

# 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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#### THIRSTING.

I AM thirsting for love, glorious love,  
Ineffable—born of the light;  
The pure life element yonder above,  
Where they walk forever in white!

O sweetest and best of each triune grace,  
I pine and I wait for thee!  
Earth's vigorous clime is little thy place,  
Thy home is by life's fair tree.

Shall I thirst for aye for wondrous love,  
Which only by drop is given?  
Its fountain, I know, flows freely above,  
I shall bathe in its bliss in heaven.

—Mrs. E. Barnard, in Heart-Offerings.

### 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.

#### WORK FOR THE CHURCH.

BY MRS. E. G. WHITE.

INDEXED

THERE are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches.

Brotherly love is greatly lacking. Those who profess to love the Saviour neglect to cultivate a warm attachment for his people. Just prior to the crucifixion, Christ, in his last lessons to his disciples, enforced upon them the love which they should have for one another. "By this," he says, "shall all men know that ye are my disciples, if ye have love one to another." The apostle John dwells particularly upon the love which should exist among brethren. It is interwoven with all his epistles, and up to the day of his death he dwelt upon this love, and urged upon believers its constant exercise. This precious grace needs to be cultivated in the church. We are of the same faith, members of one family, all children of the same Heavenly Father, with the

same blessed hope of immortality. How close and tender should be the tie which binds us together!

It is their distance from Christ that keeps his professed people at so great a distance from one another. When Christ is looked to as the great Exemplar, then they will seek to catch his spirit, and to imitate his example. We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. As we see his love, his humiliation for us, the same spirit of self-denial and sacrifice for others' good will be kindled in our hearts. Beholding Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

There should be those in the churches who can help their brethren to learn the will of God as revealed in his word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think a sacrifice too great, or regard the time as other than most profitably employed.

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church.

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God?

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure-seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be examples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of con-

duct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results.

There is a great neglect to obtain that Scriptural knowledge that is essential that your life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus—lost because we do not in our own conduct present the loveliness of a Christ-like life, and adorn by the Christian graces the doctrine of our Saviour.

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Says Peter, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life?

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous.

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour.

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage, but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for

them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works.

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellow-men. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporter. And those who thus go into a new place will be able to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers.

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field.

Christ declares, "Herein is my Father glorified, that ye bear much fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings.

We shall not be stinted for means if we will only go forward trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these remarks, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we will bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost will fall on us.

### THE LAW OF TEN COMMANDMENTS AND THE TYPICAL LAW.

by ELD. D. T. BOURDEAU.

"My righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

Though the term "law" is applied to various things in the Bible, yet it is a fact that in the same inspired volume it sometimes denotes the immutable law of ten commandments, and sometimes that system of typical ordinances and regulations which was abolished by the death of Christ.

Under the former dispensation when moral and typical obligations were alike binding on God's people, the ten commandments were treated as a distinct law, as the law *par excellence*. Soon after the promulgation of the ten commandments, the Lord said to Moses: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12. The Lord wrote only the

ten commandments, and these formed a distinct, separate law.

Forty years later, Moses, referring to the proclamation of this same law, said: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law." Deut. 33:2. The sense of the expression "fiery law" is given by Moses himself in Deut. 5:22: "These words [the ten commandments] the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more."

This law is here represented as going from God's right hand. The expression denotes power, right, and honor. Jonah 4:11; Matt. 25:33-41, etc. In power and majesty did God proclaim his righteous law of ten commandments. He honored it above every other law given to man by delivering it to the people with his own voice, by writing it with his own finger on stone, and by having it put in the ark, to which it gave its name—the ark of the testimony. Deut. 5:22; Ex. 25:16, 21, 22. It also gave its name to the tabernacle. Ex. 38:21. It is the only testimony that God ever delivered orally to a whole nation, and he gave it with a voice that shook the earth, showing that it had a world-wide application. Heb. 12:26.

No law ever came to man attended with such a display of power, glory, honor, and royal majesty. The typical law was not treated thus. The Lord simply spoke it to Moses, who wrote it and delivered it to the people, and then put it in the side of the ark. Deut. 31:26, etc.

This would seem sufficient as a safeguard against confounding the law of ten commandments with other laws. But evidences of this kind are not wanting in the Old Testament. David acknowledges and teaches that the ten commandments are a distinct law, when he says, "The law of thy mouth [or the "law which thou hast pronounced with thy mouth," French translations] is better unto me than thousands of gold and silver. Ps. 119:72; read also verses 13, 88, Ex. 25:21, 22.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord." Isa. 1:10, 11. He also mentions new moons, sabbaths, etc. God had a law separate from sacrifices, sabbaths connected with new moons (see Leviticus 23), a law which he wanted his people to keep first of all, and this law was the law of ten commandments; for he soon reproves them for their unchastity, their thefts, their murders. Isa. 1:21, etc. Through the same prophet Jehovah thus speaks of the immutability of this law: "My righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. This unabolished law is righteousness, and David, speaking of the law of God's mouth, says: "All thy commandments are righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:172, 142, 152, 72; read also Ps. 40:6-10; Matt. 5:17-20; 1 John 5:17; 3:4, 10; 2:29; Deut. 6:25; 5, etc.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me?" Jer. 6:19, 20. God could not accept their incense, burnt-offerings, and sacrifices, so long as they rejected his law. If the one-law theory was of divine origin, God would have told his people that he would not accept their sacrifices, etc., so long as they rejected a part of his law. They violated the law of ten commandments, and to offer incense and sacrifices while doing this, would be the same as praying and partaking of the Lord's supper while cherishing known sins. This would be frustrating one great object of the typical law, which was to lead to repentance, and to obedience to the law of ten commandments.

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them

out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:21-23. This voice of God was the ten commandments. When God was about to proclaim these commandments to his people, he said to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," etc. Ex. 19:5. Also, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice, . . . he will not forsake thee," etc. Deut. 4:12, 13, 30, 31.

When God brought the children of Israel out of the land of Egypt, he gave his voice, or law of ten commandments, the priority, holding it forth as that which was of prime importance. "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. This is said of the new covenant. The first thing that the Lord does for those with whom he makes this covenant, is to write his law in their hearts. Those for whom this work is done will love and keep the law in question, which can be no other than the law of ten commandments; for that is the only law that existed in Jeremiah's time, which would be obligatory under the new covenant.

But the typical law was not to be in force under the new covenant; and this truth could be discerned in the typical system itself, as well as in certain prophecies relating to Christ and his work, even under the old dispensation. God never enjoined a law without giving those for whom it was intended the means of determining its objects and the reasons why it should be kept. The leading object of the typical law was to teach the grand truth that a Saviour would come. Every sacrifice and every typical rite and ordinance said to those concerned, A Saviour will come. But all those who were consecrated and well instructed could readily see that when the Saviour's coming and work on earth should be in the past, a change would necessarily have to take place; for to keep up typical rites and ordinances teaching that Christ was to come, when it would be a fact that Christ had already come, would be turning truthful emblems into palpable untruths. This would be true of the whole typical system, which must necessarily cease by limitation. Hence it is that Daniel, foreseeing the work of Christ at his first coming, said: "He shall cause the sacrifice and the oblation to cease." Dan. 9:27. Of course, when the sacrifice and oblation should cease, all typical ordinances and obligations would lose their binding force. Hence it is that the Lord said through Hosea: "I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts." Hos. 2:11.

These things that were to cease cannot embrace the seventh-day Sabbath; for that Sabbath belongs to a law of righteousness which the Lord himself declares "shall not be abolished" (Isa. 51:6, 7, etc.), which is the covenant that God "commanded to a thousand generations," the "everlasting covenant," the "perfect" law or covenant whose commandments are "sure," "righteous altogether," "are done in truth and uprightness," and "stand fast forever and ever." Deut. 4:13; 1 Chron. 16:15-17; Deut. 7:9; Ex. 20:6, French translations; Isa. 24:5; 56:4; Ps. 19:7-9; 111:5-9; 119, etc., etc. The nature of the law in question and the fact that that law was not to be abolished, etc., compel us to give to the words "everlasting" and "forever," as here used, the broadest sense that they are capable of conveying.

(To be continued.)

—Then speak no ill, but lentent be  
To others' fallings as your own;  
If you're the first a fault to see,  
Be not the first to make it known.

## A VISION OF THE NIGHT.

BY TORIA A. BUCK.

Sit ye down, my friend, beside me, and a story I will tell;  
'Tis a dream I had aforetime, mark and heed its lesson well;  
'Tis a dream of woe and darkness, mark and heed its lesson well.

Once upon a night I dreamed that I had wandered far away  
O'er a dark and pathless desert, mid the shadows cold and gray;  
And a chilly rain was falling, and the night was cold and gray.

Still I wandered on, and stumbled o'er the dim and pathless track,  
Blinded by the storm and tempest, and the darkness cold and black;  
In the distance, far before me stretched a forest grim and black.

As I wandered in the darkness, suddenly, amid the storm,  
There uprose and stood before me a serene, majestic form;  
Grand and brave he stood before me, a serene, majestic form!

"Maiden, whither art thou going? Look!" He pointed through the night,  
And before me, at his bidding, gleaming with resplendent light,  
Rose a palace, grand and princely, gleaming with resplendent light.

And a ladder stood beside it, pointing upward, bright and fair—

"What is that?"—"It is the highway leading to the golden stair!  
'Tis the bright and shining highway leading to the golden stair!"

"Climb!" he said. I climbed, and stood within a room of dazzling light;  
It was filled with radiant beings, clad in shining robes of white;  
With a band of radiant beings, clad in shining robes of white.

And I hastened forth to join them, and among their ranks to stand,  
When a bright form stood beside me, "Nay, you cannot join our band;  
You have not a wedding-garment, and you cannot join our band."

Down the shining stair he thrust me, and I sank beneath the wave,  
And its dark and surging billows might have been my wat'ry grave;  
Oh, its rushing, roaring billows might have been my watery grave!

Like the lost and ship-wrecked sailor in his frail and foundering bark,  
I, amid the wild and roaring storm, was left without the ark;  
Mid the tempest and the thunder, I was left without the ark.

Then, amid the storm and thunder, and the hungry billows' roar,  
Came a deep voice thrilling through me: "Lo, the Judge is at the door!  
Rise and don thy wedding-garment; for the Judge is at the door."

How I trembled! how I shuddered! as that voice of mighty power  
Surged and swelled above the tempest, "It is the eleventh hour!"

Gird thy bridal robes around thee; it is the eleventh hour!"  
Do you understand this lesson? oh, remember! heed it well!  
For the terror of that moment tongue of mine can never tell;

Oh, the horror of that moment pen of mine can never tell!  
Heed this lesson lest ye hear that voice amid the thunder's roar,  
Calling, "Don thy wedding garment, for the Judge is at the door!"

Gird thy bridal robes around thee, for the Judge is at the door!"  
Heed it lest ye hear that voice in all its grand and mighty power,  
Calling, "Don thy wedding garment; it is the eleventh hour!"

Gird thy bridal robes around thee; it is the eleventh hour!"  
East Randolph, N. Y.

## ORDER IN THE WORK OF GOD.—NO. 2.

BY N. J. BOWERS.

## ORDER IN THE NEW TESTAMENT.

HAVING given the foregoing examples from the Old Testament, we will pass on over into the new dispensation, and we shall find no less wise and definite methods in use there. The work of the Lord is always and everywhere characterized by orderly procedure.

Before the first advent of Jesus, John the

Baptist was sent forth according to prophecy (Mal. 4:5; Isa. 40:3; Luke 3:1-4), to proclaim the coming of the Lord. He was not the personal Elijah (John 1:21), but he went out clothed with his spirit and power. Luke 1:17. The Lord was with him. He did the Lord's work. He was of the priestly line—of those whom the Lord had appointed in the past to take a leading part in his work. His father was a priest, and his mother was "of the daughters of Aaron." Luke 1:5. John's work was to go before the Lord, to give his message to the people, and thus prepare them for the Messiah. His work was, as it were, the transition step from the old dispensation to the new. He was the Lord's minister, acting under authority to introduce the people to the work and person of Jesus.

## JESUS THE MESSIAH.

Jesus, the world's Redeemer, in due time appeared, and began the work to which his Father had appointed him. He is the central figure of all history. No teacher in all ancient and modern times taught such sublime lessons. The common people heard him gladly. The wise and learned were attracted by his words and works. Unsurpassed and unsurpassable was Jesus of Nazareth.

## THE TWELVE.

From among his followers Jesus selected twelve whom he called disciples. Luke 6:13-16. These were ordained "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark 3:14, 15. Later, eleven of these were commissioned to prosecute more extensively their work. They were to "teach all nations," to "preach the gospel to every creature," and in the name of their divine Master work miracles among the people. Matt. 28:19, 20; Mark 16:14-18. Here is order in the work of the Lord set in operation by the Son of God himself. Here were men selected and given a special work to do. Sometime after the first commission was given, Jesus sent out seventy workers. Two and two they went forth to preach the kingdom and to work miracles. Luke 10:1-9.

## THE SEVEN DEACONS.

After the ascension of Jesus, the twelve assembled at Jerusalem with other believers, and selected seven men "of honest report, full of the Holy Ghost and wisdom," who should look after certain temporal matters of the church. Acts 6:1-6.

## THE FIRST CHRISTIAN COUNCIL.

Some years elapsed when it pleased "the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren," on affairs of importance to the church. Acts 15:22. When they arrived, Judas and Silas being teachers, "exhorted the brethren with many words, and confirmed them." Verse 32. This first general conference proceeded in a careful, business-like way, that the brethren might be confirmed in the work of God, and that his truth might be advanced. Leading ones in the church, men of experience and influence were chosen by the apostles, elders, and "the whole church." Here is careful, orderly, and united action on the part of all. This is as it should be. The mission upon which these representatives were sent was important, the action of the church was important, and it was important that the church as a whole should act in the matter.

## ORDINATION OF PAUL AND BARNABAS.

Paul and Barnabas were sent forth by the Holy Spirit to do the work of God. Acts 13:1-4. As usual, the Lord worked by means. Holy men of God in the church of God, those who "ministered to the Lord" by fasting and prayer, and by the laying on of hands—that beautiful action by which God's blessing and protection are invoked—sent them out by the Spirit's authority. There was no rash and reckless proceeding here. The Lord's servants move calmly and rationally in the order of Heaven. By prayer and fasting, by pleading with God, and with humiliation was the solemn work entered upon and completed. The Lord had a sacred, holy work to be done, and it must be entered upon through the proper channels. Would that all the Lord's ministers felt to a greater de-

gree than any of them do, the awful responsibility that each carries with him into his work!

## THE CHOICE OF TIMOTHY.

The apostle Paul chose a companion in labor—Timothy. He was young in years and "well reported of by the brethren that were at Lystra and Iconium." Acts 16:1-3. The tried servant of God took the young man with him on his rounds among the churches—took him and trained him to labor for souls. What a privilege, to go around with the apostle Paul, learning to work for God! Think of the private conversations, the admonitions, the warnings, the seasons of secret devotion, the examples of public and private labor! How invaluable! Who among us would not have esteemed it a privilege worth living for! Here is order and method in the practical training that all ministers need.

## APOLLOS.

When the eloquent Apollos was about to proceed to Achaia in the work, the brethren at Ephesus "wrote, exhorting the disciples to receive him." Acts 18:27. His ministry there was attended with power. He went with a warm recommendation, and no doubt fervent prayers went up to God in his behalf. When the Lord's servants go out by proper sanction and by authority of the church, united petitions can with propriety go up to God for success in the work.

## CHOSEN BY THE CHURCH.

The brother mentioned by the apostle whose praise was "in the gospel throughout all the churches," was "chosen of the churches to travel" with him. 2 Cor. 8:18, 19. The church should have a voice in the appointing of her ministers. Certainly she should have the right to say who shall represent her life and doctrines before the people. She has few privileges of much consequence left, if this be denied her. She has the right to forbid to teach, though of course she cannot physically restrain the vain and reckless who persist in teaching in her name. The church has delegated authority. Matt. 18:17, 18. The church is truth embodied—truth organized so that it can be operative; and who can say that truth cannot speak with authority?

## ORDER IN THE CHURCH.

The great apostle writes to the church at Corinth about setting certain matters in order in that church when he should return; and to Titus he writes to "set in order the things that are wanting." 1 Cor. 11:34; Titus 1:5. There is order among the instrumentalities placed in the church. There are "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28. In Eph. 4:11, these agencies are mentioned, but the exact order is not preserved. These all are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Verse 12. In 1 Cor. 12:8-10, we have order in the bestowing of the Spirit's gifts. These all belong to the body, the church. The arm cannot operate apart from the body, neither can the foot nor the eye. Verses 15-18.

Order and harmony should characterize all efforts in the work of God, as we can plainly see. The Lord's ordained means of operation cannot be ignored. Infinite wisdom has devised what is best. Independent efforts are much like the hand and foot, should they try to operate separately from the body.

Sabetha, Kan.

## A WORD ABOUT THE SOUTH.

BY ELD. T. H. GIBBS.

THE terrific blizzards during the past winter have led to almost superhuman efforts on the part of emigration associations to induce Northerners to come to the "New South." This and the fact that I am receiving inquiries from some of our people in the North, leads me to furnish a few points on the matter for the REVIEW.

First, brethren, don't believe everything you hear about the "sunny South." The South has its full share of the curse; however, there are some inducements that I think will work out prosperity in the future for those taking hold of them.

The far West is now filled, and the ebbing tide



of emigration is flowing southward. Land is very cheap, but is gradually rising in price. The soil is generally poor, requiring fertilizing; but although crops may sometimes be short, they are never an entire failure.

The climate has both attractions and drawbacks. The winters are mild and pleasant, though sometimes interspersed with damp, chilly spells. The summers are little, if any, hotter than our northern ones, but longer in duration. They are somewhat enervating, as shown by the habits of the native people. Northern people that have remained here two or three years are usually well contented. The school privileges in the rural districts are not the best by any means, but are improving. Gardening and raising small fruit along the railroads leading to our northern cities, is receiving considerable attention and is getting to be quite an industry.

There are many of our people who are compelled to rent and have little means. I think they could do much better here than many of them do, financially speaking. A living can be made much easier here than in our Northern States. We do not urge any one to come, but we would be glad to have some good faithful Seventh-day Adventist families scattered throughout Louisiana and Mississippi to help raise the standard of truth. Many of our Western Conferences were started in this way, and may we not expect the same of the "New South?"

Canvassers for our publications can do well here in the rural districts and small towns. Money is quite plenty in the autumn. Any of our people desiring information or wishing questions answered, can be favored by addressing me at 910 Magazine St., New Orleans; or J. Q. Reynolds, 33 Natches Alley, New Orleans. Please enclose stamp for reply.

## Choice Selections.

### MUNSEY ON THE LAW.

(Concluded.)

MR. FLETCHER says the law which he styles throughout his writings as "Adamic law," cannot be violated without certainly bringing the violator under its curse; therefore we are not under it, but under the law of Christ, the evangelical law of liberty, by which he says in another place we will be judged. But what is fatal to his assigned reason is, that the law cannot be violated now without bringing the offender under its curse as surely and to the same degree as it brought Adam, and that though Adam did violate it, he was not brought under its final curse, and away goes his conclusion. That the law given to Adam is still binding, requiring holiness of heart and life, and threatening sinners because they are wicked, is clear from its origin, nature, immutability, requirements, unpardoning character, universality, and also from the Holy Scriptures. Read Romans, that profound disquisition upon law, and exposition of the gospel, where they are presented in their distinct yet relative properties and offices. "For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come."

