

# THE REVIEW AND HERALD



## AND SABBATH HERALD.



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

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#### THE BRIGHT SIDE.

COUNT up the joys and not the pains;  
Think not of losses, but of gains;  
Keep the clouds back; gaze at the sun;  
Thus life will smoothly with you run.

Our gifts are more than all our blows,  
And what is best we know God knows;  
And He will send His blessings down,  
Some veiled, but all will hide a crown.

If we could know the meaning grand  
In tears that come by God's command,  
Then sweetly should we take the cross,  
And count as gain what seems a loss.

Only let us wait and pray,  
When out of night will come the day,  
And pearls long hid from human sight  
Will crown our brows with holy light.

—Rev. C. D. Bradley.

### 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 WORK AT FRESNO, CALIFORNIA.

BY MRS. E. G. WHITE.

INDEXED

We came to Fresno, March 16, 1888. The climate is mild, and the city, which has grown very rapidly of late, contains about 10,000 inhabitants. The church here numbers about 100 persons. The present place of worship is a good, comfortable building, but it is altogether too small for the increasing congregation. On Sabbath the house was filled. There were a number of persons present who were not of our faith. I spoke with much freedom from Eph. 3:14-21. Many precious testimonies were borne in the meeting that followed. We invited those who desired to seek God most earnestly to come forward, and we had a precious season in supplicating the throne of grace. The congregation was composed of men and women of good influence, that, if they meet their responsibilities, will make a strong church.

Friday evening we called on Bro. Church, and had a profitable social interview with him. He has been recently afflicted in the death of his wife. We united in prayer with him and his family. I related my earnest conviction that the time had come for the believers at Fresno to unite in erecting a church, a building for a primary and boarding school, and a mission house. Bro. Church was in harmony with this plan, and seemed much pleased at the prospect of advancement in the work at this place. I felt that the time had come to invest in the cause of God, that the means intrusted to believers might be set flowing in the

right channel, before it was diverted in other directions.

After the good meeting on Sabbath, some of the prominent brethren met to consider the matter of erecting a house of worship, and the other buildings spoken of. All were anxious that the plans might be carried out. Sunday forenoon the church assembled to act upon the suggestions given, and the result was far beyond our most sanguine expectations. Every member of the church gave a tangible proof of his interest in the enterprise. Thirty thousand dollars were pledged for the work, before this meeting was dismissed. There were also \$1,000 pledged for the European Mission.

Sunday evening I spoke in the hall, which was filled to its utmost capacity. My subject was Christ riding into Jerusalem. Although I felt weary and exhausted, the Lord gave me freedom in speaking, and the people listened with interest. There were in the audience men of intelligence, whose knowledge of the truth had enabled them to exert an influence to strengthen and encourage the churches they had left in the East. Their removal had left offices vacant, and the churches have felt weakened because of the loss of the very help which these men, if sanctified through the truth, could have given. Is it not possible that the Lord may say to some of these as he said to Elijah, "What doest thou here?" Elijah might have thought that the journey from Samaria to Horeb had been ordered of the Lord, that it was a divine path which he was traveling; but the inquiry alarmed him. It awakened him from deception. It reminded him of the weakness of his faith in flying from the wrath of Jezebel. If the voice of God could be heard by some of these brethren in Fresno, inquiring, What doest thou here? would not the question bring them to consider closely their motives in coming to this place? They might see, by examining their hearts, that they are not where God placed them, but where they have placed themselves; they might see that they have mistaken their duty, and that they do not belong in the society in which they are found.

In the Indian state of the church at the present time, how little evidence is given of the direct, personal guidance of God! Men place themselves in positions of temptation, where they see and hear much that is contrary to God, and detrimental to spirituality. They lose their warmth and fervor, and become lukewarm Christians, who are, in a great measure, indifferent to the glory of God, and the advancement of his work. If God calls his servants to positions where the influence is of a worldly character, he will give special grace that they may be enabled to overcome the evil consequent upon their circumstances. There should be religious fervor corresponding to the faith and doctrines we have accepted as truth. If this were the case, how earnestly would prayers be offered to know the will of God, and how diligently would the heart be kept, out of which are the issues of life! The servants of God become estranged from the truth by associating with the world, and by partaking of its spirit. When this is done, the truth is not appreciated as a sacred and sanctifying truth.

