"A young girl, richly dressed, with a child in her arms, was set upon an ass richly caparisoned. The ass was led to the altar in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, *brayed three times like an ass*, and the people, instead of the usual response, 'We bless the Lord,' *brayed* in the same manner. This ridiculous ceremony was not a mere farcical entertainment; but an *act of devotion*, performed by the ministers of religion, and *by the authority of the Church.*"—*Robertson's History of Charles V.*, vol. 1; *Thos. Dick's Philosophy of Religion*, chap. 4, sec. 4.

—There is not a moment without some duty.

Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

THE BRAKEMAN GOES TO CHURCH.

BENEATH the somewhat humorous garb of the following article, from the *Burlington Hawkeye*, will be found some forcible illustrations of the salient characteristics of different religious denominations. We give it principally for the true light in which it sets forth the Freethinking fraternity. For that, if for nothing more, the article is worthy of perusal and preservation:—

"On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading 'General Grant's Tour around the World,' and wondering why 'Green's August Flower' should be printed above the doors of 'A Buddhist Temple at Banars.' To me comes the brakeman, and seating himself on the arm of the seat, says:—

"I went to church yesterday."

"Yes?" I said, with that interested inflection that asks for more. "And what church did you attend?"

"Which do you guess?" he asked.

"Some union mission church?" I hazarded.

"Naw," he said, "I do n't like to run on these branch roads very much. I do n't often go to church, and when I do, I want to run on the main line, where your run is regular, and you go on schedule time, and don't have to wait on connections. I do n't like to run on a branch. Good enough, but I do n't like it."

"Episcopal?" I guessed.

"Limited express," he said, "all palace cars and two dollars extra for seat; fast time, and only stop at the big stations. Nice line, but too exhaustive for a brakeman. All train men in uniform, conductor's punch and lantern silver-plated, and train boys allowed. Then the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I could n't stand the palace cars. Rich road, though. Do n't often hear of a receiver being appointed for that line. Some mighty nice people travel on it too."

"Universalist?" I suggested.

"Broad gauge," said the brakeman; "does too much complimentary business. Everybody travels on a pass. Conductor does n't get a fare once in fifty miles. Stops at all flag stations, and won't run into anything but a union depot. No smoking car on the train. Train orders are rather vague though, and the train men do n't get along well with the passengers. No, I did n't go to the Universalist, though I know some awfully good men who run on that road."

"Presbyterian?" I asked.

"Narrow gauge, eh?" said the brakeman, "pretty track, straight as a rule; tunnel right through a mountain rather than go round it; spirit-level grade; passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one in a seat, and no room in the aisle to dance. Then there's no stop-over tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car's full, no extra coaches; cars built at the shops to hold just so many, and nobody else allowed on. But you do n't often hear of an accident on that road. It's run right up to the rules."

"Maybe you joined the Freethinkers?" I said.

"Scrub road," said the brakeman, "dirt road-bed, and no ballast; no time card and no train dispatcher. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke if you want to; kind of go-as-you-please road. Too many side tracks, and every switch wide open all the time, with the switchman sound asleep, and the target lamp dead out. Get on as you please, and get off when you want to. Do n't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir, I was offered a pass, but I do n't like the line. I do n't like to travel on a road that has no terminus."

"Do you know, sir, I asked a division superintendent where that road runs to, and he replied with an emphatic negative. I asked him if the general superintendent could tell me, and he said he did n't believe they had a general superintendent, but if they had, he did n't know anything more about the road than the passengers. I asked him who he reported to, and he said, 'Nobody.' I asked a conductor who he got his orders from, and he said he did n't take orders from any living man or dead ghost. And when I asked the engineer who he got his orders from, he said he'd like to see anybody give him orders, he'd run that train to suit himself or he'd run it into the ditch. Now, you see, sir, I'm a railroad man, and I do n't care to run on a road that has no time, makes no connections, runs nowhere, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"Did you try the Methodist?" I said.

"Now you're shouting," he said, with some enthusiasm. "Nice road, eh! Engines carry a power of steam, and don't you forget it; steam gauge shows a hundred and enough all the time. Lively road; when the conductor shouts 'all aboard,' you can hear him to the next station. Every train lamp shines like a head-light. Stop-over checks given on all through tickets; passenger can drop off the train as often as he likes, do the station two or three days, and hop on the next revival train that comes thundering along. Good, whole-souled, companionable conductors; ain't a road in the country where the passengers feel more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyanhouse air brakes on all trains, too; pretty safe road, but I did n't ride over it yesterday."

"Maybe you went to the Congregational church?" I said.

"Popular road," said the brakeman, "an old road, too; one of the very oldest in this country. Good road-bed and comfortable cars. Well-managed road, too; directors do n't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent, too. See, did n't one of the division superintendents down east discontinue one of the oldest stations on this line two or three years ago? But it is a mighty pleasant road to travel on. Always has such a splendid class of passengers."

"Perhaps you tried the Baptist?" I suggested once more.

"Ah, ha!" said the brakeman, "she's a daisy, is n't she? River road; beautiful curves; sweep around anything to keep close to the river, but it's all steel and rock ballast, single track all the way, and not a side track from the roundhouse to the terminus. Takes a heap of water to run it though; double tanks at every station, and there is n't an engine in the shops that can raise a pound or run a mile without two gauges. But it runs through a lovely country, these river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountain-head of the river begins. Yes, sir, I'll take the river road every time for a lovely trip, sure connections, and good time, and no prairie dust blowing in at the window. And yesterday, when the conductor came around with a little basket punch, I did n't ask him to pass me, but I paid my fare like a little man—twenty-five cents for an hour's ride and a little concert by the passengers thrown in. I tell you, Pilgrim, you take the river road when you want."

"But just here the long whistle from the engine announced a station, and the brakeman hurried to the door, shouting:—

"Zionsville! This train makes no stop between here and Indianapolis."

GREAT, BUT A LEPER.

Naaman was a great man, but he was a leper.—2 Kings 5:1.

WHAT a come-down! "Captain of the host of the king of Syria," "a great man with his master," "honorable," "a mighty man in valor," but—a leper! "As great as the world could make him, and yet the basest slave in Syria would not change skins with him." Subject: "Great, but a leper."

There are literary Naamans. Such was Burns, Byron, Poe. Such are many now living. Brilliant in brain, but black in heart. Imaginations

capable of soaring heavenward, skim along the very horizon of hell. Authors cannot always say with James, "I will show thee my faith by my works." Often their "works" and their deeds are directly opposed to each other. Pages fair, but lives foul. Books in *gilt*, but authors in *guilt*. Great, but a leper.

There are political Naamans—politically famous, and personally infamous—exalted highest in honor, and debased lowest in vice. In places of national distinction are men unworthy of a place at any respectable fireside. Many of our patriotic orators are fired up more with whisky than with patriotism. Masters of assemblies, but slaves of appetite. Washington City is notorious for those who have won the description, *great, but a leper*.

There are society Naamans. They are envied by the vulgar, but despised by the pure and the righteous. Their bodies are whirled along in carriages, while their souls crawl in the dust. They have made themselves honorable by dishonorable means. The magnificent mansion on the corner yonder was built by means of the whisky traffic, and its execrable owner (?) has climbed to his social eminence by making stepping-stones of broken hearts and ruined lives. Great, but a leper.

But there are Naamans in religion, though there is no religion in them.—Naamans in law, in medicine, in business, in education,—everywhere.

Application: Naaman's leprosy was a complete offset to his greatness. Better be small and sound, than great, but a leper. Yea, better be no man than Naaman.—Baptist Beacon.

THE FOUNTAIN-HEAD.

A STREAM may be defiled, a reservoir may become polluted, a cup may be poisoned; but the fountain will still remain pure. The gospel comes to us to-day in many forms, and through many channels; it comes to us tinged with the feelings, thoughts, and fancies of a multitude of men of passions like our own, and often the honest inquirer is perplexed and misled by the wordy strifes of discordant teachers who profess to draw their differing faiths from a common source, and to bend their steps to a common destination.

There is nothing better for us to do under such circumstances, than to go to the fountain-head. The Christ who died on the cross still lives; the Holy Spirit, who brings all things to our remembrance, yet abides in the world; and the sacred Scriptures, which contain the truth as it is in Jesus, are within our reach. Nothing but our idleness and indifference can prevent our searching for ourselves, to see if these things are so; and if we turn away from the devices of man, and draw our faith from the fountain-head, the word of God, we shall attain a knowledge of the truth, pure and unadulterated, which we may not hope to gain in any other way.

"Search the Scriptures!" Within the pages of that word which "liveth and abideth forever," the inquiring soul may find his doubts resolved, his faith nourished, his soul purified, and his heart made glad; for he shall find that the Holy Scriptures are able to make him "wise unto salvation," through the faith that is in Christ Jesus.—Sel.

HOW THE "INFALLIBLE" PONTIFF IS ELECTED.

WHEN the papal cardinals assemble to elect a pope, each one is isolated from the rest, and they proceed to vote. The impression intended to be given by the cardinals, is that each cardinal is dispossessed of self, and repossessed by the Spirit of God, so that the pope is not chosen by men, but appointed directly by Christ. Every cardinal knows that this performance is for external effect—that it is a pretense set up to give color to the false doctrine that the designated Italian priest is Christ's vicegerent. The succession to the papacy is canvassed by the electoral college of cardinals years in advance of the decease of the incumbent. Pope Leo knew before Pius died that he had won the intricate game, and that he would be elected; and so did the cardinals before they went into their closets. Doubtless the same shrewd tactics are now being played among the sharp-billed flamingoes of the college over Leo's prospective successor.—The Interior.

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.

CALLED ASIDE.

"I have somewhat to say unto thee."

Called aside!

From the glad working of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shadows by thy heavenly Guide,
For a brief space thou hast been called aside.

Lonely hours

Thou hast spent, weary, on a couch of pain,
Watching golden sunshine, falling rain;
Hours whose sad length only to Him was known,
Who trod a sadder pathway, dark and lone.

Laid aside!

May not the little cup of suffering be
A loving one of blessing given to thee?
The cross of chastening sent thee from above
By him who bore the cross whose name is Love?

Called aside!

Hast thou no memories of that "little while"?
No sweet remembrance of thy Father's smile?
No hidden thoughts that wrapped thee in their hold,
Of Him who did such light and grace unfold?

Called aside,

Perhaps into a desert garden dim;
Yet not alone, when thou hast been with Him,
And heard his voice in sweetest accents say,
"Child, wilt thou not with me this still hour stay?"

Called aside,

In hidden paths with Christ thy Lord to tread;
Deeper to drink at the sweet Fountain-head;
Closer in fellowship with him to roam,
Nearer, perchance, to feel thy heavenly home.

Called aside!

Oh, knowledge deeper grows with him alone.
In secret oft his deeper love is shown,
And learnt, in many an hour of dark distress,
Some rare, sweet lesson of his tenderness.

Called aside!

We thank Thee for the stillness and the shade,
Thank thee for hidden paths thy love hath made;
And, so that we have wept and watched with thee,
We thank thee for our dark Gethsemane.

Called aside!

Oh, restful thought—he doeth all things well.
Oh, blessed sense with Christ alone to dwell.
So, in the shadow of thy cross to hide,
We thank thee, Lord, to have been called aside.

—Selected.

THE ART OF LISTENING.

WE learn more by listening than by talking, as a cistern fills up by what runs into it, and not by what runs out of it. Yet few good listeners can be found. To be a good listener does not mean that we should never speak. A cistern that never gives out is not only useless, but its contents grow foul. To be a good listener, it is necessary to keep the mind on what is being said, and not to let it run all over the world. Some persons are continually saying that which shows that they have not been listening at all.

Never talk, except to ask a question or show approbation, *when some one from whom you can learn anything is willing to talk.* If you can't see what is meant, after the speaker has paused, politely ask for further explanation. And when the conversation is over, refer to any book or dictionary that you may have at hand, for more light.

Never correct persons older than you are so that others can hear you. You may be wrong. You may hurt their feelings. You will not be approved by others. If you think they have been mistaken, ask them privately, if you know them well enough, and they will thank you. When they cease speaking, if you have anything to say, proceed with it, and be sure not to carry it too far. The beauty of conversation is not to wear one thing out, but to have new subjects springing up all the time.

When the company breaks up, ask yourself these questions:—

What did I hear that was new to me, and who said it?

What did I find that was wrong that I had thought was right, and what right that I had thought was wrong?

Listen in this way, and you will learn to the last day of your lives. But those who understand

the art of listening are not as numerous as those who can merely keep still. And those who can keep still are not nearly as many as those who cannot.—*Selected.*

LESSONS FROM A WATCH.

THERE are few things which we consult, and to to which we owe so much, as watches and clocks. They are, indeed, the outcome of ages spent by the ingenious in attempts to divide our time with accuracy. They are fruits of civilization so like life that the savage has been known to invest them with intelligence, to believe that they are alive, or even to look on a watch or clock as a sort of god. But, seriously, the philosopher himself appeals to the watch as an illustrative argument for design in the creation of the world. The world can no more have come together by itself than a number of pieces of brass and glass can have accidentally been swept into a corner and made themselves into a watch. A maker is needed to account for the world as well as for a watch. There are, however, many things about a watch which are suggestive to simple people as well as to philosophers. The names of its parts are human. Has it not hands? Does not its face reveal what is going on within, like a man's? Can we not judge pretty shrewdly by a man's face whether he be fast or slow? Unfortunately, however, a man cannot be so easily restrained as a watch; still there is something within him corresponding to a regulator, which may be touched to correct the error of his going. Thus he may be set and regulated, either directly by the Great Maker himself, or by some one instructed in his ways, and who knows how to put his finger on the conscience, checking the forward and spurring the slothful. A man, indeed, is in this respect so far better than the best watch in that, if he will, he can regulate himself. There is this difference, however: a man cannot err without some loss of character or strength, whereas the best watch need take no harm if it be made to go quicker or slower for awhile, and so far fail in its purpose. Its usefulness can be restored without mischief.

There is one fault, however, common to both, equally vexatious, equally hard to cure. This is irregularity. If you don't know when a man is to be depended on, when he plays you false, however often you set him right, you may look on him with grave distrust. He is of small value to any one. He is like a watch which sometimes gains and sometimes loses, which therefore cannot really be regulated, and is thus not to be in any wise relied upon. Such an one requires a thorough cleaning, or a complete renewal of the inner motive power. He needs, perhaps, to be transformed by the renewing of his mind, and not merely corrected by a slight quickening or moderating touch of his Maker's hand.

There is another resemblance between the watch and the man. The wheels wear out at last. The truest man, the most accurate and certain in his goings, must stop some day. He may have been valued and consulted. He may have met with no accident, fracture, or neglect. He may have had the best balanced constitution and the strongest frame; but the closing hour of his work must come.

The industrious hand and the little steady-beating pulse must both be still at last. Then there remains only the original material of the man, just as, when the good watch is worn out and useless, there remains only the stuff of which it was made. At the last, for both, we have only earth and metal, for the furnaces, the dust heaps, and the grave. . . .