Dr. Taylor, in his comment on the last verse, which is quoted and indorsed by Dr. Clarke, says: 1. "Sin was in the world from Adam to Moses, during the space of about two thousand five hundred years; for after Adam's transgression that law was abrogated." The comment is self contradictory: 1. "Sin was in the world from Adam to Moses; 2. Law was not in the world from Adam to Moses." How sin can exist for two thousand five hundred years from Adam to Moses, without law, I cannot divine; for Paul says expressly, "For where no law is, there is no transgression." And again he says, "I had not known sin, but by the law." And he enters into a long argument to prove that sin owes its existence to the law.

The conclusion is the precise converse of Mr. Taylor's proposition; law was in the world between Adam and Moses, and law after man's transgression was not abrogated. The comment contradicts

the preceding verse, yea one of the verses of which it professes to be the exposition: "For until the law [i. e., the law given through Moses] sin was in the world; but sin is not imputed when there is no law." The conclusion is irresistible: if sin was in the world before the law which was given through Moses, and cannot be imputed without law, there was a law existing as obligatory, prior to the one given on Mount Sinai.

The very fact that the Bible makes distinctions in moral character before the days of Moses, pronouncing threatenings upon the wicked, and offering rewards to the good, is demonstrative that in those days men were under law; for the moral character of all actions is determined by the law. If they were under a law, we must be under the same law. Their circumstances and ours were similar: they were fallen, so are we; indeed, if they were not fallen, and we were, it would make no difference; there can be no possible reason discovered why they should be under one law and we under another. If the pre-Mosaic and post-Mosaic worlds were under different laws, everything being the same between them, one law must have something that the other has not, or there is no distinction. If one has something the other has not, one of them is imperfect,—and an imperfect law in a perfect government, ruled by a perfect Governor, a perfect Lawgiver, is too absurd to be entertained for a moment.

What was the law of the pre-Mosaic ages?—The moral law given to Adam, or none. What, then, would be the law under which we are placed?—The moral law given to Adam, or none. Before Moses, men's bodies died, and the death of man's body is a philosophic consequence of the penalty of moral law—the law given to Adam. Our bodies die [Why not say we die?—the same penalty. The infliction of bodily death upon us is a standing monument that the moral law, the law given to Adam, is not abrogated, or that we are not released from its claims. . . . The existence of death and tombs while under the gospel, is evidence that the law is not made void by faith.

[We now come to discourse No. 3. Under the text, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31), Mr. Munsey continues his reasoning on the law and the gospel, as follows:—]

In my first discourse I showed you the origin, nature, and immutability of the moral law. In the second, I showed you that law was unpardoning and universal—that Adam, Moses, and we, as well as angels, were all under the same law; that the gospel did not take the law's place; that it was not made void through faith. I will resume the Scriptural testimony where I left off.

[He then quotes Rom. 8:1-4, and says:—]

The doctrine of Paul here is, that the law being weak through the flesh, i. e., the flesh being contrary to the perfection required by the law, in subjecting the sinner to the awful penalties of the law, the law could not pardon, sanctify, and save him. And for this reason Christ came to condemn sin in the flesh, to destroy that through which the law inflicted its penalty, "that the righteousness of the law might be fulfilled in us." It seems to be the sole purpose of the gospel to establish the law. Does this look like abrogation?

Again, Paul in the third chapter of Romans, after proving that a sinner cannot be justified by the law, for fear that some one might be led by this fact to believe that the gospel supplanted the law, and it seems there are a good many, he winds up his masterly argument in this chapter, in the words of the text: "Do we then make void the law through faith? God forbid; yea, we establish the law." Of what law was he speaking?—The great moral law; because he says it was given to both Jews and Gentiles, in the preceding chapter. A peculiar edition of it given to the Jews by revelation, adapted to their commonwealth; and given to the Gentiles by the inspiration of the Holy Ghost. . . .

Here we have the office of the gospel, by which we mean all the remedial principles and instrumentalities of the system of grace, as distinguished from law—and nothing more—distinctly and relatively considered with reference to law. The moral law, from its nature, required holiness, justice, goodness, and truth, all actuated and working in obedience to that which constituted its essence—actuated and working by love. Man transgressed this law, and fell under its curse. The

law could not forgive him; God could not forgive him; the law could not be abrogated—it was still binding; man could not be released from its claims; for he sustained the same relations to God after the fall as before; he could not recall his sin; he could not balance it by future obedience. The gospel stepped in as a remedy, meeting all these conditions, and established the law.

To suppose man even pardoned, the law required perfect obedience as the ground of continued justification, and man became incapable of rendering that. Every capability and power of man's being might shine in the meridian glories of intellectual and moral truth; but to attempt obedience with nothing more than the pardon of the past, would be a cold, sad, arduous work, oppressive and slavish in Paul's highest sense of bondage. Man must have an inspiration, a spontaneous impulse of power—he must have life. He must be free, and act from the will, the point of liberty. The law to him must be a "law of liberty," not by any change in the law, but by a change in himself; and this is all that the apostle ever meant by a law of liberty. He never meant by the expression a milder law of the gospel. Man must have the inspiration of love—love, the essence of God's moral nature, copied and ingrained into his own nature as the ruling and actuating principle of his obedient life. . . . The essence of God's nature and the essence of his law must drive the whole machinery of redemption—LOVE. . . . Love is the fulfillment of the law, and holiness is its end; but man fell and lost both.

Now, the gospel as a remedial agent, by conversion removes enmity from man's heart, and implants love, the principle of obedience, and places him immediately under law that he might be holy; in fact, giving him supernatural powers to keep it, and a sacrifice of sufficient merit to atone for all his delinquencies and errors. This is the whole office and work of the gospel in miniature. Love is the essence of God, the essence of his law, the essence of the gospel. Holiness is the totality of God's moral nature, the end of his law, the end of the gospel. . . . To make a man obey the law you must make him love it, and religion is love; and to make him holy the gospel converts him, and places him entirely under law, supplying him with strength, and atoning for his defects all the while. Do you not see that law—the original law—is not made void by faith, the condition of pardon in the gospel—not made void by the gospel?

The very existence of the atonement is an evidence of the continued authority of the law. The gospel being a plan to meet in certain and different senses, the preceptive and penal claims of the law, supposes the law's continued existence. Indeed, if the law is not in full authority, we have no use for the gospel. The very idea of pardon shows the existing obligation of law. To establish the law the whole machinery of redemption was put in motion. To establish the law as well as to save the offender, Jesus died. The gospel is not law. The law commands, the law threatens, the law curses; the gospel invites, the gospel promises, the gospel blesses. Gospel means "good news," and it is contrary to the idea of good news that it should be condemnatory. It is a perpetually applying remedy, commensurate with all our sins. Every hour in virtue for us the Saviour dies:—

"Thy offering still continues new;  
Thy vesture keeps its bloody hue."

No necessity for removing the law with such a remedy. This view sustains the authority and majesty of the law, and imparts an infinite grandeur to the gospel. An immutable and eternal law—a commensurate remedy. The law is as high as heaven; the gospel is as high as heaven. The demands of the law are infinite; the remedy of the gospel is infinite. The law is the transcript of the nature of God; so is the gospel. Both magnificent pictures,—the first of inexorable holiness, the second of holiness tempered with mercy. The first is the front of the storm with its lightnings, the second is the rear of the storm with its beautiful rainbow.

—In short, whether a man has little learning or much learning, if he would win souls he must have wisdom. This is indispensable. He must know where to strike. It is the well-directed blow that does execution. "He that winneth souls is wise."

## 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.

### SEED-TIME.

We are sowing, dally sowing,  
Countless seeds of good and ill,  
Scattered on the level lowland,  
Cast upon the winding hill;  
Seeds that sink in rich, brown furrows,  
Soft with heaven's gracious rain;  
Seeds that rest upon the surface  
Of the dry, unyielding plain;

Seeds that fall amid the stillness  
Of the lonely mountain glen;  
Seeds cast out in crowded places,  
Trodden underfoot of men;  
Seeds by idle hearts forgotten,  
Flung at random in the air;  
Seeds by faithful souls remembered,  
Sown in tears and love and prayer.

Seeds that lie unchanged, unquicken'd,  
Lifeless on the teeming mold;  
Seeds that live and grow and flourish  
When the sower's hand is cold.  
By a whisper sow we blessings,  
By a breath we scatter strife;  
In our words and looks and actions  
Lie the seeds of death and life.

Thou who knowest all our weakness,  
Leave us not to sow alone!  
Let thine angels guard the furrows  
Where the precious grain is sown,  
Till the fields are crowned with glory,  
Filled with mellow, ripened ears,  
Filled with fruit of life eternal  
From the seed we sow in tears.

Check the froward thoughts and passions,  
Stay the hasty, heedless hands,  
Lest the germs of sin and sorrow  
Mar our fair and pleasant lands.  
Father, help each weak endeavor,  
Make each faithful effort blest,  
Till thine harvest shall be garnered,  
And we enter into rest.

—Sel.

### "HOLD YOUR TONGUE."

"DEATH and life are in the power of the tongue," and it is compared in the Bible to a scourge, a fire, a world of iniquity, and an unruly evil. It is the outlet from which the corruption of the heart is poured like a river of poison. There is more or less evil in human nature at its best, and as long as life lasts the tongue should be held in check and guarded as carefully as a caged lion. When tempted to speak disparagingly of your neighbor, "hold your tongue." Why?—Because your motive is not good. Do you wish to help the person of whom you speak, go directly to him, as the Bible commands, tell him his fault, and try to assist him.

Do you wish to help the individual to whom you relate the slander? Does prejudicing one mind against another exemplify the Golden Rule or lead upward? But you say you related truth. Very likely; but if the truth could be known about your private life, portions of it might, if revealed, look equally as bad. Would you wish the dark spots unveiled before the eyes of others? Think of this, and "hold your tongue."

The silent compression of the lips keeping back words detrimental to another, is a victory over which the angels may rejoice.

Lower not yourself by lowering others. Do you desire moral strength, gain it by self-control. "Hold your tongue." "Whoso keepeth his tongue keepeth his soul." ELIZA H. MORTON.

Portland, Maine.

### IS POLITENESS CONSISTENT WITH SINCERITY?

A SHORT time ago, I read of a gentleman who laid a wager with one of his lady friends, that she could not live through a single day without lying, unless she hurt the feelings of some of her associates by seeming rudeness. She lost the wager, and admitted that she found polite lies absolutely necessary in order to appear courteous.

Now, I cannot agree with those who consider politeness and truthfulness inconsistent one with the other. I believe, on the contrary, that if they were suffered to walk together, much would be done toward removing from the character of woman,

the stigma of falseness which now clings to her. I do not mean that persons should be sincere in an offensive way—wounding feelings, provoking prejudices, and exciting antagonisms, by a rough outspokening of all they know and feel on every occasion. Some one has remarked, "It is a great accomplishment to know when to speak and when to keep silence;" and I think there are many occasions when our feelings need not be fully expressed, but when all that is expressed may be in perfect consistency with the truth. "This sounds well," says one, "but after all it is impossible to get along without society fibs." And what are "society fibs?"—Replying to an invitation that you will be "delighted to accept it," when you feel that its acceptance will be the sorest penance; saying to a visitor, "I am very happy to see you," when you wish in your inmost soul that the person was in Asia; answering, "Oh, no! I am not in the least engaged," when you feel that every moment of your time is as precious as gold-dust, and when you are so annoyed by the interruption that you can hardly keep up the conversation with your guest. These are lies—genuine, unequivocal, punishable lies; and as unnecessary as they are wicked.

"But how can we prevent them?" one asks; and I answer, By the simple application of the golden rule, the law of love. The love-spirit in the heart will enable us to meet all these, and similar emergencies, in a perfectly truthful and yet polite manner. In the first case we need not accept an invitation we do not wish to accept, unless there is some good reason why we should; and then we ought to be "delighted to accept it," upon the principle that we should be delighted to do any other duty which Providence may lay upon us. Ought we not to be truly happy to meet all the little every-day requirements of our domestic and social relations? In the second case, if persons not altogether congenial or agreeable come to see us, though for our own sake we may not be happy to entertain them, if our society is sought by them, and we have reason to believe that it gives them pleasure to visit us, should we not be happy to give them this pleasure? It is but giving the cup of cold water to the thirsty disciple, and can we not do that cheerfully? It is not required that we say to them, "I do not love you as I do my friend so and so; your presence is not very pleasant to me; but I will do all I can to make myself agreeable to you." We can extend to them our hospitality in the spirit of benevolence, "as to the Lord, and not unto men;" and treating our guest as we would like to be treated, we can say with perfect sincerity, "I am happy to see you; I am glad you came to see me to-day; come again." In the third case, if we are engaged in any important work we should not hesitate to say so; if it is work that can be laid aside, we should deny ourselves, lay it aside, and devote our time to the happiness of our visitor. Cases of a similar nature are constantly occurring in our social relations, which love would dispose of easily and sincerely. It is only selfishness that needs to lie. I wish my young friends would think upon this subject.

Said a young lady once, speaking of an absent companion, "I thought I should be quite lonely without her, but to tell the truth, I have n't missed her at all; but of course I must get up a little feeling of that kind to welcome her back again." When the absent companion returned, she received a most gushing reception from her friend, who expressed herself as having been wretchedly lonely during their separation, and "just dying" to have her home again. Now, had you accused this same young lady of deliberate falsehood, she would have looked upon you with astonishment; for she gave to her remarks only the innocent appellation of "society fibs." But was there no wrong about it? Was it all and purely right? We read in our Bibles, "All unrighteousness is sin." Was not this unrighteousness? Was it not sin? Was it a spirit which would suit the transparent atmosphere of heaven?—Oh, no! Well, how should she have managed?—Why, when the friend returned, it was simply proper for her to say nothing upon the subject, but to treat her with kindness and courtesy. Never express more than you feel, and when an utterance of your feelings is required, give it courteously but truthfully. Habits of polite sincerity, and of sincere politeness, are invaluable to us. They can, in a large degree, be acquired by constant thought and practice; but after all, the truest politeness has its root in the heart that is full of

love toward God and its fellow-creatures. From such a heart it springs spontaneously, or rather is like the beaming forth of a light from an illuminated center—shining with a cheerful, beautiful influence on all around.—*Nettie Thompson, in Free Methodist.*

### THE ANXIETY DEPARTMENT.

"I do not need to do any worrying in this life," said one friend, good-naturedly, to another; "my wife attends to the anxiety department in our household." We are quite sure that this particular friend does not suffer, but we have an impression that in many households this "anxiety department" is overfilled. Worrying, if indulged, gets to be a passion; and just as some persons with unconscious irony say they "enjoy poor health," so there are others who are never quite happy unless they are miserable over some real or imaginary trouble.

If they made only themselves miserable it would not be of so much consequence; but the fact is, they frequently succeed in annoying and exasperating other people who do not enjoy being miserable. There is no pleasure in worrying all by one's self. Somebody else must be dragged into the anxious circle to make the enjoyment complete. Another unfortunate thing about this anxiety department—it is constantly enlarging.

It begins, perhaps, with the baby's croup, but it extends its domain until it takes in all the children and the husband and servants and the whole neighborhood; so that neighbor Jones cannot hang out her clothes on Tuesday, instead of Monday, and neighbor Brown cannot go out to the barn ten minutes later in the morning than is his wont, without giving occasion for anxiety and remark.

We acknowledge that undue anxiety is often but an excrescence on other most admirable qualities,—care and thoughtfulness, and loving self-sacrifice,—but on that account it is even the more to be avoided; a flaw in an otherwise perfect gem is the more noticeable. Let all curtail the anxiety department.—*Sel.*

### KEEP AT YOUR WORK.

Has God given you work to do? then keep at it. Others may disapprove and criticize you: keep at your work. Obstacles may be cast in your way: keep at your work. Men may ask you to surrender your work to other hands: keep at your work. Persons may wish to co-operate till they co-operate everything out of your hands and into their own: keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder: keep at your work. If God has given you a work to do, he will give you strength to do it, and will bless you in the doing of it. Many a good man has allowed his work to be taken from his hands, and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun. Many a man has idly wasted years of life and work by surrendering work which God had given him, into the hands of men whom God had neither called nor qualified to undertake it. Many a man has been obliged to stand by and see his work neglected or wrecked by men who were paid to attend to it; feeling that he could not regain and resume it without a struggle, which might result in trouble and defeat. Let the man of God beware in season. Let him receive his work and his charge from his Master, and let him do the work God has given him until that Master bids him rest from his labors. Let others object, suggest, propose, or oppose, if they will, but "thou, O man of God, keep at thy work.—*The Armory.*

### THE SUREST TEST.

THE home life of a Christian has been fitly called the "surest test" of his piety. When abroad, like a soldier on parade, he is conscious that the social eye is watching him, and, therefore, he keeps himself within the requirements of his religious profession. When within his own home, like a soldier off parade, and in the undress and freedom at the barrack-room, he is apt to act out his real self, and to reveal dispositions elsewhere held in restraint. Hence, it becomes every be-

liever to seek a character that will endure the fireside test, since he who is not Christ-like when under his own roof-tree, is not really Christ-like at all. Therefore, that disciple does well who, on going to his business, says with David, "I will behave myself wisely in a perfect way;" but he is better who, to such a resolution, adds this other good purpose of the psalmist, "I will walk within my house with a perfect heart."—*Sez.*

### PROSE AND POETRY AT FUNERALS.

They had the poor woman in a fifty-dollar coffin. The beautiful bunch of white roses in the one hand that was exposed did not conceal the marks of toil on her fingers,—the calloused places, the distended joints, and the rough skin. Her iron-gray hair was neatly brushed down on the sides of her wrinkled forehead, and the black silk gown, folded so gracefully about her, was full of luster, new, and evidently expensive. There were ten hacks of friends of the family, and the hearse was driven by a man in livery, and had eight costly plumes on top. "How natural she looked, and what a lovely funeral," said a woman who had known the family.

"How unnatural she looked, and what an inhuman thing that funeral was," said a male cynic who accompanied her.

"Why?"

