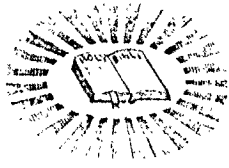


Adventist Review



AND SABBATH HERALD.



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

VOL. 65, NO. 24.

BATTLE CREEK, MICH., TUESDAY, JUNE 12, 1888.

WHOLE NO. 1769.

The Review and Herald.

ISSUED WEEKLY BY THE
Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

TOO BUSY TO FREEZE.

How swiftly the glittering brook runs by,
Pursuing its busy career,
Reflecting the beams of the cheerful sun,
In waters transparent and clear;
Kissing the reeds and the lowly flowers,
Refreshing the roots of the trees,
Happy all summer to ripple a song,
In winter, too busy to freeze.

Onward it glides, whether sunshine or rain
Await on its vigorous way,
And prattles of hope and sustaining love,
Whether cloudy or bright the day;
Chill winter around may his torpor fling,
And on lazier waters seize,
But the nimble brook is too much for him,
Being far too busy to freeze.

May we, like the brook, in our path thro' life,
As active and steady pursue
The course in which real utility lies,
Which is lovely and useful, too;
Still nourish the needy, refresh the sad,
And, despising indulgent ease,
Adorn life's current with generous work,
With love that's too busy to freeze.

Yes, while there's a brother to warn from sin,
A sister to save from despair,
A penitent heart to be meekly taught
To utter the prodigal's prayer;
An outcast child to be turned to God,
A foe to be brought to his knees,
And many a drunkard yet to be saved,
We must be too busy to freeze.

—Midland Temperance Record.

Our Contributors.

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

THE RENEWING OF THE MIND.

BY MRS. E. G. WHITE.

[The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually.] The soul can be in a state of peace only by relying upon God, and by partaking of the divine nature through faith in the Son of God. [The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ, and the inward man is renewed in the image of Him who works in us to subdue all things unto himself.

We have each of us an individual work to do, to gird up the loins of our minds, to be sober, to watch unto prayer. The mind must be firmly controlled to dwell upon subjects that will strengthen the moral powers. [The youth should begin early to cultivate correct habits of thought. We should

discipline the mind to think in a healthful channel, and not permit it to dwell upon things that are evil.] The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." As God works upon the heart by his Holy Spirit, man must co-operate with him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven, and helpful to your associates. Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the sermon on the mount, Christ presented before his disciples the far-reaching principles of the law of God. He taught his hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. [The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life.] He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! [We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration.] "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Let every one who desires to be a partaker of the divine nature, appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save his people from their sins. By constantly contemplating heavenly themes, our

faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by him.]

[By beholding we are to become changed, and as we meditate upon the perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High, and we are under sacred obligation to glorify God, as his children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven. The coming of the Lord draweth nigh, and it is necessary for us to keep before us this blessed hope, that we may not say in our hearts, "My Lord delayeth his coming." Unbelief in the heart will be expressed in the actions, and if you cherish it, you will soon deny the faith and become bodies of darkness.

There is a great work to be done, and the nearer we live to Jesus, the better fitted we shall be for fulfilling our mission in the world. We are to gather sheaves for the Master. We cannot afford to live simply to please ourselves, and to seek our own will. "Even Christ pleased not himself." He lived a life of self-denial and sacrifice. He passed through every pathway of human suffering and temptation. He gave his life that he might reach to the very depth of human misery, and lift up a fallen race. What an infinite price he gave for the life of this rebellious world! He bought us with his own precious blood, and we are not our own. Our thoughts and affections belong to him. There are many who profess to love Jesus, but they seek nothing but the gratification of their own selfish desires. They are not seeking to gather with Christ; but, by example and influence, they are scattering abroad. It is only in proportion to the devotion and consecration to Christ, that the Christian exerts an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with Heaven, no savor of Christ in the life. The church can reflect light to the world only by the manifestation of sincere piety and devotion.

How many feel as did the servant with the one talent, that the Lord is an austere man, reaping where he has not sown, and gathering where he has not strown. This view of the matter is a delusion of the wicked one; for what have we that we did not receive? "All things come of Thee, and of thine own have we given Thee," should be the language of our grateful hearts. Those who are engrossed in the service of self and the world, feel a spirit of grudging when they are urged to devote their service to the God of love. They give to the world their best thought, their tact, their talents, their means, their influence. When self is served, they do not withhold anything, but give their lives for the passing pleasures of earth.

But when it comes to the service of God, do men manifest the same zeal for his work as they formerly manifested in the service of the world? Do they put the tact and talent and aptness into the work of saving souls, that they displayed in the selfish work of the past, and yet does not reason tell us that the work for God is as far above the service of the world, as the heaven is higher than the earth? God would have every one of us feel that now is the time of golden opportunity and privilege. Heaven's blessings are showered upon us. The precious hours of probation are still prolonged. The Lord has waited long for us to prepare for the eternal world. We must seek the Spirit of Christ who gave himself for us. We must go out and seek to win others, as he has won us. Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love. The words and deeds of the Christian are ordained to form a part of the great plan that God has devised for the salvation of lost man. The Lord has directed the world to his professed followers, and he has declared, "By their fruits ye shall know them." If we would work from the high standpoint of pleasing our Heavenly Father, we would be in harmony with the spirit of heaven; we would express to the world the love of Jesus in our lives and characters.

We must set our feet upon the platform of eternal truth. The truth as it is in Jesus, will be our salvation; and if the spirit of truth is in our hearts, it will shine through our words and actions. You are to reach the high standard of the law of God. Christ is your example. You are not to be conformed to this world, but you are to be transformed by the renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not his own Son but delivered him up for us all, shall he withhold from you anything that is for your highest interest and best good? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience. They are directing attention to the world to come, and impressing upon souls the worth of eternal life. You cannot do this great work without taking the Saviour with you; but you may have his presence, and rejoice in associating with the Prince of peace. You may communicate with Jesus by the way. You may speak with him as with a friend. You may know that he is at your side as an ever-present helper. You may ask him to give you strength to resist every temptation of the evil one. You may have confidence that he hears your prayers, understands your perplexities, weighs your burdens, and pities your weakness. He was tempted in all points like as we are; he is touched with the feeling of our infirmities, and can and will succor those who come unto him in hours of distress and temptation. Let him abide in your heart, that you may honor God and be a vessel filled with the blessing of heaven; then you will be a gatherer with Christ, and will bear fruit unto eternal life.

THE LAWFUL USES OF THE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

In the scripture under consideration, Paul treats the law of ten commandments as a condemning rule, binding sinners to sin and its fearful wages,—the just and awful penalty of the law. *In no other sense can the law be said to be made (or laid down, Greek), for sinners and not for the righteous.* This declaration cannot mean that the law is simply obligatory on sinners, and that sinners are the only ones who should keep it. A

glance at the ten commandments would suffice to convince any reasonable person that such an idea would be absurd.

The law of ten commandments is made up of obligations which grow out of natural and unchangeable relations that man sustains to God and to his fellow-men. (This is true of the law with regard to every human being under the sun.) It flows from the principles of supreme love to God and equal love to man. Read it through with the understanding that it is "spiritual" (Rom. 7:14), that it governs our thoughts and affections as well as our outward acts, and you will not fail to see that this statement is correct. Read Ex. 20:6; Rom. 13:10; 1 John 5:2, 3, etc. It would be the height of inconsistency to represent that such a law is not obligatory on the righteous.

But who are the righteous? You say, Those who do righteousness. And what is righteousness? Let the psalmist answer: "All thy commandments are righteousness" Ps. 119:172. He speaks of the law which God pronounced with his mouth. Read verses 72, 88, 13 (French translation); also verses 142, 144; Isa. 51:6, 7; Ps. 40:6-10; 1 John 5:17; 3:4; Deut. 6:25, etc. This view of the subject is confirmed by the popular Greek-French Dictionary to which we have already appealed, which gives "legal, conformed to the law," as one of the definitions of the Greek word that is here rendered "righteous."

How can any one in the light of these plain truths, claim that those who have been cleansed from their sins, or transgressions of the law, by the blood of the Son of God, are released from obedience to the law of ten commandments? Yet this is the very position that many take to justify themselves for violating the Sabbath of the fourth commandment. They claim that sinners should keep the law, but that Christians are at liberty to violate it. The idea is too inconsistent, too revolting to be countenanced by those who love light and holiness more than darkness and the ways of sin.

Thus we see that the law is not a dead letter with which men have nothing to do, unless it be to read it for their amusement, and to know what men in olden times were required to do. It is still in force and is obligatory on saint and sinner, on all mankind. Paul says of it, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

Paul shows the law to be obligatory on the uncircumcised as well as on the circumcised, and expostulates with the Jews, because that through breaking the law they dishonor God. "And shall not uncircumcision which is by nature, if it fulfill the law, judge thee [the Jew], who by the letter and circumcision dost transgress the law?" Rom. 2:27. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Verse 23.

In these scriptures Paul speaks of the law that forbids theft, adultery, the profanation of God's name. See Rom. 2:21, etc. And this same law forbids the profanation of the Sabbath. And observe that gospel faith does not make void or abolish this law, but establishes it, or makes it to stand firm. See French translation, etc.; read also Matt. 5:17-19; Luke 16:17, 18; Ex. 24:12, etc.

The law was designed to justify the obedient and give them life (Rom. 10:4; 7:10); but as all have transgressed the law, it were in vain for any of the race of Adam to look to the law for justification and life. These inestimable blessings are obtained by faith in Christ accompanied by sincere and thorough repentance and earnest endeavors to do the will of God, to keep God's law.

The law has its place in the gospel plan, and should be used lawfully. It is thus used when it is employed as a means to convince sinners of their sins, that they may repent and believe on Christ for pardon, justification, and salvation. How can men be led to repent and exercise saving faith in Christ, unless they are first shown that they are sinners? And how can they be shown that they are sinners unless it be by the law? "By the law," says Paul, "is the knowledge of sin." Rom. 3:20. Read also 1 Cor. 15:56; Rom. 7:7; 4:15; James 2:8-12.

The law is used lawfully when it is represented as binding the sinner to sin, condemnation, and death, and as relinquishing its hold on him who truly repents and believes.

He who exercises repentance toward God and faith in Christ (Act. 20:21), passes from a state of condemnation to a state of justification, and the law is not to him a condemning rule, but a precious law of liberty. James 1:25; 2:12. He is delivered from the law as a binding, condemning rule, Christ having offset his own sufferings and death against the punishment he justly deserved, and having imputed to him his own righteousness, thereby satisfying divine justice. See Rom. 7:6, 7, etc.

Such an one is not under the law as a condemning rule, but under grace, or favor. Rom. 6:14. But may he sin, or transgress the law, because he is not under the law but under grace? Paul answers: "God forbid." Verse 15. To do this, would as effectually bring one back under the binding, crushing weight of the law, as to turn away from faith in Christ, after being delivered from the law and from the bondage of sin.

It is all in vain for such as do this to excuse their sins by appealing to grace and to the death of Christ; for grace reigns through righteousness, and not through sin (Rom. 5:21), and the death of Christ cannot benefit men while they sin presumptuously and disregard the conditions of grace. Heb. 10:26; Titus 2:11-15.

Those who thus treat the doctrine of grace and of the death of Christ are more guilty than ordinary sinners, because that while claiming to be friends and true advocates of the gospel, they pervert and disgrace the gospel, making it a means of justifying sin, and representing Christ as being the minister of sin.

Those use the law lawfully who having been cleansed from the foul stains of sin by the blood of Christ, make it their rule of life, and a means by which to ascertain whether they are advancing in the path of holiness, or whether they are deviating from that path.

To those who have been pardoned and justified—Christians—James says: "If ye fulfill the royal law [the kingly law, the law of the great King], which is according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8, French translation. "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Chap. 1:25. "So speak ye, and so do, as they that shall be judged by the law of liberty." Chap. 2:12.

James speaks of the law that says, "Do not commit adultery," "Do not kill." The same law says, "Remember the Sabbath day, to keep it holy," etc. It is evident from the scripture under consideration, and from other portions of Paul's writings, that the false teachers against whose influence Paul would shield the church, used the law unlawfully in overlooking its character as a condemning rule, and in speaking of it as though their imperfect obedience to it would secure to them justification and salvation. Paul shows the fallacy of their position by treating the law as a condemning rule, and by so applying it that it can be readily seen that all who are out of Christ are condemned by it, and should not look to it for justification and salvation.

This agrees with what Paul says in another place: "And the commandment which was ordained to life, I found to be unto death." Rom. 7:10. Again: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:19, 20.

Practically, the position of these false teachers is the same as that of moralists and certain religionists of our day, who fall back on their good works, expecting that they will procure to them an entrance into heaven. Such will be fearfully disappointed in the day of retribution. Having failed to use the law as a faithful detector of sin and as a condemning rule, and having neglected Christ, the only remedy for sin, and the true doctrine of justification and salvation, God will cause them to awake to a sense of the fearful mistake they have made; their good works will appear to them like filthy rags; their sins will rise before them like mountains; and the holy and just law to which they have looked for justification and sal-

vation, will seize them with an iron grasp to plunge them into the pangs of the second death.

And no less disappointed will those be who will have taught that the gospel doctrine of justification and salvation allows men to transgress God's holy law. They will then find in the gospel no excuse nor covering for their sins, no shield against the avenging sword of justice, because they will have failed to fulfill the conditions of justification and salvation set forth in a gospel which brings men under the strongest and most sacred obligation to keep the law of the Most High; and their punishment will be far more severe than that of the moralist who does not profess to believe in the gospel.

Those who are earnestly striving to prepare for the second coming of Christ, aim to avoid running into either of these extremes. They believe in and teach the Scriptural harmony between the law and the gospel. While they believe that no act of theirs—not even their faith—can merit for them justification or salvation, they also believe that there are conditions to be fulfilled that they may be justified freely by the grace or unmerited favor of God through Jesus Christ, and that those conditions honor the law, bind them to obedience to the law. They believe that God will never justify and save by his grace those who do not repent of their sins, believe on Christ, and earnestly endeavor to obey God's precepts.

They aim to give the law of God its proper place in gospel work, lest they be found preaching a lame gospel,—a gospel that has no convicting power, that produces no deep repentance, no thorough conversions, that leaves men in their sins, to perish at last for their transgressions of God's law.

ACQUAINT THYSELF WITH GOD.

BY O. SOULE.

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. This verse is in the message to Laodicea which signifies "the judging of the people;" therefore it must apply in the last days. And it brings to view a very desirable relationship between us and the Lord. It is the heart's door that he desires to enter. Open all its sinfulness to him. "I, even I, am he that blot out thy transgressions for my own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Isa. 43:25, 26.

We may open all our heart's sorrows to him, and be comforted: "And Hannah answered and said, . . . I am a woman of a sorrowful spirit: I . . . have poured out my soul before the Lord." I Sam. 1:15. He came in, and sympathized with her, and she went away, and her face was no more sorrowful. Hear Zephaniah: "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." Chap. 3:18, 19.

We should open our hearts freely to God. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. Thus everything that is of sufficient importance to annoy us in any way, should be made known to the dear Lord.

Hark! some one is knocking. It is a dear friend. The door is thrown wide open, and a hearty welcome is given. Then a little time of busy care, and the repast is ready. Then all gather around the board. Care is thrown off, and the sweetest joys of friendship are realized. Long after the meal is done, they linger at the table. Their joys and sorrows, hopes and aspirations, and plans for the future are told and listened to in turn, with interest and sympathy; and they come a little nearer to each other than at any other time in the world. This illustrates how very familiar the Saviour would be with us. We may tell him our heart-aches and cares, the perplexities we know not what to do with, and be sure of sympathy; and, in turn, we may drink in some of the spirit of love that actuated him in his work; feel some of the yearning for souls that he has felt these 6,000 years; soar away to the mansions

above, and enter the gates of pearl, and side by side with him walk the gold paved streets, see the home of the saved, and hear the blood-washed sing. Reader, have you had this experience?

MOSES ON MOUNT PISGAH.

BY TORIA A. BUCK.

"AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar." Deut. 34:1-3.

Up the proud heights of Nebo,
Above bright Moab's plain,
Unto the top of Pisgah,
Where the heavens drop dew like rain,
He climbed, with bold and fearless tread,
Till he paused, at last, to stand
Upon the mountain's lofty brow,
Above the promised land.

And all the land of Judah
Unto the utmost sea,
And the south, and the plain of the valley,
Glowing with vine and tree,
Was stretched beneath the prophet's gaze,
And his bright and fearless eye
Saw the promised land of Abarim
Shine 'neath the evening sky.

O! how his heart exulted
As the fair and goodly land,
With vale and sunlit fountain stretched
From east to western strand.
Mountain and flashing river
To sunset's open bars,
City and valley, hill and plain,
Shone bright 'neath the evening stars.

He saw the land of promise
'Neath heaven's bright arch of blue,
Like the march of gallant troopers,
Pass by in grand review.
But the eagle eye grew strangely dim,
The glorious landscape's flown,
And the seer was struck by the archer strong,
As he met him there alone.

He did not cross the Jordan,
Nor lead his weary band
To rest amid the pastures green
In Canaan's goodly land.
Dim was that eye of lightning,
The noble heart was still,
And the soldier fortu lay cold in death
Upon that lonely hill.

A host of shining angels
Stood 'round the sleeping brave,
And tenderly, with reverent hands,
They robed him for the grave.
A purer joy awaited him
Where deathless glories fall
Upon the fruitful tree of life,
And the shining jasper wall.

Beneath the stars of midnight,
With slow and noiseless tread,
Down to his lonely sepulcher
They bore the sleeping dead.
Then, without sound of trump, or drum
Of mourning, hymn, or prayer,
They stood beside his open grave
And sadly laid him there.

'Tis thus the God of Israel
Our dearest hope denies,
But the cross we bear but paves the way
That leads us to the skies.
Strange and mysterious are his ways,
And still must be untold,
Till the redeemed shall tread with joy
The shining streets of gold.

Rust Randolph, N. Y.

INSPIRATION.

BY ELD. R. F. COTTRELL.

THERE is more of the inspiration of God in the world, than is generally supposed. It is accepted by believers in the Scriptures, that the prophets were inspired to foretell future events. But it is not realized as it should be, that when the time comes for those prophecies to be fulfilled, in which the people act as agents, the inspiration of the Spirit is in its fulfillment. A familiar example will illustrate this. Zechariah was inspired to write, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" Zech. 9:9. Long afterward the time came for the fulfillment of this prophecy. Jesus rode into Jerusalem exactly in the manner described: "And the multitudes that went before and that followed, cried, saying, Hosanna to the

Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9. Was there not inspiration in their song? Did not the Spirit put it into the hearts and minds of the multitudes to fulfill his word of promise? Said Jesus, "If these should hold their peace, the stones would immediately cry out." What put it into the hearts of even the children to cry, "Hosanna to the Son of David"? When the chief priests and scribes said to Jesus, "Hearest thou what these say?" what was his answer?—"Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt. 21:16. The explanation is, The Lord gave the inspiration.