There is no end to the lessons of the dial and the watch. I will touch on a very few more. There are some people who remind me of a child's toy, which ticks only while the key is being turned. Then the wheels revolve and the hands move. You can set it to the true time, of course, but only for a moment. Directly you cease winding, the useless thing stops. Thus some are men and women only in appearance. They cannot act alone. They are wholly dependent for motives upon those around them. When set right, they have no spring within to keep them going. However well to look at, they can neither move of themselves nor be a guide to others. Again, how much there is to think of in the winding up of a watch! It corresponds to the food and renovation of the man, and should be regular and natural. A jerk may break the main-

spring; so, any violent irregularity, any sudden excess, may destroy life. How much depends upon the kind of our recreation—the renewal of life power which enables us to go on! Men, for instance, may be injured by stimulants as a watch is by forced winding up. The most serious engagements, moreover, are often affected or marred in their keeping by some little matter (seemingly small as a watch key) which is carelessly managed. Again, this familiar procedure—the winding up of a clock or watch—might also remind us of one of the great principles of business; viz., the putting of things in train, so that they go on with orderly and punctual progress. This is needed in the discharge of sacred as well as of what we call secular duties. We wind up the watch, and it goes while we sleep; so, a good work which has been well started, and has the support of righteousness, will be continued unto its end. It will go safely on, though the workers pause to take legitimate rest.

There is no limit to the lessons of a watch and its winding up. We perceive a sense of completion in that process. The day is over; the sun is set; the night has come; the man lies down to rest; he slumbers; but in the morning he has not lost his reckoning. He is, so far, prepared for what the morning may bring forth. Surely, there is something like this in the Christian's preparation for death. There should be such a human winding up at the end of our day, so that we may lie down with the sense that the matters in hand have not been forgotten.—*Sunday at Home.*

WASTE OF MATERIAL.

THERE is a great deal of waste of material in our daily life, concerning which the best economists are not a little troubled. Our Saviour told his disciples to take no thought for the morrow; the morrow would take thought for the things of itself. The divine wisdom declared that sufficient to the day is the evil thereof. But we, forgetting that the Heavenly love is pledged to guard us from disaster, and that the Heavenly promise is that our steps shall be guided, insanely endeavor to carry the burden of a week, a month, a year, or a lifetime, in an hour. We waste our strength in trying to do more than God is willing that we should. Here and there we come to a turn on the road, and we dread to go forward; for we know not what of danger, of difficulty, or of sorrow may be just out of sight. Querulous and complaining, we pause and question Providence, though clear and sweet above the wave of trouble sound the words of comfort, "As thy day shall thy strength be."

Another reckless waste is found in the intensity of feeling we spend over trifles. An expected letter fails to come. A storm delays our journey. The friend we looked for is detained from visiting us. Somebody has borrowed a favorite volume, and neglected to bring it home. A servant is exasperating or careless. A little child is perverse and contrary. A dish is broken. A cup of drink is upset on the clean table-cloth. There are muddy foot-prints on our immaculate front porch. The carpets are wearing out. The clothes do not get dry, and the washing is likely to be around the whole week. An acquaintance, hitherto cordial, passes us with a hasty bow. A friend misconstrues our motives. An enemy sows tares in our field of wheat. There are a hundred little things in every life—aye, in every day—that, if allowed, may disturb our composure and give us distress. We waste our resources in feeling too keenly the trifles which should be met with philosophical firmness, or better still, with Christian patience.

A very large waste of time and of force comes from the habit of postponing necessary effort. By and by, we say, will do as well as the present time for this or that engagement. And so our work gets ahead of us, and we never overtake it. They who look steadily after the present moment, utilizing it, and grasping it with its appointed task, are surest of harvesting their sheaves in golden hours of glad fulfillment and joy.—*Intelligencer.*

—The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

Our Tract Societies.

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

"NOTHING TO DO."

"Nothing to do" in this world of ours,
Where the weeds spring up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" Thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin,
Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" And thy Saviour said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest faint, we cry, "So much to do!"

—Sel.

VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

| | |
|--------------------------------------|---------|
| No. of members..... | 251 |
| " reports returned..... | 112 |
| " members added..... | 4 |
| " " dismissed..... | 2 |
| " missionary visits..... | 801 |
| " letters written..... | 268 |
| " " received..... | 23 |
| " subscriptions obtained..... | 95 |
| " pp. books and tracts distributed.. | 121,674 |
| " periodicals distributed..... | 3,850 |

Received on tract fund, \$162.18; on periodical fund, \$157.60; on other funds, \$189.64. Societies at South Hero and Saxton's River failed to report.

LIZZIE A. STONE, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

| | |
|---|---------|
| No. of members..... | 366 |
| " reports returned..... | 278 |
| " members added..... | 33 |
| " " dismissed..... | 7 |
| " missionary visits..... | 210 |
| " letters written..... | 879 |
| " subscriptions for periodicals..... | 161 |
| " pp. books, pamphlets, and tracts distributed..... | 262,374 |
| " periodicals distributed..... | 6,957 |

Cash received on tract fund, \$162.87; on periodical fund, \$198.60; on other funds, \$14.81.

W. A. YOUNG, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

| | |
|--|---------|
| No. of members..... | 437 |
| " reports returned..... | 218 |
| " members added..... | 10 |
| " " dismissed..... | 1 |
| " missionary visits..... | 1,455 |
| " letters written..... | 856 |
| " " received..... | 234 |
| " Bible readings held..... | 381 |
| " subscriptions obtained for periodicals.. | 164 |
| " short-term subscriptions obtained..... | 114 |
| " pp. reading matter distributed..... | 292,652 |
| " periodicals distributed..... | 29,587 |

Received on membership and donations, \$128.42; on sales, \$1,546.36; on periodicals, \$791.28; on other funds, \$823.10.

ELIZA T. PALMER, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

| | |
|---|---------|
| No. of members..... | 2,688 |
| " reports returned..... | 1,574 |
| " members added..... | 151 |
| " " dismissed..... | 32 |
| " missionary visits..... | 4,579 |
| " letters written..... | 2,674 |
| " " received..... | 592 |
| " Bible readings held..... | 1,534 |
| " subscriptions obtained..... | 1,454 |
| " pp. books and tracts distributed..... | 516,929 |
| " periodicals distributed..... | 59,298 |
| No. attending Bible readings..... | 2,633 |

Received on membership, donations, and sales, \$1,147.67; on periodicals, \$1,499.87; on foreign missions, \$1,924.64; on Michigan missionary and city mission fund, \$537.75; on Michigan reserve fund, \$354.90; on other funds, \$906.54.

HATTIE HOUSE, Sec.

KANSAS TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the Kansas Tract and Missionary Society was held in connection with the camp-meeting at Garfield Park, Topeka, Kan., May 19-25, 1886.

FIRST MEETING, MAY 19, AT 7:15 P. M.—President, Eld. E. M. Kalloch, in the chair. Prayer by Eld. S. S. Shrock. The reading of the minutes of the last annual session was postponed until more should be present. The Chair was authorized to appoint the usual committees, which were named as follows: On Nominations, R. F. Barton, Will D. Curtis, and C. A. Hall; on Resolutions, D. M. Canright, Joseph Lamont, and James Morrow; on Auditing, A. G. Miller, L. J. Rosseau, and C. C. McReynolds.

Adjourned to call of Chair.

SECOND MEETING, MAY 23, AT 8:30 A. M.—The minutes of the last annual session were read, after which the Treasurer read his financial statement, as follows:—

| ASSETS. | |
|------------------------------------|------------|
| Am't due Society from all sources, | \$2,672 20 |
| Value of books, furniture, etc., | |
| on hand, | 2,282 50 |
| Cash on hand, | 535 16 |
| Total, | \$5,489 86 |
| LIABILITIES. | |
| Due REVIEW AND HERALD, | \$460 34 |
| " Pacific Press, | 33 87 |
| " \$30,000 fund, | 375 38 |
| " Australian mission, | 4 00 |
| " poor fund, | 36 75 |
| " tent " | 3 00 |
| " Christmas donations, | 9 80 |
| Total, | \$923 14 |
| Balance in favor of Society, | \$4 566 72 |

The Auditing Committee submitted their report, stating that they had "carefully examined every journal entry, and found them all correctly posted."

The Nominating Committee made a partial report, as follows: For President, Eld. E. M. Kalloch; Vice-President, J. W. Bagby; Secretary and Treasurer, L. Dyo Chambers; all of whom were unanimously elected.

The committee appointed at the last annual session, to report a plan for re-districting the State for T. and M. purposes, recommended that Dist. No. 1 should embrace the counties of Jewel, Mitchel, and Lincoln, and that part of the State lying west from these counties; No. 2, the counties of Republic, Washington, Cloud, and Ottawa; No. 3, Nemaha, Brown, Doniphan, and Atchison; No. 4, Jackson, Shawnee, Jefferson, Leavenworth, and Wyandotte; No. 5, Douglas, Johnson, Osage, Franklin, and Miami; No. 6, Marshall, Clay, Riley, and Pottawatomie; No. 7, Davis, Morris, Chase, Wabunsee, and Lyon; No. 8, Saline, Dickinson, Marion, McPherson, and Reno, and all territory directly west of these counties; No. 9, Harvey, Butler, Sedgwick, and Sumner, and all lying west of these counties, and not included in the other districts; No. 10, Greenwood, Elk, Cowley, and Chautauqua; No. 11, Coffey, Anderson, Linn, Bourbon, and Allen; No. 12, Wilson, Neosho, Crawford, Montgomery, Labette, and Cherokee.

It was moved that the report of the Committee be adopted. The motion was amended by placing Woodson county in Dist. No. 12.

The report of the Committee as thus amended, was spoken to by Brn. Hall, Gibbs, and Enoch, when, upon motion, the previous question was called. The amended report of the Committee was adopted by a large vote.

The Committee on Resolutions reported the following:—

Resolved, That we approve of the plan adopted by several State Societies, and recommended by the International T. and M. Society, of devoting the fourth Sabbath in every month to the interests of the missionary work, and that we favor the collection of free-will offerings to the missionary cause at this time.

Whereas, The success of our State Societies depends largely upon the efficiency of the local and district officers, particularly directors; therefore—

Resolved, That we recommend that great care be exer-

cised in selecting such persons for this office as will be efficient and faithful in the discharge of their duties; and—

Whereas, We believe it to be for the interests of the Society, and of the cause generally, that directors every quarter visit all the local societies, and in many cases the families, in their respective districts; and—

Whereas, To do this well requires a large portion, at least, of their time and attention, which in most cases they cannot afford to donate; and—

Whereas, We believe that such labor, faithfully performed, will bring into the treasury more than enough to pay those who labor in this capacity; therefore—

Resolved, That it is the sense of this meeting that directors who give their time to the work, should receive a remuneration proportionate to the value of their services.

Whereas, We regard the frequent reading of the "Testimonies" indispensable to the spiritual growth of our people; and—

Whereas, Many of them do not realize the importance of this subject; therefore—

Resolved, That we urge our ministers and State officers, and particularly directors, to make a special effort to place in the families of our people the four bound volumes recently prepared, and also to place Nos. 31 and 32 in families that do not already have them.

Whereas, It has been the expressed wish of this Society that the "United States in Prophecy" should be prepared in an acceptable form to present to the public; and as this has been done; therefore—

Resolved, That we hereby express our high appreciation of this work, and recommend that it be given a world-wide circulation by the use of all acceptable methods.

Resolved, That we urge that a diligent effort be made to sell our present supply of "Sunshine at Home."

Whereas, In harmony with the instruction of the last General Conference, our people are now publishing a missionary paper, called the *Gospel Sickle*; and—

Whereas, It is designed to fill an important place not occupied by any other paper; therefore—

Resolved, That we give this paper our hearty support, by using it wherever practicable in the work of this Society; and that we also recommend that all our people give it their support.

The first and second resolutions were adopted. The third resolution was spoken to by Elds. Canright and Curtis; and then, upon motion, was recommitted to the Committee. The fourth, fifth, sixth, and seventh resolutions were then taken up successively, considered, and adopted.

Adjourned to call of Chair.

THIRD MEETING, MAY 24, AT 8:30 A. M.—The Committee on Nominations made their final report, as follows: For Director of Dist. No. 1, C. A. Hall, Woodston, Rooks Co., Kan.; No. 2, J. B. Beames, Norway, Republic Co.; No. 3, T. H. Wakeman, Palermo, Doniphan Co.; No. 4, J. W. Morrison, 285 Kan. Ave., Topeka; No. 5, L. Dyo Chambers, Ottawa, Franklin Co.; No. 6, E. M. Guinn, Wheaton, Pottawatomie Co.; No. 7, N. H. Mills, Box 695, Emporia, Lyon Co.; No. 8, J. V. Mack, Coopersburg, Rice Co.; No. 9, C. P. Willis, Sedgwick, Harvey Co.; No. 10, Geo. D. Symms, Moline, Elk Co.; No. 11, A. M. Morrill, Ft. Scott, Bourbon Co.; No. 12, C. C. McReynolds, Rest, Wilson Co. The nominees were unanimously elected.

The Committee on Resolutions re-submitted resolution three, with an addition, as follows:—

Resolved, That it is the sense of this meeting that directors who give their time to the work should receive a remuneration proportionate to the value of their services, but that this labor, and the pay therefor, should be by the consent and counsel of the Conference Committee.

The resolution, as thus amended, was adopted. Adjourned to call of Chair.

FOURTH MEETING, MAY 24, AT 7:15 P. M.—The minutes of the last meeting were read and approved. There being no further business, upon motion, the Society adjourned *sine die*.

E. M. KALLOCH, Pres.

L. DYIO CHAMBERS, Sec.

MADISON MISSION.

BIBLE work was started in this city last fall. During the winter only two were engaged in the work, but the number has since been increased to six, who at present are holding about sixty readings per week. Many have become deeply interested, and some are keeping the Sabbath as the result of Bible readings. The work is meeting with some opposition from the ministers, and several have been compelled to discontinue readings in consequence of influences brought to bear upon

them. Finding it inconvenient to hold our meetings in a private house (as we have been doing in the past), on account of increasing numbers, we have secured the use of the Jewish synagogue, which is near the street car line, and in a central location. Preaching services are held regularly, also prayer-meeting and Bible readings. A few have already begun to keep the Sabbath as the result of the Bible readings, and it is hoped that the camp meeting, which is just at hand, will be the means of many deciding to obey the truth who at present do not seem to realize the importance of walking in all the counsel of God.

Those of our brethren and sisters who would consider it a privilege to donate toward the support of the mission, could bring their donations with them to the camp-meeting, which would save the expense and trouble of shipping. Donations of bedding, provisions, or money will be thankfully received. We are glad to say that our mission thus far has proved a successful enterprise, and only needs the blessing of God and the support of our brethren to make it an efficient means of spreading the truth among the people.

A. J. BREED, }
P. H. CADY, } *Conf. Com.*
T. B. SNOW, }

TOPEKA MISSION.

At the close of our good camp-meeting, held in this city last month, the workers moved from the tented field to their mission home. All seemed pleased to return, and gladly resumed their duties as Bible workers. The Lord is still blessing our efforts in this city. Three have begun the observance of the Sabbath, and many are very much interested. Our courage in the Lord and our faith in the message were never better.