What doest thou here in Fresno, my brother? Is it evident that your moving here has been in the order of God, when the large congregation that meets for Sabbath worship is composed of men of experience, who have talents intrusted by the Master to them for the advancement of

his work? Have not some of you, at least, left churches over which you were made overseers, and chosen your own work? Have you not left the charge committed to you, that you might seek worldly treasure? Has not the Lord a more spiritual work for you elsewhere? Do you see no peril in this fever of speculation? Is there not danger that the precious, immortal inheritance may be eclipsed by the valueless treasure of earth? There is danger that your usefulness may be destroyed, your faith weakened, your soul-temple defiled with buyers and sellers. There is need that we keep our souls in the love of God. There is need of a closer connection with the Master, of walking in the light as he is in the light. It is our duty to place ourselves in a position where we may give our whole heart's loving service to God, by personal holiness and practical benevolence.

There is a great work to be done in the vineyard of the Lord, and it cannot be neglected without loss to your own souls, and to the souls of others; for the vineyard of the Lord needs constant cultivation. God requires far more of heart and mind than we give him. There is need of men who will love God, who will not have a dwarfed, stunted religion, but will ever be gaining new supplies of grace, spirituality, and energy, by doing the commandments of the Lord. There is need of men who will lose sight of self and selfish interests, and will live to promote the glory of God by seeking the salvation of those around them.

The Lord wants his servants, to whom he has committed his work, to become more and more intelligent, and to employ their tact and ability in keeping the garden of the Lord in a healthy condition. The duty of every church-member is, to love God with all the heart, and his neighbor as himself. If we make the religion of Jesus what we should make it, it will attract others; for they will see our good works, and glorify our Father who is in heaven. If we walk in the light, we shall be examples full of cheerfulness and inspiration.

The Lord has shown me that his name is not honored and exalted by those who call themselves his children. He has given varied trusts, proportioned to our varied abilities, and he expects corresponding returns. Some have five talents to improve, some have two, some have one; and these talents are not to be used merely for the service of self, but are to be put out to the exchangers, to be doubled, and returned to the Master. It is the duty of every church-member to consider carefully whether he is acting as a wise servant, doing his Master's business, or is using his time and talents to please and honor himself. Have you acted as if you were your own master, instead of a servant hired to do the work that God has given you to do in his vineyard? Can you dispose of yourselves as you see fit, without looking to the Master for his directions? There is much nice work to be done in the vineyard of the Lord, and God expects you to bring tact and skill and thoughtful consideration into his work. You manifest skill in managing temporal matters, and shall the work of God be done in a hap-hazard manner? If anything demands the very best service that human skill can give, it is the service of God. Men and women are required to give their noblest energies to the work of the salvation of souls for whom Christ died. There are many who are simply passive church-members. They do not feel the necessity of struggling for immortality; but God calls upon

all to throw their energies into the warfare, to put to the stretch every muscle, and exert every power, in order to be found worthy of eternal life. Half-hearted and indolent service will not be acceptable to God. The servant of God must gain increased ability by using what he has. He must pray for guidance, for help, for wisdom, that he may serve God intelligently. To keep carefully apart from the church, and invest the powers God has given you in worldly schemes, is robbing God and dishonoring him before his face.

There is danger that men will leave the very place for which God has qualified them, and, through the glowing statements of other laborers, seek another field, in the hope of gaining worldly treasure. They obey impulse, making choice for themselves, and leaving the church with which they have been connected, to move to a new country. Is this work of the Lord? It may be so regarded. Worldly gain is a great inducement; but the temptations that come with it, may prove the ruin of your soul. There is need that all closely examine their own lives, to see whether they are walking in the way of the Lord, and keeping his statutes, or following in the path of their own choosing. The sincerity of your prayers is proved by the vigor of your endeavor to obey God in every matter of life.

I am afraid to have Sabbath-keepers engage in land speculation, and become real estate agents. If they come forth from this dangerous experiment, sounder in faith, purer in morals, unpolluted by the influences that surround them, it will be a marvel. The tendency of the real estate business is not of a nature to strengthen moral power. It will not lead men to humble self, to feel their own inefficiency and weakness. The influence will be all in another direction.