And so it has been, and so it is, whenever prophecies are to be fulfilled through the agency of men. When the time comes the Spirit of God moves his people in its fulfillment. When the 2300 days of Dan. 8:14 were about to end, the cry symbolized by the angel of Rev. 14:6, 7, was heard, saying, "Fear God, and give glory to him; for the hour of his judgment is come." The sound went out into all the earth. As far as the Bible and Christianity were known, so far the voice was heard. The proclamation of the second and third mes ages followed in the given order. The providence of God, and the inspiration of his Spirit, ever accompany the fulfillment of his promises as given in prophecy. There can be no chance fulfillments; and there can be no spurious ones which cannot be detected by their lack of harmony with the word of God and the predictions of prophecy. The Spirit of God always attends and guides in the fulfillment of his word. Therefore we can truly trust in God and discern the fulfillment of the prophecies having their fulfillment in our own time.

Now the third and last special warning to mankind, of the near approach of the great day of God, is being heralded over the earth by the providence of God; or a spurious work under that title and claim is deluding its thousands, and at the same time causing them to believe that in order for them to be prepared to stand in the great day of God's wrath, they must keep all the commandments of his moral law and all the precepts of the gospel of Jesus Christ. If this is a delusion, of course it is of the Devil, the father of lies; but what a strange effect it has upon its subjects! They do hold to all of the ten commandments of God; and that is one more than is kept by the mass of professed Christians. What a pity that they should be so deluded! But if they do keep all the commandments and the faith of Jesus, it cannot harm them much, and therefore the pity may be reserved for those who not only disregard the fourth commandment, but who are using their strongest endeavors to subvert it, either by the plea that Christ abolished it, or that it does not mean what it says.

Now I direct my speech to you, my brethren and sisters, who have accepted the message and are keeping the commandments and the faith as it has been brought to you by those whom God has chosen to lead out in the work. You will do well to realize that all the light which has been given in connection with this message, on temperance and healthful living, and all the warnings against following the fashionable follies of the world, are from the Spirit which always is present to guide in every fulfillment of such special predictions of the word. The question is sometimes asked, Do you believe in Sr. White? To which I answer emphatically, No! For although her exemplary Christian character, and long and laborious experience in the work, should give even her unaided judgment much weight, yet she is a fallible mortal. But the Spirit which introduced the message, and which has guided it to the present time is infallible; and though others besides her have had the guidance of the Spirit in searching out the truth, and planning for the work of publishing it abroad, yet to her God has more evidently given a special gift of the Spirit for the purpose of building up the church in unity, the object for which the gifts were given to the church. Eph. 4:11-13. And it has been the means of doing this very work for the church—it unifies the body and the work.

Some who have been forced by the clear evidence of the word to accept the Sabbath truth, have thought that if the "Testimonies" were out of the way, our cause would prosper more abundantly. These were the greatest objection in their way. Such ones have turned away, some in this way, and some in that; but none of them are engaged

in building up the work of the message. Failing to control the work, they have repudiated the leading points in the message. Unity is of God. When he has a special work to do, he will carry it forward in unity.

Those who would like to see an illustration of a work unaccompanied by the unifying Spirit of God, may look at the various divisions of first day Adventists, and count, if they be able, the various conflicting positions and notions which they, in the largeness of their liberty, seem to enjoy. But those who seek for present truth, which is the present work of God, will find it with those who are engaged in a work which has enough of vital principle from the Spirit of God to hold it together.

RESTORE HIM.

BY ELD. W. C. WALES.

Who?—That erring brother. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." How rarely do even professed Christians try to obey this command! The usual course pursued when a brother sins, is to blaze it abroad before others, and give him the cold shoulder. In the light of the New Testament, many who claim to be commandment-keepers are commandment-breakers. Concerning a wayward brother, Christ gives to each of his children the plain command: "Go and tell him his fault between thee and him alone," the avowed object being to *gain* thy brother. Alas, how few do even this! And how many who do go, according to our Lord's command, and tell a brother his faults, drop the matter with this, feeling that with once reproving, their duty is done, and that they are then "pure from the blood of all men." But when we have done this, our duty is only commenced. Paul says, "By the space of three years I ceased not to warn every one night and day with tears."

The Scriptural law requires no relaxation in our efforts until the lost sheep shall be brought back within the fold, and a complete restoration be secured; or until it becomes impossible either by his death or angry resentment, longer to labor for the wanderer's return. This is the work of each individual, and not of the minister or elder alone. "Tell him his fault," Christ says. What for?—"If he shall hear thee, thou hast gained thy brother." To gain our brother, and not merely to have our aggrieved feelings mollified by his confession, is the object to be sought; and until this object is secured, we have still a labor of love to perform. Paul says, "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." Our duty, then, is not done until our erring brother is restored.

But how far should this be carried?—So far that our brother's faults will burden our conscience as much as our own do. The next verse informs us what relation we should sustain to his burden of sin: "Bear ye one another's burdens, and so fulfill the law of Christ." The apostle does not mean the removal of physical burdens under which an aching back may be bending; nor does he enjoin merely our sympathizing with those fainting beneath burdens of sorrow or distress. This is doubtless included; but more, vastly more, is embraced in the words, "Bear ye one another's burdens." It is a burden for our brother's sin which the "law of Christ" imposes on us.

He bore "our griefs, and carried our sorrows," but the Lord also "laid on him the iniquity of us all." Then we should be willing to bear not only our brother's griefs, but also, in a certain sense, his burden of sin. We should be as anxious to have his faults repented of and forgiven as though they were our own. Is this a greater task than you are equal to? Perhaps the reason why we are so careless concerning the mote in our brother's eye, is that we are utterly indifferent to the huge beam in our own. Depend upon it, if you love your brother as yourself, if you love him as Christ loved you, you will be as deeply exercised over his shortcomings as over your own. You will rest no more complacently with your brother's soul in peril, than you would if it were your own, and you yourself were cherishing an unforgiven sin.

My brother, are you doing all in your power, by your prayers, your tears, your loving and persistent admonitions, and by a holy example, to win

back each wayward soul to the cross of Calvary? Do you bear his burden of guilt upon your breast, and before the throne, pleading with Him whose dying breath was burdened with others' guilt, that your brother's transgression may be covered and his sins forgiven?

The righteous soul of Lot was daily vexed at others' "unlawful deeds." "Jesus wept" when other hearts were torn with sorrow; but his profoundest anguish and his bitterest tears were over those who resisted his grace, scorned his mercy, and sinned against themselves till there was no remedy. This is the Spirit of the Master; this is the law of Christ. "If any man have not the Spirit of Christ, he is none of his." "If a man be overtaken in a fault, . . . restore such a one." "Bear ye one another's burdens, and so fulfill the law of Christ." Remember "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

WHY?

BY ELD. I. E. KIMBALL.

"WHY are not the learned and influential, the popular leaders in theology, giving the third angel's message?" So we are accosted. "Your people are but a motley few, uneducated and almost unknown; how can we have confidence that you are the especially favored people of God and all else is but a side issue?" So many reason. The answer is at hand, not only that the despised of earth have thus in the past been favored, but evidently there are clear, unmistakable reasons for its being so:—

1. Our faith should not stand in the wisdom of men, but in the power of God.

The excellency of the glory must be of God and not of us. How diligently Christ tried to inculcate this; to do nothing as unto men ("which receive honor one of another"), but all as unto God! In gifts, in prayers and fastings, Christ enjoins upon us carefully to keep God's honor singly in view. Instead of giving honors to man or seeking honors ourselves, we are to give the glory wholly to God and seek the "honor that cometh from God only." There is such a thing as our faith standing in the wisdom of men. Ability, eloquence, learning, the wisdom of the world, carry with them a mighty influence to shape and mold the minds of men. If all this be not sanctified to God, the man may be shown, but God is not revealed. The perfections of wisdom and eloquence may be used to show the infinite perfections of God; but one unacquainted with God can only by his ability show himself. The love of God in the heart is a principle wholly from above, to be attained only by earnest prayer; and the man who has it not cannot reveal that heavenly love to others. So a person may use his greatest treasures of wisdom and eloquence in setting forth the perfections of God's truth, and thus exalt that alone, or he may, if forgetful of God's honor, display his powers, and self alone be shown.

It often happens that the worldly-wise man is so worldly that he forgets to seek for the heavenly things with the lowly, contrite heart; hence his wisdom goes for nothing, and those who are led by him, are as the blind led by the blind. Here, then, their faith stands in the wisdom of men rather than in the power of God. The one who is esteemed by the world as wise is not wise in the estimation of God, but a fool; and the one who is wise in the things of God becomes a fool and a reproach to the world; for the world is at enmity and in opposition to God. Therefore the despised things of the world become the wisdom of God, to dispense his truth.

Those who are accounted in the general opinion of the world as wise, must invariably coincide in that worldly wisdom which tends toward the world but not to God. Therefore it is that the wise whom all men speak well of, must taste the "woe" of Christ.

2. Growing out of this is a second reason why humble instruments are now intrusted with God's work. If ever a pure people, unspotted from the world, was called for, it is now. They are to be without fault before the throne. An "Achan" within that holy throng troubles greatly the camp of Israel; but should men of world-wide notoriety lead out in this move, thousands and tens of thousands of venial flatterers who hang upon

them, would throng the camp. How soon it would become popular to become an S. D. Adventist! and God would have to institute another and still another sifting to purify the church. Therefore that every man's faith may stand wholly in God, the precious are to-day being eliminated from the vile by the use of very humble instruments. "The wisdom of their wise men shall perish," is an eternal decree.

In the prophets' days they staid upon the Lord and said, Is not the Lord among us? But the word of God was unto them a "book sealed," and fear toward God was, therefore, taught by the "precept of men." Thus they became "drunken but not with wine." The Saviour quoted this as applying to the church of his day. But God said: "The wisdom of their wise men shall perish." So Jeremiah tells us of the people who trusted that counsel should not perish from the wise; who therefore would not give heed to any of God's words, and the word was unto them a reproach—they had no delight in it. See Jer. 18:18, etc. The result of trusting to the mighty men was to plow wickedness, reap iniquity, and eat the fruit of lies. See Hos. 10:13. The same drama is played over and over. Now Satan is summing up all his former deceptions. "Glorify ye the Lord" is a divine injunction which we should to-day try to fulfill to the uttermost of our ability.

WHAT SHALL WE CALL IT?

BY W. E. CORNELL.

ONE has only to be a casual observer of passing events to discover the fact that the Sabbath question is a living issue, and one that is receiving marked attention at the hands of the secular and religious press of the day. This, no doubt, is the direct result of the cry of the millions of toilers who are under the control of soulless corporations, as well as of an honest inquiry of a thinking public to know the truth in the matter. Being without a plain "thus saith the Lord" for the observance of Sunday, it is painfully amusing to note the various positions taken and contradictory arguments adduced in support of the same. It is very evident that the religious teachers realize the gravity of the situation and the necessity of uniting on some common ground that will put a quietus on this ever-recurring question. The latest in this direction comes from the *Christian Oracle*, an anti-nomian paper, published in Des Moines, Iowa, under date of the 17th ult. :—

Much harm and confusion is caused by calling the first day of the week the Sabbath, as many modern professors do. In the book of God the first day of the week is never called the Sabbath, but rather the Lord's day. The Sabbath is the seventh day of the week. The wrong usage of these terms hinders the progress of the movement for the more proper observance of the Lord's day.

Here is a class that see the inconsistency of calling this cherished institution by different names, and seek to advance "the progress of the movement for the more proper observance of the Lord's day," by all uniting on a common name. But when the fact is considered that this diversity of names grows out of the various arguments resorted to in defense of the day, it will be readily seen that it would be impossible to unite on a common name until they could unite upon a common ground for its support.

But what name shall it be? It must not be the Sabbath, because "in the book of God the first day of the week is never called the Sabbath." Ah! we have it. It must be the "Lord's day"; for that is the expression by which it is known in Holy Writ. But where is the authority for this unwarranted statement? Until this people who profess to "speak only where the Bible speaks, and be silent where it is silent," can point to the chapter and verse that make this declaration, how can they expect that thinking, reading people will follow their suggestion?

—"Seek the good of other men," says Lord Bacon, "but be not in bondage to their faces or fancies." Sometimes it is a positive injury to another to respect his prejudices. But, if you must cross them, do so as gently as possible. He who has learned how to combine gentleness and firmness, has mastered one of the greatest lessons of life. He has learned how to govern and to read. —*Morning Star*.

Choice Selections.

THE GREAT ASTRONOMER.

[The following beautiful thoughts, so expressive of the longings of the Christian to know more of God's great conservatory of celestial orbs, is from the pen of Dr. Shipman, editor of *Faith's Record*.—]

I have often longed to look through a telescope, but have never enjoyed the pleasure, and have but little conception of the glory of the heavenly bodies thereby revealed.

I have often, too, admired the knowledge of those who are familiar with the comings and goings of those celestial orbs, who could weigh them, measure them, and tell their place in the heavens at any time, past or future. I should have envied their knowledge, as well as admired it, had I not discovered that this short life does not suffice for the acquisition of knowledge of all things.

There are two considerations, however, which make me content with my present ignorance. The greatest earthly astronomers know but little of the heavenly bodies, compared with what they do not know. Should I acquire all their knowledge, I should have mastered but a page or two, perhaps only a line or two, of the primer.

Another comfort for my ignorance is that it is not to be lasting. I have a Friend who has an observatory, beyond all compare as a stand point for the observation of these heavenly bodies. He has invited me thither, and I am going, as soon as a few small matters are attended to here; how long it may be, I have no means of knowing; suffice it to say, that I am sure of getting there, and that in the very best time.

And as he has the greatest observatory that ever was or will be, so he is the greatest astronomer, or better (as it seems not right to compare him with other astronomers), he is the Great Astronomer. He knows the number of the stars, and that is what no one else knows; and he calls them all by name, and that is what no one else ever can do. They all come and go at his bidding. "Not one faileth," Isa. 40:26. Every one, great and small, is on time, and always on time; none of those heavenly trains are ever delayed or ahead of time. Whoever had such a host—so numerous, so vast, so glorious, so obedient to their Maker? What secret of their glory is not known to him? What will he not make known to me? I am glad that I have an invitation to that observatory; glad that I have accepted it, thanks be to his grace; glad that I soon shall be there.

More than that, he not only can count and name them, but he made them, and all the wonderful laws by which they have been kept in their orbits, and at their proper place, for so many ages. How far my vision will reach, and how much of all these glories my mind can take in, are yet to be revealed. More, much more, than any human tongue could make known to any human ear. One glance, from a glorified body, at the works of this Great Astronomer will give more knowledge than any earthly astronomer ever conceived of; and as the range of vision and power of conception increase, new glories will come to view, and this, we may well suppose, will never cease; so that I shall ever be learning more and more.

And the best of all is yet untold. This Great Astronomer has not only invited me to his observatory, but he wants me there. With all his glories, he is not content without me. "Father," he says, "I will that they also, whom thou hast given me, be with me where I am." I shall not be an unexpected guest, for he is watching and waiting for me.

And I am to be on intimate terms with him. I shall not be afraid to ask him questions, and shall be sure that he will answer them and enable me to comprehend them. And I shall not make a hurried call. Could I have access to an earthly observatory, my stay must needs be transient. I could neither spare much of my own time, nor feel free to occupy much of the time of others. But when time ceases, and I have entered upon an eternity not divided into days and years, nor interrupted by the old demands of time and sense, which would brook no delay, I can gaze and meditate, and meditate and gaze, till I am satisfied, fully satisfied, as no mortal student ever was or will be.

Meantime, I know enough of astronomy to know that nothing but infinite power, wisdom, and truthfulness could ever create, and keep in order, such untold multitudes of worlds, and enough of the Bible to know that all its power, wisdom, and truthfulness are pledged to supply my every need; and will any one blame me if I often cry out exultingly, "THIS GOD IS MY GOD FOREVER AND EVER"?

THE CHURCH TROUBLE AT HAZARDVILLE.

HAZARDVILLE was—for this is a story of "ye olden time"—a little country village, with its one street, its store, its school, its blacksmith shop, and its church trouble. That latter was as much a part of the place as its hills and trees, and, like them, had no accurate date for its beginning.

Tradition said that the trouble was born in the good old colonial days, when our Pilgrim fathers and mothers traveled "afoot" from Boston to Connecticut. Among the number were Jabez Porter and Ezra Doolittle, two stanch and doughty Puritans. As they walked behind their lowing cattle, their sober talk turned upon the site of the proposed meeting-house in the new colony.

Both had canvassed the locality, and in the opinion of Jabez Porter a certain steep hill seemed the more "fitting" position, while to Ezra Doolittle a convenient valley offered greater advantages. As neither would yield the point, this slight difference led to a bitter altercation. The listeners speedily "took sides," and the placid little company, hardly a hundred strong, was straightway divided into two wrathful factions.

The meeting-house was finally erected on the steep hill, and as the square barn-like house was put up, the Puritan builders disputed for and against its position, so that into the very beams and rafters was wrought an atmosphere of discord. So it came to pass, as every community unconsciously absorbs the air of the church, a spirit of uncharity and intolerance floated all through the length and breadth of Hazardville.

The feeling was transferred from sire to son, till, as the place grew and thrived and prospered, this element of variance strengthened and thrived too. There were births, marriages, and deaths, joys and sorrows, gains and losses; still the difference soured and embittered everything, its refrain intruding ever—

"Men may come, and men may go, but I stay on forever."

Strange to say, this state of things served to increase rather than diminish the town's temporal prosperity. The village street was always in good condition, because Squire Porter kept up his own division, and the Doolittles didn't propose to be outdone in thrift. The village choir was the best in all that region, because Squire Porter's daughter could sing like a nightingale, and the Doolittle faction trained their daughters to like perfection. The "house of worship" was kept painted, the parsonage shingled, the Sunday-school library replenished, all because "the square" said the Doolittles wouldn't do it, and they were bound to show him they would. There was, however, a terrible dearth of vital religion. A few earnest souls occasionally tried to steer clear of the party feeling, but they became so unpopular, and were so universally frowned down upon as being "on the fence," that they gave up the struggle.

Such was the state of things till the year of our Lord 1861. Then a revolution was effected by so simple a circumstance as the visit of a soldier boy on his way to the war. It was Guy Hodge, the nineteen-year-old nephew of Widow Brewster, one of the few who refused to "take sides" on the always pending local question. Guy had come from a neighboring town to spend a week with "Aunt Silvy" before going on that errand from which so many never returned. She was always a faithful attendant at the Thursday afternoon prayer-meeting, and this memorable afternoon Guy accompanied her.

The meeting was dull, cold, spiritless. There was no pastor, as the church officers had been unable to agree upon any one of the numerous candidates, and the meeting was led by Deacon Wadsworth. As he was not a Porterite, the squire, who could be ready and fluent, sat in critical silence, and the Doolittles, restrained by his presence, said little. The young soldier boy, zealous for his Master as for his country, talked and prayed with im-

passioned earnestness, wondering at the unresponsive silence that reigned.

When the meeting closed, Squire Porter, walking with dignity and his gold-headed cane down the hill to the post-office, remarked to his wife that boys would better be seen than heard in public.