I expect to begin tent labor in North Topeka in a few days. This will give the workers a new experience, and one which I trust will be of great benefit to them in the future. In behalf of the mission, I hereby thank our brethren and sisters in the State for their liberal donations in the way of bedding, table linen, etc., which have been quite a saving to our treasury; and more in the same line will, at any time, be thankfully received, as we have not yet enough for winter use.

As the time for canning fruit is now upon us, I wish to say that if our good sisters will remember the mission when putting up fruit for winter use, by preparing a can of each of the various kinds, it will be a great saving to the Conference, and they will scarcely miss it themselves. We hope all lovers of present truth will pray for the success of the cause in Topeka.

June 3.

WILL D. CURTIS.

Special Mention.

UNION OF PROTESTANTS AND CATHOLICS.

NEW evidence is constantly arising, indicating a spirit of union between Protestants and Catholics. Here is a significant item from the *Living Church*, an Episcopalian organ:—

"Time was when the cry of 'Rome' was potent to strike terror into the hearts of churchmen, and scare into silence all advocates of reform and progress; but the spell has been broken, and the Church moves. Occasionally we hear the same old tune, but it only excites a smile at its impotency. Thus, in speaking of the demand for appellate courts, a contemporary shrieks: 'Do we want an authority over bishops? The question comes to this; do we want archbishops? Do we want to break up our national Church into provinces? Do we want to start Anglicanism on the road that leads again to metropolitans, and primates, and finally to rival popes?' Better arguments than this must be used to gain the ear and respect of the Church."

Occasionally, also, we find a statement from Catholic authority, looking in the direction of union. The *Catholic Mirror*, of Baltimore, recently discussed the prospect of union with Protestantism, and among other suggestions uttered the following:—

"Before entering into any such alliance [that is, an alliance with Protestantism], the principles should be made clear, and the parties should be quite candid with one another, and moderate in their views. Now here would be the first ground: Catholics are firmly convinced that it is better to be a Protestant than an infidel; will Protestants regard Catholics in the same light? If this point be agreed upon, the rest will be easy enough. Catholics would lend Protestants all the assistance in their power to keep their children from becoming renegades to the camp of infidelity from their faith, if Protestants will aid us in the same way."

Thus is the heaven working, and we may expect to see it continue until a remarkable transformation is witnessed in the relation of Protestants to Catholics.

G. W. M.

WHAT WE MAY EXPECT.

FROM the Cincinnati *Enquirer*, a few weeks since, we clipped the following extract, which only adds another testimony to the tide of public sentiment from high circles, that promises, sooner or later, to control legislative bodies, and bring about the fulfillment of what Adventists have predicted for many years in the past. The extract is the production of the Evangelical Alliance, or Ministerial Association, of the various churches of Cincinnati; and as true as certain causes produce certain results, so true will the Sunday movement be carried into effect on what might seem to be good and just reasons. The popular element of moral society will be influenced to indorse it for these reasons, when a better education would teach them that theaters, saloons, etc., are just as harmful on every other day of the week as on Sunday. Why unite with Rome in enforcing morality, law, and order on her day, and allowing the Sabbath of Jehovah to be given up to dissipation? Attempts are now being made to have a portion, at least, of the seventh day as a legal holiday, given up for dissipation, while efforts are being put forth to have the observance of Sunday strictly enforced.

The Executive Committee of the Evangelical Alliance, among other things, presented the following concerning the Sabbath (Sunday) observance:—

"Whereas, The continued desecration of the Sabbath for pleasure not only exposes a people to the judgments of the God of the Sabbath, but invariably ends in making the day a work-day, and thus robs the toiler of that physical rest so essential to his health, and of an opportunity to cultivate that knowledge and virtue which is necessary to good citizenship; and—

"Whereas, The present Sunday laws of Ohio are defective in not prohibiting the opening of concert saloons and dance-houses, as well as theaters, on the first day of the week, commonly called Sunday; therefore—

"Resolved, That it is the judgment of this Alliance that the General Assembly of Ohio ought to pass the bills now before it, providing for this defect, and also the bill making it the duty of mayors of cities to revoke the license of parties who openly and persistently violate the law pertaining to the business for which they receive license.

"Resolved, That in our judgment the neglect of officials to perform their sworn duty in the enforcement of the laws is as much perjury as any other form of violating an oath, and ought to be regarded by all good citizens as a disqualification for office.

"Resolved, That it is the judgment of this Alliance that the mayor of Cincinnati, in the interest of law and order, and in accordance with his official oath, ought, now that the police are under his control, to enforce the laws relating to theatrical performance, and to use the authority which he possesses to close the concert saloons and dance-houses on the first day of the week, commonly called Sunday.

Officials and legislative bodies cannot long resist the appeals that come from such prominent sources, and especially when they are made to feel the combining influence of monopolies, such as evangelical alliances, congresses of churches, temperance unions, and other underground forces in process of organization, ready to boycott every opposition. It is evident the Trades Union and Knights of Labor are not the only organizations that are being combined for the time of trouble. The student of prophecy need no longer walk by faith, as we have literal fulfillments around us sufficient to satisfy the most skeptical mind.

The game of boycotting, now being inaugurated,

is one of the most unjust but effectual means of suppressing the influence and power of men and corporations yet invented. It consists in withdrawing all association or patronage from the party it is designed to injure, until the party comes to terms, or is ruined in whatever it is designed to effect. How long will it be before this very means may be used against observers of the fourth commandment? Can we not see a possible means of fulfillment of Rev. 13:17, when by a union of the popular elements of the world be religious societies against Sabbath-keepers, they can boycott them from buying or selling?

We would not be hasty in raising the alarm or lifting up the hands in fear; but we should be students of prophecy, clearly discerning the signs of the times, and make preparation to meet coming events. It is well that all superfluous property among us be placed in the cause of God, beyond the boycotters' reach, and that our lives be consecrated to him, ready for any emergency.

J. P. HENDERSON.

A CHURCH THEATRICAL AND LOTTERY.

A BROTHER in this State sends us the following account of a church theatrical which recently occurred in his place:—

"A farce was enacted in the—church at—about two months ago, under the auspices of the—Society, in which many persons, arrayed to represent wax figures, were brought upon the stage in as rigid a condition as they could assume, when a lady, who enacted the role of a lecturer, descanted upon them as representing individuals of note in the annals of tragedy or romance. Then, at a word of command, a boy would turn a ratchet-wheel, pretending to wind up the internal machinery of the figures, when they would go through certain automatic movements representing scenes in the tale of 'Blue Beard,' etc., a young lady with dishoveled hair acting the maniac. This effort 'for the benefit of the church' was followed more recently by a mushroom-and-milk sociable, at which the same society sold a crazy quilt through lottery, having the same general object in view that prompted the theatrical farce.

"All this fun and lucre followed closely upon 'a great revival of religion,' in which many of the participants in the show and lottery claimed to have been either converted or greatly quickened in their religious zeal. I am glad to be able to say that there are individual members of the churches concerned in these things who decidedly disapprove of them."

SIGNIFICANT ITEMS.

REV. DR. THOMAS, as reported in the *Chicago Morning News* of April 5, 1886, said:—

"The earth was at peace to-day so far as bloodshed was concerned; but in another sense there was never a time when the world had less peace than it had to-day, for the warfare of principles had begun. The whole civilized world was being drawn into the conflict."

Rev. Henry Ward Beecher, in a sermon, as published in the *Wayne County Courier*, March, 1886, said:—

"All Europe to day is well described in the passage of Scripture which I have read [Matt. 24:6], concerning the coming of the last day; wars and rumors of wars; perils of every kind, sudden, insidious, undermining, overtopping. Europe may be said to be boiling like a crater or a caldron."

"We [people of the United States] brag to ourselves of being a Christian nation. We boast every Fourth of July that we are free, that we love liberty. What must the Indian say about our love of justice and liberty? What will the Italian say in the mines and foundries about the spirit of equality and fair chance for all men? What had the negro to say on that subject during the long years of his bondage? And what has the Mongolian to say to-day the Chinaman, on the subject of this great nation's love of liberty, and love of the poor man, and love of giving everybody a fair chance? The more intelligent classes see this anachronism, and see that the spirit of the animal is dominant yet."

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 15, 1886.

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

CLOSE OF THE COLORADO CAMP-MEETING.

DENVER, COLORADO, JUNE 9, 1886.—Our note last week brought us to the beginning of the camp-meeting in this place, which opened Wednesday evening, June 2. It was not, however, till Friday that all the campers were on the ground. The attendance was not large, numbering, when most were present, less than one hundred. Some were doubtless kept away by the season, as it had been very dry for a time before the meeting, rendering it necessary that farmers should attend to the irrigation of their lands to save their crops. Yet the attendance was such as to furnish quite a general representation of the State. There are those here who are deeply interested in the truth, and thoroughly devoted to the work of forwarding its interests in this State. In the hands of those who are thus consecrated to the work, great results are sure to follow the efforts put forth, even from small beginnings. God bless the cause in Colorado.

Sabbath was a good day for the camp. An advance move was made, and light and victory came in. Eld. Pegg spoke in the forenoon on the words of the Lord by the prophet, "Seek ye the Lord while he may be found," etc. Isa. 55:6, 7. Eld. Ostrander spoke in the afternoon on Luke 1:17: "And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Others also took part in the afternoon service. There was a general move on the part of the congregation to dedicate their lives anew to the service of God; and some, as always on such occasions, were starting for the first time. In fact, all upon the ground, with the exception of two, enrolled themselves as followers of the Lord. A social meeting full of feeling and freedom followed the coming forward for prayers. It was throughout a good, free day.

On Sunday the attendance from without was not large during the day; but in the evening a select and intelligent congregation, nearly filling the tent, which was 50 by 110 feet, listened to Bro. Canright as he presented the plain teaching of the Bible concerning the end of the wicked. The subjects of the Sabbath, the first day of the week, and the change of the Sabbath, were fully presented Saturday evening and in the day-time of Sunday, and one intelligent citizen of Denver, a member of the Presbyterian church, took his stand to keep the Sabbath. This gentleman had, however, previously read "Thoughts on Daniel and the Revelation," and hence was prepared to move out under a connected presentation of those subjects. There is hope that many others who have become interested through the Bible readings of the mission workers, and who attended almost constantly the meetings during the camp-meeting will ere long identify themselves completely with our people.

Seventeen were baptized by Bro. Ostrander. The baptismal scene on Monday afternoon was a most pleasant one. The ceremony was performed in West Denver, in a race which enters the city for irrigating purposes, and though not the most favorable on account of the strong current, the candidates went through the ordinance as calmly and pleasantly from first to last, as any we have ever witnessed. A large crowd from the surrounding neighborhood, attracted by the unusual gathering, witnessed the ceremony in a very respectful and decorous manner.

The business proceedings of the various organizations passed off harmoniously. Indeed the state of cordial union now existing throughout this Conference, is a matter on which the brethren feel to sincerely congratulate themselves. Eld. Ostrander is elected president of the Conference for another year, with Eld. J. D. Pegg and Bro. C. P. Haskell as associates on the committee. A Health and Temperance organization was effected, and much instruction was given by Eld. Canright on Sabbath-school work, for which the brethren feel very grateful, and which will bring up the S. S. interest in this State, if the

suggestions are carried out, as those who have the matter in charge seem determined to do.

The best of this camp-meeting will be its influence upon this Conference in the future. Many testified that though they had not felt so great a degree of emotion as at some other times, they had felt a greater increase of hope and courage, and stronger determinations to go forward, than ever before, and so considered this the most profitable camp-meeting they had ever enjoyed.

It is the influence of such feelings as these that promise to be lasting; and hence, of the two, this is far preferable to a mere flight of feeling which passes with the occasion that called it forth. With such feelings as these the brethren go to their homes and enter upon the campaign for another year. May great prosperity be their portion.

THE PACIFIC COAST AND RETURN.

At this writing we are pleasantly located on the Iowa camp-ground, in Governor's Square in East Des Moines. During the last week we have closed our labors on the Pacific Coast, and returned to our old field of labor in the State of Iowa. We will not speak especially of the good camp-meeting in the Upper Columbia Conference, at Walla Walla, W. T., as others will write a full report of it; but suffice it to say it was a very pleasant occasion. There we met our dear Bro. H. W. Decker, the president of that Conference, who had long labored in the State of Wisconsin, but who for the last year or so has been superintending the work in that young Conference. We also met others with whom we had acquaintance, besides many brethren whom we had never before seen. We found the truth of God advancing, and a good appearance of growth existing, with a prospect of greater growth in the near future. We enjoyed the meeting very much. The camp was pitched in a very pleasant locality, beside a beautiful, clear mountain stream, and the weather was very pleasant and agreeable. The meetings were spiritual, and quite a number came forward for prayers on the Sabbath; and some of these, we trust, were hopefully converted. We were obliged to leave Sunday night, one day before the close of the meeting, in order to meet other appointments.

After three days' ride through Oregon, Idaho, and Wyoming, we reached Denver, Colorado, where the camp-meeting was just beginning. We were pleased to meet our old fellow-laborers, Elds. Uriah Smith and D. M. Canright, William Ostrander, the president of the Conference, J. D. Pegg, and others. It was a very rainy day when we reached the ground, and the people were scarcely assembled; but quite a number were there making preparations for the meeting, with whom we had pleasant interviews, and to whom we spoke once in the large tent. We could only stay a little over twenty-four hours. We have never had the privilege of meeting with the brethren of the Colorado Conference in the past, and much regretted we could not stay longer with them; but it seemed absolutely necessary to reach the Iowa camp-meeting to help in the workers' meeting, seeing we had official connection with that Conference. As far as we could learn, everything seems to be encouraging in Colorado for a good degree of growth and prosperity. A good spirit of union seemed to prevail. The financial strength of the Conference has largely increased, and there is an encouraging growth; and all seemed to have a heartfelt interest in present truth. We trust they will have a good meeting.

We reached the Iowa camp-ground Sabbath evening, and have spent the day with the workers present. We have had quite a fair congregation, and an excellent meeting. The Sabbath had been set apart as a day of fasting and prayer, to especially seek God that his blessing would rest upon our camp-meeting the following week. Most of the ministers and workers of the Conference are present, and the Lord's Spirit has been with us to-day in a marked degree. We have had a precious meeting, and expect to have one of the best camp-meetings ever held in the State. It seems good to be back again with our old friends, though our stay on the Pacific Coast has been a pleasant one. We have become familiar with new fields which we had never before visited, and formed many happy acquaintances. The Lord's work is advancing on all the Pacific Coast, and we expect that its advance will be still greater in the future than it has been in the past. Difficulties and trials which

have existed, are now bridged over, and the cause looks more promising than it has for many years. There is a good degree of growth manifested, and everything looks promising for a rapid increase. Our younger brethren have the same love for the cause, believe the same precious truths, have the same spirit and union that our older ones do in our Eastern Conferences. The cause is one throughout the great harvest field. It is remarkable how this spirit of union pervades the body from Maine to California, throughout Europe, and in all parts of the world. This is one people. They believe the same doctrines and truths. May God carry on this work, and send it to earth's remotest bounds, to gather out the honest in heart to help in his work here, and at last may all of us be brought into the kingdom of God, which is soon to be given. G. I. B.

MINISTERIAL EXAMINATION.