You should be very careful how you hold out flattering inducements before your brethren, to lead them to move to new countries, for the sake of engaging in land speculation. You may be a tempter, drawing them away from the duty assigned to them by the Lord. The change may be, of all things, the most disastrous to them. All cannot bear prosperity. An increase of worldly possessions often proves a snare to souls. There are great losses sustained, in more ways than one, in brethren making removals from one State to another, in order to better their condition. Those who are attracted by selfish considerations are often disappointed in their expectations, and meet with loss instead of gain. Another who is successful in obtaining property, becomes greatly elated; for, in making haste to be rich, he has fallen into the snare of the enemy. A feverish unrest takes possession of him, and he is absorbed in adding to his property by continual investment. He finds it much easier to gain possessions in this way than to practice economy and industry, in order to make a livelihood. But precious qualities of character, developed by contending with hardship, are lost from his life. A most valuable element is dropped from his experience, and this very element is essential to make him a successful wrestler for eternal rewards. Those who are enriched by sudden prosperity are not qualified to teach others how to surmount difficulties, and gain victories, how to tax mind and muscle to reach high and perfect accomplishment of useful aims. The brain should be quick to suggest, the hands prompt to perform, the will steadfast to sustain, the servant of God, that he may be an overcomer when circumstances are hard and trying.

Another reason why you should seek divine counsel, and exercise careful consideration before you leave one locality for another, is, your removal may be a damage to the church in which you have been bearing responsibility. Is there any one you have educated to take your place, upon whom you can rely as a faithful substitute? Can you trust him to carry forward the work so that the church will not be weakened by your removal? These are considerations that should not be lightly regarded. If you settle down in a church where there is no special need of your help, you will not feel the burden of responsibility as you have in the past, and you will not exercise the ability that God has given you; for if you do, it will seem like self-confidence in putting yourself forward. In this way you will meet with loss; for you are not cultivating the talents intrusted to your care.

The servants of God should become workmen that need not to be ashamed, that they may build

up the church of God in the earth. This work cannot possibly be done without much meditation, prayer, and humility. There must be thought and skill and hearty thoroughness in doing this spiritual labor for the people of God. If it is properly done, it will be as much more valuable and successful than temporal work, as the heavenly is more important than the earthly. Jesus has said of his followers, "Ye are the light of the world." A living, working church will be a power in the world, but there must be well-defined plans carried out with all faithfulness. If those who are elders and deacons in the church devote their God-given powers to money making, they will not be serving the Lord or the church; but they will be serving themselves, and the high task committed to their hands will suffer for the lack of patient, intelligent, well-directed effort.

An inspiring influence should be brought into the life and character of God's people, to qualify them to do the great work committed to them. God requires that the graces of his Spirit shall flourish in his church. The life of every member should exert a vital influence, that the activity and usefulness of the church may be increased. The church should never remit her vigilance against the enemy of God and man, for he is constantly sowing tares among the wheat. He finds access to every unconsecrated, unfaithful member, and makes him his agent to carry out his purposes, in marring the work of God.

The agency of Satan must be understood as a working, vigilant power, awakening in every possible way the same activity in others to work evil, as he himself possesses. We are not ignorant of his wiles. We know he thrusts unconverted persons into the church, and lulls those who know the truth into a state of security, that they may not discern his devices, and counteract his influence.

The workers for God are not what they should be. Their own imperfection dims the light, and they do not shine forth to the world in good works so that men may glorify the Father who is in heaven. It is time to "be sober," to "be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." But you are to "resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." Put intelligence into your work, and seek to bring the church of God into a healthy condition.

#### THE LAWFUL USES OF THE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

WE will now notice a few texts that are sometimes quoted to prove that the law is excluded and set aside by the gospel doctrine of justification and salvation.

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28. This scripture cannot mean that the faith by which we are justified does away with the law and with the necessity of keeping the law; for we have already seen that those who have been justified by faith are just as much under obligation to obey the law as are sinners. Paul seems to anticipate that some would be inclined thus to pervert the doctrine of justification by faith, and asks the pertinent question, "Do we then make void the law through faith?" Not a few would be ready to answer, We do. But Paul says, "God forbid: yea, we establish the law." Verse 31. As the law is unabolished, the deeds of the law are just as good and approved of God as they ever were, and God calls for them just as imperatively as he ever did.

The law being perfect (James 1: 25; 2: 8-12; Ps. 19: 7), our present obedience to it cannot more than meet its demands for the present. This has been true till now, will be true to-morrow, and would be true if we lived ten thousand years. Where, then, are our "deeds of the law," to cancel our past transgressions of the law, that we may be justified on the ground of obedience to the law? He cannot produce them. Hence we must be justified by faith without the deeds of the law. But even the faith by which we are justified, must be accompanied by repentance, which honors God's law; for repentance is a turning away from sin, and "sin is the transgression of the law."