"Because, there was a good woman, a hard-working wife and mother, who never had a ride in a hack, whose fingers never pressed a flower, and who never wore silk. She did not have any time and did not have money. Now look at her—flowers rare and sweet in her dead hands, lots of carriages following her hearse, and a costly shroud for a body which in life was deemed none to good for a thirty-cent worsted. A queer world this, which ignores fashion in life and falls a blind votary to it in death!"—*Woman's News.*

### THE CHINESE ALMANAC.

The great value which the Chinese attach to their almanac, is shown in many ways. Recently the Chinese residents at Lhasa, in Tibet, implored the emperor to cause arrangements to be made which would enable them to receive their copies of the almanac at the earliest possible date in each year. A writer in a recent issue of the *Chinese Recorder* says that the most important book to the Chinese is the almanac. Its space is far too important to be occupied with the matter which fills western almanacs. It contains astronomical information which is useful, but its great mission is to give full and accurate information for selecting lucky places for performing all the acts, great and small, of every-day life. "And as every act of life, however trivial, depends for its success on the time in which and the direction (i. e., the point of the compass) toward which it is done, it is of the utmost importance that every one should have correct information available at all times to enable him to so order his life as to avoid bad luck and calamity and secure good luck and prosperity. Consequently, the almanac is perhaps the most universally circulated book in China." The writer speaks of it as a terrible yoke of bondage. It is issued by the government, and the sale of all almanacs but the authorized one is prohibited. Quite recently the new Chinese minister to Germany refused to sail for his post on a day which the almanac declared to be unlucky, and the departure of the German mail steamer was consequently deferred at the request of the German minister to Peking.—*Scientific American.*

—True happiness has no localities;  
No tones provincial, no peculiar garb;  
Where duty went she went, with justice went,  
And went with meekness, charity, and love.  
Where'er a tear was dried, a wounded heart  
Bound up; a bruised spirit with the dew  
Of sympathy anointed; a pang  
Of honest suffering soothed, or injury  
Oft repeated, as oft by love forgiven;  
When'er an evil passion was subdued,  
Or virtue's feeble embers fanned; where'er  
A sin was heartily abjured, and left;  
Where'er a pious act was done, or breathed  
A pious prayer, or wished a pious wish,—  
There was a high and holy place, a spot  
Of sacred light, a most religious fanc,  
Where happiness, descending, sat and smiled.  
—*Pollak.*

## Special Attention.

### THE NATIONAL REFORM ASSOCIATION.

TWENTY-FOURTH ANNUAL SESSION.

It was my privilege to attend this convention held at Philadelphia, April 24-26. The meeting was not what our readers would generally understand by a conference. I was not present at the first meeting, consequently did not hear the report of the previous annual session or the reports of their traveling secretaries; but after this meeting there was no business transacted, and no plans were laid for their future work. They had frequent meetings of their executive committee, but of course others were not invited to attend. So far as their future plans or their hopes of success are concerned, I had no direct means of knowing, only what I could gather from their addresses and expressions in them.

The time was entirely occupied in reading essays and delivering addresses. Among the many subjects discussed may be mentioned the following: The School Question, or The Secular Theory of Education; Religion in Colleges; Romanism and American Institutions; Moral Accountability of Nations; The Kingly Office of Christ; Christ in Politics; Women's Work for Christ; The Nation as a Sabbath-breaker; The Temperance Question; The Indian Question; The Chinese Question; The Divorce Question; National Sabbath-Reform; The Proposed Christian Amendment. There were other questions of which we need not speak. It will be seen at a glance that this list covers a large field, and embraces what is generally denominated the great moral questions now before the nation.

There was not that lively interest manifested in the meetings by the citizens of Philadelphia, that might have been expected. The day meetings averaged, I should judge, from 200 to 300, including delegates. I concluded that many of the delegates were accompanied by their wives, as the larger part of the congregation were ladies. In the evening the attendance was greater. Of course, the large hall was crowded to overflowing when Miss Frances Willard spoke, and no doubt her audience represented the culture and refinement of Philadelphia. Dr. Jerrick Johnson, of Chicago, as well as Dr. A. T. Pierson, of Philadelphia, drew a full house; but these audiences could by no means measure the interest in National Reform, but only in those speakers, who always draw a full house.

I was deeply interested in many of the addresses delivered. Dr. Mc Fall's address, on The Secular Theory of Education; Dr. Johnson's, on Divorce; Dr. Pierson's, on The Press; and Miss Willard's, on Women's Work for Christ, were forcible addresses, forcibly put. But I confess to some degree of disappointment at listening to the speeches of those more directly connected with the so-called National Reform. To one who has been a reader of the *Christian Statesman* for six years, the names of most of its writers have become familiar, and I expected to hear something new and fresh from these men; but about all they had to present was a repetition of what I had read over and over again in their paper, and much of what they said I already have among my clippings. Perhaps this was all allowable; but I thought that if the same ideas must be presented, they might have appeared in a new dress.

One thing was noticeable to the writer, and that was, scarcely any appeal was made to the Bible in proof of their positions. It was taken for granted that they were all true. Their view of a coming millennium, in which all will be converted, was never questioned. That Christ is now king of all nations, and the nation that does not acknowledge that in their constitution, is false to Christ, no matter what the condition of the hearts of the people may be, was a statement never questioned. That Sunday is the Sabbath, and should be enforced by civil law, did not admit of a shadow of doubt in their minds. And so I might go on to the end of the catalogue. Everything was considered to be self-evident so far as the Bible was concerned.

It was interesting to notice what kind of provisions they proposed to make for the benefit of those who observe the seventh-day Sabbath when

their proposed reform is perfected. Several of the speakers touched this phase of the subject in their addresses. The Rev. W. M. Grier, D. D., of South Carolina, solved the problem about as follows (I do not give his exact words, but his thoughts): He asked, "What shall be done for those who conscientiously observe the seventh day? In the nature of things we cannot enact laws to meet the consciences of all, and those of the minority will of necessity suffer inconvenience by such a law. The Friends do not believe in war, yet they are taxed to support the army and navy without regard to their scruples. So the Sabbatarian must obey the law if it is not in harmony with his conscience; and more than that, he ought to be thankful that he lives in a country where he can keep two days in the week if he wants to. To attempt to enact our laws so as to meet the consciences of all, would be more than folly; it would be criminal.

Such was the profound logic of this D. D. This was the best guarantee of religious freedom he had to offer to those who keep the commandments of God. And this was the best provision proposed by any speaker in the convention. Not one, from the beginning to the close, even hinted at any such thing as an exemption clause in their proposed law. Not one had any thought of granting any concession to those who are conscientious, any more than to the heathen or blasphemer. They talked eloquently in reference to the danger that threatens religious freedom from the hands of the infidel or liberal element; yet they have no concessions to make in behalf of their co-religionists who differ with them.

I believe the strength of this party does not consist so much in itself, as in its ability to capture other organizations. It is well known that the W. C. T. U. has united its interests with the National Reform Association, and that virtually their aims and purposes are one; and that now the National Reform Association is bidding for the support of the Prohibition party, and in some instances that party's platforms, in different States, are largely molded by the influence which the agents of National Reform bring to bear upon them. At the recent convention of the National Reform Association, it sent out an appeal to the three great political parties, requesting them to insert planks in their platforms, indorsing the sentiments of National Reform; and, of course, the party that most nearly complies with their request, will receive their support. What influence they will be able to exert in the coming campaign, remains to be seen. Already they are presenting their petitions to Congress, to close all post-offices on Sunday, and also to stop all railroad trains on that day. I have no idea this appeal will be heeded; but it is only the beginning. Others will follow, and in time they will be heeded. I understand that one petition, including the above points, and one or two more, presented by the W. C. T. U. to Congress, had a million names attached to it. In time, such petitions exert an influence.

Their representatives from the South said that there was no practical opposition to the movement there; that the people needed only to have the matter explained to them in order to have them indorse it. From my own observations, I am inclined to believe their representations are correct. They look for their greatest opposition in the liberal element and in the great corporations of the North. To them the great panacea for all national ills, is the amendment to the Constitution. Is the Sunday sacredness violated, it is because Christ is not acknowledged in the Constitution. Have the Indians been robbed, and the Chinamen abused, the fault is with the Constitution. Are divorces growing more frequent and for less causes, it is because the Constitution is shaky. Is intemperance greatly on the increase, and the rum power becoming a real menace to civilization, we shall find a remedy for all this in an amended Constitution. Is capital growing more arrogant and corporations more soulless, so that the low, hoarse growl of labor is heard from all over the country, it is because our Constitution is silent in reference to God as Creator, or Christ as King. Let these great deficiencies be supplied, and it would open the way so God and Christ could work for us and save the nation.

Such is the nature of much of their reasoning. To many it appears plausible; and I think it will not take much argument to make them believe it.



But to more reflective minds, its fallacy is most transparent. Men drink without a particle of reference to the Constitution. Men and women obtain divorces, not because the Constitution is at fault, but because they do not love each other as God and Christ has taught them; and I do not believe that any amount of tinkering at the Constitution would change their hearts or their love toward each other or toward God. The difficulty is not with the Constitution but with their own hearts. When a man gets drunk, the difficulty is not with the Constitution but with his appetite; and all the amendments to the Constitution that could be attached to it, never would help that man to overcome his appetite.

Another fascinating idea constantly held out by these teachers, is the importance of making this a Christian nation, although there is great confusion of expressions in reference to it. In one breath we are told this is a Christian nation, and therefore our Constitution should be so changed as to express the faith and belief of the nation. In the next instant we are informed that unless we get this amendment, we are just about as much pagan or Mohammedan as Christian, and therefore we need this amendment to make this a Christian nation.

But it seems to them to be much easier to make the nation Christian by a change of the Constitution than by a conversion of the people; and no doubt a change in that document will be much more easily made than a change in the hearts of the people. But there is a fascination connected with the idea of making the nation Christian without materially affecting the people. It will be much easier to *vote ourselves pious* than to crucify the old man. It takes much less self-denial to do it in that way. And the idea of making all this grand nation Christian simply by changing the Constitution—why, that is making Christians by the wholesale, which is so much better than the old way of making a personal application of the principle of the religion of Christ to each individual heart!

I do not pretend that they state things just this way; but these are conclusions that grow out of their theories. The association added seventy-eight more vice-presidents to its already long list, making 197 in all, as nearly as I can make out from their report. It was somewhat of a novel scene to see staid old Presbyterian divines, in what purported to be a religious convention, clapping their hands, stamping their feet, and applauding with their canes, at almost every turn of the speakers. In short, the "Amens" were conspicuously scarce, and the applause superabundant.

The speaking was interspersed with the gravest argument, the sharpest wit, the most laughable anecdotes, or incidents, and the doctors of divinity of old school and new, who have been noted for clerical dignity and deportment, took the greatest delight in raising a cheer by their keen thrusts and witticisms. In this respect the convention seemed in spirit more like a political gathering than a religious meeting. I saw nothing that would have led me to suppose that the Spirit of Christ would be better enjoyed, or that piety or humility would in any measure be promoted, by this move. In short, I thought I there saw and heard much more praise and adoration of each other, and of what each other said, than praise and adoration of Christ and of what he had said.

Whenever the Sunday issue was raised, it seemed to be especially appreciated. In fact, it was the question that always brought out a response, and frequently loud and prolonged applause. I left the last meeting, feeling more than ever convinced that as this movement comes before the people, the real issue will be presented in such a light that it will not be discerned by the masses. There is much connected with it that is good, and that all good men must indorse. Those things are self-evident; and those things that are good will obscure the things that are bad and contrary to the Bible. But while much that they advocate is good, it does not necessarily follow that it should be enforced by civil law; yet there is where many will be deceived. They will reason that because it is good, therefore it should be enforced by law. But prayer is good; the Lord's supper is good; baptism is good; and a multitude of other things are good which we would hardly think proper to ingraft into the Constitution, or enforce by statute law.

The movement is growing in power. As they

attach other organizations to themselves, or become swallowed up by them, their influence will be greatly extended. How important that we be faithful in the dissemination of that light which alone will set the true issue before the people. We ought to bestir ourselves as never before.

E. W. FARNSWORTH.

South Lancaster, Mass.

### THE EUROPEAN CRISIS FROM AN ENGLISH STAND-POINT.

[A CORRESPONDENT sends us the following clipping from a recent English paper, giving the views of some eminent English statesmen on the European situation, in which our readers will be interested. The declaration of Mr. Bright, that "Europe is marching to some great catastrophe," is a most significant utterance. The article reads:—]

On Monday evening Mr. Lewis Appleton (an old Lutonian), secretary of the British and Foreign Arbitration Association, gave an address in the Assembly Rooms, Castle Street, on the European War Crisis. Mr. Cumberland, J. P., presided. The attendance was small.

The chairman said they had met to hear observations in favor of arbitration in the settlement of disputes between nations. An instance of what could be done by that method had recently been supplied in the settlement of the fisheries dispute between the United States and Canada through the intervention of Mr. Joseph Chamberlain, as the British Commissioner. It would be of immense benefit if European affairs could be dealt with in a similar way. The whole of Europe was kept in a state of ferment and armed neutrality by the action of Russia, who was continually augmenting her armies and pushing them from point to point in an aggressive way. Germany and other states were drained of their young men, and heavily taxed, to maintain the defensive. Russia was prepared at any moment to send her troops into Bulgaria, but he did not think England and the other European powers would consent to that, but would say to Russia, "Thus far shalt thou go, and no farther." It involved considerable danger of war. Then a conflict between Germany and France might arise, and he thought from personal experience of those countries that France in such a struggle would next time be wiped out altogether. Whatever might happen, he felt that England should, as far as possible, preserve a position of neutrality, and he felt sure that the present government would, as Lord Salisbury had distinctly said, endeavor to preserve peace.

Mr. Appleton said in view of the miserable complications in Europe, and danger of a great war, he intended to confine his remarks principally to Russia, Germany, and France, and their policy. He had read Prince Bismarck's recent great speech in the Reichstag, and the spirit of it seemed to be—

We do not want to fight, but, by Jingo, if we do,  
We've got the men, we've got the guns,  
And got the money, too.

The text of the treaty between Germany and Austria, which had been recently published, made it appear that it was the fear of attack from the standing armies of France and Russia which had prompted the treaty, and with this was bound up the peace and happiness of the millions of working classes. War hits them and the middle classes by its enormous blood-tax, and its effect in depressing trade. Great standing armies were dangerous instruments in the hands of despotic statesmen, and provocative of war. It was an astounding fact that there were 5,000,000 of men—the very picked men of Europe—withdrawn from their hearths and homes by a despotism beyond their control, to lead a life of hardship and temptation: all these not including the Volunteers, the Landwehr, and the Landsturm. When all these forces were mobilized 16,775,000 men were called into the field, and there were 2,246 ships of the line ready to take part in a war. Of late years armaments had greatly increased, and when a collision came it would send back the civilization of Europe for years. Throughout Europe for the past twenty-five years states had been competing in a race of infamy for providing large armies and navies, while national budgets and national debts had, in consequence, increased fabulously.

Mr. Bright said: "I cannot help thinking that Europe is marching to some great catastrophe, and the populations may be driven in despair to sweep away personages who reign and so-called statesmen." Russia can place 6,000,000 men in the field, and has a war expenditure of £79,000,000. Every plot against the poor czar, every outbreak of Nihilism, every revolt of the students of the university, appeals for the discontinuance of this waste of the national resources. The poor Russians were ground down by the autocrat government of the czar, and unbearable taxation, while the military party were dead set against all reform. Russia's interferences with the affairs of Turkey had always had a most lamentable effect, and the 345,000,000 sterling expenditure of the Crimea and all its huge loss of life, had no effect but to bind more firmly on the people the galling chains of Mohammed. The object of Russia is the subjugation of every one of the Balkan states, and to press her claims of authority to the gates of Constantinople, the effect of which would be to arouse everywhere the fierce fires of fanaticism and conflict. He deprecated the aims of Russia, and said no country had the right to interfere in the affairs of another, as Cobden taught.

Speaking of Germany, he said that country had a yearly war expenditure of £38,000,000, and the people were subject to the accursed system of conscription, making them flee to freer countries by 58,000 a year to escape that wretched serfdom. The great German despot, Bismarck, wished England to support him, but he thanked God, Lord Salisbury was not to be caught. The confiscation of Alsace and Lorraine by Prussia was the cause of recent colossal armaments in Europe. There were three courses open to settle this question: first, war, which was impracticable and criminal; second, neutralization by treaty, which would mean converting them into guaranteed states; and, third, retrocession by purchase, a plan which would suit France, which was rich, and Germany, which was getting poorer and did not know where to turn for a sou. But the advancing wave of German freedom would gradually overwhelm the Prussian war spirit which Bismarck represented, and then the danger would be past. France had a debt of £1,300,000,000. In eighteen years they had seen thirteen governments, and they had been making wars imitating the worst days of Bonaparte. A policy of revenge was the most fatal policy which could be advocated for the French nation. Happily in the clouded sky of European policy there were signs of hope. Freedom was gradually "widening down from precedent to precedent," and the nations were increasingly unwilling to be the tools of despots. England by a policy of non-intervention, and friendly relation with everybody, resting her foreign policy on the eternal foundations of Christian morality, would preserve the nation in peace and happiness, and set an example to foreign countries which haply they would eventually follow to the great benefit of the world at large.

Mr. Cotchin moved a hearty vote of thanks to the lecturer, which Mr. T. How seconded, and the lecturer briefly acknowledged the compliment, and a similar vote was passed to the chairman.

### A DISASTER-STRIKEN PROVINCE.

It would almost seem as if China's mountainous province of Yunnan had received her full measure of disasters in late years. The earthquakes that early the present year destroyed thousands of lives there, occurred in the same region that a few years ago was laid waste by the great Mohammedan rebellion whose ravages are still seen in the ruins of many towns and temples. The slaughter of thousands of men and animals whose bodies were never buried, bred a plague from which Mr. Soltau said the people were still suffering when he passed through Yunnan in 1881. He crossed a large region of waste lands which before the great religious uprising was covered with many villages and fruitful paddy fields. A traveler who returned from Yunnan four years ago, reported the loss of thousands of lives by unexampled floods, a calamity that had not been heard of before; for Yunnan communicates with the outer world only by difficult mountain paths, and news of the disasters that have afflicted the province has seldom traveled so rapidly as the story of the recent earthquakes.—*Christian at Work.*

# The Review and Herald.

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

BATTLE CREEK, MICH., MAY 15, 1888.

URIAH SMITH, . . . . . EDITOR.  
L. A. SMITH, . . . . . ASSISTANT EDITOR.  
GEO. I. BUTLER, }  
S. N. HASKELL, } . . . . . CORRESPONDING EDITORS.

## THE FINAL SEPARATION.

ACCORDING to the parable recorded in Matt. 13:24-30, the wheat and tares grow together till the harvest. At the time of the harvest the reapers gather the tares into bundles to be burned. The wheat they gather into the garner.

In Christ's explanation of the parable (verses 36-43) he says that the good seed (the wheat) are the children of the kingdom, but the tares are the children of the wicked one; the harvest is the end of the world; and the reapers are the angels. "As therefore," he continues, "the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

From this we learn that the righteous and the wicked will be associated together till the end of the world. A separation will then take place between them; the righteous reaping the blessed reward of obedience, the wicked suffering the fearful consequences of rebellion against God.

In Matt. 25:31-46, we have a description of the closing scenes of this world's history, and the different destinies awaiting the righteous and the wicked, combining as perhaps no other portion of Scripture does, the sublime and pathetic, the glory of the advent of the King in his mighty power, and the utter helplessness of his enemies before him; an enumeration of humble and tender services performed by the righteous, and the appropriate reward they will receive, contrasted with the gross neglect of their Lord by the wicked, and the just punishment which will be visited upon them therefor.

The passage opens with this sublime description: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then follows a series of beautiful statements showing why they are thus honored and blessed. The wicked are at the same time told to depart, and the reasons are given why they are thus judged. The conclusion of the scene is stated in these words: "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal."

The consecutive order of these events is an interesting object of study. To some it seems difficult to determine it; but we think the Scriptures afford abundant data for this purpose.