This New England woman, brought up in the tradition of her elders, generally kept silence on any church matter, but she now ventured the timid remark, "I like to hear Guy talk, and I thought he set a good example to some older ones."

The squire, unaccustomed to difference of opinion from that quarter, relapsed into a dignified silence. He retired early, hoping thus to forget some of the strong, earnest, loving sentences of the boy preacher, which had haunted him with strange persistence.

Sleep was long in coming, and then it brought curious dreams. The squire was again in the little meeting-house. He was standing before the high, red-cushioned pulpit, and its occupant had the open, beardless face of the soldier boy. He was reading from the church covenant, and seemed to be receiving the squire into membership. But instead of the solemn words to which he had, years and years before, assented, he heard strangely-put sentences: "You do join yourself to this church, determined to do nothing for it so long as you live; to promote its differences, its ill-temper, its quarrels; to walk apart from its members in selfishness and malicious hate; and to do all duties by which self may be glorified, and your own dignity extolled and established among men. We, as a church, therefore do receive you into our wrangles and disputes, promising to treat you with suspicion and with jealousy."

The bewildered squire emphatically shook his head, and the church-members sat in horrified silence.

The boy preacher turned his dark eyes upon them all as he said, with sad earnestness: "Ah! you refuse to assent to this in set phrase, and yet you will all go out from this place and live just this covenant. You have all gone astray. You all need to tear away the trappings of your self-righteousness and miserable self-deception. Will you do it?"

Then, in dream fashion, the scene changed. Squire Porter was again in the afternoon meeting, sitting with his brothers and sisters in cold, critical silence. Impressed by the past events, he tried to rise, but his feet seemed held as in a vise, till, making a supreme effort, he woke to find—morning.

It was with mingled feelings that he heard, toward evening, that Guy Hodge was to hold an evangelistic service in the meeting-house. Curiosity overcame prejudice with many besides Squire Porter, and a good audience filled the little room that evening. The boy preacher explained his action by frankly stating that he had been asked to conduct a series of meetings as he had been doing in his own town.

"But," he continued, with soldier-like directness, "I can do no work here until I am sure of your cordial sympathy with Christ and with his people. Some of you have been at variance for years. Now, before we attempt to draw near to the Saviour, will you not, for his sake, draw near to each other in sincere contrition and forgiveness?"

Quick as a flash there came to the squire the memory of his dream, and he knew all eyes were upon him; but, as then, he was utterly unable to move. A heavy silence fell over the room. The slight boy figure, with its pale face and large, dark eyes stood in waiting stillness. The light breeze floated in through the half-open door, gently swaying the folds of a faded flag which the village girls, to honor the speaker, had draped over the ugly pulpit. In that impressive moment no one noticed, and the breeze lifted the flag against the smoky lamp, till the half-frayed edge touched the blaze. Instantly it caught the tinder-dry roof, and the sparks were falling thick and fast on the dusty, rotten floor. It all happened so suddenly that there was no time for an alarm, and little could be done. The little library in the loft, and the asthmatic cabinet organ, with a few benches of faded cushions, were saved. For the rest, in an hour after the swaying folds first caught fire, nothing remained of the century-old building but a smoking mass of ruins.

Out in the grove, at the back of the smoldering timbers, stood the frightened crowd of men, women, and children. The boy preacher, who had rushed

into the thickest of this fire fight, stood in their midst with grimy hands and flame-touched hair.

With quiet composure he looked into the awed, troubled faces, and said, as if nothing had occurred, "Shall we go on with our meeting?"

He was about to start a familiar hymn, when Squire Porter stepped forward. His usual air of self-reliant dignity had all gone.

"I want to say, friends," he began brokenly, while the people waited in surprised silence, "the Lord has been dealing with me—I am weighed in the balance and found wanting."

And then he told his strange dream, not omitting the startling church covenant.

"O friends, Christians," he said, with a new emotion thrilling his voice, "I believe this great calamity of our losing our house of worship was sent by a merciful Father to bring us all back to himself! If that sudden fire should prove but the type of a new kindling of the love of Christ in our hearts, may we not give thanks for even this affliction?"

In the hush of that solemn hour the squire fell on his knees, and prayed as he had never prayed before; and when he rose, all that heart-touched company crowded round him with out-stretched hands of genuine fellowship.

It was a rare scene upon which the late moon looked down,—in the foreground, the smoldering ruins; and behind them, unmindful of the chilly air, that group of earnest-faced men and women, wrestling with God for forgiveness and a nobler life.

It was the beginning of better things. Precious meetings were held in the little district school-houses scattered over the parish, so that the dedication of the new church, when it came, was marked by the addition of forty souls; for the leaven of forgiveness and charity hidden, by God's grace, in the dream and the youthful words, and the fire, had been steadily working till the whole lump was leavened, and the church trouble at Hazardville had become a thing of the past.—*Congregationalist*.

BACK-SEAT CHRISTIANS.

We would not apply the above expression only to those who are partial to the back seats in the prayer-meeting room; for contradictory as it may sound, front seat Christians are occasionally found on the back seats, and perhaps have very good reason for being there. We do not think, however, that the converse is true, and that back-seat Christians are often found on the front seats. The familiar colloquialism, "taking a back seat," stands for (excuse again the seeming paradox) much that is unworthy of the earnest Christian; and yet, under the guise of a false humility, many people quite pride themselves on taking a back seat. "Oh, I do not amount to much," "I shall never be missed whether I do anything or not;" "I do not wish to put myself forward;" "I have only one talent." How often are these expressions used when in the heart there is a festering sore because some one has not dragged the speakers out of their obscurity and "made much" of them! True humility is as beautiful as false humility is ugly; but true humility never goes about displaying itself and calling attention to the fact that it is not appreciated. True humility faithfully does the best it can where it is placed, and is quite as likely to be found upon the front seat as the back. At least, it never takes the back seat because it has not received sufficient recognition on the front.

Another class of back-seat Christians are simply the lazy and indifferent. The church somehow will go on, they think. It matters little what they do or leave undone. If they are not faithful, some one else will be. If they do not do their part, somehow or other the Lord's work will be done. Whether they are found in the front seats, or back seats, or not in any of the seats, will make little difference. Their principal object seems to be, to wear the stamp of respectability here, and somehow to get into heaven at last; but we wonder if it ever occurs to them to inquire if there are any "back seats" in heaven?—*Golden Rule*.

—A small mistake in aiming an arrow makes a great difference at the mark; so small mistakes in our notions of truth, make wide divergence in the end.

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.

AN OPEN SECRET.

WHAT is it that gives to the plainest face
The charm of the sweetest beauty?
Not the thought of the duty of happiness,
But the happiness of duty.

There's a certain narrow, quiet path
Of daily thinking and living,
Of little deeds of sacrifice,
Of loving and forgiving, —

Of patience and obedience,
Of gentle speech and action,
Of choosing the right and leaving the wrong
With a sunny satisfaction.

And if we never leave this path
For the thing the world calls pleasure,
There will come to us a heavenly joy
Beyond all power to measure;

For on this narrow, quiet way
God's angels move forever,
Waiting to crown with peace divine
Our every high endeavor.

Yes, this is what sheds on the lowliest life
The glow of the sweetest beauty;
Not the thought of the duty of happiness,
But the happiness of duty!

—*Youth's Companion*.

MAKE YOUR HOMES ATTRACTIVE.

MOTHERS and fathers who have sons and daughters growing up, do not always realize as they should the great necessity of making home not merely a place in which their children eat, sleep, and are clothed, but one in which they find positive happiness and enjoyment. In nine cases out of ten where you see a wild youth or a giddy girl, go to their homes, and you will find them cheerless, unattractive, or perhaps actually disagreeable.

The nature of youth is excessively restless; it has a longing for action and excitement, ambitions more or less vain, and always the irrepressible desire to know a broader life. Repress these natural instincts, and you will be sure to throw them into any society that in a measure will gratify their longings. Your sons do not go to the public bar-rooms at first for the taste of the liquor which they have not as yet acquired; they go for the gay companions they find there. The influence for good or evil that a mother has over her sons, the control that she exercises over their destinies, is a grave responsibility. Throw open your best room to the children in the evenings. Have books and a magazine or two, even if you put away less money. Stimulate their ambition, and invent occupations and amusement for your children. Give them games and endear yourself to them by sharing their joys and plays. Encourage them to be affectionate. Do not with formal coldness starve them for want of caresses.—*American Agriculturist*.

LET THE BOYS BE BOYS.

Not long since it was my fortune to sit in a railroad car in close proximity to a very attractive-looking woman, who had with her a little son about nine or ten years old. He was a handsome boy, and would be noticed in a crowd for his bright, intelligent face and general make-up, which was something above the average. Like most boys of his years, he was on the lookout for new things and places, and ready for action whenever there was an opening.

We stopped at a railroad junction, and the conductor announced that we should have to wait twenty minutes for the belated train, which was to carry our car on to its destination. Twenty minutes is a long time for a restless small boy to wait, and he wanted to vary the monotony and get off and take a run along the station. His mother forbade that on the plea that the morning was damp, and he might take cold. Then he took a stand at the rear end of the car that he might at least see the "lay of the land;" but he was called in from there, that being too exposed a place for so dull a morning. His next outlook for rest and change was the window, which he leaned out of in apparent content until his mother discovered

where he was; then that perilous place had to be abandoned, and he was directed to put down the window and sit still inside. He took all this interference of his mother's with a remarkable showing of patience and obedience; but as he sat there on a seat all alone, he began to take off his close-fitting kid gloves, and again his mother discovered that he was out of the line of propriety, and commanded that he should leave them on. "But they are all sticky, mamma." "Well, never mind," she said, "you keep them on." "But they do not feel nice, mamma. I want them off." "Well, you can't have them off. You put that right on again," pointing to one nearly removed. So after considerable parleying, and unhappy look on the part of the boy, he gave up to wear his gloves and sat down in silence to await the coming of the tardy train.

I was a silent, but not a thoughtless, witness of this mother's treatment of her child. It occurred to me that this might be a process by which a dude could be manufactured. Would not this naturally active boy, held in and restrained at every turning, begin to think by the time he reached man's estate, that to dress up and sit around is the correct thing for gentlemen to do? Is there nothing in the old saying, "As a twig is bent," etc.? Can a boy who is not permitted freedom of action even in harmless and unimportant things, ever make a wise, energetic business man? If not a positive sequence, is there not at least great danger that mothers who are constantly nagging their children will lose their hold on their affections, and that in the ripened years to come they will cease to respect the authority that dealt so unwisely and unsparingly with them in their helpless days?

I know the mother above referred to was a good woman, and her intentions toward her boy were the very best, but do not parents as often err from want of reflection concerning cause and effect as from any other reason? "Provoke not your children to wrath," was as strongly enjoined upon parents as that other injunction, "Children, obey your parents." Both are from the same trustworthy Source; and if we with the wisdom of years forget our part of the contract, we must not be amazed if children depart from theirs. It is a mistake many parents make when they lay great stress on unimportant matters, while so many snares and pitfalls are passed by unnoticed. What is an ungloved hand or a damp morning, that a brave, hearty boy must shun them? For pity's sake, good woman, don't coddle your boys into effeminacy. Let them run and grow strong, and have independent and good minds. It is enough to call a halt where you know there is danger; then if they disobey and have to suffer for it, they will realize the value of your admonitions, and be more ready to heed them.

People do not take cold from a damp morning, unless they have been tendered by hot-house treatment. Those who are always fearing the ills of the flesh will be pretty sure to have them. Faith is efficacious both ways; it will help you get sick as surely as it will help you get well. Let the children be taught to use their understanding, that they may be something more than mere echoes. Let them do what they wish to do in all harmless things. The question for children, as for older people, is not so much what will the world say or think, as what are the inner convictions of self concerning it?

The world's benefactors are those who dare to stand alone in the right; and I feel sure they were not compelled to wear kid gloves in childhood, when they would have felt better bare-handed.

I look back through the long years to when my boy was like the one I have made a text of. Noisy, restless, and full of frolic. The house seemed fairly crowded with children when he came in from school. I remember how often the head of the Sidneys, who likes to read and snore by the evening lamp in peace and quiet, would have silenced his mirth and set him down "to be seen and not heard," only he was afraid to do it. He was afraid of "the neck of the family on which the head turns." I had a few reminiscences stored up of the boyish pranks of the *paterfamilias*, who had not always been the quietest of lads, which I felt called upon at such times to ask him if he remembered; and he usually did remember, and so our romping boy would be permitted to give vent to his exuberant spirits at home, the safest of all.

places for boys to let themselves out. He has left us now, and gone into the world to take his place among trustworthy, useful men; and I am sure the head of the Sidneys is thankful (though he is too manly to say so) that I would not permit him to chill the innocent youthful outbursts of his boy, when he sees how kindly he remembers the paternal roof, sending weekly messages, and sometimes other gifts, as reminders of continued filial affection.

Dear mothers! don't dry up your boys in the budding season, nor permit any one else to do it. Let them be boys.—*Mary Sidney, in Farm Journal.*

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

GREATNESS.

He may be great who proudly rears
For coming years strong pyramids;
But greater he who hourly builds
A character by noble deeds.

He may be wise whose mind is filled
With all the wisdom time has given;
Who sees and does his duty well
Is wiser in the sight of Heaven.

It may be grand to deck the walls
With pictures by rare genius wrought;
Greater it is to line the soul
With tints and gems of noble thought.

He may be great who can indite
Songs that shall every bosom thrill;
He who knows how to make his life
A poem grand is greater still.
—*Mrs F. H. Marr, in Youth's Companion.*

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	475
" reports returned.....	243
" letters written.....	1,011
" " received.....	360
" visits made.....	1,394
" Bible readings held.....	370
" persons attending readings.....	2,301
" subscriptions obtained.....	237
" pp. of reading matter distributed.....	178,028
" periodicals.....	13,594

Cash received on membership and donations, \$313.11; on sales and periodicals, \$1,190.11; on other funds, \$483.25. The churches of Amherst, N. H., Berlin, Conn., and Camden, N. J., failed to report. E. T. PALMER, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	318
" reports returned.....	218
" members added.....	27
" " dismissed.....	12
" letters written.....	202
" " received.....	75
" missionary visits.....	1,906
" Bible readings held.....	216
" persons attending readings.....	317
" subscriptions obtained for periodicals.....	143
" pp. of publications distributed.....	302,887
" periodicals distributed.....	5,236

Cash received on tract fund, \$506.72; on periodical fund, \$246.63; on other funds, \$342.63. J. W. MOORE, Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1888.

No. of members.....	1,134
" reports returned.....	652
" members added.....	224
" " dismissed.....	26
" missionary visits.....	2,885
" " letters written.....	1,300
" " received.....	233
" Bible readings held.....	1,205
" new subscriptions obtained.....	142
" periodicals distributed.....	17,407
" pp. books and tracts distributed.....	373,804

Cash received on English Mission, \$5.; on European Mission, \$21.18; on Scandinavian Mission, \$3.27; on South African Mission, \$3.28; on South Lancaster Academy, \$15.; on Int. T. and M. Society, \$22.28; on Christmas donations, \$1,045.95; on O. H. T. D. fund, \$17.25; on B. C. College, 45cts; on various home enterprises, \$407.88; on accounts and sales, \$1,950.14. A. L. CURTIS, Sec.

AN APPEAL TO THE MISSIONARY WORKERS IN AMERICA.

As the majority of our best missionary workers, S. D. A. ministers, officers of the local tract societies, etc., read our good church paper, the REVIEW, I take this method of laying before them some facts and figures pertaining to the *Signs* circulation in the United States.

Nearly every week we receive letters from individuals relating the circumstances of whole families accepting the present truth through reading the *Signs of the Times* which they obtained from the depot rack, or had been sent to them by some unknown friend. Only this week, we received three such letters, one from Texas, one from Washington, and one from New Jersey. In one of these letters were inclosed ten dollars with which to send this precious truth to others.

A gentleman in one of the Southern States, who had been receiving the *Signs* for the past six months, sent us one dollar for renewal, and says, "We can't do without the *Signs*. It was the preacher that caused me to obey God's law, and I do not know another soul in this county that keeps the Sabbath."

Eld. S. H. Lane "built better than he knew" when he named the *Signs* "Our Able Minister;" for it goes into many places where the living preacher cannot go, and is bringing precious souls into the fold of Jesus. O that we might awake to the possibilities that are before us, and circulate this worthy pioneer missionary paper as the Lord designed it should be circulated!

The present weekly circulation of the *Signs* is about 12,000 copies. The local tract societies and city missions in one State alone—California—pay for and circulate more than one third of all the *Signs* that are printed. Over one half of the present circulation of the *Signs* is by States and Territories west of Dakota and Texas. Three eastern States—Michigan, Pennsylvania, and Massachusetts—each circulates 1,000 copies of the *Signs*, so that leaves less than 3,000 copies taken by all the other States east of the Rocky Mountains. Is this as it should be?

Dear brethren and sisters, ministers and missionary workers, do you think this inactivity and non-circulation of this pioneer journal, meets the mind of the Spirit of God? Let each one of us take this question home to himself, and see if we merit the "Well done, thou good and faithful servant." Three years ago the *Signs* had a circulation of 27,000 copies weekly, while now it has only about 12,000. We know that the "Testimonies" say the *Signs of the Times* was established in the providence of God. Does it not seem to you that it is a sin for us as a people to allow the circulation of the *Signs* to become less year by year, when there are so many good, honest souls that are seeking for the light of present truth, and for that which we believe to be the last message of mercy to a fallen world?

It is a fact that there are six States in which none of the officers of the State tract societies would receive even one copy of the *Signs* during the past year, if the paper had not been sent to them free by the publishers. And not one S. D. A. minister out of ten takes and pays for the *Signs*, although it is offered to ministers and Conference and State tract society officers at half rates. How can they be true missionaries and not read "the pioneer missionary journal of this denomination"? Now I appeal to our ministers in behalf of the *Signs*; for I know they love the cause of present truth, and do not realize how the "missionary work by correspondence" is neglected, nor the full force of their example in not taking and reading the *Signs*. Some good minister may say, "I am away from home so much I should have no opportunity to read the paper if I did subscribe for it." Or another may say, "Oh, well, I can see the *Signs* at the missionary meetings as I go about from church to church."

In answer to the first objection, I will say that perhaps your family would be glad of an opportunity to read the paper, and they could keep the *Signs* on file where it would be convenient for reference and study. In reply to the second, I will ask a question: How can you "see it at the missionary meetings" where the local society does not take the *Signs*, and even the State society does not subscribe for a single copy?

Please read the following, from the *General*

Conference Daily Bulletin of Nov. 23, 1887, which is of interest to all missionary workers:—

Sister E. G. White spoke a few words in regard to the *Signs of the Times*. She related the circumstances under which the paper was first started; how it had become a necessity, and had been started in the providence of God. We then had the REVIEW AND HERALD, our church paper, filling a very important field; but there was a field which it could not occupy. A pioneer paper was needed, and this coast was the place where it should be started. She went east and raised means, and the paper was started. Ever since, it had been presented to her that the paper was to fill a place that no other paper could fill.