Both faith and repentance are evidenced by earnest endeavors to keep God's law.

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. In this passage the word "end" means *design* or *final object*. It has this same signification in the first clause of our text, "Now the end of the commandment is charity [love, Greek]." The object of the commandment is to lead us to love. The object of the law was to justify us and give us life; but since we have sinned, it cannot do this for us. Christ fulfills this object for every one who truly believes. Some give to the word "end" in this scripture the sense of *abolition*, to prove that the law is abolished to the believer. According to this interpretation, the law is obligatory upon a man until he believes in Christ, and is abolished the very moment he exercises faith in Christ! Thus we would have as many abolitions of the law as there are persons who believe on Christ! A law that is so hard to destroy must be indestructible.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9. Salvation, as well as justification, comes to us through God's unmerited favor. We cannot merit it by our works any more than we can merit justification by our works. Those who do all that God commands them to do, are unprofitable servants; for they do only what it is their duty to do. Luke 17: 10. But this we have failed to do. We have done the contrary, have broken God's commands, and owe a heavy debt of guilt to divine justice which we can never pay by our good works. We are saved from this and from the punishment we justly deserve, by faith in Him who died for our sins. But may we for this reason consider ourselves released from the obligation to do good works? Let Paul answer: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein." Eph. 2: 10.

#### OBJECTIONS ANSWERED.

*Objection 1.*—Your text may apply to the civil law of any country.

*Ans.*—It applies to a law that "is good." Are all civil laws good? Do we not find bad laws even in the statutes of nations that pass for civilized? And if civilized nations sometimes enact bad laws, what shall we say of heathen nations who enforce the worship of idols by civil law, and who, authorized by civil law, denominate profane, and punish as profane, those who treat their gods and their feasts and sacred things irreverently, and deem it a virtue to treat with contempt the God and sacred things of the Bible? If this objection is valid, Paul approved idolatry; and those Christians who in times of pagan persecutions returned to idolatry, were justified by the scripture we have been examining, and we have Paul building up what he has labored so hard to demolish. Such are the inconsistencies for which those are responsible who present this objection to throw indefiniteness on the law which Paul so clearly identifies in our text.

*Objection 2.*—The expression "law of ten commandments" is not found in the Bible; and what right has any one to apply it to the decalogue?

*Ans.*—Though we do not find the expression "law of ten commandments" in the Bible, we do find that which is equivalent to it. We find the ten commandments and the expression "ten commandments." Ex. 20. We find that the ten commandments were written by the Lord on tables of stone: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13. We find that the Bible nowhere states that the Lord ever wrote anything else than the ten commandments on tables of stone. Finally, we find that what the Lord wrote on tables of stone is called a law by the Lord himself. "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24: 12. Thus we are authorized to call the ten commandments a law; and the fact that this law is composed of ten commandments justifies us in calling it the law of ten commandments.

But what right has the objector to use the term "decalogue" in his objection? That term is not once found in the Bible. The objector may say,

Its equivalent is found in the Bible. The same is true of the expression "law of ten commandments." This objection may be put down as a play upon words that is designed to put in the shade the important truth that the ten commandments constitute a distinct law. If its principle was carried out, we could not sing one of Zion's songs, however truthful it might be, unless we sung the Psalms and other songs of the Old Testament scriptures in the Hebrew tongue, which would be to nearly all a dead letter; for even in turning Hebrew poetry into English rhyme, new terms and new phrases must be used that are not found in the Bible.

This objection would exclude preaching and all religious books and religious periodicals that are not wholly made up of Bible expressions, however closely they may adhere to the teachings of the Bible. It would shut out all religious worship and all gospel work that do not consist in reading or quoting from the Bible. Surely, we may use terms and expressions that agree with the Bible and that convey Bible truth. While this objection comes to us in the attitude of a safeguard against departing from the Bible, it is one of the means whereby the unguarded and superficial are led away from an important scriptural doctrine.

*Objection 3.*—The texts you apply to the ten commandments, apply equally to what you call the typical law; and those you apply to what you denominate the typical law, apply equally to the ten commandments. Hence there is but one law.