It is to be noticed, first, that the events called the "end of the world," the "day of the Lord," and the "day of judgment," are not events which take place instantly, or in a single day; but they cover a period which is of more than a thousand years' duration. This we know because the events which are declared to occur, for instance, in the day of the Lord, are some of them located more than a thousand years apart. Thus both Joel and Zephaniah assign to the "day of the Lord" those judgments and calamities which come down upon the world just before the second coming of Christ and the first resurrection. But Peter (2 Pet. 3:10) includes also in the "day of the Lord," that time when ungodly men shall be judged and go into perdition, and the elements shall melt with fervent heat. But this we know cannot be till after the wicked come up in the second resurrection, which is a thousand years subsequent to the first resurrection at the second advent of Christ. Rev. 20:5-7. But these are all included in "the day of the Lord;" which consequently covers all this time.

The day of judgment covers a period a little longer still; for it begins with the investigative judgment which must precede the second coming of Christ, and does not end till the sentence against the wicked is executed upon them at the end of the thousand years. Ps. 149:9; 2 Pet. 3:7; Rev. 20:9.

The seventh trumpet covers the same time; for it commences at the close of the prophetic periods (Rev. 10:6, 7) when the temple of God is opened in heaven, that is, when the investigative judgment commences in the most holy place of the sanctuary on high, where the ark is (Rev. 11:15, 19), and does not cease till the saints are fully rewarded, and those who destroy, or corrupt, the earth are themselves destroyed (verse 18); which brings us again to the destruction of the wicked at the end of the thousand years.

So the "end of the world," taken in its complete and extended sense, must cover all the changes through which this earth passes from the close of human probation to the time when the new heavens and new earth shall take the place of the old. Not till then has it fully ended, though so far as the generality of the people, the unconverted, are concerned, it ends when their worldly pursuits, and hopes, and schemes, and life itself, end with their destruction at the second coming of Christ.

Bearing in mind the facts just stated will help us to understand some of the parables and condensed discourses of our Lord touching these great themes. For it would be nothing strange or inconsistent, if, when speaking of events in the same series, he should pass by a sudden and unannounced transition, from events at the beginning to events at the close; if, for instance, after mentioning events at the opening of that period called "the day of the Lord," he should suddenly pass to events with which that day will close.

Let us briefly glance at some of the events to transpire, according to the plain evidence of many scriptures, and see if, on this rule, other scriptures, which at first sight may seem at variance therewith, or difficult of location, do not in reality agree perfectly with them.

1. At the end of the prophetic periods, the grand antitypical work of atonement commences in heaven, the last priestly work of Christ to be accomplished before his second advent.

2. When this work is completed, probation ends; for there is no more sacrifice for sins. Rev. 15:5-8. But between the close of probation, and the appearing of Christ in the clouds of heaven, the seven last plagues intervene. Revelation 16. These plagues cannot begin to fall till the ministry of Christ as priest is finished; for up to that time there is mercy for the world; but there is no mercy when the plagues begin; for in them is filled up the wrath of God; and that is the wrath threatened by the third angel (Rev. 14:10), which is poured out without mixture, that is, unmixed with any mercy. Rev. 22:11, 12, also shows that probation ends, and the cases of all are decided before Christ appears. Up to the beginning of the plagues the righteous and the wicked are more or less individually associated together in the social and commercial pursuits of life. Luke 17:34-36. But the testimony contained in this reference to Luke, speaks of the commencement of a separation between the two classes. Of two men in one bed, one is taken, the other left; or, as it should be translated, "one is seized, the other escapes;" so of two women grinding at the mill, one is seized, the other escapes; and of two men in the field, one is seized, the other escapes. Who escapes? and from what does he escape? It must be some calamities or judgments that are referred to; and from all such we know that the righteous are the ones who escape, while the wicked are taken or seized by them. We know also from the context, that this scripture (Luke 17:34-36) applies just before the coming of Christ, when the seven last plagues, being due, will be falling upon the world. We therefore conclude that the reference is to this scene; that the seven last plagues (compared to eagles, verse 37) come down upon the wicked (compared to a body or carcass, *id.*; Matt. 24:28), while the righteous escape, the promise to them being that no plague shall come nigh them. Ps. 91:4-7. This difference in circumstances, coupled with the fact that, probation being then ended, the righteous can no longer do the wicked any good, naturally throws the two companies apart, and begins the separation between them.

3. Christ soon appears, and then all the righteous ones living upon the earth are changed in a moment,

and caught up to meet the Lord, while all the living wicked are left here upon the earth to perish by the, to them, terrible manifestations of the great day. This brings a more complete and wide-spread separation between the righteous and the wicked. And this extends even to the dead; for all the righteous dead are then raised and caught up also to meet the Lord, while all the wicked dead are left to the dominion of death, still in their cases unbroken. Thus the whole human family, living and dead, are divided into two great classes according to character—the living righteous changed to immortality, join their companions raised in incorruption from the grave, and together ascend to be forever with the Lord; while the living wicked join their companions in death, to slumber in dishonored and hopeless graves a thousand years, till the sentence can be written which is to be at that time executed upon them. This separation between the two classes is complete and final; for they are never again to be associated together in any capacity, and only come together again at the end of the thousand years, the one class as criminals, the other to assist in executing upon them the sentence written. Ps. 149:5-9. During the thousand years, how sharp the contrast between the two parties: the righteous, all the righteous, in the mansions of the Father's house (John 14:2, 3) above, every fiber of their being pulsating with the bliss of immortal life, praising God in plentitude of joy, and reigning on thrones of judgment with Christ their king (Rev. 20:4); while all the wicked are slumbering in the bowels of an exploded world (Jer. 4:23-27), the Devil and his angels meanwhile tearing up and down in impotent rage over their sepulchers, this charnel-house of sin.

4. At the end of the thousand years, the judgment to be executed upon the wicked having been determined, they are raised from their graves to meet the account of their own personal sins, for which up to that time they had suffered nothing, to stand condemned in face of the open book of their deeds, in face of the multitude of the saved, and the open book of life containing the names of these holy ones, and to receive the punishment due to their deeds. Fire comes down from God out of heaven and devours them. Here Rev. 20:7-15 applies. With them the "second death," here inflicted, "ends all;" and the fires of their perdition become so potent in their cleansing power, that all the works on earth are burned up, the elements themselves melt with fervent heat (2 Pet. 3:10), the earth itself is dissipated into invisible gas, and thus appears to "flee away" (Rev. 20:11) from before the great white throne, and every stain and defilement of sin, and scar of the curse is forever purged away. Then the elements come together again, to form the new heavens and new earth for the everlasting possession of the saints. Here the wicked receive the full desert of their deeds which is to last through eternity; and here also the righteous receive the full measure of their reward, to go forward on this plane through endless ages.

By the side of these facts let us now place two representative scriptures, and mark the application:—

1. The parable of Matthew 13. The growing together of wheat and tares, righteous and wicked, is during the time of human probation. The harvest is the end of the world. The righteous are gathered as wheat into the garner at the second advent. The tares, that portion of them representing the living wicked at the second advent, are then burned up. 2 Thess. 1:8; Rev. 14:10. This earth is the territory of the future kingdom. Dan. 7:27; Matt. 5:5. But from this kingdom "all things that offend, and them which do iniquity" must be gathered out, which cannot be till sin and sinners are destroyed forever at the end of the thousand years. Then "the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43. Thus the parable in its entirety seems to include events at both the beginning and the end of the thousand years, the burning of the tares in the parable (verse 30) referring to the destruction of the living wicked at the second advent, while the "furnace of fire" in the explanation (verse 42) refers to the greater scene of the same kind, the destruction of all the wicked in the lake of fire, at the end of the thousand years.

2. Matt. 25:31-46. The coming of the Son of man in his glory (verse 31) undoubtedly refers to the second advent of Christ. The "all nations" gathered before him, should probably be limited to the nations living on the earth at that time. Among these are a few righteous ones, who are separated from the others by a change to immortality and ascension to



the Lord. Some prefer to consider the "all nations" as embracing the dead as well as the living. It is true that a separation between the righteous dead and the wicked dead, here takes place, and there is no objection (if it may be called an objection) to including them in the "all nations," only that we should be obliged, in that case, to take the expression "gathered before him" in an accommodated sense; for the wicked dead are not raised till long afterward. This point, however, is not pertinent to our present discussion, and we pass it.

Verses 41-46 bring to view the judgment of the wicked for their personal sins, and their sentence to final punishment. But the wicked, either living or dead, are not judged and sentenced at the second advent. But they will be judged and sentence executed upon them at the end of the thousand years, and then only. Hence Christ somewhere in his discourse makes a transition from the beginning to the end of the thousand years. There is nothing incongruous in this, according to the rule above suggested, since he is speaking of events of the same class, which cover all this time. Where is this transition?—Naturally between verses 33 and 34; for the narrative from verse 34 to verse 40 is of the same nature as that from verse 40 to the end of the chapter, and evidently belongs with it. But there is no place for any such judicial proceeding with either the righteous or the wicked, at the second advent. Hence, we would apply verses 31, 32, and 33, of Matthew 25, at the beginning of the thousand years, and the remainder of the chapter at the end of the thousand years, where Rev. 20:7-15 applies.

It has been supposed by some that the volume, "Man's Nature and Destiny," p. 308, applies Rev. 20:12 and Matt. 25:31-46 to one and the same time and event. It was not the intent of that work so to teach; for the author held the same view then that he now holds, as presented above. The argument there set forth is simply to show that the popular view that men are judged one by one as they die, is not true, because God has set apart a definite period for all cases to be taken up and acted upon, and all wait to that time. Matt. 25:31-33 and Rev. 20:12 are both referred to, because they are both parts of the same period of judgment, but not the same part. The judgment is there spoken of as a whole, with no attempt to locate its different divisions. When this part of the subject is made the theme of examination, and the events considered above are all duly located, it is seen that Matt. 25:31-33 and Rev. 20:12 apply respectively to scenes which, though similar in nature, are widely apart in point of time.

#### WOMAN AND THE ADVENT.

We have been in favor of granting to woman the ballot. We are so still on the ground of equality and right. But the ideas formerly entertained of the great good which would result from this move, and the great increase which would thereby be added to the moral forces of the world, have become somewhat modified.

We used to think that the ballot in the hands of women would be the "hand-writing on the wall" for the saloons of our land. But when we learned that there are in the city of Philadelphia alone, 6,000 women engaged in the liquor business, that fact gave the prospect a somewhat different complexion. Whether or not there are in Philadelphia 6,000 well-bred, pure, and noble women who, if women could vote, would arm themselves with the ballot and go to the polls in behalf of law, sobriety, and home, may be something of a question; but if the privilege of suffrage was theirs, it is pretty certain that 6,000 ballots in that city would go from the hands of a certain class of women sold for rum. There are vicious women as well as vicious men; and the ballot in the hands of these would offset us many in the hands of the good and true.

But while the prospect in this direction appears less hopeful, evidence is more and more frequently appearing to show that women are as susceptible, at least as men, to fanaticism, and would be in danger of using the power of the ballot under the influence of prejudice and blind impulse, as often, perhaps, as under the guidance of intelligence and reason. That this is no uncharitable judgment, we offer as evidence the following paragraph from the "Prospectus of Evangelistic Board of the National Woman's Christian Temperance Union for 1888," as published in the *Christian Statesman*, of April 26, 1888:

As Christ came first by Mary alone in the stable at Bethlehem, so shall he come the second time, to reign King and Lord, by this confederation of the women of the whole world, exalted to the high place which is hers under the gospel; not only as the mother and educator of law-makers and rulers, but, set free from the domination of mere animal force, herself co-ruler and legislator in the State as well as in the home, according to God's evident plan that the world should not always be left *comfortless*.

In this quotation the italics are ours, with the exception of this last word, which we give as we find it. Allusion is evidently made to John 14:18, where Christ assures his sorrowing disciples, to comfort them in view of his departure to heaven, that he will return again: "I will not leave you *comfortless*: I will come to you."

Does the language of the extract quoted above mean that this "confederation of the women," is to be the second coming of Christ? that *through them* he is to reign King and Lord over the earth? Or does it mean that his second personal coming is dependent on this "confederation of the women"? With either view the position is unscriptural and fanatical enough to suit an Ignatius Loyola. It is easy to see how women who are ready to entertain such views, could be induced under the subtle deceptions of the National Reform Association, to embark in favor of an oppressive Sunday law, which would ride rough-shod over the most sacred rights of conscience, and the dearest liberties of mankind.

#### SUNDAY AND THE SALOON.

THE movement for the Sunday closing of the saloons is steadily gaining ground, and in the States of Ohio and Missouri is beginning to assume wide-spread proportions. The supreme court of the latter State has just rendered a decision to the effect that liquor-selling is illegal on that day in the city of St. Louis, and under the Downing liquor law, which applies to all parts of the State, there will be, it is said, no more open saloons or beer gardens in that city on Sunday; and an equally determined effort is being made to enforce the Owens law for Sunday-closing in the city of Cincinnati, as is shown by the fact that 147 warrants were issued last Monday for the arrest of persons who kept open their saloons on the previous day. It is probably safe to conclude that if Sunday-closing can be enforced in St. Louis and Cincinnati, it can be in any city in the Union.

We are heartily in favor of the closing of the saloons on Sunday, not only in the cities above mentioned, but in every other place now cursed by their presence. But we are not in favor of closing them simply on Sunday, and allowing them to run under the sanction of the law on other days of the week. We are in favor of closing them up altogether. We believe the fight against the saloon should be conducted on sound principles and backed by logical reasoning, and on such a basis we cannot see that there is room for any half-way measures in dealing with the question. No compromise with the saloon power will ever conduct the temperance movement to a successful issue.

And this is just what the Sunday-closing movement really is. It is an anomalous proceeding for which no consistent reason can be given. Why is it any worse to keep open a saloon on Sunday than on any other day of the week? The idea seems to prevail that there is a religious reason for closing the saloons on Sunday which would not apply to such an act on other days; but a moment's investigation shows that no such reason exists. For, aside from the fact that Sunday is not the Sabbath, the fourth commandment does not consider the nature of an act done on the Sabbath day only so far as to determine whether it is necessary or unnecessary. The fact that the saloon is a low and vile resort, a source of crime and a great evil, is not one with which the fourth commandment has anything to do. The mere fact that the running of one on the Sabbath day is an unnecessary labor, is sufficient to bring it under the full condemnation of the Sabbath law, and the same is true of any other kind of business, however honorable and legitimate in itself. The running of a saloon on the Sabbath violates other commandments besides the fourth, but does not violate that one any more than the running of a dry goods or grocery store on the same day. Thus the Sunday closing of the saloons cannot be consistently based on the authority of the fourth commandment by those who allow other places of business to run on that day as usual. While the temperance edifice is based upon a foundation of this illusive character, the structure will not, we think, be reared to a very great height.

To deal consistently with this question requires that the saloon be either allowed to run freely on every day, or prohibited on all days. If this institution has not a right to run on all days of the week, it has no right to run on any; and if it has a right to run on any day, it has a right to run on all, so far as it stands related to any human authority.

The injustice of arbitrarily closing the saloons on the first day of the week, while other kinds of businesses are allowed to proceed unmolested, is a point which the saloonists themselves have not been slow to see, and which they will be sure to use as a weapon of defense as often as they think occasion demands. In fighting the Sunday-closing movement, the main effort of the liquor element has been to render the law obnoxious, and thus secure its repeal or convert it into a dead letter. To accomplish this there are two methods; one, to crowd the police courts with so many cases of violation of the law that it becomes impossible to attend to them; and, second, to rigidly enforce the law against all kinds of business, and thus arouse a public sentiment against it. The latter method is the most effective and the one most often tried, and it is in this way that the Sunday-closing movement, directed apparently toward the repression of a great evil, is made to interfere with legitimate and respectable business, to encroach upon the rights of a respectable portion of the community, and to assume the character of religious persecution. This is the way, most probably, in which the temperance question will be made accessory to the realization of the oppressive measures toward which we have long looked forward, and for which the representatives of "National Reform" are now most earnestly working.

It is not likely that the saloon-keepers of St. Louis and Cincinnati will tamely submit to the closing of their places of business on Sunday, while no restriction is placed upon the transaction of business in other departments of trade which is no less palpably a violation of the Sunday Sabbath. It remains to be seen how strictly the law will be enforced, and what action will be taken by the saloons against it, in the event that it is enforced.

The only consistent method of dealing with the saloon is to prohibit it altogether, as an unmixed and deadly evil, an enemy to the state, and a foe against which society is authorized to protect itself by the right of self-preservation. Proceeding on this plan, there will be no grounds given the saloonists on which to complain of injustice, and no mixing up of civil affairs with questions of religion. To proceed on the Sunday-closing principle, on the other hand, is to base the question on an imaginary foundation, to encroach upon the religious rights of other classes, to tacitly admit that the saloon has rights which it does not possess, and to effect a compromise with the liquor power which can but prove in the end sadly detrimental to the success of true temperance reform.

L. A. S.

#### GIVING AND RECEIVING.

THE apostle Paul has transmitted to us, through his secretary, "the beloved physician," a saying of Jesus not elsewhere recorded. In his charge to the elders of the church of Ephesus, to take heed to themselves, and to the flock over which the Holy Spirit had made them overseers, to feed the church purchased by the blood of Christ, he refers them to his own arduous and disinterested labors among them, and says: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Those who will believe this saying, and act upon it, will find the blessedness, and know by happy experience that it is true. The self-seeking and grasping can never know the blessedness of the liberal. One who sympathizes with, and helps, others, willing to sacrifice and suffer for them, experiences a joy which those who seek only self-gratification know nothing about.

Jesus is our example. He "gave himself for us." What more could he give? "He hath poured out his soul unto death;" and this not because we were worthy, but "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." To follow this divine example will yield the sweetest and most rational pleasure. "God loveth a cheerful giver." The one who cheerfully and constantly gives to the cause of God and humanity is truly happy. The satisfaction which arises from the consciousness of having administered to the wants of others, and of having aided in the work of bringing men to the enjoyment of eternal life, will be a sufficient reward here, and in the end its fruit will be everlasting joy. To the faithful it will be said, "Enter thou into the joy of thy Lord." R. F. C.

## The Commentary.

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

**SPECIAL NOTICE.**—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always include a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the Review. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 776.—QUALIFICATIONS OF CHURCH TREASURERS—USE OF TITHES MONEY.

What you have said recently on the subject of payment of tithes, through the Review, has no doubt been received by many of its readers who are anxious to know and to do duty on this point, as views sustained by the Bible. And with your permission, I would be pleased to have you answer the following questions touching the duty of treasurers, who receive and convey the tithes to their proper destination:

1. Is moral fitness all that is required to constitute a suitable treasurer? Should he not have a fair degree of business talent, say enough to keep his books in a manner so they will show at any time where every dollar, dime, and penny comes from and just the appropriation made of the same?
2. Have the church treasurers any right or power to use the tithes, or borrow them of themselves for their own use, or help the poor in the church with them, or loan them to another, whether the borrower's credit is good or worthless? What about this loose way of doing business, of handling money for the cause of God which has been hard earned and frugally saved, because the treasurer is naturally a pleasant and accommodating man, with a good per cent of confidence in himself and others?
3. Should the tithes be paid to the preachers who may visit the churches, to hold and use as payment from the Conference for their labors, or should it be sent directly to the State treasurer, unless it may in some cases be passed to the treasurer through the hands of the Conference officers?
4. Would you recommend the treasurers to keep a regular book account in receiving and appropriating funds, using a stub book also in paying out the money; or is it well enough to keep the account on slips of paper, old envelopes, etc., trusting to memory for much or a portion of the business done?
5. Should not our treasurers be benefited by the instruction given by the Saviour in Luke 10:10? ONE WHO PAYS TITHES.