At one time Bro. White had talked about starting a cheaper paper in Battle Creek, but again the light came that the *Signs of the Times* must be the pioneer paper, to carry the light of truth to all parts of the world; and to the project to start a cheaper paper, she very decidedly said, No; if another paper should be started, it would take off from the circulation of the *Signs*, which ought to go to all classes.

She then made an earnest appeal to the ministers, telling them that it is their duty to see that the *Signs* goes into every family. Some will say, "I have the REVIEW, but do not take the *Signs*," but she would say, "You must have the *Signs*; you cannot get along without it." Both papers are necessary; neither can fill the place of the other. The two publishing houses must work side by side like twin sisters; there must be no rivalry between them. The *Signs* has gone to every part of the world, and has an influence. Unwise methods of circulation have been adopted at times, and many papers have often been wasted; but this is no reason why the subscription list should fall off one particle. The ministers must see that every family has the REVIEW and the *Signs*. She said that if there are any who say they cannot take the *Signs*, and the church cannot help them, if they would let her know, she would supply them.

From time to time we have offered, both financially and otherwise, all we knew how to do in order to get active agents in the field to canvass for this missionary enterprise. It is also a fact that there has never been but one year in the existence of the *Signs of the Times* in which it has paid the department for the actual cost of producing and delivering the same into the mails. At the end of each fiscal year, the financial loss of the *Signs* has been kindly made up by a donation from the job printing department of the Pacific Press—money derived from revenue which they have earned by doing outside job work. This source of revenue is liable to be diminished or cut off entirely in the near future, as the various secret societies and labor unions are using their influence to boycott the Pacific Press and to cut off all their outside job printing.

During the past fiscal year, ending March 30, 1888, the *Signs* net loss has been over \$3,000, that is, we paid out for paper stock, type-setting, press work, etc., on the *Signs*, \$3,000 more money than we received on subscriptions. Yet it does not seem right, in view of the testimonies we have had upon the subject, to allow the publication of this journal to cease for lack of means or friends to carry on the work. What must we do?

Are there not a few God-fearing men and women in each Conference who have enough of the missionary spirit and enterprise, to take hold of this *Signs* canvass with the determination to make it a success? The subject is surely worthy of our best thought and effort.

Will not the vigilant missionary workers, ministers, canvassers, and tract society officers in each Conference consult together, and see what can be done to place the *Signs* in the homes of the people everywhere? Will not all local tract societies take a club of the *Signs* with which to do pioneer missionary work? What society or church is so small or so poor that they cannot take at least a club of ten *Signs*? Send all orders for periodicals through your district or State tract society secretary. The *Signs* may be had for \$1.50 per year when taken in clubs for missionary use, or when sent to friends. For terms to canvassers, territory, sample copies, etc., please address your State secretary.

B. R. NORDYKE, *Manager Signs Dept.*
Oakland, Cal.

—Rouse to some work of high and holy love,
And thou an angel's happiness shalt know;
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow,
The seed that in these few and fleeting hours,
Thy hands, unsparring and unweary'd, sow,
Shall crown thy life with amaranthine flowers,
And yield thee fruit divine in heaven's immortal bowers.

—*Charles Wilcox.*

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 12 1888

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

THE SPIRIT OF ROME.

It is the principle, the profession, and the boast of the Romish Church to be intolerant. They hesitate not to let it be openly known that had they the power, they would bring all people to a conformity with their worship, suppressing all dissenters by every available means. What deeds of violence and oppression may be still practiced in the secret recesses of her massive structures, are carefully kept from an indifferent community; and a careless law does not stop to investigate. But specimens of intolerance are frequently coming to light, showing the spirit and designs of this anti-Christian system, as is, in the following incident, plainly revealed:—

Two gentlemen in West Chester, near Philadelphia, Pa., have been sending their children to the public schools in opposition to the demand of the priests that they should attend the parochial schools only. These gentlemen are, Mr. Bowen, assistant manager of the West Chester Gas Company, and Mr. Maguire, one of the editors of the *Daily News*. The former sends his son to the High School, and the latter has a son attending the State Normal School of that place. They were warned by Father Spaulding some weeks ago, to take their sons from the public schools and send them to the parochial schools, under penalty of the ecclesiastical punishment of excommunication, if they refused. They did refuse, and wrote to Archbishop Ryan asking if Father Spaulding had power to carry out his threat. The Archbishop replied that "the head of the church there could do as he thought proper." Accordingly, Father Spaulding publicly announced from the altar of St. Agnes Roman Catholic church, that "Wm. S. Bowen and Philip Maguire would hereafter be forbidden a seat in the church, and that they would be refused the sacraments, *living or dead*."

It is greatly to be desired that such proceedings may tend to open the eyes of these gentlemen, and multitudes of others, to the tyrannical character and absurd pretensions of that church, which, not content to hold men in her iron grasp merely while living, claims even to have power over them after they are dead. And if they will come to realize how utterly blank and harmless are all her anathemas, so far as a person's relations to God are concerned, and turn to a better way of trying to serve the Lord, it will be well.

The program of the Jesuits is so plain that none need fail to see through it. Their aim is to break down the public system of education, and throw the whole matter of education into the hands of the priests, so that they can mold the children as they will. To do this they cry out against the "godless education" of the public schools. Then they join hands with infidels to drive the Bible from these schools, that they may have the better ground to call them "godless." Then they found parochial schools, and compel their people, on this ground, to support and attend them. Then they demand a share of the public money for the support of these schools, which are not really schools for the promulgation of true intelligence and culture, but simply drilling places to bind the minds of the young in superstition, and promote the interests of the papacy. If the State money, the great proportion of which is contributed by Protestants, they constituting most of the taxpayers, can be diverted to advancing the interests of their bitterest enemy, and the great source of civil and religious tyranny, would it not be a master stroke of policy?

Commenting on these facts, the *Christian Statesman* of May 17, 1888, says:—

These are well-planned successive steps toward the subjugation of the United States under the Roman pontiff. Americans will be wise if they resist them in season.

These words are a little surprising, coming, as they do, from that party which has counseled the making of repeated advances and overtures to Roman Catholics, even in the face of continual rebuffs, to secure their co-operation in the subversion of religious liberty in this country—a party which would

be willing, apparently, to kiss any one of the pope's toes, to gain his aid in carrying out their Sunday scheme. It is certainly a more hopeful sign of the times, when such infatuated zealots as the National Reformers begin to raise a cry of alarm over the transparently evil machinations and encroachments of the papacy.

ELIJAH THE PROPHET.

In Mal. 4:5, we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." For some years past, there have been found individuals to argue from this prediction, that Elijah the prophet was literally and personally to appear among men just before the opening of the great day of the Lord. It could easily be foreseen that the result of such teaching must be evil; and its bitter fruit is beginning to appear in a vigorous crop of impostors who are rising up and claiming to be the august personage in question. We charge this result upon the doctrine before mentioned; for no one would ever be in danger of being left to put forth the conceited claim that he was Elijah the prophet, unless he had first been led to believe that that prophet was to appear literally and personally among men.

But these individuals are very apparently overdoing the matter. The supply is greater than the demand. Granting for a moment that Elijah is personally to appear, the prediction must be fulfilled in some one person, not in any two, three, or more. If, therefore, more than one person shall rise up and claim to be the prophet, we have just that number too many. Now there are quite a number of rival claims to this illustrious honor. We have in mind, at this moment, three individuals who each claimed to be the prophet that was to appear. And how are we going to decide between these rival claims? Should we grant that one of them might be the person in question, only one of them could be; and all the others must be impostors.

Again, if Elijah is personally to appear, it must be Elijah himself, the very one who lived nearly a thousand years before Christ, and who was taken up alive into heaven. Therefore, let him who claims to be the Elijah of the prophecy, first give us a few particulars of his previous earthly history, and his long intervening heavenly existence. Elijah was received up into heaven, there to remain till he should suddenly appear to accomplish his mission among men, if he was thus to appear. Hence, let no one pretend to be he, who has been born and reared within the life-time of the present generation. If he says that Elijah is in him, we reply that that is a kind of incarnation concerning which we have no information in the word of truth. If he says that the spirit and power of Elijah are with him, then we answer that that would be taking it in a figurative sense; and when we come to that, we can show a movement which can lay better claim to being a fulfillment of the prophecy, than can be put forth by any one individual.

But the investigative reader may be inclined to inquire seriously what the prophecy does mean. We have the prediction that Elijah should be sent before the great and dreadful day of the Lord; and there can be no dispute that that day is the one which all prophecy shows to be now just upon us. What, then, shall we do with it? for we have evidently reached the time when its fulfillment is due, and when we may look for something which answers reasonably and scripturally to the prediction.

There are several allusions to the prophecy in the New Testament which will first claim our attention. They are spoken with reference to John the Baptist. It was prophesied of John in Luke 1:17, that he should go before Christ in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. When John came upon the stage of action, and commenced his preaching in the wilderness, the Jews asked him plainly if he was Elijah, and he as plainly answered that he was not. John 1:21. And yet when He who was greater than John appeared, he told his disciples distinctly that if they would receive it, John the Baptist was the Elias, or Elijah, which was to come. Matt. 11:14.

In these statements, apparently, at first sight, contradictory, we find a key to the solution of this question. The Jews were expecting Elijah personally to

appear. (See Bloomfield's Greek Testament on Matt. 11:14.) And when John, in answer to their question, told them that he was not Elias, he simply affirmed that he was not that prophet in the sense in which they were expecting him; that is, the same identical person.

But when Christ says that John was the Elias which was to come, he evidently speaks of him in the same sense in which he was prophesied of; namely, as one coming in the spirit and power of Elias. It is the *spirit and power* then, and *not the person*, that fulfills the prophecy. This, it seems to us, should forever settle the question that it is not necessary that Elijah should personally appear. John affirmed expressly that he was not the personal Elijah whom they were expecting; and yet Christ says that John's mission was a fulfillment of the prophecy respecting Elijah, because, as we are compelled to conclude, he came in the spirit and power of that prophet.

But was the prophecy wholly fulfilled in John the Baptist? We answer, No; for it is more intimately connected with the great day of the Lord than was the mission of John. His work had exclusive reference to the first advent; but the prophecy must relate more especially to the second advent, which is the crowning event of the ushering in of the great and dreadful day of the Lord.

The first and second advents are in many respects parallel events. Single prophecies often contemplate them both, the prophetic utterances glancing from one to the other in quick transition. Such prophecies receive a partial fulfillment in the events of the first advent, and a complete accomplishment in events connected with the second. Of such a nature we believe are some of the predictions of Malachi. See, for instance, chap. 3:1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple," etc. Christ, in Matt. 11:10, applies this to John the Baptist, saying, "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Yet the very next verse of Malachi 3 reads, "But who may abide the day of his coming? and who shall stand when he appeareth?" glancing right down from the preparation for Christ's first advent to his revelation the second time in power and glory. So with the prophecy respecting Elijah. Fulfilled primarily in the preaching of John the Baptist to prepare the people for Christ's first coming, which was itself an antecedent step looking to his second advent, we may look for its ultimate and complete fulfillment near the coming of the notable day of the Lord, in some work which will be at once both the herald and the precursor of that great event. If, then, we can find a work, even if it should be now going on, which is the counterpart of the work of John the Baptist, or which bears the same relation to the second advent that his work did to the first advent, and, withal, is the same in character as the work in which the literal Elijah of old was engaged before his translation, may we not take our stand upon it, not timidly and falteringly, but boldly and firmly, as the ultimate fulfillment of this important prophecy?

The question remains, Do we find any such work in process of accomplishment? Need we ask this question of any who have had a knowledge of the great Advent proclamation of the past forty-four years—a proclamation brought to view in Revelation 14, under the symbols of three angels flying through mid-heaven with important messages for the children of men, and denoting, as we understand, a body of religious teachers going through the land with the blazing light of truth, giving the announcement and warning of coming judgment? John's work was to expose the traditions and corruptions of that age, and prepare a people for the first advent of the Lord. In like manner it is the object of the work symbolized by the messages of Revelation 14, to prepare a people for his second appearing.

Do you say that the prophecy must be fulfilled by one person? We answer, Not necessarily; for the case of John has shown us that it is not the individual, but the spirit and power, that fulfills the prophecy; and why may not this spirit and power accompany a body of men, as well as a single individual, especially if the magnitude and importance of the work demand such an increased agency?

Do you say again that the spirit and power of Elijah is a miracle-working power, and the fulfillment of the prophecy must be accompanied with such miracles as Elijah wrought? We answer, Wrong again; for John the Baptist worked no miracles; and his mission was

not a failure on this account. He preached a plain and cutting message to the people, and laid the ax to the root of the tree of their pride, errors, and corruptions. The Advent message is designed to do the same thing.

In the development of the great Advent proclamation, we have now reached the third message of Revelation 14; and here we see the striking similarity between this work and that which Elijah was commissioned to perform. He was sent to the apostate kingdom of Israel, to stand up for the honor of the true God and vindicate his name in opposition to the gross idolatry of that people. What says the third message? It comes heralding the commandments of God and the faith of Jesus, enforcing the claims of the downtrodden law of God, which the man of sin has thought to change, and vindicating its immutability and perpetuity, to the honor of God's great name, thus endeavoring to restore the true worship of God, in opposition to the traditions and departure from the faith which characterize the present age.

One more point of resemblance will complete our evidence on this subject. Elijah was to be sent to turn the hearts of the fathers to the children, and the children to the fathers. The reading of the Septuagint is a little peculiar here. It reads that he "shall turn the heart of the father to the son, and the heart of a man to his neighbor." It denotes the earnestness with which a person, on receiving the truth, would seek to impart the same light to his relatives and friends. Fathers would yearn over their children with longing desires for their salvation, and children over their parents, and both over their neighbors and friends. Such has been a characteristic of this work, more or less, from its commencement.

We say, then, that we believe that the third angel's message is now completing the fulfillment of Mal. 4:5, 6. Hence, let none be beguiled with the fancy that Elijah has personally appeared, or is yet personally to appear, but give heed to the work already going on before their eyes.

A GREAT ANNIVERSARY AND ITS CELEBRATION.

Judging from the arrangements made in England last month for the celebration of the three-hundredth anniversary of the defeat of the Spanish Armada, one would be led to conclude that the world up to that time must have been greatly mistaken in judging the character of the event. It had always been supposed, up to the time of this anniversary, that the contest which ended with the overthrow of the Armada, was a religious one, brought about by the attempt of the pope and his most Catholic allies, Philip II. and the Duke of Parma, to overthrow the Protestantism of England and Scotland, and bring those countries once more under the domination of Rome. It was therefore expected that the celebration would be Protestant in character; but to the time for the demonstration arrived, the Romanists came forward and boldly asserted that they, equally with Protestants, took part in beating off the great Armada from England's shores, and therefore they had an equal right to participate in the celebration! and in accordance with this idea, they succeeded in getting a noted English Catholic, the Duke of Norfolk, appointed president of the celebration committee! Such assertions are just on a par with Rome's claim that the dreadful tragedies of the persecutions of the Dark Ages were not her work, but wholly the doings of the secular powers. One can easily imagine how grand and imposing, and how enthusiastically carried out, the ceremonies, under the auspices of England's most noted Catholic, must have been! The defeat of the Spanish Armada is an event worthy to be celebrated, not alone by England and Scotland, but by every Protestant nation on the globe. For had the event turned out as the pope of Rome and the king of Spain fondly hoped, the Protestant nations of to-day would never have had an existence. The great contest of three hundred years ago was not a struggle of one nation against another, but a mighty effort of Rome to exterminate the Protestantism of the globe, which she most signally and providentially failed to accomplish; and it is a most pitiable and significant spectacle when such an event as this, bringing a deliverance greater and more wonderful than the smiting of the first-born of Egypt, is passed over in almost ignominious silence, while the anniversary of a pope's entrance into priestly orders must be made the occasion of worldwide demonstrations in its honor.

L. A. S.

THE SOJOURN OF ISRAEL IN EGYPT.

A QUERY has been raised in some quarters as to how certain scriptures relating to the time of Israel's sojourn in Egypt, and the date of Moses' birth may be harmonized. The difficulty seems to be this: If, as Usher's chronology places it, the birth of Moses occurred about 135 years after Jacob and his sons went to Egypt to reside, and Israel left Egypt again when Moses was eighty years old, that would make Israel's stay there but 215 years. Then how to reconcile this with the statement made by God to Abraham (Gen. 15:13), that his seed should be strangers in a land not theirs, and be afflicted 400 years, is the problem.

It is true that, as near as can be ascertained, the Israelites were in Egypt but 215 years. The 400 years of affliction spoken of in the text are not necessarily confined to their life in Egypt, as during their sojourn in Canaan, before going to Egypt, the lives of the patriarchs were filled with afflictions. It is, moreover, evident from expressions in the New Testament, that when God said that the seed of Abraham should be strangers in a land not theirs, he designed that the time stated should cover the entire time from the giving of the promise, to the time when they would be freed from bondage to inherit the land.

The apostle Paul says of Abraham: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9. Stephen, also, when testifying before the Sanhedrim, said that Abraham, although dwelling in Canaan, had not so much in his life-time, of the land promised him, as to set his foot on. He then quotes the very words of God to Abraham, that "his seed should sojourn in a strange land" (Acts 7:2-6), as though he would show that being a stranger and in affliction was to be partly fulfilled in the land of promise itself.

Again, in Gal. 3:17, the apostle refers to the same promise made to Abraham, and then adds: "And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." By this, he would convey the idea that the promise to Abraham was the covenant confirmed in Christ, and says that the law was 430 years after; that is, that the law was proclaimed from Sinai 430 years after the promise made to Abraham.

Abraham was called of God, n. c. 1921 (margin of Gen. 12:1), and Jacob went to Egypt with his family n. c. 1706 (margin of Gen. 46:1), just 215 years later than the covenant with Abraham. In n. c. 1491, 215 years later (margin of Ex. 12:40), Israel left Egypt for the promised land. Thus this last quoted text says: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." But this text does not say that all the time of this sojourning was in Egypt. It only states what people sojourned 430 years; namely, Israel, who dwelt in Egypt. This is plainly a parenthetical sentence, which would let the text simply say that the sojourning of Israel was 430 years. This would allow the "sojourning" to be understood of their unsettled condition in Canaan prior to going to Egypt, as well as of their stay in the latter country.

At the time the promise was made, Abraham had no settled abode. At one time he was in Egypt with his flocks (Gen. 11:11), and at another time in Palestine (Gen. 12:1-3), according to where he could find the best pasture. With the promise, God disabused the mind of Abraham from supposing he would have the fulfillment of it immediately. He therefore told him that his seed should be afflicted 400 years, during which time they would be strangers in a strange land.