*Ans.*—These statements are very broad, and involve difficulties from which the objector may be glad to be delivered. Is it true that God spoke the typical law with a voice that shook the earth, and that he wrote it with his own finger on tables of stone? Deut. 4:12, 13; Heb. 12:26. Is it true that that law was put into the ark, under the mercy seat, and that it gave its name to the ark, to the tabernacle, etc.? Ex. 25:16, 21, 22, etc. Can it be said of the typical law that Christ did not come to destroy it; that not one jot or tittle of it shall pass till heaven and earth pass; that whosoever shall break one of its commandments and shall teach others to imitate their example, shall be called the least or shall be of no esteem in the kingdom of heaven; and that whosoever shall do and teach its commandments shall be called great in the kingdom of heaven? Matt. 5:17-19. Is it true that those who break the typical law dishonor God, and that if the Gentiles keep that law they shall judge the Jews who transgress it? Rom. 2:23, 27. Can we truly say of that law that it is not made void but established by faith? Rom. 3:31. The word that is here rendered "make void" means to *abrogate, to abolish*. (See Alexander's Greek-French Dictionary; read also Eph. 2:15.) Can the New Testament declaration that "sin is the transgression of the law," or "that which is against the law" (1 John 3:4, different French translations, etc.), be applied to the typical law; to those precepts enjoining circumcision, the offering of sacrifices, etc., etc.? Is it a sin to day to disregard those precepts?

The Greek term translated "transgression of the law" in this text, is *anomia*. This is a compound noun made up of *nomos, law*, and *a, a letter* answering to our English *a*. When this letter is placed before a noun, as in this case, it "gives to it a contrary sense." (See Webster on the word "privative," and any Greek grammar.) When placed before "law," it means *without law, against law*. Thus it is perfectly justifiable to translate it, "the transgression of the law," or, "that which is against the law." But some will ask, What right have you to put the article before "law"? Why not have it, Sin is the transgression of law? We answer, The sense requires us to put in the article. To leave it out would allow a critic to apply it to any law he pleased; and some might apply it to a bad law, and make out that it was a sin not to sin! Is it true of the typical law that it is the law of liberty, or even a part of the law of liberty; that if we fulfill or keep it, we do well, and that by it we shall be judged? Read James 2:8-12, in connection with Acts 15:5, 10.

Let us now see if it is true that the texts we apply to the typical law apply equally to the ten commandments. Speaking of Christ, Paul says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. Can this be applied to the ten commandments? Christ says, "Think not that I am come

to destroy the law," etc. Paul declares that we do not make void or abolish the law through faith. Rom. 3:31. Does Paul contradict Christ? Does Paul contradict himself?

Again: we claim that when Paul says Christ broke down the middle wall of partition between Jews and Gentiles (Eph. 2:15), he refers to the ceremonial law, to the very law he mentions in the next verse. Were the ten commandments a separating wall between the Jews and the Gentiles? It would be showing great weakness to answer this question affirmatively. If Jews and Gentiles both kept the ten commandments, they would be perfectly united in sweet bonds of love.

Again: it is true of the typical law that it is shadowy, and was a shadow of good things to come. Col. 2:14-17; Heb. 10:1. Can this be said of the ten commandments?—Nay, verily. Can a law that grows out of the principles of supreme love to God and equal love to man be said to be shadowy? Are the ten commandments, the royal law of liberty (James 2:8-12), a yoke which neither we nor our fathers were able to bear? Acts 15:10, 5. Were they added because of transgressions, because another law had been transgressed? Were they to continue only till Christ should come? And is it true that since the coming of Christ we have nothing to do with them? See Gal. 3:19, 23, 25, etc., etc.

(To be continued.)

### BACKSLIDING.

BY S. O. JAMES.

It is a sad thing to backslide from the Lord; but it is sweet to be forgiven, when we have returned to him. To backslide, we have only to doubt his grace, and relax our efforts to follow in his steps. Satan's lies do not seem to be such for the moment, and we virtually consent to believe what he tells us, that we shall find more of happiness in the gifts than in the giver. Is it not strange that after having proved the blessedness of God's ways, and also the terribly distressing nature of sin, we should so often and so easily yield the point to Satan, thus grieving our best friend?