It does not appear that many of the foregoing queries are debatable questions.

1. A person elected to the position of church treasurer should most certainly be one of fair business ability, in addition to moral qualifications. His books should be so kept that any person who can read his writing—and it should surely be legible—can easily ascertain at any time the exact condition of the treasury—the source from which all funds are received, and the disposition of the same.
2. Church treasurers have no right or authority to make any such use of funds in their hands belonging to the church as is mentioned by our inquirer in his second question. All funds not disposed of in accordance with some legitimate appropriation should be so much "cash on hand," and the treasurer should be able to produce it at all times, or its equivalent in certificates of deposit from a reliable banking-house.
3. If ministers are authorized by their State Conference committees to receive from church treasurers the church funds in their hands, and receipt for the same, such practice is admissible; otherwise not.
4. A church treasurer should have a suitable book in which all entries of money received and paid out should be intelligently and correctly kept. Luke 16:10 is a most appropriate text for church treasurers to be very familiar with.

#### 777.—JUSTIFIED FROM ALL THINGS.

What is the meaning of Paul's statement in Acts 13:39: "By him [Jesus] all that believe are justified from all things, from which ye could not be justified by the law of Moses?" Mrs. J. A. H.

The burden of Paul's argument on this occasion is to show that the forgiveness of sins and complete justification are to be obtained alone through Christ. He contrasts the efficacy of the ceremonial law with the merits of Christ, and shows the inestimable superiority of the latter over the former, inasmuch as thereby only the power, guilt, and pollution of sin can be removed. In Heb. 10:4-10, Paul preaches the same doctrine, and in speaking of the ceremonial law he says plainly that "it is not possible that the blood of bulls and of goats should take away sins." But there is a sense in which the words of Paul quoted by our correspondent have a deeper meaning than has been given them above. He says that by Christ "all that believe are justified from all things, from which ye could not be justified by the law of Moses." There were some crimes, as for instance murder and adultery, that no sacrifices were provided for by the ceremonial law; the offender was to be put to death. Paul's statement covers even those things, and shows that through Christ, forgiveness and justification may be hoped for by persons guilty of such crimes.

—All the little vexations of life have their use as a part of our moral discipline. They afford the best trial of character.

## 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.

### SABBATH NIGHT.

BY ELDER L. D. SANTEE.

WHAT are God's ministers doing to-night? This is the thought that comes up as I write. Some in their closets are pleading with God, Treading the way that the Saviour has trod; Some standing guard 'twixt the living and dead, Feeding the hungry with life-giving bread, Praying that souls may be cleansed and made white,— That is what preachers are doing to-night.

Earnestly pleading with sinners to come, Telling of Christ and a heavenly home; Telling of pardon through Jesus's blood, Seeking to reconcile man unto God; Pointing to Jesus the souls sick with sin, Telling God's love and of Christ formed within; Telling of crowns and of garments of white,— That is what preachers are doing to-night.

Kneeling down gently beside the white bed, Where mourners lament for the dying or dead, Mingling their tears with the myriads that fall, Tenderly teaching that God ruleth all; Telling "the righteous shall live yet again, In a land that is holy and free from all pain;" Pleading with sinners to turn and do right,— That is what preachers are doing to-night.

Heavy the burdens God's ministers bear; Their lives are aweary with toil and with care; Raising the fallen with words full of love, Waiting the rest that remaineth above. Soon will their preaching and praying be o'er, Their worn feet find rest on the evergreen shore. Pointing the world-weary up to the light,— That is what preachers are doing to-night.

Princeville, Ill.

### INDIANA.

**AMONG THE CHURCHES.**—Leaving our good State meeting held at Indianapolis Feb. 16-20, I returned to Forest Chapel expecting to continue labor at that place; but I was denied the use of the house. I then repaired at once to other fields of labor assigned to me, visiting the churches of Idaville and Olive Branch, in White and Carroll counties. I labored at Olive Branch some three weeks, and as a result of this labor seven precious souls fully embraced the truths of the third angel's message. From there I went to Radnor, Carroll Co., where I met Bro. L. Thompson. We labored together one week, when I returned home, leaving Bro. Thompson to continue the meeting. Book sales have amounted to \$16.20; donations, \$4.02. To the Lord be all the praise! April 19. F. M. ROBERTS.

### MINNESOTA.

**WINONA.**—Since my last report there has been progress made in some respects in the German work here, although the storms of temptation and the opposition of Satan have been severe at times. We have now a good little church of our own nearly completed, in an excellent location, which is a great gain to the cause. In the last three months there have been over \$700 raised in cash to pay for the lot and build the church, besides about \$300 in work and material, most of which was raised in this city. We feel grateful to God for his prospering care, and we also are very thankful to the dear brethren of other churches who so kindly and liberally helped in our time of need. We expect Bro. Shultz here in a few days to help set things in order and organize a church. We feel more and more the need of divine guidance in this solemn work. May 6. W. B. HULL.

### NEW YORK.

**ALBANY AND ST. JOHNSVILLE.**—Upon recommendation of the Conference committee, I went to Albany March 1, to engage in the work of the mission. Found Sr. Slocum doing all she could, but laboring under the disadvantage of having no central place of meeting, as no hall could be secured for that purpose. I was there eight weeks, and preached seven times at the mission rooms and thirteen times to the friends in Bath, a suburb of the city. Two new ones in Bath commenced the observance of the Sabbath, the fruits, in part, of Bro. and Sr. Washbond's faithful labors. There are now thirteen in Albany and Bath endeavoring to live out the truth. April 27, we were able to secure the use of the Laventall Hall, on the corner of South Pearl St. and Hudson Ave., Albany, where the friends from Bath and Albany meet every Sabbath at 10 A. M. It seems best, for awhile at least, to discontinue regular labor in Albany. The company are of good courage, and feel the necessity of

maintaining the standard of truth, now that they are left without regular ministerial help.

Yesterday myself and wife came to St. Johnsville, where we expect to remain till about the time of our State meeting. Eld. H. E. Robison held some meetings here last winter, when several embraced the truth. There is bitter prejudice on the part of some. I commenced meetings in a union church this evening, and shall hold five or six services per week, if the attendance is sufficient to warrant it. We are endeavoring to labor in God's fear, and we desire to have his blessing with us. FRANK M. WILCOX. May 2.

### OHIO.

**COLUMBUS.**—In company with Eld. J. E. Swift, I spent four or five days following our State meeting, with the church at this place. God met with us and gave the dear brethren of this church a victory over the enemy. I never saw more evidence that God is willing to work for his people and cause when we place ourselves where he can consistently bless, than at this meeting. When we first reached Columbus, everything seemed discouraging in the matter of obtaining suitable grounds here for our camp-meeting this season. The wants of the cause at this place have made it very desirable to hold our camp-meeting at this point. It is also the most central point in the State for all our brethren to attend.

For some little time this church has allowed the enemy to destroy their peace. We felt that God could not work for us while the church was unprepared to labor for souls. Several meetings were held with the church. On Sunday morning we met and continued the meeting for eight hours, without any intermission. The mighty power of God came into our midst, and precious souls obtained freedom through humble confessions. Joy filled all our hearts as we saw the precious, tender Spirit of Christ uniting the hearts of God's dear people. Many wept aloud. This was a precious season, long to be remembered by the brethren and sisters present.

After this meeting God opened the way in a remarkable manner for us to hold our camp-meeting in Columbus. A beautiful park is offered us, free of charge, with many advantages we have never had before. In this we see God's goodness and willingness to help us when we are where he can trust us with his favors. It would please God for us to have the best camp-meeting this year ever held in Ohio. Brethren and sisters, begin to plan to attend the camp-meeting, and pray for the prosperity of the work in Columbus. R. A. UNDERWOOD.

### COLORADO.

**VILLA GROVE, SAGUACHE, ETC.**—April 5, I went from Pueblo to Villa Grove, where I met Bro. Stureman, who has been laboring for some time in that valley. We found one family of Sabbath-keepers in that village. The next day we were carried across the country eighteen miles, where we found three families of Sabbath-keepers. We remained there over Sabbath and Sunday, and had some precious meetings with the few brethren and sisters. From there we went twenty miles further, to Saguache, where Bro. Haskell and Stureman held a short tent-meeting last summer. I held meetings during the week with the few that live in the village, giving one temperance lecture to an attentive audience of those not of our faith.

On Friday the brethren and sisters came in from the country, from their ranches, twenty miles in each direction, and on Sabbath we had one of the best meetings I have been permitted to enjoy for many months. All hearts seemed melted in tenderness before God, and many wept aloud. In the afternoon we had a baptism, one brother, formerly a member of the State legislature, being buried in the watery grave. After baptism a church of thirteen members was organized. Others who were not permitted to be present, will probably soon unite with this church. In the evening the ordinances were celebrated for the first time by this company; and as we commemorated the Saviour's humiliation and death, there were few dry eyes in the house. A tract society of nine members was organized. The tithing system being presented, nearly all promised to pay a tithe for the support of God's work.

From Saguache we returned by stage to Villa Grove, en route for Delta, across the Continental Divide. Gave two discourses at Villa Grove, one of them in answer to a discourse that had been preached against God's Sabbath. A tent will soon be pitched in this valley, which I trust will place the work on a substantial footing, and add to the number of Sabbath-keepers here. May God bless his people in this valley. E. H. GATES. May 4.

### KANSAS.

**WICHITA, EL DORADO, EUREKA, ETC.**—We were at Wichita April 13, where we had the pleasure of uniting our labors in the quarterly services. This church has been making some progress during the past quarter; and although times have been close, there was a very commendable increase in their

tithes and also in their offerings, their donations to foreign missions amounting to about fifteen dollars. There is quite a large number of youth in this church, who with steady purpose look for pleasure to the "world that is to come." The district T. and M. meeting, also, was held in connection with this meeting, and we were favored with the help of our State agent. From April 18 to 23, we held quarterly services with the Eldorado company. This meeting was held in a new place, near Father Thompson's, and a very good impression was left upon the community. May God bless these two time-worn pilgrims with an answer to their prayers for those around them. We trust that brighter days await this church.

We held one meeting in Eureka, at the home of Bro. Jacob Yates, where a little company of believers were gathered to welcome our coming. The Lord came near and confirmed his word. This home has been rightly named "The Pilgrim's Rest." May they find their reward in that rest that "remains." The 25th and 26th we held some special meetings with the Severy church. Here are some precious souls, if we may judge by Satan's efforts to scatter and divide. Brethren, press more closely together and strengthen those that remain. The following Sabbath and Sunday we enjoyed a precious season with the brethren at Otter Creek. These are a part of the Severy church. Good reasons existing for a separate organization, the Reece church was organized. The ordinances were celebrated. We hope these brethren will hold on to the victory obtained.

April 30 we stopped off at Brainerd on our way to Newton. We held one meeting and did some visiting. May this little company redouble their diligence, and put on the complete armor of God. May 2-6, we were with the church at Newton, which was a very profitable occasion. Seven were added to their number by letter and two by baptism. The preaching on this entire trip has been very close and practical, and our closing service on Sunday night was in many respects the best one we ever enjoyed. Some over two years ago this church was organized with about fifteen members. The membership now numbers thirty-nine. May they, when "weighed in the balance," not be found wanting. We were at Wichita May 7. We closed our labors rejoicing in God for the privilege of being "workers together with him."

J. W. BAGBY.

May 7.

W. W. STEBBINS.

## TEXAS.

BEAR PEN, POETRY, AND HASKELL.—During the months of January and February, I made three attempts to hold meetings at Bear Pen school-house, in the neighborhood of Bro. J. G. Williamson. But owing to the unfavorableness of the weather and the severe and general illness in the community, with the advice of Bro. Williamson I abandoned my effort for a future and more favorable opportunity.

I met with the church at Poetry Dec. 10, 11, also March 24, 25, at which time their first quarterly meeting of this year was held. Bro. Hayen, our State agent, was expected, but did not arrive. These brethren are very much scattered, and they claim to have been almost wholly neglected since our beloved Bro. Kilgore was taken from the State. During the fall and winter, they have been passing through afflictions, sore and many. Some have been forced to yield up part of their family to the common enemy of mankind, death. Two of the brethren lost most of their crops, not being able to gather them. What they did save was by the help of the more fortunate.

Owing to the above-mentioned causes, there was not a full representation at the meetings, but those who were present said they were bountifully paid. As I presented before them the plan adopted by the late General Conference, of lying by on each first-day as the Lord prospers us, for the support of our missions, showing that it was not only our plan, but God's plan, and that it would relieve our overburdened and much worn soldiers, many tears of sympathy and appreciation were shed; and all present expressed in tones not to be misunderstood, not only their desire but also their determination to conform to this recommendation, and share in the burdens and responsibilities of this glorious message. I left them much encouraged.

Monday, April 9, I arrived at Haskell, Haskell Co., where I was to hold a three weeks' meeting. I came via Abilene, Taylor Co., and had a brief visit with a minister in charge at that place, who has been keeping God's Sabbath since January. The truth was carried to him by "Thoughts on Daniel and the Revelation." He read it twice before he became thoroughly impressed by it. He is about thirty years of age, and we hope he may yet fill an important position connected with the third angel's message. He gives evidence of being a man of God, and is zealous for the truth. A few here seem to be much interested, among whom is a brother, formerly one of our members. I am hoping that two or three here will identify themselves with the message. My time here is limited, as I can stay but three weeks. I have enjoyed a rich profusion of the Lord's blessing since coming here. The truth never seemed so clear and bright as now, nor the cause so precious. The Lord never seemed so near, nor the influences of his Spirit

so sweet, nor personal acceptance so satisfactory and certain.

From this place I shall go to Kaufman County, where I expect to meet Bro. W. A. Mc Cutchen, and engage with him in tent labor for the season. Brethren and sisters, do not forget the cause or those who labor therein in whatever capacity.

April 23.

W. T. DRUMMOND.

## PENNSYLVANIA.

AMONG THE CHURCHES.—Since our State meeting last January, I have been engaged in looking after the work in Southwestern Pennsylvania. Circumstances over which I could have no control, prevented my holding a series of meetings at the places specially mentioned at the State meeting. On this account, I at once visited the companies at Darlington and Newport. At these places the truth seems to be gaining a deeper and more settled influence over the lives of the honest-hearted. The company at Darlington has recently passed through an experience that practically illustrates the blindness and narrowness of a cold, formal profession, and especially shows how incompatible it is with the power and life of the third angel's message. O that we might all open the eyes of our understanding, and see that the history of God's work among men is but a running commentary upon the blighting, soul-destroying influence of a cold, formal profession of religion!

After visiting these places, I spent five weeks in visiting and holding Bible readings in Beaver and Freedom, Beaver Co. These places are but two miles apart. It was almost impossible to do anything in the line of holding public meetings, on account of prejudice and high rent. As a result of this effort, three began to keep the Sabbath. April 7, 8, I held quarterly meeting with the church at Seventy Six. I was glad to find a lively interest manifested on the part of most of the members of this church. Last fall they succeeded in putting up a commodious church building, which is now nearly free from debt.

April 14, 15, I was with the church at Pittsburgh, this being the time of their quarterly meeting. I felt benefited and encouraged as a result of attending this meeting. Nearly all the members seemed to be of good courage, and manifested a real interest in the prosperity of the precious cause of present truth. All who were in attendance at both these meetings, cheerfully pledged themselves to take hold of the matter of first-day offerings.

I would say that altogether I find many things of an encouraging nature in the work in this part of Pennsylvania. It is a source of regret, however, to be constantly reminded of the fact that in nearly every church and company there are those whose carelessness and indifference bring grief and perplexity, and often discouragement, to the hearts of the honest ones. Their influence only causes the work to drag more slowly. How such persons can connect themselves with the remnant people of God, and then show no interest in or appreciation of important meetings incurring extra time and expense, to say nothing about their indifference to the regular meetings of the church, is passing strange! No one can take such a course as this and live a life that comports with the spirit of Christianity.

Brethren, we necessarily have serious thoughts concerning this matter, and do not be surprised if you see them occasionally expressed in plain words. If we fail to press the battle with the people of God to the very end of this warfare, we may "be sure our sin will find us out."

L. A. WING.

## DISTRICT OF COLUMBIA.

WASHINGTON.—By the advice of the General Conference Committee, after the special course at the Battle Creek College, I visited Washington. On my way to this place, I stopped over Sabbath and Sunday at New Antioch, Ohio. There had been quite an effort against the truth at this place, by one Eld. W. D. Moore, a minister of the Christian Church. He had preached two or three discourses on the Sabbath and law, and then his sermons had been published in tract form. The brethren wished me to reply to them, and I thought best to do so. The Christian denomination gave us the use of their church, which would seat from 600 to 700, and it was filled to overflowing, many in the evening leaving for lack of room.

The arguments in the tract were those usually advanced by any antinomian, and the ground covered was the same as that usually occupied by that class of writers. I do not know that any new ideas were advanced. I had good freedom in replying, especially in the evening, and the best of attention was given. New Antioch is an old battle-ground of the truth. I believe the Christian church is the only one there besides our own, and that is quite numerous. Years ago, Bro. T. J. Butler went there with a tent, and the whole country was stirred. Later others have been there, and from time to time more have been added to our church, so there is now a little company of Sabbath-keepers there.

I think this effort helped to bring the truth before quite a number who had not heard it before, and I

trust good will grow out of it. A reporter was present and took down what was said, and they are to have the reply published in tract form. This is done by those who are not of our faith, but who have an interest to see both sides presented. I have not yet seen a copy of it.

From New Antioch I came to Washington, D. C. I spent about ten days here. The mission has been fairly successful. There are between forty and fifty Sabbath-keepers in the city now. About twelve of these have begun the observance of the Sabbath within the last four or five weeks. I was glad to make the acquaintance of this company of believers. Bro. Saxby and wife are at the head of the work here. They have four lady workers assisting them, and their time is devoted to Bible reading and canvassing work.

I was glad to see that most of those who had embraced the truth, seemed to be fully established on all points. Their tithes since Nov. 1, amounted to \$305.49; Christmas offerings, \$158; fourth Sabbath collections, \$18.55; Sabbath-school offerings, \$20.93.

The sale of books by the workers during about the same time has amounted to \$456.93, and subscriptions for periodicals, to \$194.88. I think that considerable of the success of the mission has been due to the large amount of reading matter distributed, although faithful work has been done in Bible reading and personal appeals.

It is expected that we shall be able to organize a church here soon. Our meetings were quite well attended, about as well as they could be under the circumstances. We lacked room the first week. It was difficult to obtain a hall on any reasonable terms, so at first we held the meetings in the parlors of the mission house, which were well filled. We finally succeeded in getting a hall, and the brethren think they will retain it for constant use. It costs twenty dollars a month. They hope to be able to sub-rent it, and thus reduce the expense. Halls in Washington that are suitable for holding meetings cost from eight to fifty dollars an evening. Hence we thought we were very fortunate in getting the one we did at such reasonable rates. Our congregations greatly increased after we went to the hall.

We were happy to meet Bro. and Sr. M. E. Cornell at this meeting. They now live in the city, not far from the mission. The readers of the REVIEW will be glad to learn that their faith and confidence in the truths of the third angel's message are as firm as ever. Their testimonies did us all good. Ten years, however, have told quite perceptibly upon their looks, and Bro. Cornell's white hair and beard impressed me much with the fleetness of time, and the shadowy, transitory nature of life. Truly it is even a vapor, that appeareth but for a little season.