One may query, then, how were they afflicted 400 years, if they were in Egypt only 215 years? On the supposition that the only affliction experienced was in being made abject slaves to Pharaoh, it could not be done. Joseph was thirty years of age when he was made ruler of Egypt (Gen. 41:46), and there were then seven years of plenty, and the same number of years of famine, to be experienced. But when Jacob came to Egypt, Joseph said to him: "There are yet five years of famine." Gen. 45:11. There had, then, nine years passed since Joseph's exaltation, which would make him thirty-nine years of age when his father came to Egypt. Joseph died at the age of 110 years (Gen. 50:26), which would give him a rule of seventy-one years after Israel settled in Egypt. It is not reasonable to suppose that during

the reign of Joseph, his people were permitted to be enslaved; in fact, the king who enslaved them is said to be one who knew not Joseph; that is, he came to the throne after the death of Joseph.

Taking the seventy-one years of Joseph's rule from the 215 years, the entire time of the Israelites' sojourn in Egypt, it would allow them but 144 years in which to be in slavery, supposing that bondage to have been imposed the very year of Joseph's death, which is not probable.

To state the case in another way, Joseph died n. c. 1635 (margin of Gen. 50:22 or Ex. 1:6), and Moses was born n. c. 1571. Ex. 2:1, margin. The difference between these dates is sixty-four years, which added to the age of Moses on leaving Egypt with Israel (eighty years, compare margins of Ex. 2:1; 12:40), would again give the time intervening between the death of Joseph and the exodus as 144 years. This is the very longest time that can be assigned to the actual slavery of Israel in Egypt, and it was probably a little short of that.

Then where does the affliction come in? one may ask. We do not think affliction, to be such, must be unvaried in its nature or severity. Other affliction than rigorous slavery could be endured by Abraham and his seed in Canaan, and was, as will be seen by studying the lives of those patriarchs. Abraham was afflicted through his marriage with Hagar, when her son mocked at Isaac. In referring to this matter, Paul says that Ishmael persecuted Isaac. Gal. 4:29. This was perhaps the beginning of the afflictions of that people, as there was always a hatred of the children of Abraham, by the Ishmaelites. Isaac had trouble enough with his two sons, about the birth-right, and the children of Jacob were cordially hated by Esau's posterity, who let no opportunity of afflicting them pass unimproved.

To sum up the matter, it may be stated as follows:—

Abraham entered Canaan when called of God	n. c. 1921
Israel departed from Egypt	n. c. 1491
The number of years intervening	430
Jacob went to Egypt	n. c. 1706
Number of years Israel remained in Egypt	215
Moses born about	n. c. 1571
This occurred after Jacob went to Egypt (in years)	135
Children of Israel left Egypt	n. c. 1491
The age of Moses at that time (in years)	80
Joseph died	n. c. 1635
Years of actual slavery not over	144

J. O. CORLISS.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

779—TIME OF CHRIST'S CRUCIFIXION.

In a sermon, to which the writer recently listened, Dan. 9:27 was interpreted as signifying that Christ should be crucified in the middle of a literal week, and from this the speaker endeavored to establish his crucifixion as having occurred on Wednesday. Please give the correct explanation of the text.

It seems almost incredible that there should be a minister of the gospel in this day and age who does not know that the periods of time spoken of in Dan. 9:25-27 are prophetic time, each day standing for a year. We will notice one of the inextricable difficulties into which a literal, day-for-day interpretation of these texts leads. In the 25th verse the angel informs Daniel that from the going forth of the commandment to restore and build Jerusalem to Messiah the Prince, should be sixty-nine weeks. It is susceptible of the clearest and most conclusive demonstration that the commandment referred to went forth n. c. 457. If a literal interpretation be adhered to, Christ should have appeared sixty-nine weeks thereafter; viz., during the year n. c. 455.

The correct interpretation of the "one week," in the midst of which Christ was crucified, is this: That week signified seven years; Christ labored publicly three years and a half—being one half of the prophetic week—and was then crucified. His disciples completed the conditions of the prophecy by continuing to confirm the covenant with the Jewish people for three years and a half longer, reaching to the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts 9:1-18. For a complete elucidation of this time-prophecy of Daniel, see "Thoughts on Daniel and the Revelation," for sale at this Office.

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.

PEACE.

"Peace be unto you." John 20:19.

They cowered within that upper room,
With closed doors, at eventide,
And One stood with them in the gloom,
And showed his wounded hands and side.
Their fears were calmed, their doubts were dead;
"Peace be to you," the Master said.

O Thou, before whose awful throne
All powers and glories bow the knee,
Thou dost not leave thy sheep alone,
But joinest yet the two or three;
When helpers fall and foes increase,
Thou drawest near to whisper "Peace."

O, while our prayers go forth to-night,
In loud appeal or contrite sigh,
Dear Lord, unviewed by mortal sight,
A healing presence be thou nigh;
Let every lightened spirit know
A peace the world may not bestow.

And whereso'er a heart perplexed
Is rent by thoughts at war within,
And whereso'er a heart is vexed,
Or grieved and weary with its sin;
Bid doubt, and pain, and striving cease,
And breathe like balm thy word of peace.

Sweet Saviour, at thy blessed birth,
When angels chorused overhead,
Their anthem told of peace on earth—
O, let it alway wax and spread!
Thy kingdom come from pole to pole,
Thy peace bedew each longing soul.

For peace our spirit yearns and cries—
We need it more each hour we live;
The world has many a golden prize,
But peace is only thine to give.
From earth and self, O grant release!
Lord, keep our souls in perfect peace.

—Frederick Langbridge, in *Sunday at Home*.

KANSAS.

ELIVON, CANTON, AND TOLAND'S SCHOOL-HOUSE.—April 28 I met with the Elivon church, and remained with them one week. Seven united with the church by baptism. May 5, I went to Canton, where I spent two days. Two were received into the church and four were baptized. May 12, I visited Toland's School-house, in Stafford Co., where Bro. E. L. Fortner had been laboring. I found here a company of ten persons, heads of families, keeping the Sabbath. Six were baptized.
JOHN GIBBS.
May 15.

FLORIDA.

ST. ANDREW'S BAY.—Our meetings at this place closed with deep feeling May 21. Sixteen signed the covenant. Two or three more who love the truth and have accepted it, and who are among the best to represent it, have not yet signed, but we trust they will continue steadfast. An S. D. Baptist brother and sister have very faithfully attended the meetings, and rejoice in the light as it has been presented. Others, we trust, will soon accept it, so that we hope an organization can be effected in the fall. Three were baptized. We hope others will be ready for this ordinance later. We are thankful for the help the Lord has given us, and go to our next field with renewed courage and hope.
I. F. KIMBALL.
L. H. CRISLER.

WISCONSIN.

LINCOLN, KEWAUNEE CO.—I have been here nearly three weeks, and have spent some time in finding out the condition of the work. Then I obtained the co-operation of two canvassers, whom I instructed and set to work, going with one of them from house to house, to help him begin right. He has been obliged to learn everything, and is doing very well in selling Bibles and the "Life of Christ," in this Roman Catholic French field. I have been obliged to hold meetings in order to reach the people in the most profitable manner. Quite a number cannot read. They are very kind, willing to learn, and seem to have some sense of what true conversion is. Twenty-three were present last Sunday evening. I feel a great burden for them, and believe that some souls will be saved.
PAUL E. GROS.

LIME RIDGE.—During the past two weeks we have labored for the purpose of organizing into a church this company raised up through a tent effort last summer. After baptizing seven, the company united together in church-fellowship. Three others

were added by letter and vote. Part of this company are Germans. Unity and love exist in their midst. They have discarded the use of tobacco, and have signed the tithing pledge. Trustees were chosen to take charge of the church building commenced last fall. A tract society was organized, and every member of the church joined it, except one who was not in attendance. We have the utmost confidence in the success of this company, if unity and love continue to exist. We trust others who are now keeping the Sabbath will soon unite with them. As we look over the past and see what the Lord has done for us, we feel to praise him with all our hearts, and are encouraged to labor on.

June 3.

W. S. HYATT.
F. H. WESTPHAL.

SHAWANO, OGDENSBURGH, AND PLAINFIELD.—From May 10 to 14, I was at Shawano. The work there has steadily gone forward, and at this time the ordinance of baptism was administered, and a church of thirteen members was organized. Many more who are keeping the Sabbath will unite with them soon. Officers were elected and set apart for their respective duties. Those who have embraced the truth there, are mostly heads of families. It is a pleasing sight to see husbands and wives embrace the truth, and take up Christian duties together. Family worship has been adopted, and tobacco, tea, and coffee have been laid aside. If this church will now walk in the light and hold up the standard as it is their privilege, others will become interested in the truth and embrace it. Bro. B. Cady has labored here through the winter, and a Sabbath-school numbering between fifty and sixty has been organized. On account of rains and muddy roads, evening meetings could not be held. This prevented us from organizing a tract and missionary society, but this work was left for Bro. Cady. Eld. P. H. Cady was present, and assisted in the work.

May 16, in company with Joseph Westphal, I visited the brethren at Ogdensburgh. They seemed to be of good courage, and were trying to press on in the work. About fifty were present at the meeting. If faithful labor could be bestowed there, others would take hold of the truth. I next went to Plainfield, assisting in the work preparatory to the dedication. This meeting-house has long been needed, as no place comfortable for general meetings could be obtained. Elds. Sanborn and Westphal were present, also brethren from Briggsville, Westfield, Richford, and Stevens' Point. Sabbath was a good day. The tender Spirit of God was in our midst, hearts were touched, and several rose for prayers. A sister from Stevens' Point who has embraced the truth from reading "Great Controversy, Vol. IV," expressed herself as wondering how people with such a faith and such light could ever doubt. With the exception of the State meeting, this was the largest gathering of Sabbath-keepers ever assembled in this part of the State. If these brethren will now live in peace, and union, harmony, and love exist among them, success will attend their efforts in trying to carry forward the work.
A. J. BURED.

May 30.

COLORADO.

DENVER.—Since coming to this State last September, myself and wife have had charge of the Denver city mission. About two weeks after we took the mission, three of the workers became ill with typhoid fever, which greatly hindered the work for about three months. But we were very thankful for the goodness of the Lord in restoring them all to health. During the sickness of the workers, I thought best not to do anything in the Bible work, so I spent the time in canvassing for "Great Controversy, Vol. IV." I was able to dispose of a great many copies, which helped very materially in defraying the expenses of the mission, besides doing, as I trust, a great deal of good in getting the truth before the people. After health was restored to the mission family, we engaged earnestly in the Bible work. As a result of these efforts, three persons of influence have signed the covenant to keep all of the commandments of God, and the faith of Jesus. Five others also have signed the covenant, as a result of meetings held in a tent last summer, and this winter in a hall in North Denver. We have a number of Bible readers now, for whom we have hope.

The church in Denver is growing in the truth. Love and unity prevail, and the outlook is more favorable now than before, for a good work to be accomplished in this place. I believe that if the church will keep humble and united, God will add many to their number. Since coming to this place, we have learned to greatly love the dear brethren and sisters of the Denver church. I trust that this church will be an honor to the cause of God in this great city, and that each member will be a channel of light through which the truth may shine.

We have now closed our labors in the mission, and are engaged in a series of tent-meetings with Eld. G. O. States, at Del Norte. We have left the mission in the hands of Mrs. Elsie and Ida Gates, with other workers. We pray that the dear Lord

will abundantly bless the mission workers, and that they may be able to do a good work this summer.
GEO. W. ANGLEBARGER.

TEXAS.

CEDAR GROVE.—Our meeting has been in progress ten days. We expect to begin the presentation of the Sabbath and law to-night. This country is quite thickly settled. The people have been supplying our temporal wants during the present week, by donating provisions of various kinds. There is some interest to hear, though not to the degree we would be pleased to see. A Baptist minister is among the attendants. The frequent rains have interfered somewhat with the meeting, and we fear they may yet be a still greater detriment, as the farmers are already considerably behind with their work. We are of good courage, and commit results to God, who will bless his own work. Remember the cause here at a throne of grace.
W. A. McCUTCHEN.
W. T. DRUMMOND.
May 25.

NEBRASKA.

HASTINGS.—We pitched our tent at this place May 24, and with the assistance of Bro. John Gardiner, the president of this Conference, began meetings the next day. Although the weather has been very unfavorable, the meetings have been well attended. Last Sabbath a profitable Sabbath-school was held, and on Sunday we had a Sunday-school, which was well attended by both young and old. Twenty-eight children engaged in the exercises. All promised to come again the next Sabbath. Some of them have asked if they could not have exercises of this kind every day. So Bro. Klein had another class of German children yesterday afternoon. On Sabbath and Sunday some English-speaking children took part.

Bro. Gardiner gave us some good instruction and exhortation in regard to our work before he left. It was hard for us to part with him. He loves his German brethren as a father loves his children, and we love him in return. May the blessing of the Lord attend him and his work.
FREDERICK JOERG.

INDIANA.

INDIANAPOLIS.—As I have been under the necessity this spring of looking after business pertaining to Conference and tract society work at Indianapolis, I have improved the time as opportunity offered, in endeavoring to build up the work here. It was thought best to set the matter of organization and church government before those interested. Several hours were spent in this way, and the instruction was highly appreciated. We have nearly completed the organization of a church of sixteen members, and the prospect is good for an increase in numbers soon.

Two sisters are now canvassing in the city, and they will soon be joined by others. Two brethren, also, will enter the canvassing work here about the first of June. The Sabbath-school now has a membership of about forty. It is in a prosperous condition. A vigilant missionary society of eighteen members was organized a few weeks ago, and now numbers twenty members. They meet once each week, and report their work, and counsel together for the advancement of the cause. I believe that the Lord will work with the plans that are now being put in operation for the spread of the truth in this city; yet all must keep humble and devote themselves to the Lord.
WM. COVERT.

NEW YORK.

AMONG THE CHURCHES.—After the district quarterly meeting at Roosevelt, I attended an adjourned quarterly meeting of the Pulaski church. Several perplexing questions concerning discipline and church officers were decided, and we look for increased prosperity in that church. The meetings seemed to be a source of encouragement and blessing to the church spiritually.

The following week I labored with Eld. M. C. Wilcox, in connection with the Silver Hill church, and also attended the quarterly meeting for Dist. No. 4, May 12, 13. This was a wearing meeting, but the Lord blessed in the preaching, and much good was done. Some trials were removed, and a far better state of feeling exists now than before. We trust that love and Christian forbearance will be manifested by all, and that each one will carry out in the future the instruction found in Matt. 18:15-17, that Satan may gain no advantage over them.

The next Sabbath I spent with the church at Mannsville. Our State meeting at Syracuse, May 25-30, was a season of blessing and encouragement to those who attended with a desire to seek God. Eld. R. A. Underwood, of Ohio, and Eld. E. E. Miles, of Massachusetts, were present. We appreciated their help very much. Our ministerial convention, which preceded the regular meeting, and our meetings for counsel at the close, were very profitable and harmonious. The special meeting of the health and temperance society was a decided success. An impor-

tant move was made to place our views concerning the relation we should sustain to Sunday, temperance laws, and the subject of prohibition, before the public, especially the advocates of temperance. The agitation on these questions in this State, during the presidential campaign, makes it very favorable for us to do so.

M. H. BROWN.

June 1.

LOUISIANA.

PORT VINCENT.—This is a small place on the Amite River, about seventy or eighty miles from New Orleans. A lady near this place embraced the Sabbath from reading her Bible. Hearing of our work in the city of New Orleans, she urged us to visit her, which I did, intending to make only a short stay; but finding the people so anxious to hear, I felt loth to leave. I have just completed twenty-three days' work, in which I made forty-six visits, preached thirty-one sermons, held sixteen Bible readings, took fourteen subscriptions for our periodicals, received \$5.35 in donations, and secured thirty signatures to the covenant, from adults. I also received a free passage to and from the place on a steamer.

Some seven or eight others, who have not signed the covenant, are keeping the Sabbath. The meetings were held during the day-time, and thus I was much relieved in not being exposed to the damp night air, which in this climate is very unhealthful. The people are poor and somewhat primitive in their habits, but they are honest and industrious. I leave them for two Sabbaths, then return to help them in perfecting that which is lacking in their faith.

My wife and another sister have continued the Bible-reading work while I have been away. I am now on my way to New Orleans. My courage is good; for during my work I have realized the promise of Rev. J. : 20.

THOS. H. GIBBS.

ILLINOIS.

CHICAGO AND BELVIDERE.—From Indianapolis I returned to Illinois to attend to some matters which seemed imperative and demanded attention before taking my trip South. At Chicago I engaged in the work of making sure the title before accepting it, for the lot for our mission house. I was compelled to leave before the work was completed, but it was left in the hands of competent and responsible brethren, who with good legal counsel will not accept it till the title is perfect.

May 4, with Elds. Tait and Starr, I went to Belvidere to adjust some difficulties which for years had troubled the church, and hindered the spiritual growth of its membership. The three days we spent there were, I trust, profitable to all concerned, though the experience was truly afflictive. It was evident that the enemy had determined to destroy the peace and hope of this church. He had tried to make havoc among the flock by creating mountains of little things—insurmountable difficulties of mistakes made years ago. The Lord came near, and by his blessing the enemy was rebuked and peace was restored. Where love is, strife ceases; even the thought of evil flees away. "Love thinketh no evil."

On receiving members into the church, great care should be taken to know that all are in full fellowship with one another. If this be not secured, then it cannot be maintained. To neglect this is to insure further trial. The record of each must be corrected then and there, and ever after all should hold their peace in regard to the character prior to that time.

A proper regard for gospel order, and an appreciation of the principles of good discipline in the church, as in every form of government, will greatly hinder the advances of the enemy, and aid in preserving love and unity among brethren. The grace of humility will render much easier the duty to submit to the elder and to one another. 1 Pet. 5 : 5. He who ignores this principle, and has not the mind to adopt it, is not a Christian, and has no right to the privileges of the church, and cannot be in fellowship with the meek and lowly Saviour.

At this meeting we were afforded an opportunity to give much practical instruction bearing upon the above points, which was heartily received. Not a soul was lost in the battle, and we have reason to believe that the enemy was routed, and we were left in possession of the field. Three others who were not connected with these difficulties were disfellowshipped.

R. M. KILGORE.

THIS SIDE OF THE ATLANTIC.

We reached New York April 19. Our voyage in many respects was pleasant. The "City of Rome" is the largest vessel now in service, and she makes good time, being only a few hours over seven days in making the voyage from Liverpool to New York. I spent two weeks at the Brooklyn mission in counseling and looking up a more central place for the mission. By the change it will be a saving of \$300 per annum on rent, and where the mission is now located it is much more accessible to all concerned. Considerable will be saved in car fare, and the Bible workers will be brought into immediate

connection with the canvassers, who are constantly finding good openings for those giving Bible readings.

Eld. J. E. Robinson has charge of the work, and is encouraged by the success that has attended his efforts in holding meetings, and seeing some good souls accept the truths of the third angel's message. Bro. Geo. King is doing a good work in obtaining orders for "Thoughts on Daniel and the Revelation," and is meeting with greater success here than in any other city in which he has labored. He has already delivered over 300 books, and has orders for as many more. He also obtains many subscriptions for *Good Health*. On Sunday he visits families and holds Bible readings, and through his efforts one family has accepted the truth. Bro. Robbins is also meeting with success in selling our publications on ships, thus demonstrating the fact that they can be sold to sea-faring men as well as to individuals on land.