Dear brethren, let us who have been away from the Lord and ready to despair of ourselves and the future, because our hands are tied and our feet in Satan's net,—let us return to the Lord, not in a half-hearted way, only to fall back the next day, but let us make it our first business to get upon safe ground, even if every other duty must be laid aside for a little while. Jesus will soon come for us. Perhaps he is nearer than many of us suppose. Those who are making efforts to improve daily, are conscious of a deadly, stupefying influence intended to ruin us. We know very well from whence it proceeds. Now, shall we consent to remain listless and sleepy where we have no well-grounded hope nor freedom in God, and where Jesus is grieved by our lukewarmness and dishonored by our cowardice? Will he not be compelled to spue us out of his mouth? May the dear Saviour forbid that any of us who have tried to love and serve him, should now grow cold and be lost at last. O! how can we afford it? Think of it, dearly beloved.

Several years since, a brother said to me, after a social meeting, Bro. James, "I'll tell you what is the matter with many of us, we neglect duty first upon one point, then another, and so by neglecting to walk in the light, we grope in darkness. Then we become a little alarmed and say, 'I must catch up. I must be healed, and I must do better.' But the effort is so weak that we don't really 'catch up.' Conscience is soothed a little, but soon we drop back, and so go on from week to week, until it becomes *chronic*." O! what can we do that we may come into a better condition before God,—into a dearer, more sacred relation? O that the foundations of the great deep might be broken up, and that *under-current* in our natures, of which we have heard, set in motion!

Many of us, I fear, would not dare to look closely into our lives with the light God has given us, lest we should see some things of which we are ready to say, "I cannot part with it." Dear brethren, who of us will shout the victory over every foe? It is a solemn question in a solemn time. There must be a *clearing up* of things in the past before we can expect God's favor. Let us begin repentance to-day, not that kind which is

to be repented of, but let us *make the work permanent*. To be prepared for translation into our Lord's everlasting kingdom will require a work, of the magnitude of which we have had perhaps a very limited conception. But though it be so great, the Lord is equal to it. Shall we not be earnest co-workers with him?

### JESUS KNOWS.

BY FANNIE BOLTON.

With a failing heart within  
Do you feel the tempter's power?  
Do you fight and bleed to win  
Victory in a darkened hour?  
Do you look for some to strengthen  
While the weary hours lengthen?  
Look to those who see no strife  
In your life!

Do you bow beneath a sorrow  
As some cherished hope is slain?  
Do the clouds hang o'er the morrow  
Full of unshed tears of pain?  
Does your life seem like the meadows  
Underneath the autumn shadow,  
With the blossoms of the mere  
Brown and sere?

Dearest heart, does no one pity  
As you look to earth and heaven?  
In the field or in the city  
Is no hand of comfort given?  
Listen! every step you wend  
Has been trodden by a Friend;  
Yea, is trodden—Jesus knows  
All your woes.

He passed through this world of sorrow,  
As a man of grief and loss.  
O'er his pathway stretched the shadow  
Of the ever-beckoning cross.  
And he looked for some to pity,  
As he toiled in field and city—  
Looked for comforters to own,  
As he walked, misjudged, alone,  
And found none.

Every step your feet must go,  
Jesus trod with footstep slow,  
Knew the uttermost of woe,  
Felt the bitterest anguish flow.  
He was tempted, wounded, pressed  
By each burden of unrest,  
And he bids you seek his breast,  
And find rest.

Not alone as he went mourning,  
You must bear your sorrow's cross.  
Jesus feels your heart's sad yearning,  
Sympathizes with your loss;  
And with you he walks to strengthen,  
While the weary pathways lengthen;  
Every sorrow still he shares,  
And your cares.

But, dear heart, believe his word,  
Let thy faith behold him near.  
Cast thy burden on the Lord,  
Let him dry thy sorrow's tear.  
Sit with him and rest awhile  
In the sunshine of his smile.  
Weep thy woes out at his feet  
Till they're sweet.

How 'twill calm thy heart, and lighten  
Every path of dreary gloom!  
Heaven and earth will seem to brighten,  
Every grief shed love's perfume,  
If in all your cares you say,  
Jesus gave me this to-day.  
Others may not see my woes,  
But Jesus knows.

### MEAT IN DUE SEASON.

BY ELD. I. E. KIMBALL.

"Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:45, 46. This parable is given to illustrate truths relative to Christ's advent. The Saviour is represented as a man taking a far journey, who left his house and gave authority to his servants. His house must represent his church—"the household of faith." And the servant who is made ruler over the household, as a steward exercising care and authority, must represent the ministers and ambassadors of Christ—stewards of the mysteries of God.