We are glad the truth has been planted in Washington. I believe it will be of service to us in the future, as well as a great blessing to those who accept it. We have become acquainted with one or two Congressmen, and they have aided us very materially in some respects; and I believe that as more of them become acquainted with us and our work, they will help us when we need help. I understood the ground for the great Catholic university, which is to cost three or four millions of dollars, was broken while I was there. No doubt they expect that when their institution is completed, they will induce the sons and daughters of representatives and senators and judges and the great men of the country to attend their university, and they will not be entirely disappointed in this respect; and if time continues, no doubt it will exert a mighty influence.

We had the good Spirit of God in our meetings. A good spirit prevails in the mission, and God is blessing the workers. We expect they will have greater success in time to come.

April 30.

E. W. FARNSWORTH.

## A WORD FROM TEXAS.

THE old saying that "one half the world does not know what the other half is doing," is no older than true; hence I have thought to write and let you know what is and has been going on in this part of the "moral vineyard," on the outskirts of civilization and the frontier of Texas. Bro. W. T. Drummond, of Dallas, has been with us for about three weeks, giving a series of sermons, and was on the eve of accomplishing much good, which might have been realized had he been permitted to remain with us a little longer; but unfortunately he was called from among us to other fields of labor a little too soon to reap the full reward of his labors. The doctrines of the present truth were entirely new to the most of our people, so far as ever having heard them preached; but there had been some canvassing done here some time before, and a number of tracts, "Sunshine," and other works had been sold and distributed. Yet our people had not become so interested or impressed with the doctrines from reading as from hearing the word preached and explained.

Bro. Drummond is an earnest and forcible speaker, and a logical reasoner, and showed much familiarity with the subjects presented. He made many friends during his short stay among us, and many who were becoming interested in the work, regretted very much to see him leave so soon. There are several who



seem deeply interested and impressed with the truth of his preaching, and it is hoped that his labors here, although short, will prove to be seed sown in good ground, that will spring up and bring forth fruit in due season. Bro. Drummond labors earnestly, and his efforts are calculated to do much good in bringing sinners from darkness to light, if he is permitted to continue in the good work. When he began to preach here there was some opposition through prejudice among members of other organizations, and a great many would not go to hear him; but he so conducted himself and preached in such a manner and with so much force of reasoning that before he left the opposition greatly abated, they began to learn and to realize the truth of his arguments, and the last night he preached he had a house full to listen to him. It is to be hoped that his labors here will not be in vain, and that he will be permitted to return and finish the good work now just begun.

The writer is not a member of the S. D. A. Church, but he believes he can look through glasses clear of prejudice, and give any and all parties and their creeds justice. Come again, Bro. Drummond, our people will welcome you back. May the dear Lord help each of us to be faithful and true till the coming of his dear Son, and at last save us, is the earnest desire of the writer.

F. P. MORGAN.

Muskell City, Texas.

#### MEETING OF LABORERS AT VILAS, DAK.

This meeting was held April 23-25, and was attended by the ministers, directors, district secretary, and Conference and Sabbath-school officers. The weather during the past winter has been so severe, and roads have been impassable so much of the time, that the laborers have not been permitted to meet together, and all seemed to appreciate this opportunity of meeting to consider the past and lay plans for future action. A spirit of love and union pervaded the meeting, and the tender, melting Spirit of God was felt in our midst. The nature of the preaching was such as to show the nearness of the end, the dangers of these last days, and the great work before us as a people.

The different branches of the work were considered, and a desire to labor with renewed zeal and faithfulness to carry forward the cause in this Conference in its different departments, was unanimously expressed by the workers. Plans were laid for the coming camp-meeting, and as the workers departed for their respective fields of labor, we believe it was with an earnest determination to press the battle till the victory is won. May God help us to keep in mind the good resolutions formed, and to put them in practice as we go into the vineyard of the Master.

W. B. WHITE.

#### OHIO STATE MEETING.

This meeting was one of interest and importance to the cause in Ohio. Our brethren were much disappointed in not seeing Eld. G. I. Butler with us; but no one felt to complain because this servant of God could not be present. Eld. R. M. Kilgore and Bro. F. E. Belden had much of the blessing of God with them in their labors during the meeting. Their instruction was greatly appreciated. We only felt sorry that more were not present. Bro. Belden's talks to our canvassers were practical and well calculated to help that branch of the work in the State. Reports from those laboring showed quite a number of converts to the truth of late. Two churches had recently been organized. The canvassing work never was more encouraging. There are many calls for help in the State, to which we are unable at present to respond. The laborers were distributed according to the wants of the cause and our ability to supply help. Several companies of canvassers go out from the meeting to engage in the important work of canvassing. Two of our sisters go to Columbus to engage in Bible work in that city.

It was decided to hold our camp-meeting in Columbus. The workers' meeting will begin Aug. 6, and the camp-meeting will close Aug. 21, provided the General Conference Committee can furnish us the proper help at that time. The camp-meeting committee are as follows: D. K. Mitchell, C. L. Shelton, John Sprinkle, H. M. Mitchell, Geo. A. Irwin, A. McClellan, and C. W. Inskip. Many important questions were freely discussed during the meeting. It was decided that H. M. Mitchell spend the most of his time prior to the camp-meeting laboring in our churches, in the interest of the missionary work. The brethren and sisters at Cleveland spared no pains in caring for all in attendance. The meeting closed with the general feeling that it had been a season of spiritual blessings.

R. A. UNDERWOOD.

#### INDIANA STATE MEETING.

On account of other important meetings, Eld. Underwood was prevented from attending this meeting. I arrived at Mechanicsburg on Thursday, and found the meeting progressing, with a goodly number present. Bro. C. Eldridge was there, and at work in the interests of the canvassing work, continuing his instruction as he had opportunity, till the close of the

meeting. A quorum of the board of directors not being present, and the secretary being called away, we were not able to have a report of the labor performed during the past quarter, or to legally transact any business relating to the tract society. It is very important that those who accept such a position as director of a district, should attend such meetings, where plans are expected to be laid which relate to their duties, and where instruction is to be given to aid them in their work. When help is afforded from abroad, at much expense of time and means, and at a loss to other branches in other fields, and when the State officers are met for counsel and to form plans for carrying on the work of the message within the borders of any State, the workers, and officers especially, should realize that they are personally responsible if the meeting does not accomplish all that it should. Time is short. A few cannot do the work alone. All need the instruction given at such times, and should engage together in forming and discussing plans to enable them to carry on the work more easily in their respective fields of labor. The interest manifested in these meetings is an index to the real interest in the truth and its prosperity.

In the Conference work it was decided to hold three camp meetings in this State this year, and to keep three tents in the field all summer, and an additional one a part of the time. The brethren in Indiana find themselves unable to fill all the openings, and answer all the calls for labor. At one place more than thirty persons have embraced the truth through reading the books distributed by one of our canvassers alone. Three of these persons were present at this meeting, and one of them was baptized. Let the canvassers go ahead as advance guards, and give the Lord opportunity to work by his Spirit with the excellent books in the hands of the people, before interrupting the work by a more public effort. Haste sometimes makes waste.

The preaching was both practical and doctrinal, and the meetings were well attended by the church and those not of our faith. It is evident that the truth at this place exerts a leading influence in the community. The meeting-house used is a union house, and though deeded to the M. E. church, they are about to abandon it, and are building another a short distance in the country.

In company with the Conference committee I visited Indianapolis. Here the mission is suspended for a time, though the work of the past is not without results. Some very influential people are taking hold of the truth. Regular meetings and Sabbath-school are held every Sabbath. Their beautiful meeting-house, just completed, together with the comfortable home for a family of workers adjoining it, located in a desirable part of the city, are in every way worthy of the support of the friends of the cause throughout the whole State. Those who are able, should take hold and lift the debt yet remaining on the property, and thus save the interest money to the cause, and relieve the committee of much anxiety. To buy the same lot to-day would require twice as much money as was paid for it, and it is still rising in value. It was a timely purchase. It is now designed to place a good corps of canvassers in the city, and to secure suitable persons to care for the family of workers, and thus prepare the way for a public effort in the meeting-house some time in the future. The friends of the cause in Indiana should make a great effort to place the work in that city on the best basis possible.

R. M. KILGORE.

The State meeting was held according to appointment, at Mechanicsburg, April 26-30. Eld. Kilgore, of Illinois, and C. Eldridge, of Battle Creek, Mich., were in attendance. Our ministers and a few canvassers from our State were also present. In addition to these, there were a few brethren and sisters from adjoining churches present. There was a good attendance of those living in the neighborhood who were not members of our church. The preaching services were well attended, but I fear that some of our people made a mistake by not attending more of the business meetings. If a real live interest is to be perpetuated among S. D. Adventists, they will have to keep up with the progress of the truth by zealously informing themselves in regard to all the ways and means by which the truth is being given to the world. New methods of work are constantly coming up for consideration. These considerations make it necessary for all to be at the business meetings, in order to know what plans are being devised, and who are to engage in the work, and how. Those who should pray for and support the work, need to understand it.

Much valuable instruction was given by Bro. Kilgore in Conference work, and by Bro. Eldridge in regard to canvassing. This branch of the cause is accomplishing some good things which wrought courage in the hearts of all who attended. The secretary was called away from the meeting, and the T. and M. reports could not be completed. This made it possible to close the other business of the meeting, so that Eld. Kilgore and the Conference committee, together with the State agent, could visit the city of Indianapolis on Monday, April 30. This was done that plans for canvassing the city might be made, after looking over the grounds and becoming somewhat acquainted with the situation. As I

expect Eld. Kilgore will report the main features of the meeting, I will not write more concerning it at this time.

Wm. COVERT.

#### REPORT OF A SMALL CANVASSING COMPANY IN IOWA.

A BROTHER who had previously canvassed seven months, gives the following report of labor accomplished in six months and two weeks:—

	ORDERS.	DELIVERED.	PROFITS.
"Marvel of Nations".....	290	214	\$128 25
"Sunshine at Home".....	11	11	8 25
"Thoughts".....	21	16	25 00
Bible.....	8	6	25 90
Social Purity Pamphlet.....		100	5 00
"Great Controversy".....	12	11	8 25
Pocket Atlas.....		57	8 53

Total..... \$209 20

Expenses (rent and board 28 weeks \$1.50 per wk.) 47 00

Net proceeds..... \$162 20

Another brother, with little expense, reports for six months:—

	ORDERS.	DELIVERED.	PROFITS.
"Marvel of Nations".....	810	275	\$156 62
"Thoughts".....	5	5	7 50
"Sunshine at Home".....	3	3	2 25
Pocket Atlas.....		92	13 80
Social Purity Pamphlet.....		284	14 20
"Great Controversy".....	2	2	1 50
"Bible-reading Gazette".....	1	1	50
"Synopsis of Present Truth".....	1	1	50
"Bible from Heaven".....	1	1	40
Dictionary.....	2	2	1 00
Bible.....	2	2	5 80
Other books taken in trade and sold.....			7 50
Miscellaneous.....			7 00

Total..... \$218 57

Expenses (board, house rent, etc.)..... 37 07

Net proceeds..... \$181 50

A sister, with no expense, has worked about two months and a half, and reports fifty-nine orders for "Great Controversy."

A brother who has been canvassing for fourteen months, reports as follows:—

	DELIVERED.	PROFITS.
"Sunshine at Home".....	1,288	\$366 00
"Marvel of Nations".....	50	27 00
"Thoughts".....	25	32 00

Total..... \$1,025 00

W. R. SMITH, State Agent.

#### CANVASSING IN TENNESSEE.

DEAR BRETHREN: The time has come for us to commence our work in the southern part of the State, for two reasons: first, because the people in the northern and middle parts of the State have sold their tobacco and have spent the money; secondly, because the people in the southern part have money only at one season of the year, and that is at cotton-picking time; and you can see that it is very important that we begin early, so that we will have a large number of books to deliver in November, which is the best time for delivering, as money is more plenty. Come, brethren, let us commence at once; for we are losing precious time now. Some of our canvassers write me that they are taking orders without any trouble. One brother wrote me that he had taken seventy orders for the "Marvel of Nations" and twenty-five for "Helps to Bible Study," in three and one half days. Another had taken between forty and fifty in two days and a half. Brethren, we ought to be encouraged by this. The dear Lord is soon coming in the clouds of heaven, and can we expect to hear the "Well done" said to us then, unless we have done well?—No.

Now is the best time we will ever have in which to work. It may not be long until we will have to pay for license to canvass. One of our canvassers has already had to pay six dollars for a license. I fear that there are many among us who would not canvass at all, if they had to do this. Now is the time for us to engage in this work. If we do not work now, we surely will not when closer times come. And I fear that unless we do arouse to the importance of our duty, some of us will be "weighed in the balances, and . . . found wanting." Any persons desiring to canvass in this State for our works, would do well to correspond with me. My address is Springville, Henry Co., Tenn.

W. D. DORTCH, State Agent.

#### GRAND RAPIDS, MICH., MISSION.

AFTER considerable deliberation, the Michigan Conference committee decided that it would be best to move the mission training-school from this city to East Saginaw, and leave a company of five or six experienced workers to carry on the work yet un-

finished here. This plan was put into execution about the first of April, at which time the mission here was removed from 194 Sheldon St. to 345 Crescent Avenue. The missions feel very much the loss of Bro. H. W. Miller's labors, and his speedy recovery from his present illness is a matter of hope and earnest prayer. After being connected with the mission here about a month, I am becoming better acquainted with, and very much more interested in, city mission work. I hope our good, benevolent brethren of this Conference will not forget in their prayers, and contributions of provisions and means, the missions at East Suginaw and Grand Rapids. This kind of work has been introduced in the providence of God, to supply a very evident demand for labor that must be done, and that cannot so well be done in a public, as in a private manner.

Sabbath and Sunday, May 5, 6, the church here was favored with the labors of Eld. I. D. Van Horn. This was very much appreciated. We wish that all who have had an interest in supporting the mission here, could have been present Sunday afternoon, to see six precious souls follow their Lord in baptism, the most of whom had been brought to a knowledge of the truth largely by means of Bible readings and other missionary work. This kind of work may seem slow, but we believe, nevertheless, that it is sure. Eight others were admitted to this church last Sabbath by letter from other churches. Others expect to join soon.

May 7.

F. D. STARR.

## Special Notices.

### NOTICE FOR COLORADO.

By the time this appears in the REVIEW, Eld. Angler and myself will have commenced tent meetings at Del Norte. I desire the P. O. address of every S. D. Adventist in the San Louis Valley. Will those taking the REVIEW please send their names and addresses, and those of any others they may know who do not take the REVIEW? It is our purpose to labor in this valley till camp-meeting, and we want to visit all the Sabbath-keepers here. Address me at Del Norte, Rio Grande Co., Col. GEO. O. STATES.

May 7.

### THE GENERAL MEETING AT SYRACUSE, NEW YORK.

We would again call attention to this meeting, which will commence Friday evening, May 25. We want our workers and all those who desire instruction in any branch of the work, to come prepared to remain until Thursday, May 31. Let no laborer lay plans or make appointments which will necessitate his leaving Syracuse before Thursday afternoon. The meeting proper will close Monday evening, and the remainder of the time will be devoted to instruction in the work, and laying plans for its advancement. We hope to have a good representation from the churches in Central New York, especially those located in Herkimer, Madison, Oneida, Oswego, Chenango, and Cayuga counties. A heavy storm prevented a general attendance of the brethren at the Rome meeting last January, and we trust that this favorable opportunity and means of grace will not pass unimproved by those who can attend by putting forth a little effort and making some sacrifice. The excellent help provided for this meeting by the General Conference, ought to call forth from us a hearty response and a general rally.

M. H. BROWN.

### NEW YORK, NOTICE!

Those coming over the N. Y. Central and the H. W. & O. R. R's., should go east to So. Salina St., then south to Harrison St., then east a short distance to Harrison Place. No. 3 is the place of meeting. The distance is about half a mile from the depots of these two roads. Those arriving at the D. L. & W. or West Shore depot should follow the same directions for reaching the place of meeting as given above. The place is very easy to find. If any desire to be met at the depot before the Sabbath, let them write to Eld. A. E. Place, No. 3 Harrison St., Syracuse, N. Y., telling him on what day, train, and railroad they will come, and some one will gladly meet them.

Remember the date, May 25-30. We hope a large number will attend Sabbath and Sunday, even if they cannot remain till the meeting closes. If convenient, bring a few provisions for the mission family, as a great many will find it most convenient, perhaps, to stay at the mission rooms. A little bedding also will be very acceptable. We hope our brethren and sisters will be thoughtful on these points.

M. H. BROWN.

### TO INDIANA T. AND M. SOCIETIES.

It was decided at our State meeting in February, that we would ask every local society in the State to make a special effort to raise funds to pay for clubs

of papers sent to the State society. Since this was voted we have more fully investigated the needs of the State society, and we learn that we should have a tract and periodical fund. We are constantly learning of interested persons in different parts of the State, who ought to have tracts and pamphlets as well as papers. Several persons desire tracts with which to do missionary work, where there is no organization to supply them. The addresses of many interested persons come into the hands of the State secretary and the State agent. It is the duty of our local societies everywhere to see that our State society has funds on hand with which to do this work.

We will therefore appoint the first Sunday in July as the day for all our local societies in the State to meet and take either cash or pledges from every member and from every friend of the T. and M. society. Church elders will please co-operate with the librarians in this important work. We appoint 9 A. M. as the hour for the meeting to begin. For the opening hymn, sing No. 1263 in "Hymns and Tunes"; for closing, No. 1265. Whenever it is practicable, the children should be given a leading part in the exercises of the day. Let the program include songs and recitations for the children and youth. Help them to feel that they can do something for the Master. Prov. 22:6. We want to raise \$1,000 to pay up on periodicals and buy such stock of tracts and periodicals as will be needed to supply the demand.

Do not for a moment suppose that you have done your duty when you have paid in a few dimes to this fund. We could use to excellent purpose twice the amount mentioned above. Let the funds thus raised be sent directly to J. W. Moore, 175 Central Ave., Indianapolis, Ind. Remit the cash on Monday following the meeting. Let librarians collect the amount pledged, and send it at the earliest possible date. Wm. COVERT, Pres. Ind. T. and M. Soc.

### THE CARTHAGE, MO., CAMP-MEETING.

For the first time in our recollection, we secure a reduction over the St. Louis and San Francisco Railway. Our people living adjacent to this line should make it a point to patronize it, as it will have a bearing in the future in securing a like favor. It has required steady, persevering effort to secure this favor, and it is to be hoped our people will take interest enough in the matter to follow instructions, as I shall not intercede for any change after arriving on the ground.

First, not more than five days before the meeting, purchase a first-class ticket to Carthage, over the St. Louis & San Francisco Railroad, taking a receipt or convention certificate, showing full fare paid. These must be issued when called for. If the agent refuses to issue, then write out a statement and have it signed by not less than two witnesses, and bring it to me on the camp-ground, not earlier than the last day of the meeting or later than two days after the close of the meeting. These certificates signed by myself will secure a return at one cent per mile. You cannot return before the last day of the meeting, and receive the benefit of this rate.