DURING our trip on the Pacific Coast, in the two Northern Conferences, the North Pacific and Upper Columbia, we have tried to carry out the recommendation of the General Conference concerning the examination of candidates for the ministry, as directed by that body in its last session. This has also been done by the brethren who attended the Kansas and Colorado camp-meetings, and this new plan seems now to be fully inaugurated.

We feel very confident that it will result in good if managed with moderation and discretion. Its tendency must be to instruct those who are deficient, and to incite to greater earnestness, and develop a more efficient and better educated ministry. The questions prepared by the committee are somewhat primary, and relate to the practical duties of the ministry. Doubtless, in the future, questions will be prepared each year, leading on step by step, developing more advanced points. But the first series of these are designed to be simple, so as not to discourage, but to encourage, all to become more efficient workers. In the discourses delivered at each Conference, practical suggestions are given so as to impress the mind with the necessity of thoroughness and careful devotion to the work. The main questions asked have already been twice presented in the REVIEW, so that our brethren who care to be better prepared on these subjects can readily find hints in them which will be of assistance. These general questions, of course, are enlarged upon, and points of particular interest are impressed upon the minds of the candidates. The occasions have been interesting thus far, and we trust profitable.

At this stage of our work in the proclamation of the last message of mercy and warning, we must all feel the importance of being efficient, well informed, and devoted to its success. Nothing short of this will meet the difficulties of the case at this time. Ready men to the front, and sluggards to the rear. God wants us to put into his work every particle of strength and energy we possess. None of us have sufficient talent to go out in our own power and succeed. If we should devote ourselves, our talent, our ability, our means, and our strength to the work, we should then utterly fail unless we should seek God and have his blessing. Let our brethren understand that we expect this examination to proceed. We hope all will prepare themselves for it. G. I. B.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 7.

ALL THE UNGODLY SHALL PERISH AT THE SECOND COMING OF CHRIST, AND THE EARTH SHALL BE MADE EMPTY AND VOID.

WHEN Christ comes, none of the wicked can escape his wrath. Every bondman and every freeman shall perish; every mountain and every island shall be moved out of their places: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

The Lord excepts none, neither rich nor poor,

lord nor servant; all will become subjects of his wrath in that great day when the Son of God shall come in his glory. Then the earth will be no more a suitable dwelling-place for man, when every island has been removed, and the mountains are broken to pieces.

The second coming of Christ is plainly described in Rev. 19: 11-16. The Lord, who is faithful and true, comes, with eyes like a flame of fire, and many crowns on his head, to smite the nations with his sword, and to tread the wine-press of the fierceness and wrath of Almighty God. Then all the fowls of heaven gather together unto the supper of the great God, that they "may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men." Verse 18. When the kings and the captains of the earth with their armies have perished, and all other wicked men with them, both free and bond, small and great, then not one can be left. This fact is expressed in other words in the last three verses. The beast, who is a symbol of the papacy (chap. 13: 1-5), and the kings of the earth, with their armies, are gathered together to make war against the Son of God. But they can do nothing against the King of kings and Lord of lords; they perish in their undertaking. "And the beast that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were slain alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Chap. 19: 20, 21.

The false prophet who deceived them that worshiped the image of the beast, represents the same power as the second beast of chap. 13: 11-18. The beast and the false prophet are the two principal leading powers in the last time. They represent the two great leading religious elements; to wit, the papacy and Spiritualism. The first of these has more than two hundred millions of followers; the last has millions of adherents, and great influence both in America and Europe. How many millions it will lead astray before the end comes, time will show. When these two are cast into the lake of fire, or destroyed from the earth, and the remnant of mankind are slain by the sword of the Lord, then no man will be left.

Christ will not come in silence, but with the voice of the archangel and the trump of God. The Scriptures do indeed state that he comes as a thief; but this expression is used because he comes unexpectedly upon the ungodly. He does not come before the plagues are poured out; for during the sixth plague he has not appeared. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Chap. 16: 15. The children of God at that time are still on the earth, and they are exhorted to watch and to keep their garments; but during the seventh plague, when islands and mountains flee away, the Son of God is revealed. Chap. 16: 20; 6: 14, 16. Then the kings of the earth go forth to fight against the Lamb, having previously been gathered by the spirits of devils to the battle of the great day of God Almighty. Chap. 16: 14. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land [Danish version, "Jorden," the earth] desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." Isa. 13: 9-13.

The Lord has promised to give signs in the sun and moon, and in the stars, to warn the inhabitants of the earth before the day of the Lord comes with its burning wrath; but when it comes, there is no longer any opportunity to escape. Then they shall call upon the Lord, when their destruction comes as a whirlwind, and distress and anguish come upon them; but the Lord will not spare them. They will

seek God, but will not find him; because "they hated knowledge, and did not choose the fear of the Lord." Prov. 1: 27-29. They despised the last warning message of mercy.

The day of the Lord does not come to make the earth like a smiling garden, and to give the impenitent sinners who live upon it a new time of probation, but to make the earth desolate, and to destroy the sinners thereof out of it. When all the arrogance and haughtiness of the proud shall cease in the earth, and the earth shall remove out of her place, in the day of the fierce anger of the Lord, then the earth can no longer be the theater for sin, or for repentance from sin; then the saints of God will be more precious than fine gold, even a man than the golden wedge of Ophir. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests, as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24: 1-3. Verses 16-20 show that the Lord here speaks not only of a part of the earth, but of the whole earth. It will be utterly emptied, and not one shall be left, neither rich nor poor, lord nor servant.

The reason why the Lord will thus destroy the earth is also stated: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Verses 5, 6. Men transgress the law of God, and set aside his ordinances, until their cup of wickedness is full, and the long-suffering of the Lord ceases, and he sends his plagues to devour the earth. The few men who are left, are righteous, the same ones who are spoken of in chap. 13: 12, whom the Lord shall make more precious than fine gold. They are few, compared to the great multitude who have chosen the broad road. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Chap. 24: 13, 14.

Here the same idea is presented as in verse 6, that the righteous that are saved are few, just as our Saviour presents in Luke 18: 8, when he speaks of saving his own elect: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" and as he plainly states in his sermon on the mount: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14. It is clearly seen from these texts, that the way continues to be narrow all the time until probation ends.

J. G. MATTESON.

TENT-MASTERS AND THEIR DUTIES.

VERY soon our brethren will be pitching their tents all over the country. Probably from seventy-five to a hundred will be in use this summer. Each one of these will be provided with a tent-master. I have noticed that almost every young man desires to go as tent-master. Many have the idea that it is a very easy place to fill; that almost any one can do it; that it will be merely a pastime, with many privileges and few duties; but this is a great mistake. It is true that a man can stay around a tent and be called tent-master, and attend to a few of its duties, without much trouble. But to be a first-class tent-master, such as every tent company should have, is not an easy matter, and there are but few persons who are well qualified for so responsible a position. My experience has been that not one in ten who applies for the position is at all fitted for it. In fact, not one in ten of those who generally act as tent-masters half fills the bill. Hence, great care should be taken by those who are selecting tent-masters, to get the right man. The success or failure of the meetings will depend very much upon this. A poor, slack tent-master will do much harm, and leave undone a vast amount of good. He will only be a nuisance in the way all summer.

Let us see what a good tent-master can and ought

to do. In the first place, he must be a man who is not afraid of hard work, because there will be a great deal of this to do. Having selected your place for a tent, usually the ground must be cleared of stones, and brush, and other rubbish. The tent is always heavy, and often has to be lifted from place to place. A center-pole is to be obtained and fitted; stakes must be cut and sharpened; lumber is to be carried; a large number of stakes will have to be driven; and in fact there is a great deal of hard work, and it generally comes on hot days, too. Hence, it wants a man who has some muscle and a little snap, and who is not afraid of hard work, dirty hands, and soiled clothes. A dull, stupid man will only be in the way, even if he is willing to work. There are so many things that require good judgment, that a young man who does not have this, would only be a nuisance.

After the tent is all pitched, there will be a large amount of other work to be done. Two or three times a week, bills must be scattered all over the town. This is the very hardest kind of work. If you have a lazy tent-master, he will not half do it, and the consequence will be that your meetings will not be advertised. But aside from all this, the daily duties of the tent-master are many and important. He should be up bright and early in the morning, have his tent opened and aired. The first two or three hours in the morning are the hardest on the tent. If the walls are left down, and the tent closed, it soon mildews, and away goes a hundred dollars in a few weeks,—much more than enough to pay for his time. Every morning, then, the tent should be opened and aired, every lamp should be filled, and cleaned so clean that there will not be a speck of dirt upon lamp or chimney. This is disagreeable work, and if you have a lazy man, he will not half do it. After the lamps are filled, every seat should be swept, and dusted, and put in order; every scrap of paper, and stick of wood should be picked up, and everything about the tent put in the nicest order. If the ministers have to remind the tent-master of this every day, they might as well do it themselves, and send him home. The tent should be kept trim and neat and taut. It should be slackened a little every evening as the dew comes on. If this is not done, it will be stretched, the stitches will give, and it will soon look bad, and become useless. After the dew is off in the morning, it will become slack, and hang down, and look bad, if it is not run up and put in order. If a tent is allowed to stand through the day loose and slack, the wind will whip it around and tear it out; hence, it should be kept tight all the time, like an umbrella when it is raised. It then makes a pretty appearance, and gives a good impression of the company and the meetings. A tent-master must be watchful; often a storm will come up suddenly. If he is asleep or careless, his tent will be down or torn or strained, or something will happen that will damage it many dollars' worth in a few minutes. He should be on hand to dig ditches to turn the water off, that none should run under the tent. Every pole should be set straight, and all around the tent be kept neat and orderly. These are some of the lesser duties of the tent-master, and those which any intelligent, active young man can do, and do well, if he is so inclined. And any tent-master who does not attend to these things promptly and regularly, without being told over and over, should be discharged. These are only the smaller duties. A tent-master should be affable, sociable, courteous, pleasant, and accommodating. All questions about the meetings, the doctrine, etc. They will receive their first impressions of our work from the appearance of the tent, and from the answers of the tent-master. If he is courteous and pleasant and intelligent, a good impression will be made; but if he should happen to be cross, or ill-mannered, or give them a wrong answer, if they should see things in disorder, and the tent-master dressed untidily and shabbily, if they should see him lounging around in a lazy, shiftless manner, it might set them against us forever. No tent company can afford to run any such risk.

Almost every day some unpleasant thing will occur which will try the patience of any one. If the tent-master should show impatience or harshness, he would be liable to get into trouble with some one,—a boy more particularly,—and to bring reproach on the whole company. Then, often an intelligent woman or a sharp opponent will come in, and, right before a company of a half dozen or more, will raise objec-

tions and ask sharp questions upon our doctrines. The tent-master is the only one present. If he is not able to give intelligent answers, and to do it in the best possible manner, impressions may then be made that will turn some souls away from the truth. Hence a dull, thick-headed, unintelligent man will not do for a tent-master. He should understand the truth about as well as the minister himself, or, at least, he should have tact enough to know how to manage an opponent without giving him the advantage.

The most important service of the tent-master is required when the audience begins to gather. He must know how to greet every one, not only courteously and deftly, but in the most friendly and pleasant manner. He wants to be stirring around among the people, speaking a word to this one, shaking hands with that one, seating this lady, finding a chair for that old gentleman, and showing the greatest possible attention to all. A tent-master who will do this will often win hearts to the cause and to the truth; but if he is stiff and unsociable, if he goes and sits down alone, or waits to be asked to do something, he is not the man for a tent-master, and the sooner he leaves the position, the better it will be for the meetings. A tent-master should also be a good singer. This is an important part of the service of God, and the service in the tent. A good singer will add much to the interest of the meetings. This should never be overlooked in selecting a tent-master. Again, the tent-master should be a good visitor; for, after his work is done in the morning, while the preachers are studying their lessons, they can stay in the tent and take care of that, while he should be out doing colportage work, and making calls on interested persons. He can spend one half of every day in this way, and should do it. But you will often find a tent-master who will sit around in his tent nearly all day doing nothing. Perhaps you will find him asleep several hours during the day. This is a wicked waste of time, and a bad example, which should not be allowed at all. In fact, the work of a tent-master should always be merely a training school for the ministry. We have so many young men now who are preparing to preach, that the very best of these should be selected for tent-masters. If they have intelligent, enterprising, thorough-going ministers, who will set them a good example and teach them how to labor, a season with the tent will be invaluable to them. Hence, these are the men who should be given the first chance with a tent, and should be kept in view during the whole season, that they may learn to labor themselves, and not merely idle away a pleasant summer, do little, get their board and expenses, and a nice little sum of money in the fall. Many a young man, who could not possibly get more than sixteen dollars a month at hard work on the farm, will idle around a tent all summer, and then grumble if he is not paid, at least, twenty dollars a month in the fall, when he has scarcely earned his board. In all other callings, men have to work, and work hard, work early, and work late, and be faithful, and why should they not in this? D. M. CANRIGHT.

THE AGENCIES WHICH GOD EMPLOYS.

NOTHING marks more clearly and positively the progress of the third angel's message, than the fact that the great truths which the message bears are being so widely disseminated through the different nations of the world. Those who have with confidence accepted the indications of prophecy in this regard, have looked to see this; and what was held as a firm point of faith with the pioneers of the cause, is now an accomplished reality, and to-day the representatives of the message are to be found in every civilized nation in the world. The means which God uses for the dissemination of the light are varied, and sometimes are far from what we would expect him to use. At times, after we have made long and persistent efforts, using the best means which we can devise to get the truth before our fellow-men, we become discouraged as we see no visible fruit of our efforts; but again the providence of God will use some little circumstance in which we can see little hope or prospect of success, to accomplish results which rejoice our hearts. Here and there, scattered among the various nations, are honest souls, to whom God will bring the light of his truth; and his infinite wisdom knows how to use even the humblest circumstance as a medium for communicating the precious light which he has to impart.

The circumstances which led to the sending of the following communication, which we to-day received, were so simple and commonplace that no one would have thought that God would use them as the means of bringing some precious souls to the knowledge of the truth; and yet such seems to be the case. In the month of July, 1885, a special meeting was held with the church at Cormondrèche, in connection with which a baptism took place in beautiful Lake Neuchâtel. Twenty-three persons were buried with the Lord in baptism, the rite being administered by Bro. Albert Vuilleumier. An incidental mention of the circumstances of this interesting day was made in *Les Signes*, and the facts concerning the baptism were quoted by one of our exchanges, a Baptist paper. The reader can judge of the result from the correspondence which follows, translated from the French:—

ESPERENZA, PROVINCE OF SANTA FE, }
ARGENTINE REPUBLIC, SOUTH AMERICA. }

DEAR BROTHER IN CHRIST JESUS: I hasten to write these few words to make known to you our situation. Being assembled one Sunday in the name of the Lord Jesus, after the meeting we conversed about an article in which mention was made of the baptism of twenty-three individuals in Lake Neuchâtel, which article appeared in our journal, *L'Echo de la Verité* [The Echo of Truth]. One of our brethren then told us that these persons were Sabbatharians, and he began by telling us that the Sabbatharians were nearer the Lord than ourselves. Having also seen in this same article that you had a journal entitled *Les Signes Des Temps*, I told my brethren that I would like to see this paper that I might learn in what this faith consisted. Another asked, "Do we need to see that paper in order to walk according to the word of God?" I reflected a moment, and then asked them if they were ready to obey. This was our beginning; and we walk and fight with the armor of God, as the apostle Paul has bidden us; but many remained behind, and are there still. We have proved to them from the word of God that the observance of Sunday, as a day of rest, is a tradition; that we do not find in any part of the New Testament that Jesus or the apostles made mention of it. It is now six months since we commenced to obey, and to rest on the seventh day. This we purpose to do, let come what will, since Jesus has told us that he that keepeth his word shall never die. It is true that we are not numerous, only six in number, and all agriculturists; but in the strength of the Holy Spirit we try to spread the truth to those around us. It is very necessary that we should have a laborer to work in this great country, where there are so many who do not know the Saviour. There are in this country English, Germans, French, Swiss, and Belgians, and representatives of many other nationalities.