The question is raised, Who is faithful and wise to give the household meat in due season? In "due season," or in "his season," is a very common Bible expression. We readily apprehend the meaning of the tree bringing forth fruit in "his season," or of the "rain in his season," etc. If fruit is not put forth in its season, famine is the result.



If the showers are not given in their season, dearth and drouth follow. What the season demands is an all-important necessity. We read in Proverbs: "A word spoken in due season [in his season, margin], how good is it!" The emergency of the case demands that word to be spoken.

Now, we may easily comprehend what our Saviour means when he speaks of giving meat in due season. The Scriptures make use of the figure of feeding babes in Christ with the "milk of the word," but those of "full age" with "strong meat." Such as are to be taught knowledge and doctrine, must be "weaned from the milk," says Isaiah. There comes a time when the meat of God's word must be received. But what is the "meat in due season"? or, in other words, what does the season demand? No one will fail to notice the fact that the burden of Christ's words refers to the time of his second advent, and concerns the people of that time.

Commencing with verse 33 of Matt. 24, the remainder of the chapter is wholly descriptive of signs of, and events in connection with, Christ's immediate advent. There is portrayed before us, the last generation,—eating and drinking, marrying and giving in marriage, like the thoughtless victims of the flood; the suddenness of Christ's coming, so that two shall be in the field, the one taken and the other left, is foretold. Then the Saviour gives the most pointed cautions and commands for all to watch, lest they be unprepared to meet the emergencies, of course speaking to those who should be living when his words would have their application. By a comparison, he further aims to fix in their minds the importance of watching, like the one who should have watched for the thief, but failed, and his house was broken up. Had he known the hour of the thief's approach, he would have watched; but not knowing, he thoughtlessly failed, and suffered the consequences. So if the day and hour of Christ's advent were stated, we would surely be found watching; but because it is not, the certainty of becoming careless and the fatal consequences at the last hour are foreshown.

The import of the language which follows is, Because I come in an hour when ye think not. Who will be the faithful and wise servant to give the members of his household meat in due season? "Blessed is that servant, whom his lord when he cometh shall find so doing." What, then, do the times of the advent demand of that faithful servant?—To stir them up and prepare them for the event; for their great lack, as foretold, lies in their being surprised, and in an unprepared condition. The supply of their greatest need, is to them meat in due season. Hence the faithful servant, to supply their lack, must work to this point.

Meat in due season, or in "his season," must be the doctrines of the advent, because it is the season of the advent. Should the servant fail to give meat in due season, he would surely be unfaithful, and could never hear the words spoken to him, "Well done, thou good and faithful servant." Therefore, none but those who are teaching the doctrines of the advent, in the time of the advent, can be found guiltless in the day of Christ's coming.

St. Andrew's Bay, Fla.

### SOMETHING MORE THAN SYNAGOGUE SABBATIZING.

BY ELD. T. H. GIBBS.

AQUILA and Priscilla had meetings at their house, as is shown in 1 Cor. 16:19. There were also meetings held at Philemon's house. (See Philemon 2.) In Col. 4:15, mention is also made of meetings held at a private house.

Paul urges the importance of keeping up these meetings (Hob. 10:25), and thus he leaves them with nothing to guide them as to the day of worship, only the fourth commandment, which says that the seventh day is the Sabbath. For him to urge this duty upon them, expecting them to meet on a day never designated, is to charge him with the violation of his own admonition to the Corinthians, "Let all things be done decently and in order."

—Be always displeased at what thou art if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—*Quarles.*

### POWER OF GOD.

BY ELD. C. A. WASHBURN.

"AND they were not able to resist the wisdom and the spirit by which he spake." Acts 6:10. These words were spoken of Stephen just before he was stoned to death by the wicked mob. The people were all the more angry because they could not "resist the wisdom and the spirit by which he spake." The word "resist" means to "stand against."—*Webster.*

Stephen was "full of faith and of the Holy Ghost." Acts 6:5. And the eighth verse of the same chapter says he was "full of faith and power;" and they could not "stand against" him on account of the power and the wisdom which he possessed.