Tents and fixtures, whether private or Conference property, may be sent by freight at half rates to this meeting, via the Mo. Pac. R. R., from the following points, between May 15 and May 20, only: Sedalia, Kansas City, St. Louis, and Nevada. These tents must be marked either in my name or that of D. T. Jones, to cut off all possibility of outside parties shipping for other purposes on our credit. Do not endeavor to force compliance from a crusty official. Be polite and courteous, and give no cause for complaint of your conduct. If refused these courtesies, secure your evidence, and I can transact business from the general offices much more satisfactorily.

The Mo. Pac. system grants the usual reduction (do not neglect the certificate) from all points south of the Missouri River. I hope our people from other States, traveling through Missouri, will remember this line, as they are very courteous to us and grant all reasonable requests. It is becoming more difficult each year to secure favors from other lines. Combines, passenger associations, etc., bind the companies up so, that they may not deviate from the regular tariff much longer; hence the necessity of strict compliance with their terms for favors shown.

May 3.

H. D. CLARK.

### TO THE BROTHERS AND SISTERS OF NEBRASKA.

At a recent meeting of the Conference committee and other laboring brethren, the following resolution was passed:—

Resolved, That we as a Conference set apart two days of prayer, the last of which is to be a day of fasting, that our brethren may be aroused to a solemn sense of their duty in faithfully paying their tithes and offerings, that the cause of God may be advanced.

It was voted that May 26, 27 be the days thus set apart. We believe all our people will appreciate this move. We realize as never before how important it is that we seek God with the whole heart; for the careless and indifferent, unless aroused, will be shaken out. We as a people are being tested, and this move will

prove to ourselves as well as to others, whether or not we really love God and his cause more than we love ourselves. We must be real commandment-keepers, which means keeping the first as well as the fourth commandment. We believe that God has intrusted to us the spreading of the third angel's message, which must and will go to the ends of the earth. Are we in Nebraska doing our part in this work? Do we sense it as we should, and realize that this message will go, and if we do not help, but excuse ourselves, God will excuse us, and let others do our work and take our crown and reward.

That God's work can never be stopped for lack of means, we all know. He is able to furnish money as he did in the days of Peter, were it necessary; but it is not; for God will give us means to do the work that he has intrusted to us. Have we faith to give of that which we already have, to carry forward the work, trusting God to replace it, or care for us, not permitting us to come to want, etc.? From God we receive everything, and he can prosper us or bring reverse of fortune. This we all acknowledge. How must God consider us when we cannot trust him, and do not believe what he has told us? He has said that if we will pay our tithes and make offerings, he will bless us.

Brethren, why should we doubt any longer? Let us each turn to the Lord with prayer and fasting, and seek him as did Jacob, until we receive the blessing and our souls are filled with faith. Let us trust God and begin to show our faith by our works. Let us pay our tithe, begin a careful examination, and see if it is impossible to pay our pledges. Many of us have said that we would help carry this message as soon as we could get control of the means God had intrusted to us. Are we doing our best to get control of our means? If not, let us commence at once. If we are, let us seek God earnestly, and let the burden of the prayers offered throughout the State May 26, 27, be that God will open the way for those who are anxious to get their property into shape where they can use it to help forward the work, and that God will forgive our past neglect and mistakes, and make this a most prosperous year for the cause in Nebraska. God will hear our cries. He loves and pities his children when they feel their need of him and ask his help. Let no one make excuses, for it is a fearful thing to be excused by God; but let all join as one, and with prayer and fasting lay hold of the arm of God by faith, and bring his rich blessing upon the people and work in this State the coming year.

NEB. CONF. COM.

### IOWA CAMP-MEETING.

#### REDUCTION OF R. R. FARE.

The Western States Passenger Association has granted the usual reduction of fare in favor of persons attending our camp-meeting. The rates will apply from all points in Iowa. Certificates will be available from May 22 to June 8.

As stated in the past, no reduction need be expected unless a certificate is procured at the point of starting; or if different roads will be passed over in going, a certificate must be secured at each transfer. In no case should attendants purchase through tickets if different roads are to be passed over. Agents may urge you to buy through tickets to Des Moines, but do not do so, unless the road upon which you start leads to this city. On no account whatever will a refund be made where parties fail to secure certificates.

Junction points on the C. M. & St. P. R. R. are Perry, Melbourne, Algona, and Ruthven; on the B. C. R. & N. R. R., Montezuma, West Liberty, and Cedar Rapids; on the I. C. R. R., Tara and Cedar Falls; on the Sioux City and Pacific, Missouri Valley; and on the Central of Iowa, Newton, Grinnell, and Marshalltown.

#### REPORTS OF THE MEETING.

Arrangements have been made with the managers of the two leading dailies of this city and of the State, to print reports of the meetings. The Register and Leader will be furnished to subscribers by mail for fifteen cents for the six issues containing full accounts of the meetings. We hope our friends will begin at once to solicit subscribers for these papers which will contain these reports. Send your orders to L. T. Nicola, 603 East 12th St., Des Moines, Iowa. If for any reason the papers are not received by the proper parties, the money will be refunded. Satisfaction is guaranteed. An excellent opportunity is now offered to get a full account of the meeting before your friends. It will do them an inestimable amount of good, and the efforts you make in this direction will all tend toward the success of our gathering.

We hope that our brethren and sisters generally will attend our camp-meeting, and that they will do all they can in every possible way to increase the influence of the meeting.

IOWA CONF. COM.

### CANVASSERS IN MINNESOTA, ATTENTION!

The time for our camp-meeting is fast approaching, and we are very desirous that all our canvassers shall attend. Bro. C. Eldridge, of Battle Creek, has written us that he will be with us to give instruction in the canvassing work. We are thankful for what

has been accomplished during the past year, but we are greatly in hopes that this meeting will increase our efficiency, and enable us to do more and better work for the Master. It is through this means largely, that the message is to go to the world; hence the importance of an especial fitting up for it.

Come praying that God will meet with us and give just the help we need. Come in time to attend the workers' meeting, and remain till the close of the camp-meeting. I know it will cost some time and means to do this, but the benefit derived will amply repay for the effort. I shall also be pleased to meet all those who anticipate engaging in the work in the near future.

F. A. LASHIER, State Agent.

#### IMPORTANT NOTICE TO WEST VIRGINIA.

BRO. B. B. JOHNSON, our State treasurer, will be absent from the State for a few months, and cannot attend to the duties of that office. Bro. D. N. Meredith, of Berea, Ritchie Co., W. Va., has been appointed to act as State treasurer in his absence. All tithes from our church treasurers and isolated brethren should be sent to him. And we appeal to all our brethren to be faithful in bringing in the tithes; for we are greatly in need of means to carry forward the work in West Virginia. The first-day offerings, also, should be sent to Bro. Meredith, with the tithe, designating the amount of each.

There were a number of pledges made to the tent fund, at our last camp-meeting, and some were made prior to that. These pledges are in the hands of D. N. Meredith, and if any of our brethren can manage to pay them soon, it will be an accommodation to us, as we had to purchase a new tent to use this summer, and will soon have to settle for it. We hope you will feel the importance of doing what you can soon.

W. J. STONE.

#### NEBRASKA, ATTENTION!

DEAR BRETHREN: We have decided to hold two local camp-meetings this summer. The first one will be held near Oxford, in the Republican Valley, and the other in the northwestern part of the State. We greatly desire that these meetings shall result in great good for our brethren and the cause in Nebraska. We see no reason why we may not enjoy much of the blessing of God, if we seek the Lord with singleness of heart. Heretofore our meetings have been largely for the benefit of the public, but this year we expect to devote the greater portion of the time in laboring for the spiritual wants of our own people, and the advancement of the cause in our midst.

We expect that Eld. H. Shultz will attend the camp-meeting in the southwest, July 5-9, to look after the German work. Now, brethren, let us begin at once to make preparations to attend these meetings. The first preparation that should be made, and the one most needed, is that of the heart. We may do everything in a first-class, mechanical way, but if the heart is not right, the meeting will be a failure so far as we are concerned.

The meeting to be held in the southwestern part of the State, near Oxford, will begin Thursday evening, July 5, and continue until Monday evening, the 9th. The district quarterly meeting for Dist. No. 4, will be held at this time. Let the companies at Cornell and Sett come with sufficient representations to be organized into tract societies.

NEB. CONF. COM.

#### DAKOTA CAMP-MEETING.

It will now be only a few weeks till the time of our camp-meeting, and preparations are already being made. The meeting will be held this year at Sioux Falls, in what is called Island Grove, a beautiful piece of natural timber in the northern part of the city, near the Milwaukee depot. This will afford an excellent protection from storms or winds, and is a desirable place for a camp-meeting. The workers' meeting will commence Monday, June 11, and at this time we hope to see all the laborers in the Conference, on the ground. There is much to do, and we desire to have everything fully prepared for the regular meeting, which will commence Tuesday evening, June 19. We would invite all the workers who can do so, to spend Sabbath and Sunday, June 9, 10, with the Sioux Falls church. A portion of each day during the workers' meeting will be spent in considering the different branches of the work. We would be glad to have all our brethren and sisters who can do so, spend the Sabbath of the workers' meeting on the ground with us.

All who desire to rent tents, please write me at Sioux Falls, Box 1085, stating the size of tent you wish, and it will be pitched and reserved for you. Rent will be about the same as last year. Ample provision will be made for teams, by providing hay, grain, and stable room for those who wish it. We hope reduced rates will be secured on all roads, and we shall look for a large attendance of our people. We trust all our churches will see that they are represented by delegates. We are assured that efficient help will come from abroad, and we greatly desire that this may be just such a meeting as will honor

God and be for the advancement of his cause in our Conference. And now, brethren, make preparations to come, and enjoy this meeting with us. You will miss much if you remain at home. Every effort will be made to make this a good camp-meeting for our own people. These opportunities will not always be ours to enjoy, and may God help us to improve them as they are passing.

W. B. WHITE.

## News of the Week.

FOR WEEK ENDING MAY 12.

### DOMESTIC.

—A dynamite explosion in the Colby mine at Bessemer, Mich., Tuesday, killed one man, and fatally injured three others.

—Fire at St. John's, Ill., Saturday, destroyed the coal works located there, and the proprietors estimate the loss at \$500,000.

—A quarantine has been ordered on the Mississippi River ports of Harrison and Hancock counties, Miss., to go into effect May 10.

—A boiler exploded in the sash and blind shop of J. Hodges, Manchester, N. H., Tuesday, and two men were killed and several others injured.

—The *Lumberman* says there is a big oversupply of logs in the Mississippi this season, and that the demoralization of the lumber market is threatened.

—Fire Monday night in the barrel and case factory of Lombard & Ayres, on Shooter's Island, between Staten Island and New Jersey, caused a loss of \$200,000.

—The long season of wet weather in Southern Minnesota and Dakota is retarding wheat sowing so much that oats or other grains will be sown instead in many places.

—Portions of Northern Ohio were swept Wednesday by a cyclone, farm buildings being wrecked, and fences, shade trees, and orchards leveled. No loss of life is reported.

—On May 2 Justice Field, in the Massachusetts Supreme Court, disposed of 341 divorce cases. This is said to be the largest number ever disposed of in a single court in one day.

—An Erie express crashed into a Greenwood Lake train that had stopped at the west end of the Erie Tunnel at Jersey City, N. J., Friday, badly shaking up all the passengers, ten of whom were severely injured.

—Advance figures from a forthcoming Michigan monthly crop report indicate that sixty-eight per cent of an average crop of wheat, or twenty-one per cent less than last year, when 22,815,000 bushels were harvested.

—Governor Hill, Monday, vetoed the bill passed by the New York Legislature, repealing last year's law making Saturday afternoon a half holiday, though the repealing bill passed each branch by more than a two-thirds vote.

—A train loaded with Miller & Freeman's circus was wrecked by a land-slide, Sunday, while passing through a deep cut near Steubenville, Ohio. One person, colored, was killed and another severely scalded by escaping steam.

—Members of Congress who are entitled to speak with authority, predict an unusually late session of that body, which may possibly extend through the entire summer. The predictions are based upon the backward condition of business, which is said to be unprecedented.

—During a heavy storm, Monday afternoon, at New Orleans, La., the tow-boat "Future City" and three barges from St. Louis collided with three United States war vessels at anchor in front of the city, and two barges were sunk and the other damaged, the total loss being \$30,000.

—A whirlwind passed south of Freeport, Ill., Thursday night, demolishing the brewery buildings of Haegele & Roth, on Yellow Creek, causing a loss of \$10,000, and filling the creek with debris, and ruining the brick residence and barns of Wm. Brockhausen, a few rods distant, causing an equal loss.

—The British steamer "Benison," which was towed into Norfolk, Va., Monday, reports that on the previous day, when 168 miles southeast of Cape Henlopen, she was in collision with the steamer "Eureka," from New York for New Orleans. It is feared that the latter vessel, carrying a crew of thirty-eight persons, sunk. The "Benison" is badly damaged.

—An explosion of natural gas in St. Paul's Episcopal Cathedral, at Buffalo, Thursday morning, caused a fire which speedily destroyed the building. The loss is about \$250,000, while the insurance is less than \$60,000. Many other explosions of natural gas also occurred throughout the city, and for a time created consternation. Firemen and others were wounded, but none seriously.

—A terrible catastrophe occurred near Mount Carmel, Pa., on the night of May 6, caused by the disconnecting of the cars of a long freight train on the Philadelphia & Reading Railway. In the train was a car loaded with powder, and the shock of uniting the two sections, which was attempted at the foot of a heavy grade, caused an explosion. Seventeen dwellings standing close to the track were wrecked and burned, and twelve cars. Seven deaths were caused by the flames, and about thirty persons received injuries from the shock.

—News from various points along the Mississippi reports an unusually high stage of the river, almost equaling the

great flood of 1880. At Rock Island, Friday, the large stone bulk head which controlled the flow of water for operating the Government shops and Moline manufactories was swept away, and work there will probably be suspended for the summer. At Minneapolis and St. Paul people have been compelled to move from the flats, and at Dubuque, Ia., the lumber mills and factories have shut down, throwing thousands of men out of employment. Fulton, Ill., has been converted into an island, and large tracts of improved land in the vicinity are inundated. It is feared that the worst of the flood is yet to come.

—Advices from Evansville, Ind., state that the army-worm now threatens a large part of the Ohio Valley. The worm is marching north through Kentucky, over an area of several hundred miles, from Owensboro to Cadiz. It is attacking and destroying every piece of vegetation. Large farms in the rich valleys of the Green and Ohio Rivers have already been stripped of all vegetable life as completely as though swept by fire. Young wheat, clover, and all other grasses, as well as flowers, shrubbery, and hedges, are disappearing. Nothing seems to escape it, nor is there any remedy to stay its ravenous march. Heretofore some relief has been obtained by turning swine into the fields, but the worms are now so numerous that the hogs do not seem to diminish them.

—Fire Thursday night damaged Woodward's casket works, at Owosso, Mich., to the extent of \$100,000, over 6,000 coffins being destroyed and 100 men thrown out of work. The factory of the American Folding Chair Company, at St. Louis, was burned early Friday morning, causing a loss of \$50,000. Fire at Pittsburg, Friday morning, destroyed Oyster & Short's planing mill and lumber yard, Norcross & Co.'s paint works, and two frame dwellings. The loss is \$83,000, partly covered by insurance. Thirty stores and dwellings and the gas works at Hot Springs, Ark., were destroyed by fire Friday evening. The loss is placed at \$150,000, with insurance of but \$25,000. The California Cigar Box Factory and J. H. Drew's planing-mill, at San Francisco, Cal., were burned Friday night, at a loss of \$75,000. At Baltimore, Md., F. X. Ganter's organ, show-case, and billiard-table factory was burned. The insurance aggregates \$100,000.

—A long-standing trouble between whites and negroes in Lowndes County, Ala., culminated, Thursday, in a riot at Sandy Ridge, in which several were killed and wounded. A negro who was mortally wounded and has since died, revealed an alleged plot, making a statement under oath in the presence of four witnesses. The negroes, he said, appointed Friday night as the time for the massacre of the whites. Meetings were held and money raised to buy ammunition. Bob Robinson and Neal Murguru were the leaders of the lodge, of which it is claimed there are societies throughout the United States, formed, as they say, to avenge their fallen ones and to protect their color in the future, and they threatened negroes who did not take part in the proposed killing, with death. Forty-eight negroes engaged in the riot have been arrested, and the sheriff's posse and State's troops seem to have put an end to the trouble for the present, but another outbreak is expected sooner or later.

### FOREIGN.

—Mount Atna is reported to be in a state of activity, but the eruption has not yet assumed a serious aspect.

—The Chinese government has decided to erect monuments to General Gordon on the scenes of his victories over the Tai Ping rebels.

—Information from New York says that work on the Panama Canal is progressing slowly. De Lesseps's estimates were insufficient, and serious difficulties are being encountered.

—It is believed in Germany that the war party has convinced the czar that the next French elections will return a war ministry, and that Russia ought to be ready to co-operate with France.

—A conference was held at Sydney, Australia, May 7, to consider methods for doing away with the rabbit pest. It was decided to select an island upon which to experiment with the Pasteur and other methods.

—Crown Prince William has requested Mr. Carl Schurz to thank the Americans and the Germans in America for their kind expressions of sympathy on the occasion of the death of Emperor William, and also for the sympathy manifested by them for Emperor Frederick in his suffering.

—The steamers "Tsnam" and "Afghan," with Chinese immigrants, arrived recently at Sydney, Australia, but the government refused to permit the Chinaman to land. The governments of New Zealand and Tasmania concur in the opinion that the influx of Chinese labor must be checked.

—At a recent assembly of Russian military chiefs in St. Petersburg, it was declared that Russia would not be in a position for a long time to attack a European power. Even her defensive forces, they said, were too weak, owing to lack of railways. It was decided to construct three lines toward the Austrian frontier, at the cost of 13,000,000 rubles.

—Recent dispatches from India announced that Delloi and Moradahad had been visited by disastrous hail-storms, about 150 persons having been killed. The hail-stones were flat and oval in shape, and some of them weighed as much as two pounds. At Racehatti, in Bengal, twenty persons were killed, 200 severely injured, and 2,000 houses were destroyed by hail-stones.

### RELIGIOUS.

—The Salvation army in Quebec has been convicted of being a public nuisance.



At the seventy-second annual meeting of the American Bible Society at New York, Thursday, cash receipts of \$557,840 and disbursements of \$500,458, were reported.

Two new Catholic sees, it is reported, are to be established in the Northwest, one including Dakota and the other Southern Minnesota, with the bishop's residence at Winona.

Warrants were issued Monday, at Cincinnati, for the arrest of 147 saloonists who, in violation of the Owen law, kept their places open on Sunday. It is intimated that the persons who open next Sunday will be arrested at once.

The project of church union in Japan between Presbyterians and Congregationalists has advanced another step. A joint committee of seven missionaries and thirteen natives have formed a constitution, and the matter now goes to the churches. If they decide the case favorably, five denominations will have united to form a Japanese church.

Appointments.

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

THE WISCONSIN CAMP-MEETING.

This meeting has been appointed June 12-19. It will be preceded by a workers' meeting one week earlier. It will be held at Neenah, on Doty's Island, between Neenah and Menasha. Reduced rates are expected on all railroads. Particulars soon. A. J. BREED.

The tenth annual session of the Dakota Tract Society will be held at Sioux Falls, in connection with the camp-meeting, June 19-26. W. B. WHITE, Pres.