Dear friends, we were glad to receive your paper, but we had asked for three by the medium of Mr. ———, the Baptist missionary at Buenos Ayres, who has already been two or three years among us in the province of Santa Fe, in the Colony Esperenza, where we live; so if you will send two numbers of your paper, putting them both together, and sending them to the address of ——— you will do us a great favor. You will please give us directions how to send the money for the papers, or how to send when we may have any donations for the mission. And if, meanwhile, the Lord in his great mercy will raise up a worker for us among you, we will gladly share with him what God has intrusted to us. So, if you will condescend to answer us, we will wait with patience. May the Lord bless the work he has intrusted to you. This we ask him every day to do. We unite in saluting you in Jesus Christ.

Surely, the Lord can work through the humblest instrumentalities, and this should encourage us to persevere in our efforts to scatter the light which God has intrusted to us. These persons, as nearly as we can judge from the facts in our possession, have received our paper through the instrumentalities of the missionary to whom they applied for it, as we have received a subscription from a person unknown to us, in favor of one of those whose names are mentioned in this letter. The spirit of the letter seems to indicate that these individuals are not content with having the light for themselves, but are desirous to do what they can to lead their fellow-men to accept it. May God grant that the seed which has thus been planted in that distant country, may bring forth a hundred fold. B. L. WHITNEY.

Basel, Switz., May 24.

—Of all forms of selfishness, that is the least defensible which consists in keeping to one's self the knowledge of that which is adapted to be beneficial to all. The selfish rich man can plead that to give away his money is to diminish his own store; but the selfish man of knowledge could share his knowledge with every person in the world without diminishing his own store by a grain's weight. "Light for one is light for all," says the wise proverb of the Talmud; and he is not a wise man who hesitates to let his own lamp shine, lest its light should be so absorbed by the other persons in the room that none of it should be left for himself. The sure way of having no light for one's self is to take care that there shall be no light for other people.—S. S. Times.

Ministers' Department

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

SUGGESTIONS TO MINISTERS.

HOW TO BEGIN PREACHING.

ORDER OF SUBJECTS.

It is quite important to present your subjects in the proper order. A failure to do this is often the reason why the meetings are productive of little or no encouraging results. The speaker does not have good judgment to know how to present what he has to say. A failure is often made in the very first discourse. The minister seeks to be very cautious and wily, and so takes up some practical subject, something that will concur with the opinions of everybody, and the consequence is that he interests no one. They go away with the impression that he is a commonplace man, and that his sermon was a commonplace affair, such as they can hear any day. No impression is made, and they will not come again. I have found the best success in starting with a forcible discourse on the present truth. For instance, take up the importance of prophecy, and in the last half of your sermon, give them a simple explanation of Dan. 2, from the chart. This will be something new, and striking, and forcible. They will all go home and talk about it, and they will want to hear the next subject, the seventh of Daniel, which you have advertised for the following evening. They will tell their neighbors that it is all new—something that none of them ever heard of, such as they cannot get at the other churches. You want to get people to talk about it on the street, and in the post-office, and everywhere; but you will not do that with some commonplace subject. So let the first sermon be upon the dearest and most interesting subject you have upon present truth.

What order of subjects shall we follow after we have begun? No definite rule can be given upon this; but there are some general principles which should be regarded. Almost invariably the second and third weeks of your meeting will give you the largest attendance, and that is the time you want to present your most important subject, which is the Sabbath, of course. I am convinced that we often put off the Sabbath question entirely too long. My best success has been when I have taken it up early in the meetings, say at least at the end of the first week. Awaken an interest on that question, and your audience will not decrease as they will if the interest is awakened by some other subject. I have seen a large interest raised on the life and death question, and after that had been discussed for a week or two, then the Sabbath was taken up, and this seemed to dampen the whole effect, and the congregation immediately decreased. But where the Sabbath is taken first, and is made the special and leading theme, such a change does not occur; at least, that is my experience. Of course, various subjects should be woven in as the meetings continue; such as, the sleep of the dead, Spiritualism, the saints' inheritance, spiritual gifts, tithing, temperance, etc.; but these should only be put in as a variety, while the main themes, the coming of the Lord, the third message, and the Sabbath reform, should be kept prominently in front. I am sure that a mistake is also often made in introducing some other subject when the people are all excited upon the Sabbath question. A change of subject distracts their attention, confuses them on all, and so they decide on none. Stick to one subject as long as the interest in it is good.

DISCUSSIONS.

It is possible that circumstances may arise where a discussion is necessary. But every year experience convinces us more and more that it is not necessary in one case out of twenty where we have supposed that it was, and that it is very seldom profitable any way. Keep out of discussions. It does not follow that you must discuss because somebody challenges you, or brags a little, or boasts a great deal. Just go right ahead, and attend to your own business. Do not be scared; their boasting will not hurt you one particle; or, if it does, it will not do half the harm a debate would. Under all circumstances, refuse to engage in a debate with any one until your regular course of lectures is through. This is reasonable, and you can live up to it.

REVIEWING SERMONS.

If the minister manages wisely, he can always make good capital of this. If an opponent preaches against you, make the most of it. Go and hear him, and review him immediately. Give out your appointment in his meeting, give it out in your own meeting, advertise it in the papers, put out your bills, and make a stir about it; but by all means do not put your review on the best evening you have in the week. Never appoint a review for Sunday evening, or for some time when you are sure of a good audience anyway. That is not good tact, good management. Put your review on the poorest night you have, because everybody will come out to hear that, and you will have a good audience on your best evening without any review. A little tact is what you need in these things. In reviewing an opponent, be gentlemanly, be courteous, be a Christian; but for all that, do not neglect to show up his sophistry and the unsoundness of his positions. If you are too mild and tame, you will make no impression. It is not a light thing to oppose God's truth, and you should make that impression.

ARTICLES FOR THE PAPERS.

If wisdom is exercised, very much can be done by reporting your meetings through the weekly or daily papers. In most cases, these will be friendly to you, and they will open their columns gladly to a reasonable account of your services. Get on the good side of the publishers, if possible. Go to see them before you begin your course of sermons, get them to print your bills, give them a very short notice of your meetings—they will be sure to publish it. If it is a weekly paper, write a short report, say, from a third to a half a column long; get it up just as neatly as you can, take it to the editor, and tell him that when it is published you would like, say one hundred copies, or two hundred, or whatever amount you think you can sell; but be sure to make it large enough. You will sell a large number of these. But suppose you have fifty or more copies left, you have received back part of your money, and it costs you but a trifle; and you have made a friend of the editor. He likes to have his paper circulated, and he would be much more liable to give you room next time.

Be on hand the next week with as long an article as you think he will publish. Do not get it too long. Ask him how much room he will give you, and buy copies of his paper again. Manage some way, at least, to get an article published, if possible. We have often found that reports in these papers do more than our sermons do; therefore, manage every way possible, use all the tact you have, to get these reports before the people in this way. If there is a daily paper, you will be much more sure to get something into that; but begin with short articles, not over a quarter of a column in length. The next time, perhaps, lengthen out to two thirds of a column, then drop back to a very few inches, then skip a day or two, and then put in a long article; but keep at it constantly in some way, so as to keep the matter before the people. Remember that thousands will read this, while you may have only a few dozen to hear you. The man who neglects to improve this channel for spreading the truth, is not doing his duty. It will cause work, certainly, but that is what we are here for.

LEARNING NAMES.

Get acquainted with your audience. Learn their names just as soon as possible. It is often well to write a man's name down in a little pass-book, and then study it. It is a great advantage to be able to call a person by name the second time you meet him. He feels that you have an interest in him, that you know him, and remember him; and this draws him toward you.

COLLECTIONS.

Do not be afraid to let the people know that you are upon expense, that the work in which you are engaged is sustained by benevolent contributions, and that there is no money-making in it. It is well very soon, at least on the first Sunday, to tell the people why you are with them, and what it costs you, and that you are wholly dependent upon contributions for your expenses. Solicit all to help, and then take up a collection, at least every Sunday evening. It will not hurt your interest, and it is your duty to the cause to save what you can in this way. Some ministers always collect enough to pay all expenses, at least in small towns. D. M. CANRIGHT.

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.

FRUITLESS TOIL.

"LORD, I have toiled all night,
And still unblessed my hand;
Yet will I launch into the deep
Once more at thy command.

"I hear triumphant songs
Swell from the banks around,
Each answering each with joyful cry,
But / no spoil have found.

"Fruitless is all my toil,
Through long night-watches past,
My heart is sick with hope deferred;
But thou art come at last."

The fisher's hands hung down,
Dull was his heart, and faint,
When a heavenly voice the silence broke,
And answered his complaint.

"When have I left thee, son,
That thou shouldst droop with fear?
When hast thou sought my sympathy,
And hast not found me near?"

"Not fruitless is thy toil,
If thou my cross wouldst bear;
I do but ask thy willing heart
To grave my image there.

"For each net vainly cast
Stronger thine arm will prove;
The trial of thy patient hope
Is witness of my love.

"The time, the place, the way
Are open to mine eye;
I sent thee—not to gather spoil—
To labor patiently.

"My son, was not thy cry,
'Increase my faith, O Lord!
More of thyself, and more like thee?'
Behold, thy prayer is heard.

"Oh, trust me with thy crown.
'Tis hidden, safe with me;
A little while, and where I am,
There shall my servant be.

"Bright seems thy brother's lot;
But, child, is thine so dim?
The King, thy friend, hath asked of thee
To watch one hour with him!"

—Anna Shipton.

FRANCE.

NIMES.—I am now very busy in preparing the way to locate and start a tent effort in this city. Of course, such shifts must necessarily consume more time than we would like to have them, but we shall get to working and feeling the pulse of old France as soon as circumstances will permit, hoping that on the old ground of ancient Albigenes, we shall reap some fruit for the coming kingdom.

Before leaving Switzerland, I enjoyed a precious season with the laborers and young converts at Lausanne, in celebrating the ordinances. It was indeed cheering to see a newly organized church go forward in these services with all the joy, alacrity, and true appreciation of old Sabbath-keepers.

Nimes is quite a center for Protestants in southern France. It has about seventy thousand inhabitants, and was built several hundred years before Christ. It contains prominent traces of the Romans and of ancient heathenism, such as the remains of a temple of Diana, and an arena for great doings,—bull fighting and athletic games.

My P. O. address is Nimes, Gard, France, *poste restante*.
May 28.

SWITZERLAND.

LAUSANNE.—With the help of God, a church has been raised up and organized in this city, to hold up the precious light of truth. As the result of the efforts here in French and German, nearly thirty observe the Sabbath, the greater number being of the latter nationality. We had meetings for a week, preparatory to organizing a church, and last Sabbath morning it was my privilege to bury nineteen willing souls in baptism, in Lake Geneva. The waves being very high, and the air cool, the rite was administered inside of the inclosure of a bath house. Everything passed off very satisfactorily, and in the afternoon these all joined the church, and we had an excellent social meeting, in which they all expressed their gratitude that they had taken this step. Last Tuesday three more followed. As the circumstances were very favorable, we baptized these in full view of the

majestic mountains and the beautiful lake. In the evening we celebrated the ordinances, and had a very solemn meeting indeed. Our Sabbath-school numbers about forty, and twenty-three have given their names to the T. and M. Society. Leaders for the church, a librarian, and Sabbath-school officers were chosen unanimously.

During our work here, about two hundred Bible readings have been given, about seventy-five subscriptions taken for the French and German papers, and several thousand printed sermons and many of our papers and tracts have been distributed. Our collections amount to \$50, and we received \$10 additional in private donations. The interest to hear is still good; and if all walk in the light, and the proper efforts are put forth, I see no reason why their number should not be greatly increased. One young man, formerly a German Methodist, who intended to visit their school this fall, has accepted the truth, and will try to labor in the cause. Bro. Ertzenberger and Sr. Robert will remain a few weeks longer to follow up the work, and Bro. A. Vuilleumier, who has been chosen leader, will stay in this city, to labor here and in this canton.

During my stay, I met a lady from Moscow, who was visiting some of our friends for a few hours; and as I talked to her of the precious truths, tears rolled down her cheeks, and she promised to keep the Sabbath. She has since written me that that was one of the happiest days of her life. She subscribed for our French paper, and is now in the heart of Russia to spread the precious seeds of truth. My heart is cheered to see the eagerness with which people listen, and to see precious souls stepping out under such trying circumstances. The fields are ripe, and calls for help are multiplying. What we lack is trained and consecrated laborers to fill them.

My heart rejoices to hear such good news about the progress of the cause among the Germans in America, and to see persons embracing the truth who have been opposing it for years. A young preacher of the Mennonite church, wrote me a letter to ask my forgiveness, and stated that four years ago he knew we were right, but could not humble himself to accept the truth until now. Oh, may we never lose confidence while sowing the seed! It will often spring up, even after many years.

I hope, as I shall start on my trip to Russia in two weeks, that our people may remember me at the throne of grace, that I may have wisdom to win souls, and to firmly establish the truth in this mighty empire.
May 19. R. CONRADT.

WEST VIRGINIA.

WISEBURG.—We came to this place May 25, and after pitching our tent and seating it comfortably, began meetings on the evening of the 28th. Our attendance, though quite small at first, has been steadily increasing. Considerable opposition exists. We hope for good results.
June 7. W. R. FOGGIN.
L. B. HAUGHNEY.

KENTUCKY.

RUSSELLVILLE.—We have now held ten meetings in the tent at this place. The interest is quite good considering other meetings in the place. Those attending are largely professors, and very seldom fail to be present. Our book sales are good. We are hopeful of some fruit. One man who lives in Louisville, a temperance lecturer known over the State, who had read the *Signs*, has gone home, rejoicing in the truth, and writes me that his family join with him. Brn. Evans and Garrett, each ten miles in opposite directions from us, are also having an interest. May God bless the cause in Kentucky this year.
G. G. RUPERT.

KANSAS.

NEWTON, HARVEY Co.—Since our good camp-meeting the cause here has still been onward. God has blessed us in our efforts to live out our vows and promises. I have been busy in the work of building up the church and Sabbath-school preparatory to leaving them for the summer to engage in tent labor with Bro. Rile. We have also interesting Bible readings outside. Sunday, June 5, was a good day with us. After services we repaired to the water, where four willing souls were buried with Christ, and rose, we trust, to walk in newness of life. Three were added to the church, and two other new ones are keeping the Sabbath. I love this little flock, and regret to leave them; but such is the will of the Master.
June 7. W. W. STEBBINS.