The cities of Brooklyn and New York are excellent fields for reaching the people with the truth. There are already quite a goodly number of earnest, God-fearing souls gathered out as the results of labor done in the past; and there is no reason why a large and prosperous church should not be raised up there. These cities are very important places, and really the hub of America. They are the great missionary fields of this country. Thousands of people are constantly passing and repassing all the leading avenues to and from those cities; and if our periodicals could be placed within their reach, many would have their attention called to our work who would not otherwise.

We had the privilege of spending two weeks at South Lancaster, attending the special course at the close of their school term. Bro. Miles had a great many workers in training, and they seemed to be infused with the same spirit as their instructor. Some twenty or thirty started out at the close of the exercises with a will to work, and determination to make canvassing a success. Could there be a hundred such companies engaged in the work, we should see much accomplished. In connection with this special training, meetings were held by Elds. Butler, Farnsworth, and others, to profit. God has some faithful and precious souls in that Conference. May God bless their untiring efforts to spread his truth in that portion of his vineyard.

I spent a Sabbath and Sunday with the friends at Ceresco, Mich., and we had a precious season with them in seeking the Lord together. It matters not what State or country we are in, or what nationality of people we are with; if all have been partakers of the divine nature, the same spirit prevails. How thankful we as a people should be that we have a truth which, if lived out, will bring us all into a oneness of faith, so that we can see eye to eye, and that the same spirit that prompted God's people to do right in all ages, is manifested in this age of the world's history. It was verified at this meeting that it is not numbers that brings the blessing of God, but where two or three meet together in the name of the Lord the promise is to such.

After spending a few days in looking over our massive publishing house, seeing the extent of the business done, and looking through our other enterprises, besides visiting some of the many God-fearing and sacrificing people of Battle Creek, we journeyed to our old home in La Porte City, Iowa, where the message first reached us. But in thinking over the past, remembering that once a church of sixty members enlightened this place, and now to see that their light has gone out, brings sad reflections. Some have moved away, others are dead, and many have apostatized and brought reproach upon the cause of God. What a fearful record they will have to meet in the day of judgment! By invitation from the Methodist presiding elder, I have spoken on two Sunday evenings to large congregations of interested listeners, and I trust that some good impressions have been made.

We leave to-day for Portland, Oregon, to attend the camp meeting at that place. Our address hereafter will be Pacific Press, Oakland, Cal.

June 4.

WM. INOS.

KANSAS CONFERENCE PROCEEDINGS.

The fourteenth annual session of the Kansas Conference convened according to appointment, at Emporia, Kan., May 22, 1888, at 6 p. m. President A. G. Miller in the chair. Prayer by Eld. Bagby. Fifty-six delegates presented credentials and were admitted to seats in the Conference. Minutes of last session were read and approved.

The organized churches at Canoy, Lehigh, Deer Creek, Reece, Huron, Dennis, and Louisville were then admitted, with their respective delegates. The number of delegates was thus increased to eighty-one. A motion was carried that our laborers from abroad be invited to participate in our deliberations.

The Chair, being authorized, appointed the usual committees, as follows: On Nominations, S. S. Shrock, C. A. Hall, Geo. J. Symms; on Credentials and Licenses, R. M. Kilgore, John Heligass, J. M. Stansbury; on Resolutions, E. W. Farnsworth, Joseph Lamont, C. H. Parsons; on Auditing Treasurer's Books, Geo. Knight, C. H. Parsons; on Auditing Conference Accounts, J. H. Baker, John Heligass, J. D. Rockey, C. A. Hall, L. Winston, and Wm. Dale.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., MAY 23.—Thirty-three additional delegates presented credentials, increasing the representation to 114.

Voted, That the Chair be authorized to appoint a committee of five, to recommend to the Conference whether or not in their judgment, the sixty feet sold off from the east end of the property on corner of 5th St. and Western Ave., Topeka, Kan., should be repurchased.

Moved, That the Chair be authorized to increase the number of the committees on nominations, resolutions, and licenses and credentials to five.—Carried.

The following additions were then announced: On Nominations, J. H. Baker, Dr. Dobins; on Resolutions, Rufus Baker, J. H. Coffman; on Credentials and Licenses, John Gibbs, T. J. Eagle. Committee on Conference Building, J. H. Baker, T. J. Eagle, J. D. Rockey, Wm. Dimond, and John Heligass.

Adjourned to call of Chair.

THIRD MEETING, AT 4 P. M., MAY 24.—Fifteen additional delegates presented credentials and were admitted to seats in the Conference. The President called for a report from the various committees, but none were ready.

Adjourned to call of Chair.

FOURTH MEETING, AT 9 A. M., MAY 27.—The Committee on Credentials and Licenses submitted the following report, which was adopted: For Credentials, J. H. Cook, G. H. Rogers, John Gibbs, S. S. Shrock, Joseph Lamont, Smith Sharp, J. W. Bagby, C. W. Flaiz; for License, R. H. Brock, James A. Morrow, L. J. Rousseau, C. C. Mc Reynolds, W. W. Stebbins, O. S. Ferrin, J. H. Rogers, J. P. Melton, J. H. Coffman, G. Mathison, N. P. Dixon, N. W. Vincent, S. F. Reeder, Jacob L. Bielhart, Rufus Baker, E. L. Fortner, Edward Loeppke.

The Committee on Resolutions submitted the following report:—

Resolved, That we authorize the Conference Committee to assist, financially, such canvassers as in their judgment are worthy and should be assisted.

Resolved, That we recommend the State agent, so far as his time will permit, to secure canvassers from without, to sell our undenominational works.

Resolved, That we as a Conference most heartily indorse the recommendation of the General Conference in reference to the setting apart, each first-day, of offerings for our foreign mission work; and recommend that this plan be carried out by all our brethren throughout the State.

Resolved, That we recommend all church treasurers to visit each member of the church at least once a quarter, and oftener when deemed best, for the purpose of securing their tithes; and that when members are not within visiting distance, correspondence be held with them on this subject.

Resolved, That this Conference take some active measures in regard to supporting the orphan children among us, and also the sick and aged poor and other worthy persons.

Resolved, That we recommend the raising of a fund sufficient to cover the expense of helping good Adventist families to take such persons and care for them.

Resolved, That we express our earnest belief in the great value of the educational work among us, as tending to make the great body of our people better able to take right views of the true nature and breadth of the work committed to us, and as the best means of fitting up laborers to assist in carrying forward this great work.

Resolved, That we caution our people in this State in reference to receiving those into their churches who come to them without letters of commendation from other churches, or who wish assistance or influence when they have no traveling letter or recommendation.

Whereas, In the providence of God, our beloved brother, F. M. Kalloch, has been called from our midst by the hand of death; therefore,—

Resolved, That in this sad event we bow in humble submission to the divine will; and that as our Conference has lost an earnest and devoted laborer, and his family a kind husband and father, we extend to them our hearty sympathy in this their great affliction.

These resolutions were adopted, and the Conference adjourned.

At the fifth meeting no business was transacted, and the meeting adjourned to call of Chair.

SIXTH MEETING, AT 9 A. M., MAY 28.—The Committee on Nominations reported as follows:—

We, your Committee on Nominations, submit the following: After discussing and viewing the matter in all its bearings, we are utterly unable to arrive at any conclusion, and ask to be released.

Moved, That the Conference release the committee.—Carried.

The Chair then appointed the following Nominating Committee: J. D. Rockey, John Heligass, and Dr. Fitzgerald.

Adjourned to call of Chair.

SEVENTH MEETING, AT 10 P. M., MAY 28.—The Nominating Committee submitted the following report:—

We, your Nominating Committee, recommend:— That the constitution be amended in reference to the

number comprising the Conference Committee, increasing it from three to five.

That the following persons be elected as officers: President, C. A. Hall; Secretary, L. J. Rousseau; Treasurer, L. Winston; Conference Committee, C. A. Hall, A. G. Miller, C. C. Mc Reynolds, S. S. Shrock, John Hellgass.

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

The report was adopted, and the officers were elected unanimously.

The Committee on Credentials and Licenses submitted the following: For Ordination and Credentials, C. C. Mc Reynolds, W. W. Stebbins, L. J. Rousseau; for License, C. B. Hughes, C. A. Hall. The report was adopted.

Committee on Conference Buildings reported as follows:—

After thorough investigation, we unanimously recommend that it would not be advisable to repurchase the property in Topeka, already sold.—Adopted.

Voted, That Bro. C. A. Hall be sent as a delegate to the General Conference.

A motion to send only one delegate to the General Conference was lost. It was voted that the appointment of General Conference delegates be left to our Conference Committee. It was voted that the name of the Claron church be changed to El Dorado; that the name of the Stippville church be changed to Columbus; that the name of the Ward church be changed to Chanute; that the church at Timber Hill be changed to Dennis.

Voted, That we tender Mr. Soden a vote of thanks for the use of his grove.

The Committee on Auditing the Treasurer's Books announced them correctly kept. The amount of tithes received during the year, as shown by the books, was \$10,134.58; disbursed, \$9,470.25; amount remaining, \$664.33.

Adjourned *sine die*.

A. G. MILLER, Pres.

L. J. ROUSSEAU, Sec.

KANSAS CAMP-MEETING.

This meeting was held in a beautiful grove in the south part of the city of Emporia. The arrangement of the camp was completed at the close of the workers' meeting, which had been in progress more than a week. When I arrived, the camp-meeting proper was well commenced; the Conference and the tract society were organized, committees appointed, and a large delegation was present. More than 500 were camped on the ground. Eld. E. W. Farnsworth arrived on Thursday, and Eld. G. I. Butler and Prof. W. W. Prescott, a day later. These all took hold and labored hard to make the meeting a success, and their labors were much appreciated by all present. The preaching was practical and well adapted to the end for which it was designed. The lessons on unity and love, self-denial and submission, which were given, if well heeded and properly appropriated, will certainly produce beneficial results, and do great good.

The educational interests were presented by Prof. Prescott, and seemed to strike a chord which was responded to; and his talks were listened to with much interest. The subject of church schools was discussed, and the importance of these dwelt upon at some length. Time is short, and those whose talents should be employed in promulgating the truths of the message, ought to be in the training school, preparing for it at once. As the church and State schools are not yet fully inaugurated, there are many of our young men and women who cannot afford to wait till this is done. Kansas certainly has its share of young people; and if parents and guardians desire to see those in whom they have a special interest saved and at work for the Master, they would do well to place them at once under the influence of some one of the schools which are already in operation.

The social meetings were characterized by a readiness on the part of all to act their part. There were as many as ten or fifteen on their feet at the same time, ready to speak. On the Sabbath about 100 came forward for prayers, and seventeen were baptized. The attendance of those not of our faith was good, and much interest was manifested in the word spoken. That which hindered the spiritual interests of the meeting more than anything else, was the divided state of the camp in regard to the officers of the Conference for the coming year. The contest was such that it was thought best to increase the executive committee to five, and place the responsibilities of the Conference on new and inexperienced men. Notwithstanding all this, the meeting throughout was good, and many expressed themselves with gratitude for the benefits and blessings received, and said that it was the best meeting they had ever enjoyed.

On Tuesday morning the Lord came very near to us all in our closing meeting. In accordance with a vote of the Conference, the solemn ceremony of ordination was performed by setting apart Brn. C. C. Mc Reynolds, W. W. Stebbins, and L. J. Rousseau to the work of the ministry.

The Kansas Conference is among the largest and strongest of our Conferences, and the field is as good

as any other, if not better; and there is no reason why this Conference may not stand at the head so far as numerical strength and power are concerned. The spirit which seems to actuate the canvassers in their work, is commendable, and will result in the enlightenment of many and the salvation of souls. Through the efforts of these workers, if they continue in the self-denying work, we may expect a large addition to their numbers, together with those who will be brought into the fold by the ministers. The Lord will bless the faithful workers in every department.

R. M. KILGORE.

MINNESOTA WORKERS' MEETING.

The workers' meeting, which precedes the general meeting one week, commenced on time Tuesday evening, May 29. A number of workers had been on the ground for days, and though it had been rainy and cold, by Tuesday evening a large amount of work had been done, and all were made as comfortable as possible. By Wednesday nearly 200 were on the ground, the number being increased at the arrival of nearly every train. There seems to be a great willingness to work in pitching tents, clearing the ground, and getting things ready for those who are coming soon.

One who has never been on the ground before the beginning of a meeting, can hardly realize the immense amount of labor necessary to provide for the actual necessities and the comforts needed. Any one disposed to complain should come the week before, not to be ministered to, but to help get ready for others. They might then feel less like complaining if anything should be lacking.

The grounds are beautiful. Coming in from the highway and facing east, the large audience tent is the first object to meet the eye. At the right the lovely rapids of Minnehaha are in sight, and a few steps brings one in full view of the far-famed "Laughing Water."

The meetings so far have been deeply interesting. The services at 8 A. M. are well attended, and deep seriousness seems to prevail. The speakers urge all to draw near to God, to put away their sins, and to cease to do evil; and not only that, but to learn to do well; to search their hearts and see their faults, and then put them away. "Wash ye, make ye clean; put away the evil of your doings." "If we do not leave our sins here, they will surely meet us in the judgment. What is your record for the past year? Have you done all you could? Are your garments spotted with the blood of souls? O that our preachers were all consecrated men, as were Joseph, Moses, Jeremiah, Daniel, and a host of others! All should strive for a deeper consecration, a closer union with God. O that all would empty themselves of themselves, and let the Spirit of God fill their hearts! The Lord will work for and with us if we put away all our sins, all our unbelief, and then try to help others. Have we had God with us in all our efforts? O for a spotless robe! O for the assurance that our sins are pardoned, that we are the children of God! Thank God, we still have a Saviour to plead his precious blood as an atonement for all our sins and failures!" Many such close searchings, tender appeals seem to strike an answering chord in many hearts, as the after testimonies show. Many longings for pure hearts, and the power of God to attend the labor for Christ, are expressed. Many confessions of lack of diligence and devotion are made.

Thursday morning gave prophecy of fair weather. Many earnest prayers for good weather have been offered, and many are thankful for favorable indications. By Friday 100 tents were up. Hard work was the order of the day. The weather was perfect, and before the sun went down the grounds were well cleared, and all seemed ready to welcome the Sabbath.

Sabbath morning all was peace, and a deep sense of the need of entire consecration seemed to affect all hearts. A good Sabbath school was held at 9:30, at which about 225 were present. The review exercises showed that many, if not all, had studied the lesson with care. The preaching services at 11 A. M. and 2:30 P. M. were well attended. Many from Minneapolis and St. Paul who are not yet camping on the ground, were present. After the afternoon sermon, a good social meeting was held. Many expressed a great anxiety to have the power of God attend their efforts. Humble confessions of sin, and of failures to put away every "root of bitterness," were made, and about forty went forward for prayers, some of whom were new beginners; others were those who felt they had greatly departed from God, and wanted to return. It was the general feeling that the Spirit of God was at work, and Eld. Olsen expressed great anxiety that the people might not be satisfied with a small portion of God's grace, but that they might seek earnestly for more.

Bro. C. Eldridge, who has the general supervision of the canvassing work, arrived Thursday night, and addressed all the workers in the cause at 11 A. M. He expects to devote two meetings per day to instructing those who desire to fit themselves particularly for this work. He says, "We expect to reach every nook and corner of the world with this message. How can we do it? There are 1,400,000,000

people in the world, and we have few preachers; but we can have an army of canvassers. The press is a power, and through our canvassers we can make our printed works do wonders."

Sunday morning was warm and pleasant. The arrangement of the large tent was completed, a reception tent was ready, a bookstand was arranged, and the greater part of the preparations were made for the arrival of the main body of expected worshippers. Invalid soldiers from the Soldiers' Home near the ground, able-bodied soldiers from Fort Snelling, in the vicinity, and visitors from the city are inspecting the arrangements. A forcible sermon on the coming of the Lord was preached at 2 P. M. J. S. OLIVE.

NEW YORK STATE MEETING.

This meeting was held at Syracuse, May 25-30. A ministerial convention was held several days before the meeting, which was regarded as a profitable season. A goodly number of brethren and sisters came from abroad. Eld. E. E. Miles, from South Lancaster, Mass., was present, and gave profitable instruction in the canvassing work. Important steps were taken to push the temperance work, and to present to the various temperance organizations in New York, our position on the temperance question; also to show our opposition to connecting with the temperance cause any measure tending toward religious legislation.

A good free spirit was in the meeting from the first. The meetings were held in the mission house, which has recently been purchased and fitted up for the use of the mission family, and also for holding meetings. It is a very desirable location in the central part of the city, and in every way well adapted to the wants of our people in Syracuse. Our brethren have been highly favored in securing property so desirable, on reasonable and easy terms. About 150 can be seated in the rooms used for holding meetings, and they were filled at most of the services. On Sunday afternoon, the rooms were crowded, and seats were arranged in the door-yard for many who could not obtain an entrance. The Lord gave freedom in speaking on the living issues of the message. Several new recruits will go out from this meeting to engage in the canvassing work, joining those already in the field. Two tents will be used this season. Our brethren in this State are of good courage, and God is helping them. The meeting was encouraging from the beginning to the close. I was happy to form the acquaintance of the church at Syracuse, and to know that their prospects are good for a healthy growth in that city. I was also made glad to meet again Elds. R. F. Cottrell and F. Wheeler, and Brn. Lindsey, Abbey, and others. Their words of courage, and faith in the soon triumph of the message which they have believed for years, were encouraging to all, both old and young. May the Lord keep us faithful till the end.

R. A. UNDERWOOD.

THE WORK IN NEW YORK.

Our State meeting is now in the past, and the work of the summer is before us. It has been decided to use only two tents in our Conference this summer. We had really hoped to have three in the field, but Eld. M. C. Wilcox has been called to go to the Pacific Coast and connect with the Signs Office, and another laborer upon whom we had depended is in poor health, so that we find our working force insufficient to man them properly. This we much regret.

One of the tents will be pitched near Syracuse. Brn. A. E. Place and F. M. Wilcox will have charge of it. Being near Syracuse, they can look after the work there, which demands some attention because of the real interest that is manifested by the people to hear the truth. The other tent will be located in Newburgh, on the west side of the Hudson River, eighty-nine miles south of Albany, on the West Shore R. R. Bro. H. E. Robinson will have charge of it, assisted by other help not yet fully decided upon. It was thought to be duty to follow up the interest awakened there by our canvassers, and developed still further by Bro. Robinson in his meetings last winter. The friends in that vicinity were promised further help as soon as a tent effort could be made this summer. Perhaps a short series of meetings is all that will be necessary there, in view of the effort last winter, which continued two or three weeks. Newburgh is a place of about 25,000 inhabitants, and just across the river are two other villages which will afford ample opportunity for labor until camp-meeting time, if it seems duty to remain in that section to build up and strengthen the work.

The canvassing work in Buffalo is continuing, and the canvassers, at least most of them, are having a good degree of success, and all are of good courage. The summer is the least favorable time for our ministers to work in the large cities, and the best time to labor in the country and the smaller cities and towns; hence during the heated term we endeavor to push the work in the latter places, reserving the larger cities for the time of year when storms and snow and mud hinder labor in the country and

small towns. We hope our brethren and sisters will remember to pray earnestly for the success of our ministers and canvassers the present season.