The next annual session of the Minnesota Sabbath-school Association will be held in connection with the camp-meeting at Minnehaha Falls, June 5-12. E. A. MURRELL, Pres.

The next annual session of the Upper Columbia T. and M. Society will be held in connection with the camp-meeting at Dayton, Wash. Ter., May 30 to June 5. H. W. DECKER, Pres.

The Upper Columbia Sabbath-school Association will hold its next annual session in connection with the camp-meeting at Dayton, Wash. Ter., May 30 to June 5. D. T. FERRO, Pres.

The Upper Columbia Health and Temperance Society will hold its next annual session in connection with the camp-meeting at Dayton, Wash. Ter., May 30 to June 5. D. T. FERRO, Pres.

The next annual session of the Upper Columbia Conference will be held in connection with the camp-meeting at Dayton, Wash. Ter., May 30 to June 5. All churches are requested to send delegates properly elected and furnished with credentials. UPPER COLUMBIA CONF. COM.

The ninth annual session of the Dakota Conference will be held at Sioux Falls, in connection with the camp-meeting, June 19-26. We trust our churches will be largely represented, and that the session may be one of great profit and benefit to the Conference. W. B. WHITE, Pres. Dak. Conf.

The eighth annual session of the Dakota Sabbath-school Association will be held at Sioux Falls, in connection with the camp-meeting, June 19-26. We trust this will be a profitable occasion for our Sabbath-schools, and we shall look for a large representation. W. B. WHITE, Pres.

Obituary Notices.

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

BRANCH.—Died at Keene, N. Y., March 12, 1888, Sr. Lorain Branch, aged sixty-four years. Sr. Branch embraced the views held by Seventh-day Adventists in the winter of 1870, under the labors of Eld. S. B. Whitney. She loved the study of the Bible, and has been a practical believer in the truths she learned from it. She leaves a husband, five sons, and one daughter, and several grandchildren, all of whom regarded her with the greatest respect and love, through none of them have adopted the religious principles which were to her so dear, and which she had striven for years to make so consistent among them. She has ever been ready to go among the sick, to sympathize with those in trouble, and to aid in any work which tended to raise the standard of morality in the community. The little church here of which she was a member, greatly miss her. Her words of good cheer were always appreciated. Being much out of health for the past year, she has at times been in a state of despondency; but during the week of prayer she received new strength and courage, her hope growing brighter and brighter to the end. Though suffering intensely, she bore it with patience and resignation. Funeral discourse by Rev. W. C. Wilcox, (Congregationalist), from John 14:1-3, that chapter having given the deceased much comfort, especially in her latter days. We sorrow not without hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, when he gathers his elect. NARRIS T. HOZE.

CRUM.—Fell sweetly asleep in Jesus, at Dundee, Ind., April 27, 1888, Carl, only son of Dr. J. W. and Mrs. A. M. Crum, aged 2 years, 7 months, and 14 days. He was born at Harbor's Mills, Ind., Sept. 13, 1885. Scripture reading from 1 Cor. 15:1-22, song, prayer, and benediction constituted the funeral service. E. HAYES.

EARNST.—Fell sweetly asleep at Waverly, Iowa, April 28, 1888, little Willie, son of Fred and Nellie Earnst, aged 1 year and 9 months. His disease was capillary bronchitis, and for four weeks he was a patient little sufferer. We sorrow not as those who have no hope. The funeral services were conducted by the Rev. J. B. Albrook (Methodist). MRS. P. J. PARKER.

MAXWELL.—Died in Monticello, Ind., April 24, 1888, Henderson, son of Bro. and Sr. Todd Maxwell, aged 2 years and 4 months. This darling boy lost his life from a severe injury received while engaged in his innocent amusements. He had asked permission to go out-of-doors awhile, and venturing too near the railroad track, he was quickly struck by a heavy freight train, which could not be brought under control in time to save him. He lived fifty-four hours after the accident, when the hand of death was laid upon him, to hold its grasp till the Lifegiver shall come again. A. S. HURDIS.

SMITH.—Died of measles, at the head of French Creek, Chautauque Co., N. Y., March 30, 1888, Charles Smith, son of Dolos and Almira Smith, aged twenty-four years. He had a bronchitis when first taken sick that he would not live, and his only regret was that he had not served the Lord better. He was beloved by all. His sister Millie was attending school at Battle Creek, Mich., and only arrived in time to see him laid in his sweet resting place. Words of comfort were spoken by the writer, from Titus 2:13, to a large company of mourning neighbors and friends. J. G. SAUNDERS.

Goss.—Died of consumption, March 30, 1888, at Sandyville, Ia., James Goss, aged nearly thirty-five years. Bro. James had been an invalid for some years, and was quite feeble during the last years of his life. He was induced to go to Kansas a year ago for his health, but received no benefit. He arrived home only a few days before his death. He bore his afflictions with great patience, and seemed to be conscious till the last. He expressed himself as being resigned to the will of God. He leaves a wife, two children, brothers, sisters, and many friends to sorrow, but not without hope. Words of comfort were addressed to a large and sympathizing audience, by the writer. J. H. MONTGOMERY.

HALL.—Fell sweetly asleep in Jesus, at East Portland, Oregon, April 9, 1888, Lillie, daughter of John and Nancy Hall, aged eleven years. Her disease was spinal meningitis, and for six weeks her suffering was intense, yet she bore it patiently, without a murmur. Lillie was a student at the East Portland school during the winter, until her sickness. Her example was worthy of imitation. The day of her death she called the family around her bed, and with earnest words exhorted each of them to be faithful and meet her in the new earth. At the last camp-meeting she was baptized, and united with the Beaverton church. While suffering severely she said, "Ma, what would I do now if I had not given myself to the Lord when I did?" A short service was held at the East Portland church for the benefit of her school-mates and friends, after which she was taken to her home, where a large congregation of relatives and neighbors assembled at the M. E. church and listened attentively to a discourse by the writer, from 1 Cor. 15:126. WM. FORRELL.

ASHLEY.—Died April 11, 1888, at North Dartmouth, Mass., Bro. Richard Ashley, aged 74 years, 11 months, and 20 days. He became a Christian in early life. In 1842 he embraced the advent doctrine, and in the fall of 1852 he saw light upon the Bible Sabbath, and at once began to observe it. His house was made a home for God's servants, and soon a little company were gathered around him, and his house was opened for Sabbath meetings, which were held there most of the time through his life. For many years he was elder in the church, which position he held until his last illness, which began in the fall of 1887. Bro. Ashley was an affectionate husband, a kind father, and one who loved to see the cause prosper; and he gave of his means to help it forward. He lived the life of the righteous, and died in the blessed hope of soon awaking from sleep to meet his Lord. Words of comfort were spoken to the friends by the writer, from Rev. 14:13. H. J. FARMAN.

WILKINSON.—Lucinda Wilkinson died April 28, 1888, at Battle Creek, Mich. She was born at Redfield, N. Y., Jan. 28, 1800; therefore her age at the time of her death was 82 years and 3 months. Sr. Wilkinson was converted when about eighteen years of age, and united with the Baptist Church. She moved to Michigan in the year 1830, and embraced present truth about thirty-seven years ago, under the labors of Elds. Case and Rhodes, at Owosso, Mich. Her husband died about twenty-four years ago. She was the mother of four children,—two sons and two daughters. She lived a life of devotion, and though her friends mourn their loss they sorrow not as those that have no hope; for they look forward to the near future, when that form that was emaciated with age and many cares will put on immortality, and that brow will wear a bright glittering crown. She has been laid in the grave to rest for a little moment, until the indignation be overpast. Isa. 26:19. She rests from her labors, and her works do follow her. Funeral services were held at her aged sister's, Sr. Griggs's, three miles west of Owosso. A few remarks were made by the writer, from Isa. 26:18. J. C. HARRIS.

KRIECHBAUM.—Bro. J. G. Kriechbaum was born in Germany, Aug. 27, 1816, and died in Oakland, Cal., April 21, 1888, being in the seventy-second year of his age. He was born and raised in the Lutheran Church, but was among the first to embrace the doctrine of Seventh-day Adventists, in Windsor, Sonoma Co., Cal., in the autumn of 1863. He was baptized by the writer in July, 1869, in Russian River, Healdsburg, and was among the first members of that church. In the early days of this cause on the Pacific Coast, the house of Bro. Kriechbaum was one of the homes of our ministers, whom he always greeted with happy smiles; and with his companion and family did all in his power to cheer and encourage the laborers on their way. It was on the farm then owned by his brother that the first camp-meeting of the Seventh-day Adventists in California was held. Our brother's labors are ended; he sleeps in Jesus, soon to rise to immortal vigor in God's kingdom. Services were held on the occasion of his burial, April 23, at the church in Oakland. Words of comfort were spoken by the writer, from Rev. 21:4. J. N. LOUGHBOROUGH.

LOYD.—Bro. Gabriel Lloyd, of Lancaster, Owen Co., Ind., died of apoplexy, Nov. 27, 1887. He was born in Frederick County, Virginia, Jan. 12, 1818, and was at the time of his death 69 years, 10 months, and 15 days of age. He moved with his parents to Carroll County, Ohio, when he was ten years old. At the age of twenty-two he was married to Mary Brown, who still lives. Four sons, out of a family of nine children, live to mourn the loss of their father. In the early part of winter, 1840, he and his wife united with the Methodist Protestant Church, at Harmony, Ohio. In 1853 they moved to Indiana. They held their connection with the M. P. Church until after they heard the Bro. Lane preach the present truth, when they united with the S. D. Adventist Church in May, 1871. In this connection Bro. Lloyd was a member in good standing at the time of his death. The event of his death was very sad, as he was found dead where he had gone to look after some work at a saw and planing mill owned by his sons. There being no one in the mill at the time, he died all alone, with none but the Lord to witness his departure from life. None of our ministers were accessible at the time of his burial, and the Lutheran minister kindly officiated. By request of the family, I afterward gave a funeral discourse from 1 Thess. 4:13-18. Our meeting-house was too small to accommodate the large audience that desired to listen to the discourse, and the disciples invited us to use their commodious house, which was well filled, several hundred relatives and friends of the deceased being present. Also at the same service was noticed the death of his grandson, Samuel Haskell Lloyd, son of I. S. and E. M. Lloyd, who died Jan. 4, 1888, aged 10 months and 11 days. The Lord gave freedom in the presentation of the subject of redemption through Christ, and the truth was well received by many in the congregation. WM. COVERT.

Publishers' Department.

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Table with columns: TRAINS EAST, STATIONS, Mail, Day, N. Y., Mich., Night, Local. Rows include Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit.

Table with columns: TRAINS WEST, STATIONS, Mail, Day, Chgo, Mich, Ev'g, Kal, Local. Rows include Detroit, Ann Arbor, Jackson, Battle Creek, Niles, Michigan City, Chicago.

\* Connects with railroads diverging. † Connects with L. E. and W. and L. N. A. & C. ‡ Connects with U. V. & M. § Connects with G. H. & I. ¶ Connects with L. E. & M. H. and Grand Trunk. \*\* Connects with T. A. A. and N. M. †† Connects with railroads diverging and Steamboat lines. ‡‡ Daily. All other Trains daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns: GOING WEST, STATIONS, GOING EAST, Mail, Local, Atto, Exp., Pass. Rows include Chicago, Port Huron, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

† Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Atlantic, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. H. REINE, Traffic Manager. W. J. SPIKER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 15, 1888.

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### EARLY CAMP-MEETINGS FOR 1888.

KANSAS, Emporia,	May	22-29
Missouri, Carthage,	"	24-June 5
Iowa, Des Moines,	"	29 " 5
Upper Columbia, Dayton, W. T.,	"	30 " 5
Minnesota, Minnehaha Falls,	June	5-12
Pennsylvania,	"	6-12
Wisconsin, Neenah,	"	12-19
Dakota, Sioux Falls,	"	19-26
Northern Michigan,	"	27-July 3
Canada,	"	28 " 3
Nebraska, near Oxford,	July	5-9
Nebraska (Northwest)	"	19-23

GEN'L CONF. COM.

Read the report of the National Reform Convention, by Eld. Farnsworth, in our Special Mention department. If any one can explain why it is that a class of men have arisen just at this time advocating with such vehemence the ideas they present, except on the supposition of a fulfillment of prophecy, we have yet to see it. And if it is a fulfillment of prophecy, they are without excuse who fall to understand its significance.

Eld. D. T. Bourdeau occupied the Tabernacle pulpit last Sabbath, speaking on the crises through which every one must pass in his religious experience. This is true not only of individuals, but of enterprises connected with the work of the Lord, with churches and with nations. The text was 1 Kings 18:21: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." After the discourse seven were baptized by Bro. Corliss in the Kalamazoo River, and united with the church.

The depth of self-deception into which men can plunge, and the degree of falsehood, malevolence, and hate they can manifest in the name, and under the garb, of religion, is marvelous. Bro. A. Smith, of Grandville, Mich., reports a notable instance of this kind. One whose boast is loud and long that he enjoys "Holy Ghost religion," declared

to him that he was "ready to testify under oath that all the work of Seventh-day Adventists was of the Devil; and that they worshiped the Sabbath and Mrs. White more than they worshiped God." That our work has power to stir up such characters, is some encouragement, at least.

Among the possible candidates for the Presidency of the United States, in the coming campaign, the prominence of a full-page portrait and long biographical sketch, in a leading eastern paper, is given to one whose qualifications the writer is finally obliged to sum up in the statement, that if — should be elected to the Presidency, there would be a man at the head of the White House who could give entertaining state dinners, and tell as pleasing stories as any man who has occupied the place for many years. It is a commentary of no little significance on the state of our times, when the fact that a man can get up a good dinner and tell a good story is seriously urged as a qualification to entitle him to the office of chief magistrate of the great Republic.

The relation of the law of God to the whole human family, and its office as a standard to mark the progress of the race, is well set forth by Philip Smith, in his "History of the World," vol. 1, p. 156, in the following language:—

We leave to the words of Scripture itself the relation of God's descent upon the mount, a scene which struck Moses himself with terror. The full exposition of the law does not, of course, belong to general history; but yet it forms, in its leading principles, a standard by which to estimate the character and the true progress of the whole race. It was given to one nation, not as adapted to them alone, but because mankind at large had become unworthy to receive it; and it was given to them in trust for all the rest. Its foundation was in the truth of God's self-existence as the one God, in his almighty power as the creator of the world, in his supreme authority over his creatures, and his paternal relation to mankind.

### THE TEN TRIBES.

The testimony of the Scriptures is sufficiently abundant to show that some of all the tribes returned from captivity to their native land, so that all Israel was represented in Judea as well as Judah, after the captivity, and those who were lost in foreign lands were cast off by the Lord forever from being his special people. This point is too plain to escape the notice of even secular historians. Thus Smith (History of the World, vol. 1, p. 178) says:—

The greater number of them [the ten tribes] probably lapsed into idolatry, and became confounded with the surrounding nations; but it is clear that many obeyed the invitation addressed by Cyrus to all his Hebrew subjects, and returned to Palestine, with the restored people of Judah.

On p. 187, he further says:—  
The fact that their obedience to that edict was voluntary, was of itself a means of separation between the pious Jews who had preserved their faith in the promises of their restoration, from those who had lapsed into the idolatries of the provinces in which they were settled; and it seems probable that nearly all the remnant of the ten tribes who had not thus apostatized, joined with the people of Judah in their return to Palestine.

If all would bear in mind these facts, it would save a great deal of useless and unfounded speculation concerning the "ten lost tribes," and their future restoration.

### THE POPE IN IRISH POLITICS.

The news that the pope has at last decided to interfere in Irish politics, recently cabled to this country, is not such as need occasion any great surprise. Having lately played the part of arbitrator to such advantage in German affairs, it would be strange if he should neglect the opportunity when a similar demand for the exercise of his infallible powers came from such an eminently Catholic country as Ireland. Still the step appears not to have been taken without considerable hesitation, which doubtless arose from the uncertainty as to what would be the issue of the long struggle between Liberalism and Toryism in England; in other words, between Irish home rule and the policy of repression. It has long been the ambition of the papacy to secure direct diplomatic relations with England, and to have an accredited representative at the court of St. James, and an English minister at the Vatican, instead of carrying on diplomacy or intrigue through unofficial mediums, as it has had to do since the accession of Queen Elizabeth. It was therefore quite important that the pontiff should not make a wrong move and render

his infallible decision on what might prove to be the losing side of the question. It is understood that the Tory government has promised to satisfy both this desire and another pet scheme of the papacy; namely, the establishment and endowment of a Catholic university in Ireland, on condition that the pontifical fiat should be launched against the Irish National League; and whether the inducement was too strong to be resisted, or whether the Tory element was thought to have gained the victory, the pontiff has at last found it convenient to discover that the policy of the League was such as might pervert "a true sense of justice and charity," and to place it accordingly under the papal ban. It now remains to be seen what concessions England will make in return for this timely dispensation from the pope, and meanwhile the wisdom of the transaction for both parties concerned is a matter of much question.

L. A. S.

### SPECIAL NOTICE.

ALL correspondence relating to business of whatsoever character, must be addressed to the REVIEW AND HERALD Office, and never to any private individual connected therewith; for in case of the absence of that individual, important and urgent business is liable to be delayed and neglected.

### CAMP-MEETING ADVERTISING SUPPLIES.

This Office will furnish camp meeting advertising supplies for the season of 1888, consisting of posters, journals, invitation cards, etc., at prices corresponding with those heretofore charged. The posters are 30 x 44 inches, and will be printed in three colors. This will be a decided improvement over those heretofore supplied, considerably enhancing their value as an advertising medium. They will contain a large cut of a camp ground. The four-page paper has also been somewhat improved, making it more valuable than those heretofore used. This paper, called the *Camp meeting Journal*, gives a large amount of very valuable information concerning S. D. Adventists and their religious faith, that can be circulated among the people with profit. It should be liberally used in advertising camp meetings. By placing a copy in every home and place of business in the region where a camp meeting is to be held, great good will be accomplished, even if all are not thereby induced to attend the meetings.

Prices will be approximately as follows: Posters, \$3 25 for the first 100, and \$2.00 for each additional 100. Journals, \$5 00 for the first 500, and \$2 50 for each additional 500.

Where the number of changes required is more than usual, it may be necessary to add to the foregoing prices.

### HOW TO ORDER.

1. Order as early as possible, so as to give ample time, and thus prevent perplexing delay.
2. State plainly the number of each kind desired.
3. Give all the particulars regarding the meeting—place and State, immediate locality, how it is reached, when the meeting will begin, and when it will close, etc. Give full particulars regarding railroad rates. In short, do not leave any particulars to be guessed at by us; for we may not guess correctly.
4. Give full and explicit shipping directions—where to ship, and how, whether by freight or express; also to whom the goods are to be directed. Do not order goods sent by freight unless you are sure there is ample time.
5. Do not attempt to prepare the copy, but state all the particulars in a manner not to be misunderstood, and we will arrange the same in order.
6. Do not mix orders for camp-meeting advertising matter with other business sent to this Office.
7. Address all orders to REVIEW AND HERALD Office, Battle Creek, Mich.

### NOTICE FOR MINNESOTA.

REDUCED rates have been secured over all railroads for those coming to the Minnesota camp-meeting. Particulars next week. A. D. OLSEN.

### SPIRITUALISM—SATANIC DELUSION.

A TRACT for the TIMES.

THIS little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

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