IOWA.

GASPORT.—Meetings were commenced here Dec. 2 by Bro. Porter, in the M. P. church, and continued with good interest about a month, when the house was closed. No other way opening whereby the work could be continued, we thought it best to pitch

the tent as early as possible. We pitched April 30, and closed our meetings May 30. We had a very pleasant time for so early in the season, and the attendance was good for the time of the year. Eld. Evans was sent for. He came and spoke three times against us on the Sabbath. We replied to him with good effect. His efforts against us only helped the people to decide in favor of the truth. As the result of the meeting, ten heads of families have taken their stand for the truth, and some others are almost decided to obey. Regular Sabbath meetings will be held.

J. H. MORRISON.
R. C. PORTER.

VERMONT.

AMONG THE CHURCHES.—Since my last report, I have labored in several places for a short period at a time. Was some time on Isle La Motte and at Alburgh, then stayed at the Burlington mission a few days. From there I went to Brandon to assist Bro. Kimball.

March 23, I went to Sherburn, where quite a number of holiness Adventists had accepted the truth, but finding that their spirit did not agree with the word, they preferred to follow their spirit, and so gave it up; yet some of them are troubled over the question. With Bro. Farman I went to another part of the town, where we stayed two weeks. Gave seven discourses, and held Bible readings, which resulted in bringing three souls into the truth. After the general meeting, with Bro. Cross I visited the friends on Isle La Motte, where we had some excellent meetings. Baptized three, and organized them as a branch of the Bordoville church. We celebrated the ordinances while here. May the Lord bless this little company, and help them to be faithful to the end. I am now at Burlington.

H. W. PIERCE.

MINNESOTA.

CHATFIELD.—I have been in this vicinity about two weeks. Secured the Lutheran church in which to hold meetings. The interest was small at first, but kept steadily increasing as the meetings progressed. Everything went smoothly until the Sabbath question was reached, when the church was closed; and as no other place could be had in the neighborhood, the meetings were discontinued. The last meeting was held in the street, near the church door. A good congregation in wagons and buggies and on hastily constructed seats, listened attentively to a discourse on "Who changed the Sabbath?" The charts were hung to the side of a wood shed, a barrel set on end answered for a stand, and a few boards for a pulpit, while lanterns afforded us light. A meeting under such circumstances had never before been held in this part of the country. Closing the church against us has made friends for the truth, and the end is not yet. There is a great field in southeastern Minnesota, where they know little or nothing of the present truth. I desire to move in the counsel of God.

June 2.

W. B. HILL.

INDIANA.

BRIMFIELD.—We came here Tuesday, June 1; pitched our tent, and began meetings on Friday evening, with an attendance of one hundred. We have held five meetings, with seemingly a good interest. About two hundred and fifty were present last night. Sold a few tracts, and received \$2.66 in donations. We are of good courage, yet we realize that without divine assistance our effort will be a failure.

June 7.

J. W. COVERT.
F. M. ROBERTS.

POSEYVILLE AND NEW HARMONY.—May 28 I left home and went to Poseyville, where I was joined the same evening by Bro. Williams. We held meetings with the brethren over Sabbath and Sunday. Organized a tract society of ten members. One more signified a desire to join the church, and others are almost ready; all seem much encouraged.

June 1 we came to New Harmony, and pitched our tent, and commenced meetings Thursday night. A good interest seems to be springing up, and we have no religious prejudice to contend with. The people are beginning to care for our wants. This is the second oldest town in the State, and the home of Robert Dale Owen, of infidel notoriety; and the mark seems to be upon the place. There are nine or ten saloons and two weak churches to a population of about twelve hundred.

June 7.

D. H. OBERHOLTZER.

MICHIGAN.

DUNDEE.—We have a Sabbath-school with an increasing interest, and a Sunday-school three miles west of this place, with a good interest and good attention. Since April 15, we have given six discourses, and are now presenting the subject of the sanctuary. We take courage, having hopes that some will accept the truth.

H. W. CAREY.
F. J. HALL.

HILLSDALE.—We have the 50x76 tent pitched upon the beautiful fair grounds in this city, which privilege is granted us free of charge; also seats sufficient to seat our tent. Commenced our meetings on the evening of June 4. Considering the circumstances surrounding us, we are having a fair attendance at present. The anniversary meetings of the Hillsdale College are now being held, and will continue until June 15. We have suitable ground secured on College Hill, where we expect to pitch our tent after these anniversary meetings shall close, should the interest warrant our doing so. Those attending our meetings are of an intelligent class, and listen with interest to the word spoken. We hope and pray for the blessing of God upon our effort here.

June 8.

I. D. VAN HORN.
H. M. KENYON.

STEPHENSON.—The interest is still growing here. One person has accepted the truth, and I believe that the Lord has blessed the efforts thus far put forth, and that the seed sown in the past has sprung up. Since my last report, I have canvassed considerably in Menominee, Mich., for the "Marvel of Nations" and the "Great Controversy, Vol. IV." I have taken about forty orders for the latter, and thirty for the former book. Many of these were taken by the French Roman Catholics. I have here met with Brn. Owen and Kellogg, lately from Battle Creek, who are now engaged in the canvassing work. After consulting, we have arranged to canvass thoroughly this town, and have reason to believe that there will be an opening in the future for other branches of the work, as we have already commenced to hold Bible readings.

June 7.

NAPOLEON PAQUETTE.

OHIO.

PAYNE, PAULDING CO.—We came to this place and pitched our tent, and commenced meetings the evening of June 4, with about two hundred and fifty present. Since our first meeting, the attendance has increased until our tent will not hold near all the people. We have never in our experience seen as much interest manifested to hear the truth, and this is largely the result of missionary work done by Brn. Gossett and Acton. We are fully satisfied that it is God's plan to have the canvasser go before and prepare the field for meetings. We are of good courage, and hope to see a good work accomplished here.

June 7.

GEO. W. ANGLEBARGER.
J. S. ILES.

YOUNGSTOWN.—We closed our meetings in the tent near the above-named place May 30. The following day, eleven were baptized in the Mahoning River. Ten new ones made a start as the result of this meeting. This church had received but little ministerial labor since its organization, and with a membership of only twelve, and they somewhat scattered, some were becoming discouraged. Twelve new members were received into the church, two of whom united by letter. This increased the membership to twenty-four. Others are keeping the Sabbath whom we hope will unite soon; and still others are reading, for whom we have hopes. The church feel much encouraged. We hope to return here after a few weeks, and follow up the work. We have shipped our tent to Washington C. H., and expect to commence meetings there next week. Our courage in the Lord is good.

June 3.

W. J. STONE.
H. H. BURKHOLDER.

WISCONSIN.

MOUNT STERLING AND KICKAPOO.—A year ago last winter, Bro. Hyatt held a series of meetings at Mount Sterling, and several embraced the message. Last winter he held meetings in a village near, and several accepted the truth; these two companies have since united in meetings. May 21, I went to assist him in their organization. On Sabbath, five were baptized, and on Sunday a church of twelve was organized. We spoke of the tract and missionary work, and all united to form a tract society; and when we presented the tithing pledge, all present signed it. In the evening we had an ordinance meeting; the Lord came very near, and all felt that it was good to be there. Others are keeping the Sabbath who we expect will ere long unite with them.

The church at Kickapoo has been on the decline for several years, both spiritually and in numbers; but the tide is turning. We had some good meetings there. On Sabbath afternoon good confessions were made, and resolves to start anew. Some of the young people gave themselves to the Lord. On Sunday, at the close of the morning service, a large and orderly concourse of people stood on the banks of the river, and witnessed the burial of seven willing souls in baptism. Eight were added to the church, and a new leader was chosen. We hope for brighter days for this church.

W. W. SHARP.

DAKOTA.

SUNNY SIDE.—Our brethren at this place have just

finished their new meeting-house, which is well made, and free from debt. It is an honor to the cause here. We commenced meetings Friday evening, June 4. Eld. A. D. Olsen was with us over Sabbath, and spoke the word with freedom. We were sorry he could not stay over Sunday, but he had to leave Sunday morning in order to meet other appointments.

Sabbath afternoon, a call was made for backsliders and those who wished to start in the service of God, to come forward. Some fifteen or twenty responded. The Lord came very near by his Spirit, and blessed his people. According to previous appointment, the church was dedicated on Sunday. The house was filled with attentive listeners. The Lord gave freedom in speaking his word, and a deep feeling pervaded the meeting. These were the best meetings I have attended at this place. I remain here a week longer to hold a few more services, and visit the brethren.

June 7.

J. C. MIKKELSEN.

MITCHELL.—We have been here five weeks. This is a town of about thirty-five hundred inhabitants. In our work, we first use the chart and Bible, introducing ourselves as Bible readers do, and getting the people to read from the Bible when we can, often handing them a Bible opened to the place, but sometimes reading while they look on. We usually hold a short reading on Dan. 2 (after briefly explaining the chart), showing maps, and reading from "Thoughts" as we deem best. Then, after they see these things are important, and can be understood, we show "Thoughts," pointing to quotations, and emphasizing the fact that it gives a scriptural explanation, or key, to these prophecies.

Many prayers have been offered for this place, that God would prepare hearts to receive the truth, and give wisdom in presenting it; and we believe he has heard and answered. Our work has been indorsed by the best families here, some sending to us to hold Bible readings with them. We have taken over a hundred orders for "Thoughts," and about thirty for the "Marvel of Nations" and the "United States in Prophecy." To God be all the praise. We rejoice in the privilege of working for God, and earnestly pray that the seed sown may be watered and cared for by him.

A district convention of the W. C. T. U. has just been held here. They are confident that total prohibition will carry soon. We believe there are some very earnest Christian women in the organization, but on one point, at least, they are deceived, as they received greeting from the National Reform Association, indorsed their positions, and returned greeting.

June 3.

R. A. BURDICK.
J. J. DEVEREAUX.

NEBRASKA.

DECATUR, BLAIR, AND JACKSON.—I labored at Decatur last winter. Those who fully came out and accepted the truth are still firm. April 7-18, I held meetings with them. On the last Sunday I was with them I baptized fourteen, mostly heads of families. Nearly all, if not all, had never before made a profession of religion. It was an impressive scene to see husband and wife go forward in the ordinance of baptism at the same time, and in one case the parents were followed by their two oldest children. May 27-31, I was with them again, and some very good meetings were held. On Sunday I baptized one more. Others will doubtless follow in the near future. These brethren are erecting a house of worship, which is much needed, as the school-house is too small for comfort. One who has attended meetings, and still attends them, but who has not united with us, pledged one hundred dollars to the church. One young man who accepted the truth at this place, has decided to go with the tent this summer, to study and get an experience in the work. Oh that more would devote themselves fully to the cause of God, and labor for souls!

April 23-26, I was with the brethren at Blair. We had some very good meetings, and God seemed near to bless. When we try to walk humbly before God, he will ever be near to bless and help us to overcome. At the request of Eld. Shultz, president of the Conference, I was at Jackson May 7-25. I found the brethren in need of instruction upon several points of faith. I found them very willing to learn, and to try to put the truth in practice as soon as they saw it. A number were using tobacco, which they laid aside. Several came out and accepted the truth. Twenty-eight signed the covenant. About fourteen of these had formerly, at different places, signed a similar covenant. I baptized twelve, and organized a tract society of twelve members. Although these members are very poor, yet I found them very liberal, and willing to sacrifice that they might give and thus help the cause of God. May God bless these dear brethren, and help them overcome, that they may at last be saved. I am at home a few days, preparatory to starting out in tent labor. I feel very grateful for the blessing I have enjoyed in working for the Lord. To God be all the praise.

June 3.

O. A. JOHNSON.

NORTH PACIFIC CONFERENCE PROCEEDINGS.

THE tenth annual session of the North Pacific Conference of Seventh-day Adventists, was held on the East Portland camp-ground, May 18-25, 1886.

FIRST MEETING, MAY 19, AT 9 A. M.—President, Eld. C. L. Boyd, in the chair. Prayer by O. Dickinson. The following churches were represented by delegates: East Portland, Coquille, Damascus, Carrollton, Beaverton, Lynden, Renton, Salem.

Voted, That our ministers from abroad, and all members in good standing, participate in the deliberations of the meeting.

The following churches were received into the Conference by vote: Newton, consisting of eight members; Vancouver, consisting of twenty-eight members.

Minutes of last annual session were read and approved. The Chairman appointed the usual committees, as follows: On Nominations, O. Dickinson, T. H. Starbuck, J. C. Hall; on Credentials, T. H. Starbuck, O. Dickinson, J. E. Graham; on Auditing, T. H. Starbuck, H. Atkins, J. T. Chitwid, R. D. Benham, Geo. Fulton, J. Casper; on Resolutions, E. R. Jones, H. W. Reed, J. A. Burden; on Auditing Conference Treasurer's books, H. W. Reed, J. E. Graham.

SECOND MEETING, MAY 20, AT 4:30 P. M.—The Committee on Resolutions offered the following:—

Whereas, From the "Testimonies," and also from our own observation and experience, we are painfully conscious that we have an inefficient ministry; therefore—

Resolved, That we recognize the wisdom and propriety of the recommendations of the General Conference for the improvement of those who publicly teach our faith, and that we will endeavor to carry them into effect.

Remarks were made by Geo. I. Butler, E. R. Jones, C. L. Boyd, Prof. Brownsberger, and others. Resolution was adopted.

THIRD MEETING, MAY 21, AT 9 A. M.—The following resolution was presented:—

Whereas, In the providence of God, colleges have been established among our people, in different localities, for the purpose of preparing individuals to labor successfully in the work of God; and—

Whereas, The Healdsburg College has been established for the special benefit of laborers on the Pacific Coast; therefore—

Resolved, That we extend to it our hearty sympathy, and will do all in our power, consistent with other duties, to encourage licentiates, and other workers who may need its instruction, to avail themselves of the benefits of this institution.

Remarks were made by G. I. Butler, Prof. Brownsberger, and others, and the resolution was carried by a unanimous vote.

FOURTH MEETING, MAY 21, AT 4 P. M.—The Committee on Resolutions offered the following:—

Whereas, It has been fully demonstrated among our people of long experience, that those who read and obey the "Testimonies" enjoy a greater measure of spirituality than those who do not; and—

Whereas, The "Testimonies," numbers one to thirty, have recently been republished, in four attractive volumes, and contain instruction with which all our people should be acquainted; therefore—

Resolved, That we recommend that all the families of this Conference procure these volumes as early as possible, and carefully peruse them.

Remarks by G. I. Butler, E. R. Jones, C. L. Boyd, and others.

Committee on Nominations brought in a partial report, in which they recommended, for President, C. L. Boyd; Secretary, H. W. Reed; Executive Committee, C. L. Boyd, J. E. Graham. Each name was acted upon separately and the nominee elected. O. Dickinson was nominated and elected Treasurer. Wm. Potter was nominated as one of the Executive Committee.

FIFTH MEETING, MAY 23, AT 9 A. M.—Wm. Potter was elected to serve on the Executive Committee.