M. H. BROWN.

CANVASSING IN KANSAS.

The canvassers in this State during the past year have met with many difficulties of a very discouraging nature. Owing to the severe drought of 1887, many of the farmers of Kansas were obliged to mortgage their farms in order to procure sustenance for themselves and their stock. While thus struggling for the bare necessities of life, they had nothing to spend for books. The drought had more or less effect upon all classes, and the canvassers suffered in consequence, working for months without paying expenses, often deprived of the bare necessities of life, sick, and far from home and friends; and yet they came to the camp-meeting full of hope and courage, ready to go wherever they might be sent, not even thinking it possible to give up the work.

I had the pleasure of being with them during the latter part of the workers' meeting and the first part of the regular meeting, and we all felt that it was the best meeting of the kind ever held in the State. Between thirty-five and forty trained canvassers will start out from this meeting, in companies, to carry the printed page from house to house. Every one of them goes out feeling the importance of this branch of the work, fully convinced that more can be done in this way toward speeding the third angel's message, than in any other; for notwithstanding the drought, some 60,000 families have been visited, which, counting five to a family, means 300,000 persons. Who will say that this is not truly a great missionary work, and worthy to be encouraged by every Seventh-day Adventist in the land?

Bro. Dixon, the State agent, is full of hope and courage, still determined to push the canvassing work to the extent of his ability. With this company of trained canvassers under the control of an energetic State agent, and the prospect for a good crop, everything looks favorable for the canvassing work in Kansas the present year.

CLEMENT ELDRIDGE.

IOWA CANVASSERS.

ARRIVING on the camp-ground at Des Moines on May 26, I was agreeably surprised to find such a large number already there. Not only was the manual labor of the camp well under way, but Bro. Smith, the State canvassing agent, was on the ground with about thirty-five canvassers, right in from their fields of labor, and was holding meetings in the interest of the canvassing work. A noticeable and encouraging feature of this, as also the Kansas workers' meeting, was the large number of workers early on the ground. It was certainly very gratifying to observe the enthusiasm manifested in the canvassing work, not only by those directly engaged in it, but also by other brethren present who showed by their actions that they believed it to be the best method by which to further the message, giving it their hearty support, and pushing it with that energy so characteristic of the Iowa Conference when she once decides a move to be in the right direction, and that it must be carried forward.

Bro. Smith has worked hard and faithfully for the upbuilding and maintenance of the canvassing work in Iowa, and has succeeded beyond his most sanguine expectations, as will be seen from the thirty-five well-trained canvassers above referred to. He has had the full and cordial support of his State Conference committee, and while the canvassers of Iowa have met with many discouragements the past year, the outlook was not as bad as in Kansas; and they pressed on, full of hope and courage, and are all ready, after their year's experience, to start out on another active campaign. Not a word of a discouraging nature was heard. All agreed that we have the right plan for carrying forward the grand message, and each expressed a wish to have a part therein. Many who were employed on other books, manifested a desire to work for our denominational literature as soon as they could arrange to do so.

The prospect for Iowa in the canvassing line this year is very flattering indeed, and we have every reason to expect that much good work will be done.

CLEMENT ELDRIDGE.

CANVASSERS WANTED IN INDIANA.

YOUNG men and women of courage, ability, and influence are wanted in the State of Indiana, to labor in disseminating the most grand and glorious truth the world has ever known. I appeal to you, young friends, to whom God has sent this precious Bible truth, which has lighted your pathway. Will you let it fall at your feet, and not bear it to others who are in darkness?

Many of our laymen are at ease. They are folding their hands, feeling that the responsibility of bearing this message to others is resting upon the ministers. This is a grievous mistake. God has appointed to every man his work, not simply work in his corn and wheat fields, but earnest, persevering work for

the salvation of souls. There are honest souls in the world to-day who are inquiring, "Watchman, what of the night? Watchman, what of the night?" In view of the fact that these are seeking after the light and inquiring for the old paths, will not many more join the canvassing ranks this year, who will go quickly into the highways and hedges with these silent messages of truth, to the doors of these individuals, that the answer may return, "The morning cometh, and also the night"?

The canvassing work is truly a very important part of the third angel's message. It reaches a field and place that the minister cannot reach, and a people that must be warned before the Lord comes, or souls will be required at our hands. The cause of God has been and will be onward, ever onward. The canvasser must keep pace with the message, and be so imbued with the Spirit of Christ that selfishness and ease-loving will be lost sight of in him and his truth. The "Testimonies" have said: "The canvasser should not rest satisfied unless he is constantly improving;" and how do we heed this instruction? I fear that many enter the work unprepared, and fail to make any improvement in their deportment of character, and their economy of time. They lack the love of Jesus abiding in the heart, which would enable them to devise means to gain access to individuals and families.

Canvassers need self-culture and polished manners, not the artificial manners of the world, but the agreeable manners that are the natural result of kindness of heart and a desire to copy the example of Christ. We should cultivate thoughtful, care-taking habits—habits of industry, discretion, and Christian refinement, seeking to honor God by making of ourselves all that it is possible for us to become. Dear co-laborers, act as though you had a sacred charge which was either a savor of life unto life, or of death unto death. Be Bible students, "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." By your true Christian dignity, give evidence that you know you have a truth with which it is to the interest of the people to become acquainted.

If the truth is inwrought in the soul, it will manifest itself in a calm, noble, self-possessing manner, which the Christian alone can evince. When workers go out and labor from right motives, doing important missionary work and ministering to others, their minds constantly improve, and they become more and more refined. And they should place no bounds to their improvement, but every day they should be better fitted to do work for the Master. Our workers do injustice to the truth when they go out and introduce themselves to the people as the common canvasser does, who uses all the unsanctified shrewdness he can summon for the purpose of flooding the country with utterly worthless books and publications which are written for the sake of making money. Those who are seeking to speak the truth by means of publications should introduce themselves as missionary canvassers engaged in missionary work, like the Waldenses, who went from house to house, and after obtaining admittance, judiciously made known the truths of the Bible.

Many fail to make the right impression at the door. We must win an influence and keep it, and, if possible, confine the conversation to the work in which we are engaged. When we have done our part, the Spirit of Jesus comes in to impress those for whom we labor. The method is a simple one, and easy to be understood when we place ourselves where the Lord can work for us.

Now, if there are consecrated workers, students of our colleges and schools, who desire to engage in the canvassing work, I would say that Indiana affords as good a field of labor as can be found. Let those wishing territory in which to work, address me at once, at Frankfort, Ind.

C. F. JENKINS, State Ag't.

Special Notices.

THE CANADA CAMP-MEETING.

As already announced, the camp-meeting for Canada will be held at Ayers Flat, June 28 to July 3, on the fair-ground, where it was held two years ago. We shall have the use of the large county building, which can be occupied by those who have no tents. An application has been made for reduced rates on the Passumpsic Railway. Good arrangements have been made for pasturing and feeding horses. Eld. Owen has spared no pains in making these preparations.

Elds. Underwood and Goodrich and the writer will attend. There will be other speakers, also, present. The brethren and sisters in Canada are urgently requested to make a special effort to attend this meeting. A cordial invitation is extended to the friends in Vermont to meet with us. All should come supplied with tents as far as possible.

Come praying that God may meet with us at this annual meeting. A. C. BOURDEAU.

NORTHERN MICHIGAN CAMP-MEETING.

We have endeavored to locate this camp-meeting as centrally as we could, to accommodate all of our brethren in this part of the State. Places might have been secured on the line of the G. R. & I. R. R., in the northern part of this district; but as most of our brethren are located in the southern part, and nearly all of them on the west side of the G. R. & I. R. R., and many of them thirty, and some forty, miles from the railroad, we have thought best to locate it in the southern part of the district, a few miles west of the railroad. This will bring it within the reach of all. We expect that most of our people will come to this meeting with their teams. Plenty of good hay and grain can be had upon the ground, at very reasonable rates, and some pasture, also, can be secured.

The camp will be located one mile west and one fourth of a mile north of Wexford, in a beautiful grove, and in the midst of the best farming country in Northern Michigan. We have reason to believe that the attendance of those not of our faith will be much larger here than it would have been at any other point in this district. There are hundreds of people not of our belief who will attend this meeting, and who are anxious to hear on the different points of our faith.

As noticed in the REVIEW, those coming by rail should leave the train at Kingsley, where on the 26th and 27th they will find teams to convey them to the camp-ground. The transfer from Kingsley to the camp-ground and return will be fifty cents each, ten cents extra for trunks; and the amount will be applied on the camp-meeting expenses. Children under twelve years will be transferred free of charge.

Reduced rates have been secured over the G. R. & I. R. R. All should pay full fare to Kingsley, and they will be returned at one-third fare. No pains will be spared to have the ground in proper shape, and we want to see all our brethren present in time to attend the first meeting, on Wednesday evening, June 27. Come, brethren and sisters, bring your children, and invite your neighbors to come with you, and let us seek God together. Elds. G. I. Butler, I. D. Van-Horn, M. B. Miller, and others will be present to instruct us in the things of God. Not one of our brethren in Northern Michigan can afford to remain at home when a camp-meeting is located right in their midst, and for their special benefit. Surely, we as a people in this part of the State are in great need of instruction and consecration to God and his work. How, then, can we afford to lose this rare opportunity of receiving instruction from God's humble servants?

May God forbid that any of our people should be so dead to him and his cause that they will slight the gracious opportunities afforded by this meeting. Let the prayers of faith ascend to God from all of our churches and Sabbath-keepers in Northern Michigan, that this camp-meeting may prove a great spiritual blessing to the cause of God in this part of the State.

R. C. HORTON,
A. VANTASSEL,
L. JOHNSON, } Committee.

TO THE CHURCHES AND SCATTERED BRETHREN IN NEW YORK.

You will notice by an article in another column, concerning the work in New York, that the plans laid leave me free, during the first part of the season at least, to labor in such parts of the Conference as seem to need help most, and have the strongest claims, and inform me of their needs and claims, so we can give them fair consideration. We have not been able to send tents to half the places from which calls for such meetings have come, but have sent them out as stated in another column, for the reasons named, leaving other places to be worked by other laborers.

Those desiring me to visit their section this summer, should write me at once, at Adams Centre, stating their location, the religious interest, the most favorable time for meetings, the best way to reach their place, their nearest railroad station, and such other information as will help me in laying my plans and deciding what places to visit.

I expect to commence meetings in Franklin County about June 15, holding a general meeting at West Bangor, June 23, 24. I desire to see a general attendance of all the friends in Franklin and Clinton counties at that time. If the interest manifested in this important meeting shall indicate that it will be profitable to remain in those counties two or three weeks longer, I shall do so. I shall endeavor to do all I can to encourage, build up, and strengthen the work in that section. M. H. BROWN.

S. D. ADVENTIST TEACHERS' INSTITUTE.

In accordance with the recommendation of the General Conference Committee, already printed in the REVIEW, a Seventh-day Adventist Teachers' Institute will be held at Battle Creek, Mich., beginning Thursday, June 21, and continuing a week or ten days, as may be deemed best. The objects of this gathering will be to consider, in a general way, the educational work among our people, to lay plans

for its advancement, and to bring about a unity of purpose in this direction. Prof. W. C. Grainger, President of Healdsburg College, Prof. G. W. Caviness, who has accepted the invitation to take charge of South Lancaster Academy, together with three or four teachers from this latter school, will be present; and thus our three leading educational institutions will be represented.

Those who have given some thought to these matters, have felt that the time had come when advanced steps should be taken in our educational work; when more ought to be made of it among our people as a body, that they might be better able to appreciate the truths which we hold, and the nature and importance of our special work, and that they might realize more fully the value of this agency in preparing those who should labor acceptably for the spread of the truth. If advanced steps are to be taken in this direction, it is very important that the right steps be taken at the start. Mistakes made at the beginning of such a move as this, could easily bring about wrong results which would require years of patient labor to overcome. It seems wise, then, that those who are to be connected in any way with this work should counsel together, consider carefully the situation, the demands upon them, and the best way to meet them. The very same circumstances which render it possible to give a right training and a right mold of character to those who are acquiring an education, render it also possible to place a wrong stamp upon them; and the results are likely to be permanent in either case.

It was the opinion of the General Conference Committee, in recommending such an institute as this, that there should be unity of effort in our educational work, and that such methods as had been found by experience to be adapted to our special wants, should be incorporated as permanent features in our educational institutions. The Committee have laid out some special work to be considered at this time. They have requested that at this institute, a general plan should be developed for carrying on our educational work,—such a plan as when adopted by our people, would permit them to educate their children in our own schools from the time they were of school age until they had received sufficient training for useful positions in life or a place in our cause. They have asked that connected courses of study be arranged that will cover this ground, and that text books on the various subjects taught, be selected and recommended. While there are many questions of general importance connected with the subject of education which are always of interest, and profitable to be considered on such occasions, there are some special problems which arise in connection with the management of schools among us as a people, which will be presented for solution at this time.

In addition to the general work above mentioned, laid out for the institute by the General Conference Committee, are the following topics: How shall manual training be best carried on in connection with our schools? What should be the general plan of discipline, and on what principles should it rest? How can our students' homes be managed so as to secure the best results socially and morally? What is the best plan for teaching the English Bible in our schools? To what extent should students be encouraged to take long courses of study and graduate from our institutions? To what extent can religious instruction be given consistently and profitably in connection with the school work? In what way can instruction in methods of labor in our cause be best given to those who desire it? What provision should be made, if any, for a more special theological training for the benefit of those who desire to labor publicly? These are some of the questions which will come up for consideration. It will be seen that the field is a broad one, and that important results will follow right or wrong conclusions concerning these questions. We do not wish to make any hasty moves, but desire to be ready as far as possible, to follow the leadings of God's providence in this part of our work.

It is expected that Eld. Butler will be present to aid by his counsel, and we cordially invite all teachers among us, and others who are especially interested in these things, to be present. It is hoped that the time selected will be the most favorable for those who desire to attend. Provision will be made at the College for those who desire board and room. The charges will be placed as nearly at cost as possible.

Those who may desire further special information are invited to address me at Battle Creek, Mich.

W. W. PIERSCOTT, Educational Secretary.

NOTICE TO FLORIDA.

THE tract and missionary work of Georgia and Florida have been combined, and the Florida depositary has been removed from Sorrento, Fla., to Atlanta, Ga., and placed in charge of Charles F. Curtis. Therefore, parties wishing to transact business with the Florida T. and M. Society, will hereafter address Charles F. Curtis, Cor. Luckie and Mills Sts., Atlanta, Ga.

L. H. CRISLER.

News of the Week.

FOR WEEK ENDING JUNE 9.
DOMESTIC.

—Seventeen-year locusts appeared in swarms Monday, at Clinton, Iowa.

—The floods along the Mississippi River have done damage which is estimated at \$4,000,000.

—A gang of cowboys took possession of Stewart, Colo., and demolished the post-office building.

—Erastus Snow, one of the twelve apostles of the Mormon Church, died Sunday night, aged seventy.

—The glass manufacturers of the United States will close their works June 15 for an indefinite suspension.

—The Atlas paper-mill at Appleton, Wis., controlled by the Kimberly-Clark Co., was burned Friday morning, entailing a loss of \$150,000.

—A compositor employed on the New York World set up 2,000 ems one morning recently, from the dictation of Edison's new phonograph.

—Fire broke out in the stables of the Montreal Street Railway Company early Friday morning, and of the 135 horses in the larger stable, all but one perished.

—Fire, Wednesday, at Burlington, Vt., destroyed Taft & Morgan's planing mill, several offices, and half a dozen tenements, at a loss of \$200,000; insured for \$120,000.

—Jefferson Davis celebrated his eightieth birthday at Beauvoir, Miss., June 4. The mails brought many letters of congratulation from old friends, and many substantial remembrances were also received.

—It is said that 12,000 crates of choice Southern fruits and vegetables were recently deliberately dumped into the Atlantic Ocean just outside Sandy Hook in order to keep up current prices in New York.

—In the Michigan supreme court, Friday, a decision was rendered declaring unconstitutional that section of the liquor law of 1887, preventing liquor dealers, brewers, etc., from going on the bonds of retail dealers.

—The National Democratic convention met in St. Louis June 6-8, and after a rather tame canvass re-nominated Grover Cleveland for the presidency of the United States, with Allan G. Thurman for Vice-President.

—The Chattanooga and Lookout Mountain Railway was opened May 29. Ten thousand people were carried to the top of the mountain and back without accident. The road is standard gauge, with ordinary rolling stock.

—Governor Hill, of New York, Monday, signed the bill abolishing hanging and substituting therefor death by electricity, for all murders committed after January, 1889, for which sentence of death shall be decreed.

—The house in which Gen. Grant was born has been floated down the river from Point Pleasant, Ohio, on a raft, and was hauled up to Race and Canal streets Saturday, where it is to be placed on exhibition under a canvas.

—Tammany Hall and Tony Pastor's Theater, New York City, both in the same building, were entirely destroyed, Wednesday, by fire that started in the green-room of the theater about 6:30 in the morning. The loss is fully \$500,000.

—Mayor Robinson, of Gloucester, Mass., has resolutely refused to sign liquor licenses passed by the Board of Aldermen; and although the supreme court of the State has decided that under the law he must sign, he asserts that he will resign his office rather than affix his name to "any instrument legalizing the infamous business in Gloucester."

—The Cunard steamship "Etruria" has broken the record for fast trans-Atlantic trips, by covering the distance between Queenstown and Sandy Hook in six days, one hour, and fifty-five minutes. This beats the "Umbria's" best time by two hours and forty-seven minutes. The average speed of the trip was twenty-two statute miles per hour, but one day she covered 503 knots, or about twenty-five statute miles per hour.

FOREIGN.

—Sixty sailing vessels and several steamers are reported in the ice in the Gulf of St. Lawrence.

—A parliamentary return shows that thirty-two people starved to death in London in 1887.

—Fire at the city of Hull, Ontario, Tuesday, destroyed 300 or 400 dwellings, rendering 2,500 persons homeless. The loss will be between \$500,000 and \$800,000.

—A dispatch from St. Petersburg, Russia, dated May 29, says: "Leprosy is spreading at a dreadful rate in Russia. Thirty cases have been officially reported in Darbnt alone."

—The government of the Congo state has received advices that Dr. Mangold, of Kiel, is about to start in search of Stanley, about whom great anxiety is felt. The last word received from him was sent early in August of last year from the camp of Yumbanga. In his last letter he said that he expected to get into the Lake Nyanza region by the end of August, and his arrival in that country in that case should have been known soon after by Emin Pasha. At last accounts, however, Emin Pasha had neither seen nor heard anything of him.

—Babu Mozundar has formed a union of members of the various branches of the Brahmo Somaj. The fundamental principle of the union is that "all persons calling themselves

Brahmos are eligible for membership in the Union;" the others are the following five: 1. The Unity of God; 2. The catholicity and unsectarian character of the Brahmo Somaj; 3. The preservation of the purity of character in all our reforms and developments; 4. Spiritual culture through definite processes; and 5. The consolidation of the Brahmo community by physical and moral improvement.