The following resolution was offered:—

Resolved, That we indorse the action of the Conference Committee in establishing a school in East Portland for the instruction in the common branches, and in some parts of the missionary work, of those who were not able to attend the Healdsburg college; and we advise the continuance of the same, the object being not to instruct those who should have the benefits of Healdsburg College, but to prepare persons to receive its instruction, and to rescue our children from the evils of the public schools, and give some help to those not able to attend Healdsburg College.

Remarks by G. I. Butler and Prof. Brownsberger and others. The resolution was adopted.

SIXTH MEETING, MAY 24, AT 9 A. M.—O. Dickinson, Conference Treasurer, read his report, as follows:—

| | |
|----------------------------|-----------|
| Amount of tithes paid out, | \$2019 87 |
| " money received, | 2019 87 |
| " unpaid orders, | 675 00 |

Voted, That C. L. Boyd be sent as delegate to the General Conference.

Voted, That the Camp-meeting Committee be appointed by the Conference Committee.

Committee on Credentials and Licenses reported as follows: For credentials, C. L. Boyd; for ministerial license, Wm. Potter, H. W. Reed, J. A. Burden, W. C. Ward, J. M. Cole; for colporteur's license, Mrs. C. L. Boyd, E. D. Hurlburt, J. C. Bunch, Frank Bunch, E. Edmiston, H. A. Baxter, Alice Bunch, Arvilla Ogden.

Voted, To adopt the report by considering each name separately.

Report was adopted.

Voted, That one thousand dollars be raised for Conference work.

Voted, That one thousand dollars be raised to increase the Tract Society fund.

Pledges were taken to the amount of \$2,022.90.

Adjourned *sine die*.

C. L. BOYD, Pres.

H. W. REED, Sec.

KANSAS CONFERENCE PROCEEDINGS.

THE twelfth annual session of the Kansas Conference assembled on the camp-ground in Garfield Park, Topeka, May 19, at 6 P. M. President, Eld. J. H. Cook, in the chair. Prayer by G. H. Rogers. Minutes of the last session were read and approved. The organization of the Conference was effected by thirty-three delegates presenting their credentials, representing fourteen churches. By vote, Elds. U. Smith and D. M. Canright, and all other S. D. Adventists present in good standing, were invited to participate in the deliberations of the Conference.

Delegates were received by vote to represent the Alton, Harvey county, Ward, and Mound City churches.

On motion, one person was received as delegate from the Palermo church.

The following churches by vote were admitted into the Conference, with their respective delegates: Cherry Vale, Valley Center, Newton, Fellsburg, Olney, Milan, Severy, Emporia.

The Chair, being authorized, appointed the usual committees: On Nominations, M. Enoch, S. S. Shrock, and A. McCully; on Resolutions, G. H. Rogers, R. F. Barton, and Joseph Lamont; on Auditing, C. A. Hall, A. McCully, W. H. Mills, A. G. Miller, Lucius Winston, and John Heligass; on Credentials and Licenses, D. M. Canright, O. Hill, and Will D. Curtis.

Adjourned to call of Chair.

SECOND MEETING, MAY 20, AT 5 P. M.—Fourteen additional delegates, representing seven churches, took seats in the Conference. Delegates were admitted from the Mound City, Washington, and Clarion churches, and also for the Arispie, Yates Center, and Neosho Rapids churches, which were admitted into the Conference by vote.

The Committee on Resolutions submitted the following partial report:—

Whereas, The expenditure of means for the support of our city missions and other important movements in our State have made large drafts upon our treasury, limiting its ability; and—

Whereas, The several funds, known as the "thirty-thousand-dollar fund," cannot now be applied as anticipated in its creation, owing to changes in some of its particulars; therefore—

Resolved, That we recommend that the said several funds be placed in a fund to be known as the general fund of the Kansas Conference, for use in the various branches of the cause, as the Conference Committee may deem best.

Resolved, That five hundred dollars of the said fund be appropriated to the use of the foreign missions, to be applied as the General Conference Committee may direct.

Whereas, The General Conference of S. D. Adventists have formed an association for the purpose of holding property; therefore—

Resolved, That we invite the trustees of our churches in this Conference, in such organizations as are so weakened by removals or otherwise as to endanger their ability to hold church property, to deed the same to the General Conference Association of S. D. Adventists.

The first resolution was adopted, the second tabled, the third referred back to the Committee.

Adjourned to call of Chair.

THIRD MEETING, MAY 22, AT 4 P. M.—One delegate each from the Topeka and Mt. Sterling churches was received by vote. The Chetopa church was admitted to the Conference, with its delegate.

The Committee on Resolutions re-submitted the following resolution:—

Whereas, Our General Conference has formed a legal association for the purpose of holding property; and—

Whereas, Much that may be lost to the cause could be saved if our church property were deeded to the General Conference; therefore—

Resolved, That we invite the trustees of our churches in this Conference to deed their church property to the S. D. A. General Conference Association.

The resolution was adopted.

The second resolution was taken from the table and adopted. The Committee submitted the following additional report:—

Whereas, In the providence of God, the present truth has

been so fully presented in "Thoughts on Daniel and the Revelation;" therefore—

Resolved, That we urge that a more general and vigorous effort be put forth to systematically carry forward this important work throughout our State, and that a State agent be appointed by the Conference or the Conference Committee.

Amended by striking out the words, "the Conference."—Adopted as amended.

The Nominating Committee submitted the following report: For President, J. H. Cook, Fort Scott, Kan.; Executive Committee, O. Hill, Grenola; J. W. Bagby, Moline; Secretary, James A. Morrow, Moline; Treasurer, A. G. Miller, Box 162, Topeka; all of whom were elected by adopting the report.

Adjourned to call of Chair.

FOURTH MEETING, MAY 24, AT 10 A. M.—The Committee on Resolutions submitted the following:—

Whereas, We note with a painful sense of danger, the apparent departure of some among us from the high standard of Christian integrity heretofore adopted by us as a Conference, upon the subject of plainness and neatness of dress; therefore—

Resolved, That we earnestly call attention to the action of our Conference of May 23, 1881, upon this subject; to wit, that we urge our people to return to simplicity and plainness of dress, avoiding the wearing of gold, pearls, and costly array, and the following of ridiculous fashions, which are inconsistent with the instruction of holy writ, and recommend the reading of said resolutions of May 23, 1881, entire, before this Conference.

Resolved, That we express our gratitude to God that the "Testimonies" have been issued in their present durable form, and hereby pledge ourselves to procure and study them.

Resolved, That upon the subject of health reform, we urge our people to use the special light God has given us in the "Testimonies," and all other means that may help us uphold this right arm of the third angel's message.

Whereas, An effort is now being made to bring our people up to a high standard of mental and moral culture for improvement and efficiency in labor; therefore—

Resolved, That we urge our ministers and people to enter upon this work with a systematic, economical, energetic devotion, in harmony with the plan recommended by the General Conference Committee.

Resolved, That the Conference Committee be authorized to build a small store-house for the safety and security of our tents and Conference property.

Resolved, That we tender a vote of thanks (1) to the General Conference for the able and efficient help sent to our aid in this annual meeting; (2) to the several railroad companies, for the favors shown us in the reduced rates over their roads; (3) to Mr. Jesse Shaw, Supt. of Garfield Park, for his gentlemanly courtesy extended to us in its use.

Resolution five was spoken to by J. H. Cook, R. F. Barton, and L. D. Santee, and others. Resolution seven was spoken to at considerable length.

Adjourned to call of Chair.

FIFTH MEETING, MAY 24, AT 5 P. M.—There was a very interesting discussion of the subject of education, as related to us as a people, with Elds. U. Smith and D. M. Canright as first speakers. Resolutions numbers eleven and twelve were then considered, after which resolutions five to twelve were adopted.

The Committee on Credentials and Licenses submitted the following partial report: For credentials, J. H. Cook, John Gibbs, M. Enoch, R. F. Barton, Will D. Curtis, G. H. Rogers, Oscar Hill, S. S. Shrock, L. D. Santee, Joseph Lamont, T. H. Gibbs, and J. P. Rosqvist; and recommend that Smith Sharp's credentials be renewed when he is ready to go to work. We also recommend that J. W. Bagby and C. W. Flaiz be ordained, and receive credentials; and that the following named persons receive license: S. K. Gibson, R. H. Brock, Hattie Enoch, Ruie Hill, E. M. Kallach, John Riley, James A. Morrow, Geo. Stagg, L. J. Rousseau, Conrad D. Loubhan.

The report was adopted.

Adjourned to call of Chair.

SIXTH MEETING, MAY 24, AT 9:30 P. M.—The Committee on Credentials and Licenses made the following additional report: For License, Chester McReynolds, Emil Johnson, Geo. W. Page, C. P. Willis, E. A. Morey, W. W. Stebbins, C. B. Hughes, C. M. Kinney, and H. G. Buxton. We also recommend that Mary Riley and Lou Kirby receive colporteur's license, and that Eld. L. D. Santee be recognized as State reporter; and that all other cases be referred to the Conference Committee.

The Clyde church was welcomed into the Conference, with its delegate.

The Committee for auditing the Conference Treasurer's books stated that they found the books well kept, and that the amount of tithes received during the Conference year, as shown by his books and those of the Conference President, is \$7,697.27; that there has been paid out \$6,688.51, leaving a balance of \$1,013.76.

Adjourned *sine die*.

J. H. COOK, Pres.

JAMES A. MORROW, Sec.

Special Meeting Department.

SOUTHWESTERN INDIANA CAMP-MEETING.

WORTHINGTON, Green Co., is the place selected by the friends in this part of the State for this meeting. It is situated on the Indianapolis and Vincennes, and the Terre Haute and Southeastern Railroads. We think it should be appointed for July 28 to August 4. This will be at the close of our first series of tent meetings, when we can get the help of the ministers in our Conference. We cannot well hold both camp-meetings and also attend to the Conference work, after tent work closes. I hope this time will suit the convenience of the brethren and sisters quite well, and that all will make an effort to be there in good time, and remain to the close. Begin to arrange now.

WM. COVERT.

DAKOTA CAMP-MEETING.

WE now expect the Dakota camp-meeting will be held at Huron June 30 to July 6. We appointed the second Sabbath in June as the date of our quarterly meetings, in order to secure full reports; and we request all tract society officers to be prompt in making out their reports, and to send them to Alice H. Beaumont, Box 264, Huron, Beadle Co., Dak.; also, the church officers should send their reports to Eld. S. B. Whitney, same address, the Monday following the meeting. We hope our brethren generally have observed the day of fasting and prayer appointed June 12, and that they made it a blessing to themselves and the cause of God.

We expect to hold a workers' meeting, beginning one week before the regular camp-meeting, and we wish our ministers and workers, and as many of the delegates and brethren and sisters as can consistently do so, to be present at this meeting. We want to do as much of the business as we can, and have all arrangements made so as to save as much time as possible. We expect to have a provision stand and dining tent. Meal tickets will be sold at the rate of five for one dollar. Some may feel that the meeting is located so far from them that they cannot attend; but we believe that if they will make the trial, they will be repaid for the extra effort and expense. Our mission workers have been laboring in Huron for several weeks, and we want a camp-meeting that will make the most favorable impression possible on the minds of the people. Those living in the northern and western parts of the Conference will have a most favorable opportunity to attend one of our annual gatherings, which we hope they will not fail to improve.

We trust our brethren generally will make a special effort to attend this meeting; for they cannot afford to do without it. Experienced help from a distance is expected, who will be able to give us just the assistance we need; and we must not let such privileges pass unimproved. We see that the message of truth is gaining in power, that the times are growing more troublous, and we know the work must soon close. How important, then, that we improve every means of grace within our reach which will help us stand in the trying day. We trust our German and Scandinavian brethren will not fail to be present; for services will be held in both these languages. What we want is for our brethren everywhere to plan to come, and begin to get ready now.

All who wish to rent or purchase tents should apply at once, stating size, etc. We have procured the usual rate of one and one fifth fare on the railroads. We expect the best camp-meeting we have ever had in Dakota, and we want our brethren generally to share its benefits.

DAK. CONF. COM.

News of the Week.

FOR WEEK ENDING JUNE 12.

DOMESTIC.

—The two-months' drought in the sheep-growing section of Texas was broken Tuesday by a heavy rain-fall.

—Maxwell, the murderer of Preller, has been found guilty of murder in the first degree.

—Business failures in the United States and Canada for the week number 209, against 187 last week.

—Local-option elections were held Monday at many points in North Carolina. The Prohibitionists were successful in twelve towns.

—At Camanche, Iowa, Monday, saloon-keepers mobbed a witness in a liquor case, and threatened to hang the prosecuting attorney.

—John Kelly, the sachem of Tammany Hall, was buried in New York Saturday. The funeral services were conducted in St. Patrick's Cathedral.

—The wheat in store in St. Paul and Minneapolis, and throughout Minnesota and Dakota, amounts to 14,312,000 bushels.

—The first printing-press in America was in the city of Mexico in 1539, the second was at Lima, Peru, and the third at Cambridge, Mass., in 1639.

—It is proposed that bloodhounds be used in hunting down the hostile Apaches in Arizona and New Mexico, the plan being approved by old army officers.

—A Providence brewer will turn his brewery into a soap factory, as prohibition is now the law of Rhode Island. Better to clean the outside of men than to foul them inside.

—Henry Ward Beecher intends to stump England for Gladstone and the Irish home-rule measure, if the British Parliament is dissolved. Mr. Beecher sails for Europe June 17.

—A Northeastern passenger train fell through a trestle Monday evening, near Stephens Station, South Carolina. Six persons were instantly killed, and a number of others fatally injured.

—Upon being informed Monday morning, at Grand Rapids, Mich., that ten hours' work would in future constitute a day's work, the four hundred employees of the Phoenix Furniture Co. dropped their tools and marched out of the building.

—There are 3,301 light-houses in the world, the number having quadrupled in the last fifty years. The United States has 632, Great Britain, 556, Canada, 451, and France, 291.

—The principal Southern railroads last week changed the gauge of their roads to the Northern standard. The arrangements were so complete that the great undertaking was expeditiously done.

—General Master Workman Powderly, K. of L., offered his resignation at Cleveland, but the convention would not receive it. He was also proffered a large increase of salary, but declined to accept the advance.

—The last tree has been cut down of the vast hemlock forests of Wayne Co., Pa., that ten years ago yielded 100,000,000 feet of lumber a year. Fifteen years ago more leather was tanned in that county than in any other of the country.

—It is reported from El Paso, Texas, that a large number of Mormon families are fleeing into Mexico through fear of the enforcement of the laws against polygamy. They travel in small caravans, and have acquired several thousand acres of the best watered lands in Chihuahua.

—The United States grand jury, at Seattle, W. T., has convicted a number of men for participating in the Chinese riots there, and also claims to have unearthed a treasonable organization, which exists throughout the country, the object of which is arson, robbery, and murder. The name of the organization is "The Red American International Working-men's Association."

—Four large brick buildings occupied by the Pennsylvania Bolt and Nut Company, at Lebanon, Pa., were burned Sunday, with a loss of \$150,000. Tuesday morning the village of Rawley Springs, Va., was almost totally destroyed by fire, the loss being \$130,000, and in the evening of the same day the woolen-mill of Harding and Co., at Stamford, Conn., was destroyed by fire, with a loss of \$225,000. Friday morning, the court-house and several other structures at Litchfield, Conn., were burned, loss \$200,000.

FOREIGN.

—The proposed sale, to a European syndicate, of the Hawaiian Islands for \$10,000,000 is projected.

—Cholera continues to rage in Venice with unabated virulence, an average of twenty new cases and ten deaths occurring daily.

—Advices from Auckland, New Zealand, state that at Tarawera there has been a volcanic eruption preceded by an earthquake. Many natives and Europeans perished.

—Further heavy rain-falls are reported from various parts of Germany. Several bridges were swept away and villages devastated.

—An attempt to take a census of Paris is proving a failure, because the people fear the lists are submitted to private detective agencies, and improper use made of the information thus obtained.

—Twenty-four dories, containing forty-six men belonging to different fishing crews, have been away from their vessels on the Grand Banks for several weeks, and fears for their safety are expressed.

—Very serious riots were reported Wednesday and Thursday from Belfast, Ireland, in which a number of lives were lost. The police were compelled to fire into the mob, and eventually troops had to be called out to clear the street.

—The Irish Home Rule bill was defeated in Parliament Monday by an opposition majority of thirty votes. The British Cabinet at a meeting Tuesday decided unanimously to appeal to the country, and to recommend to the Queen an immediate dissolution of Parliament.

—A noted change going forward in India is the use of meat by Hindoos in their daily diet, which was formerly restricted to rice, vegetables, and milk. Calcutta is agitated by the proposal to open a slaughter-house in the heart of the city.

—In Ecuador, with a Roman Catholic church for every 150 inhabitants, with 10 per cent of the population priests,

monks, or nuns, with 272 days in the year feasts or *fête* days, with a quarter of the wealth of the State in the hands of the Church, and with the priests controlling all branches of the government, 75 per cent of the people can neither read nor write!

—The Hydrographic office proposes a new route for sailing vessels to Japan. Instead of rounding the Cape of Good Hope and Australia, and passing through the dangerous reefs of Polynesia, the vessels will double Cape Horn, pass the equator in longitude 130 West, meeting the Northeast trades. It is claimed that this route will save 2,000 miles and a month's time.

RELIGIOUS.

—It shows an encouraging desire for religious truth in India that both the Bible and the tract societies in Bombay report a marked increase in the sale of their publications last year.

—The Jones-Small revival at Indianapolis opened in Tomlinson Hall Sunday afternoon, before an immense gathering. Sam Small preached, defending slang, and asserting that Christ used it.

—The District School Board of Edgerton, Wis., has been ordered by the court to discontinue the reading of the Bible and other religious and devotional exercises, as contrary to the law forbidding sectarian instruction.

—There is a great influx of Jews into Jerusalem from Roumania and Russia, where their situation is made so intolerable that they are led to think of making homes in Palestine, their ancient land.

—The Jesuits in Madeira are active in exciting persecution against the Protestants and in inciting the authorities to close the Bible depot and a Portuguese mission school that has an average attendance of 40 children.

—A graduate of the Yale Divinity School at the recent commencement was a full-blooded Indian, who took for his thesis the book of Malachi, which he had translated into Choctaw, with an exegetical and critical commentary.

—The Paris Religious Tract Society proposes to publish a weekly sermon for the many French Protestants who are prevented from attending regular public worship. This plan has been successfully adopted in Berlin and other places.

—An Orange-Catholic riot took place at Belfast Sunday during the funeral of the Catholic, Curran. The Orangemen pelted stones at the procession, and the Catholics, in retaliation, made an assault on the Orangemen, and drove them away. One man was stabbed and several were cut in the head. Tuesday evening, a mob of Orangemen wrecked a number of houses of Catholics, severely injuring some of them. The police fired on the mob, who replied with revolvers.

Obituary Notices.

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

WATERMAN.—Died at Afton, Wis., May 22, 1886, of cancer of the stomach, Allen B. Waterman, in his seventy-seventh year. Bro. Waterman embraced the message four years ago, when Eld. Decker was at Afton with the tent. He was a great sufferer during his last sickness, but bore it with Christian fortitude. He expressed a firm hope of being called in the first resurrection. He leaves a wife and one son to mourn their loss. Funeral sermon by Eld. Breed.

W. W. SHARP.

ROBB.—Died May 29, 1886, at the residence of her parents at Moline, Kansas, Mary Robb, aged 23 years, 4 months, and 1 day. Sister Mary was converted several years ago, and united with the S. D. A. church at her home. During the last two years she has canvassed a part of the time for our books, and still had a desire to labor in the cause. She was the first of a large family to fall asleep in death, and leaves a father, mother, brothers, and sisters to mourn their loss. Words of comfort were spoken by the writer, from Ps. 39: 4, 5.

OSCAR HILL.

ROUSE.—Died at Minneapolis, Minn., May 17, 1886, of heart disease, Caroline A. Rouse, at the advanced age of seventy-eight years. Sister Rouse embraced the truth seventeen years ago, at Maiden Rock, Wis., and continued to rejoice in the third angel's message till the time of her death, which came very suddenly, unannounced by sickness or pain. She leaves two sons and a daughter and their families, to mourn the loss of a faithful parent. During the last nine years of her life, she lived with her son Edwin L., at whose house the funeral services were held. She was interred in Lyman Cemetery. Discourse by the writer, from Rev. 14: 13.

H. P. HOLSER.

HAMMOND.—Died at Ransom, Hillsdale Co., Mich., May 28, 1886, Emma B. Hammond, in the twenty-ninth year of her age. Sister Hammond had been a sufferer for a number of years, yet she bore it all very patiently. She loved the truths of the third angel's message, and was beloved by all who knew her. She leaves a father, mother, husband, and one child, and several brothers and sisters, to mourn their loss. Funeral services were held May 30, with a very large and sympathizing congregation, in the S. D. A. house of worship at Ransom, of which church she was a worthy member. We laid her away to rest, with a bright hope of seeing her again at the soon coming of the Saviour. Discourse by the writer.

H. M. KENTON.

WILLIAMS.—Died of consumption, March 11, 1886, at Patricksburg, Henry Co., Ind., Cordelia Williams, wife of Eld. W. R. Williams, and daughter of Silas and Harriet Harrison. Sister Cordelia was in the prime of life when that fell destroyer, quick consumption, attacked her. She was a kind, loving wife and daughter, beloved by all who knew her. She bore her sufferings with Christian patience and fortitude, and died in the full faith of Seventh-day Adventists, of which church she had been a consistent member. She expressed herself as ready to die, and expected that Jesus would soon call her to life again. The relatives and friends mourn not as those who have no hope. She encouraged them in her dying words to meet her in the kingdom of God. She bade each good-bye, and sweetly passed away, murmuring, "All is well." Deceased was 22 years, 2 months, and 20 days of age at the time of her death. Text: Job 19: 25, 26, from which the writer drew appropriate remarks.

A. W. BARTLETT.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 15, 1886.

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CAMP-MEETINGS FOR 1886.

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|----------------------------------|-------------------|
| WISCONSIN, Madison, | " 16-22 |
| MINNESOTA, Minneapolis, | " 23-29 |
| MAINE, Houlton, | " 22-29 |
| DAKOTA, Huron, | June 30 to July 6 |
| CANADA, Ayers Flat, P. Q., | July 1-6 |
| TEXAS, Cedar Hill, | Aug. 10-17 |
| INDIANA, Worthington, Green Co., | July 28 to Aug 4 |
| GEN. CONF. COM. | |

See important notice elsewhere relative to reduced railroad rates for those who wish to attend the Minnesota camp-meeting.

THE IOWA CAMP-MEETING.

DES MOINES, IOWA, JUNE 11, 1886.—We arrived at this place last evening, and feel prompted to give the readers of the REVIEW a brief note concerning the opening of the meeting here. There are now one hundred and five tents erected, and some six hundred of our people upon the ground. Elds. Butler, Haskell, and Canright are present from abroad. Eld. Johnson from Minnesota is also present, to aid in the Swedish branch of the work. Some most excellent meetings have already been held.

A beautiful location has been secured for the meeting in the Governor's Square. The place is but a short distance from the capitol building, is well shaded, and is a popular place of resort. So far a good hearing has been given evenings by the people of the city. A feeling of unity, hope, and courage prevails among the brethren to a marked degree, and the outlook is very encouraging. The mission located in this city met with gratifying success in awakening an interest in the truths we have to present in the minds of many.

We note quite a contrast between this meeting and the last one we attended in this State four years ago, showing gratifying evidences of the growth of the work here since that time. There is not lacking the material to make this Conference one of great power. May the time hasten when it shall be developed to its full capacity.

IMPORTANT TO MINNESOTA.

In the last issue of this paper, notice was given that the railroads would not grant any favors for the camp-meeting at Minneapolis. They have since reconsidered their action, and all who pay full fare in coming to this meeting, will be returned at one-fifth fare, by procuring the usual certificate of the secretary on the camp-ground. In regard to baggage, either deliver the checks to our agent at the depot, or bring them to the grounds. Trunks will be conveyed cheaply as possible, probably ten cents each. We shall have men at the depots June 23, 24, and the afternoon of the 25d. Those not supplied with Motor tickets can get them there. Mail for the camp should be marked "Camp-Ground."

MINN. CONF. COM.

NOTICE, INDIANA!

Will those who have unpaid tent pledges please pay the same, as far as possible, when they pay their tithe, as the tents are now in the field, and our ministers are preaching in them. Pay to your church treasurer, telling him the amount of tent money that you hand him in addition to the tithe.

WM. COVERT.

NOTICE TO KANSAS.

The Board of Directors of the Kan. T. and M. Society, at an official meeting held in connection with the late camp-meeting, passed a resolution that the Secretary of this Society be instructed to fill no orders, except from ministers and districts, unless accompanied with the cash or sent C. O. D.

I trust all will make a note of this, and govern themselves accordingly. It would be embarrassing to me to have to refuse to fill orders that were not in harmony with the resolution; and it would probably be more embarrassing for the one thus refused. This rule was felt to be absolutely necessary in order to keep the means now on hand from becoming scattered, and much of it ultimately lost, and the cause of God crippled. The Society has suffered some heavy losses in the past from lack of such a rule vigorously enforced; and we hope to have the hearty co-operation of our brethren in our efforts to stop these leaks in the treasury. Shall we not have it?

L. DYO CHAMBERS, Sec.

TO THE CHURCHES IN KANSAS.

We wish to make some suggestions looking to greater uniformity in the business transactions of our quarterly meetings. We hope the following suggestions will be carried out as nearly as practicable:—

1. When the church assembles on the Sabbath for quarterly meeting, after the opening services are over, the name of each member of the church should be called and responded to, either in person or by letter.
2. Reception of new members. (This usually constitutes the business of the morning meeting.)
3. In the afternoon or evening, as may suit the convenience best, the church should come together to celebrate the ordinances.
4. On Sunday the church should assemble for a general business meeting, including the collection of tithes, and any general business that may need consideration.
5. Tract and missionary meeting.
6. Immediately after the close of the meeting, the clerk should forward to the State Secretary his quarterly report; and the treasurer should report immediately to the State Treasurer the amount of tithes collected during the quarter, forwarding the same with his report.

We hope each minister and church elder will clip these suggestions from the paper for future reference. We trust all will see their importance, especially in helping to bring about a uniformity of practice among our ministers who labor among the churches, endeavoring to refresh the minds of church members with the duties they owe to their churches.

KAN. CONF. COM.

FRUIT, FRUIT, FRUIT!

JOHN preached, "Bring forth therefore fruits." Jesus said: "Herein is my Father glorified that ye bear much fruit." In fact, both the Old and the New Testament writers have used the luscious fruits of the earth as a fitting symbol by which to represent the righteous acts of a converted soul. How appropriate is this figure! I once heard a noted physician, when classifying foods, say, "Fruits stand first, grains second, vegetables and meats third, in God's order of foods for man." The righteous deeds of men, which form a holy character, are symbolized by fruit, the highest order of food; while the unholy deeds of hypocrites and wicked men are symbolized by swine and dogs (Rev. 22: 15; 2 Pet. 2: 22)—flesh, the lowest order of food.

This year bids fair to yield an abundant supply of all kinds of delicious, healthful fruits, which seem so necessary for our happiness here. We hope that, above all, we shall see abounding among us as a people, "the fruit of the Spirit [which] is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness," etc. Gal. 5: 22, 23. When these fruits of love, etc., abound, could we step into the homes of many of our people this season, we could see members of the family engaged in canning, drying, or otherwise preparing the delicious fruits of the earth, not only for their households, but for some afflicted one, perhaps, or for some members of the family whose duties hinder them from preparing these bounties of Heaven. The fruits love, joy, etc., are greatly increased in that home when the absent one or the afflicted one knows that he has been remembered. It both blesses the giver and the receiver.

Now, dear brethren and sisters, those of you who have cherries, strawberries, peaches, pears, etc., etc., at your homes in abundance, as you lay in a supply of these for yourselves, remember that you have *absent children* that you, by the advice of your brethren, have sent to the city missions or elsewhere. They have neither time nor money to purchase and prepare these articles of food which God gives you in so great abundance this season. Let each family who has these blessings, prepare a supply for the missions. These can be collected, and the elder of your church, or some proper person, can see that they are forwarded to the mission nearest to you, or to the one most needy. I fear that many live all the year upon the bounties of Heaven, and even do not pay a tithe upon them. Remember that God says that "the tithe of the . . . fruit of the tree," as well as of all other income, is his. Lev. 27: 30. I know of one family who last year paid \$6 tithe from berries from the garden, besides making offerings of fruits to missions and needy persons. I hope all our good brethren in Ohio and elsewhere will remember their "children" by bringing forth the fruits of righteousness in supplying our mission workers with plenty of the best of the fruits of the land. We want a Dorcas and a Cornelius in every home.

R. A. UNDERWOOD.

THE DIFFERENCE.

In becoming acquainted with our old brethren who have been in the cause for years, and learning how they have done in the past, one is struck with the remarkable difference, both in what they have done, and in how it has resulted. One class from the very day they took hold of the truth, have not only believed it, and loved it, and talked about it, but they have made sacrifices for it,—some of them very large sacrifices,—have freely given of their means, have lodged the brethren, have done a great deal to sustain meetings, and have helped in various ways. In almost every case the children of such brethren have been gathered into the fold of truth, and many of them are now very zealously laboring in the cause, either as ministers, teachers, editors, physicians, or helpers. God has already begun to reward these brethren, even in this life.

But there is another class of brethren, who, when they took hold of the truth, did it very softly,—they were very cautious how they ventured into the matter. Not much of their means has ever gone into the Lord's treasury, and no very great sacrifice in any line have they ever made. They are always too poor to attend the camp-meetings, too busy to go to the quarterly meetings, too much in debt to help the missions, and can find no time to do missionary work. How has the matter resulted with these brethren? Quite generally their children, on growing older, give up the truth. If they have not done this, few of them have given themselves to God's work; few of them are found laboring now in any branch of the cause. A tree is known by its fruit. Doubtless what has been true in the past will be true in the future. Let our brethren and sisters remember these lessons, and from them learn faith in God and confidence in the truth.

D. M. CANRIGHT.