RELIGIOUS.

—In the Southern General Assembly, Dr. Woodrow's appeal was not sustained, and evolution remains under the ban.

—A business man of Baltimore has given \$100,000, and a young woman of New York City \$50,000, to the new Roman Catholic University at Washington.

—Mgr. Bouland, of New York, has been exonerated of the charges made by Catholic papers after his renunciation of the Catholic faith, and he is now an Episcopalian.

—Mr. Spurgeon has a number of colporters among his numerous workers. Eighty men are employed. The sales for the past year amount to £9,100, and between 8,000 and 9,000 visits were made.

—The Southern Baptists are prosecuting what has been called "one of the most remarkable works of modern missions" in Cuba. Within two years 1,100 converts have been made, and these converts contributed \$4,610 last year for the support of church services.

—The General Assembly of the Southern Presbyterian Church has rejected the appeal of the Rev. Dr. Woodrow, and by this action has seemed to express itself opposed to the doctrine of evolution. There were but thirty-four votes in favor of sustaining the appeal.

—Information from Evansville, Ind., states that the "White Caps" have made proclamation against certain offenses and offenders, from fifty to 250 lashes being duly fixed as punishment to be inflicted. Editors have been commanded to publish the document.

—There were in 1807, 13,815 Friends in the London Yearly meeting; in 1877, 14,604; in 1887, 15,453; a gain of 1,638 in twenty years. To this must be added about 30,000 persons gathered into mission schools, who, in this country, would be received into churches or organized into Friends' meetings.

—The English Church Association at its recent meeting, passed a resolution condemning the erection of a recedes in St. Paul's Cathedral, London, as an attempt to foist upon the people relics of a barbarous age. The seconder of the resolution said: "Day after day people were found in front of this latest piece of Romish Mariolatry prostrating themselves, and it required no very great stretch of imagination to assume that many persons had at last mistaken St. Paul's for a Roman Catholic place of worship."

—A circular published by the Young Men's Christian Association of Illinois states that in the State of Illinois there are 600,000 young men between the ages of sixteen and forty. At least 550,000 of these are outside of the membership of evangelical churches. Several churches exist without a single male member. One city of 4,500 inhabitants is reported as having but fifteen young men who are active in church work; another of the same size, as having not a single young man within the membership of any evangelical church.

—According to the Year Book of the Y. M. C. A. for 1888, there are 1,240 associations in America and 3,804 in the world. The American associations have a membership of 175,000; they own buildings valued at \$5,609,265, and have a total net property of \$7,201,658. Last year they expended \$1,181,338 in local work and \$104,949 in general work. Some 753 men are devoting their entire time to the local, State, and international work as secretaries and assistants. Seventy-seven associations are engaged specially in work among railroad men; ten among German-speaking young men; 273 are in colleges; twenty-nine are colored and eighteen Indian.

Appointments.

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

The quarterly meeting for the Dennis church will be held in the village of Dennis, Labette Co., Kan., June 23, 24. We trust that all the brethren and sisters will arrange to attend both days of the meeting.

C. McREYNOLDS.

I WILL visit in the near future, the following places in Kansas: Florence, Canton, Marquette, Geneseo, Chase, Fellsburgh, Dodge City, and Wilburn. If there are those at other points in Southwestern Kansas who desire labor, let them address me at Ottawa, Kan., stating the number of Sabbath-keepers at their respective places, and whether they have Sabbath-school, and meeting.

JOHN GIBBS.

HUTCHINSON, Kan., June 16, 17
Sterling, " 23, 24
Wichita, " June 30, July 1

The first meeting at each place will be held Friday, at eight o'clock P. M. The Wichita meeting will be the regular quarterly meeting. It is appointed one week in advance of the regular time, so that I can attend at Topeka, July 7, 8.

SMITH SHARP.

PROVIDENCE permitting, Eld. Wm. C. Gage will speak in the Christian Church at Marshall, Mich., next Sunday afternoon, June 17, at 8 o'clock.

No providence preventing, a company of brethren from Battle Creek will be with the little church in Convia, Mich., next Sabbath, June 16; and may the Lord bless his children. CHURCH COMMITTEE.

The annual sessions of the Seventh-day Adventist Conference of Canada, the Canada Tract and Missionary Society, the Canada Sabbath-school Association, and the Canada Health and Temperance Association, will be held in connection with the camp-meeting at Ayers Flat, P. Q., June 23 to July 3. R. S. OWEN, Pres. Canada Conf.

ADDRESSES.

UNTIL further notice, the address of Wm. R. Carpenter and wife will be No. 176 Central Ave., Indianapolis, Ind.

Obituary Notices.

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

ROSS—Died of consumption, at his home at Roosevelt, Oswego Co., N. Y., May 28, 1888, Bro. Alexander Ross, aged seventy-eight years. Bro. Ross was born in Herkimer, N. Y., in 1810. About 1831 he moved to Roosevelt, where he resided till the time of his death. In 1848 he embraced the first angel's message, and though disappointed in 1844, he held on to God and was prepared to receive the Sabbath and other truths connected with the third message. For some time he had been a great sufferer, but bore all his sufferings without murmuring. During the last few days of his life, when speaking of his suffering, he would say, "It is all right. I have not begun to suffer what my Saviour did." Shortly before his death, he called his near relatives to his bedside one by one, and gave them his last instruction. He leaves a wife and several children to mourn his loss. The funeral was held from the house May 30. A large number of friends were in attendance. Brief remarks were made by the writer. A. E. PLACK.

WARRINER.—Died in Lorraine, Jeff. Co., N. Y., March 20, 1888, Bro. Solomon J. Warriner, aged 71 years and 6 months. His death was caused by the kick of a horse. He was converted at the age of sixteen, and joined the M. E. Church, in which he received license to exhort, and subsequently as a local preacher. He embraced the Sabbath truth in 1855, under the labors and through the influence of Bro. G. W. Bliss, and the blessed hope was a source of great comfort and enjoyment to him. He was a man of very industrious habits, and was highly esteemed in the community where he had lived nearly all his life. He leaves a sorrowing wife, with whom he had lived for more than fifty years, a son, and two daughters to mourn his loss. But they "sorrow not, even as others which have no hope;" for his godly life gives evidence that he sleeps in Jesus to await the coming of the Life-giver. Words of comfort were spoken on the occasion of the funeral, from Ps. 119: 151, by Geo. Ernst, Methodist minister. M. H. BROWN.

BALLOU.—James Madison Ballou died of dropsy of the heart, May 23, 1888, at Salmon River, Oswego Co., N. Y., aged 71 years, 7 months, and 2 days. He embraced the second Advent faith in 1844, and commenced the observance of the Sabbath in the early rise of the third angel's message. He loved to dwell on the subject of Christ's second coming, and the blessed hope was cherished by him as very dear, especially in the closing weeks of his life. He had long hoped to live to see the Saviour come, but in this he was disappointed. We believe, however, he will come up in the first resurrection, among the blessed and holy. He leaves behind the companion of his youth, three sons, and two daughters, besides other relatives, to mourn his loss. For many years the meetings of the Pukaki church were held at his house, and our ministers and brethren and sisters will not soon forget the kind and hospitable entertainment which they have received at the home of Bro. and Sr. Ballou. The church will miss him. A large concourse of sympathizing friends and neighbors, besides the relatives and members of the church, attended the funeral. Words of comfort were spoken by the writer, from 1 Cor. 15: 26. M. H. BROWN.

CRANDALL.—Died in Battle Creek, Mich., May 25, 1888, of difficulties resulting from an attack of pneumonia, Jan. 25, 1888, Bro. Frank Crandall, in the fifty-fourth year of his age. Bro. Crandall was born in Alfred, Me. Co., N. Y., July 22, 1834. His parents being Seventh-day Baptists, he was reared in that faith, and became, when quite young, actively interested in religious duties. His parents removed to Illinois when he was but three years of age, and in 1867, he united with the S. D. B. church at Farina, Ill., this being the first favorable opportunity of church connection after his conversion. Becoming acquainted with S. D. Adventist views, he embraced them, and united with the church in Sheridan, Ill. He received April 16, 1884, to Battle Creek, Mich., and up to the beginning of his last sickness, was employed as a helper in the Sanitarium, where he won the good will of all by his excellent spirit and faithful attention to duty. He bore his long-continued illness with patience, sustained and cheered by the Christian's blessed hope. A companion and one son, out of a family of four children, alone survive, who have the sympathy of their brethren and sisters in their deep affliction. A large congregation attended the funeral services, at the Tabernacle, May 25. U. S.

OWEN.—Died of dropsy, at Diamond Lake, Mich., May 21, 1888, Susan Owen, aged fifty-nine years. Sister Owen was born in Yates County, New York. She, with her husband and family, moved to this State in 1867, and settled on White River, near where they resided at the time of her decease. They passed through many trials and privations as pioneers in this new country. Three years ago Bro. and Sr. Owen accepted the present truth, and were baptized by Eld. E. H. Root, after which they, with one of their daughters, united with the church at Denver, Mich. They had never before belonged to any church, but continued faithful and devoted children of God. Sr. Owen's greatest desire was for her dear children to prepare to meet her in heaven, and it was very affecting to hear three of them promise to meet her beyond the Jordan of Death, by the help of the Master; and we rejoice to say that they commenced the work at that time. Her six children were all present at her funeral, some coming from New York State. The funeral services were held at the Denver church, May 23, where a large congregation of friends and relatives assembled to pay their last respects to a loving mother and a true Christian sister; and we laid her away to sleep a little season, until the Life-giver comes to call the sleeping ones at the first resurrection. J. D. GOWRIE.

NORCROSS—Allie Norcross was born Jan. 22, 1856, at Kewanna, Filton Co., Ind., and died of congestion of the brain, April 20, 1888, aged 32 years, 3 months, and 4 days. She was the daughter of John and Elizabeth Weary, and the wife of Thomas J. Norcross. She leaves a kind and affectionate husband, a daughter, father, mother, an only sister, and many friends to mourn their loss. She was formerly a member of the M. E. Church, but embraced present truth from reading, and became a firm believer in the third angel's message. At the time of her death she was a member of the Kewanna church, and superintendent of our Sabbath-school, and a member of the T. and M. Society, in which she was quite an active worker. The church, Sabbath-school, and missionary society sadly feel their loss. Her gentle ways, conversation, and daily walk, and her being always

ready to help those in need or distress, won the love and respect of all who knew her. She had taught school in the county for sixteen years, and for three years had been employed in the primary department of the Kewanna school. She went to the school-room on Wednesday morning, but feeling ill she dismissed her school for the day, went home, and the next day at seven p. m. she unconsciously fell asleep in death, leaving no farewell words for the sorrowing, only the example of a sincere Christian character. We feel assured she will be raised in the resurrection of the just. The funeral services were held on the lawn in front of the home, as the congregation was very large. The singing was conducted by the teachers of the other departments and her pupils of the day school, which is a testimony to her worth that speaks louder than words. Words of comfort were spoken to the bereaved by Eld. T. Harrison, from Rev. 20: 6. The M. E. minister, Rev. B. T. Ivey, kindly assisted in the services. She was then laid away to await the soon-coming Saviour, who will raise to immortality the sleeping saints. LAURA CONRAD.

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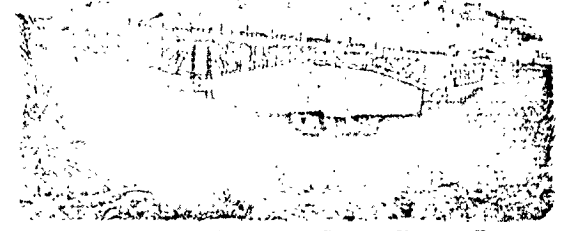
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The Review and Herald.

BATTLE CREEK, MICH., JUNE 12, 1888.

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EARLY CAMP-MEETINGS FOR 1888

WISCONSIN, Neenah,	June	12-19
Dakota, Sioux Falls,	"	19-26
Northern Michigan, Wexford,	"	27-July 3
Canada, Ayers Flat, P. Q.,	"	28 " 3
Nebraska, near Oxford,	July	5-9
Nebraska, Ainsworth,	"	19-23
Georgia, Reynolds,	"	18-24
GEN'L CONF. COM.		

♣ Eld. J. G. Matteson and party, from Christiana, Norway, are expected to arrive in this country by the time this number goes to press, having sailed from Liverpool May 31, on the steamship "Pavonia."

♣ Numerous queries have been received by us of late asking for an explanation of the apparent contradiction which arises from a consideration of several Bible statements relative to the length of the period of Israelitish slavery in Egypt. The greater part, if not all, of these queries, we think are clearly answered on page 9 of this issue, in the article by Eld. Corliss, on "The Sojourn of Israel in Egypt." None of the readers of the Review should fail to read this article.

THE PENNSYLVANIA CAMP-MEETING.

As our train was drawing into the beautiful city of Williamsport, Pa., on the late afternoon of June 6, we beheld on a pleasant rise of ground a little north of the depot, the white tents of the Pennsylvania camp-meeting. After a workers' meeting continuing a week, the first meeting proper of the camp-meeting was held on Wednesday evening, June 6. Bro. Underwood, of Ohio, spoke on the question, "What of the night?" referring to the confused answers which are given by the voices of men, in contrast with the stirring answer which God gives showing us our situation, our dangers, and duties, "The morning cometh and also the night." He presented the evidences by which we may know that the long, dark night of sin is almost ended, and the reasons why we should now awake out of sleep and prepare for

earth's closing scenes, which will usher in the eternal morning of joy to all the saved.

In the forenoon of June 7, the first meeting of the tenth annual session of the Conference was held, the President, J. W. Raymond, in the chair. Forty-three delegates were present, representing twenty-one churches, which is an improvement in the representation over any preceding year, at this stage of the meeting. Five new churches were admitted to the Conference, with sixty-three members. There is a good feeling of courage in the hearts of the brethren in regard to the work here, and the outlook for the cause in the future.

Williamsport is located on the west branch of the Susquehanna River, and its 30,000 inhabitants occupy some seven miles along the river in the narrow valley. It is a city of wealth and elegance, and the government is about to erect a magnificent block for a post-office building. This place is quite central for the State, and here our brethren have, no doubt wisely, located the head-quarters of the T. and M. work for the Conference, and are building a depository and meeting-house, which is but one block from the post-office above referred to. It is a very favorable location. The writer spoke this afternoon, and Bro. Van Horn speaks this evening, June 7. There are fifty-four tents on the ground and between 300 and 400 in attendance. The meeting continues till next Tuesday morning, the 12th, when we will speak further concerning it.

ANOTHER LABORER FOR KENTUCKY.

SOME weeks since, owing to the feebleness of his wife, Eld. J. H. Cook, who has acted as president of the Kentucky Conference, found it necessary to leave that field, and has gone with his companion to the Pacific Coast, in hopes that the change of climate may be a help to her. Bro. Cook greatly regretted the necessity of leaving the field at this time, but he saw no other course to pursue under the circumstances. The General Conference Committee being then convened, laid upon the writer the responsibility of finding some other member of the Kansas Conference who should take his place until other arrangements could be made.

At the recent camp-meeting in Kansas, we had some conversation with the leading brethren as to who should go to that field; and finally Bro. C. W. Flaize consented to go there and labor until the General Conference should have opportunity to consider the matter more fully, and the Lord by his providence should indicate the wisest course to pursue. We feel thankful that Eld. Flaize has consented to leave his old associations and go to this field, which is in such great need of help. Our prayers shall go with him, and we trust that the brethren remaining in Kentucky will pray for him and hold up his hands. He will act as president of the Conference until another election, as he will fill the unexpired term of Bro. Cook. The matter was referred to the General Conference Committee, and this is the best light we have concerning it. We trust that this arrangement will be satisfactory, and that God will bless his work in Kentucky. *Geo. I. BURLEN, Pres. Gen. Conf.*

THE BLAIR SUNDAY BILL.

THE readers of the Review will doubtless be interested in noting the progress of the Blair Sunday Bill, mentioned in our issue of May 29. A brother in Chicago calls our attention to the following on this point in the *Chicago Mail* of June 6:—

Senator Blair's "Sunday rest bill," which aims at giving a national aspect to the day of rest, has been read twice in the United States Senate, and is now in the hands of the committee on education and labor. A leading Jewish citizen of Chicago, who is advocating the establishment of a uniform universal day of rest, wrote to the senator that, though an Israelite, he was compelled on national grounds to support the measure as a step in the right direction making Sunday a national institution. He quoted the fact that Jewish opinion on the Sabbath question was now very much divided, and referred to the most influential synagogue in Chicago—Sinal congregation—which holds services on Sundays, and whose rabbi, E. G. Hirsch, is constantly urging upon his Jewish brethren to recognize Sunday as the Sabbath in the interests of the tolling masses. In addition, it was stated that the Sabbath was embodied in the original Jewish code more as a politico-economic necessity than as a religious institution, and hoped that every man would make a good fight for his weekly holiday, and see that others get it.

Senator Blair has replied, inclosing a copy of the bill for further suggestions. He says that the jurisdiction of Congress over the subject, is under the constitution not quite complete. The best elements are making a powerful move-

ment for the bill, and he believes the industrial organizations throughout the United States will do the same thing. That which gratifies Senator Blair exceedingly is its adoption on the grounds of the highest morality by members of the Jewish religion. He says the movement is considerably aided by the support of the "ancient and indestructible power of Judaism."

Surprising as this action on the part of the Jews may seem, we believe it is only the natural outcome of the position into which they have been gradually drifting for many years on the Sabbath question. Having become so lax in their observance of the day that it is to them a matter of indifference whether their weekly rest comes on Saturday or Sunday, it is going but one step farther to assume an attitude of active support of Sunday, and opposition to the Bible Sabbath. Only those who are kept by the power of God will be able to maintain their integrity on this question when the final test comes. No matter what people say and do now, they will then, if they have not this safeguard, be drawn into active support of the very measures which they may before have affected to condemn. In the coming crisis, it is clear that no reliance can be placed upon the help of man.

L. A. S.

IMPORTANT TO ALL TENT COMPANIES.

If the leading minister of each and every company of laborers, in any of the States or elsewhere, who expect to hold tent-meetings the present season, will at once send his name and address to Vesta D. Miller, 35 College Ave., Battle Creek, Mich., he will by so doing promote the interests of such meetings.

A CARD.

WE wish to acknowledge through the REVIEW, our grateful thanks to the dear brethren and sisters of the Battle Creek church, and others, who so kindly assisted, by their earnest prayers, their sympathy, and their means, during the protracted illness of our dear departed husband and father, and until the last sad rites were performed. May the Lord reward and bless them all.

Mrs. L. W. CRANDALL.
 D. P. CRANDALL.

A REQUEST.

If any of our people have Sabbath-school lesson books or "Better than Pearls" not in use, will they please send them to me, at 910 Magazine St., New Orleans, La., as we can use them to good advantage in our work. Even if they are damaged some, let them come.

T. H. GIBBS.

TENTS.

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