That the word "power" is used interchangeably with the word "Spirit" and the term "Holy Ghost," is evident from the foregoing; also by comparing Rom. 8:11 with 1 Cor. 6:14, where, in the one case it is said that God raised up Christ by his "Spirit," and in the other, that God raised up Christ "by his own power." We read in the same connection (Acts 6:7) that, "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." The addition of so many to the faith of Christ, seems to have been mentioned as the result of the possession of that power, or the Spirit of God, by the disciples at that time; and this, no doubt, was the fulfillment of the words of Christ when he said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Has God grown weak by the lapse of time? Is he not the same to-day?—"For I am the Lord, I change not." Mal. 3:6. As ministers and people we need this faith and power of God, or we cannot accomplish much in the cause of Christ. How can we obtain it? is the great question. We understand by Luke 11:13, that God is more willing to give his Holy Spirit to them who ask him, than parents are to give good gifts to their children; and by this we know that God wants us to have his Holy Spirit. The fault, then, is on our own part if we do not possess it. It is our duty to examine ourselves, and find out the hindering causes. 2 Cor. 13:5. Again, in Rom. 8:9, we read: "Now if any man have not the Spirit of Christ, he is none of his." We must not be content with our present attainments, but should stir up ourselves and "take hold" of God. Isa. 64:7. The inspired apostle says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

Christ felt the weakness of our nature to the extent that doubtless he feared he might fail to endure the trial before him, when all the sins that had been committed for more than four thousand years were laid upon him. And it is recorded of him that during that hour of darkness and gloom, he prayed, "saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." Luke 22:42. And it is stated that an angel appeared unto him from heaven, strengthening him. And in his agony he sweat "as it were great drops of blood falling down to the ground." Verse 44.

We cannot expect to pass through the agony and deep sorrow that Christ has borne for us; but our sorrow for sin must be deep and thorough, so that we will forsake all our sinful ways and wrong habits and put them away from us, if we would find the favor and blessing of God. Prov. 28:13; Isa. 1:16-20; 55:6, 7; 2 Cor. 7:10, 11. Christ has opened the way for sinners to be saved. In his life, he was our pattern; in his death, he was our sacrifice. If we would have the Spirit of Christ, we must follow in his steps. 1 Pet. 2:21-24. We read in Acts 5:32, that God has given the Holy Ghost "to them that obey him." Do we find the fruits of the Spirit (Gal. 5:22-24) manifested in our lives? Do we realize that the perils of the last days mentioned in 2 Tim. 3:1-5, are upon us, and that Satan has come down to us in "great wrath, because he knoweth that he hath but a short time"? Rev. 12:12-17. Some are becoming covetous, and some are murmuring and dropping out by the way, as ancient Israel did; while a goodly number of the faithful ones

are moving on with the last message that is now encircling the globe. May the reader and the writer be connected with God, and numbered with the overcomers at last.

### "THE CHRISTIAN SABBATH."

BY THEO. VALENTINER.

ALTHOUGH such a thing as a "Christian Sabbath," as a distinct and separate day from the Lord's Sabbath, the seventh day of the week, exists only in the imagination of certain people, yet it has been the subject of much controversy. We have often been surprised at the shallow arguments presented to uphold Sunday, which rather seem to show their weakness. Occasionally, some one frankly admits that there is no Scripture reason, and this undoubtedly is the cause why some of the defenders of the Sunday as the "Christian Sabbath" (†), conscious of their untenable and unbiblical position, resort to the vaguest and emptiest assertions, and even insults against the observers of the Lord's Sabbath. A good illustration of this we find in "Der Fröhliche Botschafter," an organ of the United Brethren in Christ, of May 19. The writer, Mr. G. Fritz, a minister of the gospel, if I am not mistaken, wrote an article under the above heading, and began as follows:—

Sabbath, not Sunday; it would be better for the cause of God, if Sabbath, instead of holy day or Sunday, had been and would be spoken and written, for the Scripture foundation is Sabbath.

After a few introductory remarks about those who search the word of God for truth, and keep the Sabbath, and who are, according to his opinion, people "whose character and reputation are doubtful," he continues to give vent to the feelings of his heart, in expressions which throw a marked light on the sad condition of the same. He says:—

The religion of such does not consist in a pious, godly walk; they do not keep any of the commandments, not even their chosen Jewish Sabbath. They only care for the proselytes that shall be made, and if they make one, they make a child of hell of him, just as they are.

We do not judge all United Brethren in Christ according to the spirit shown by this brother. Oh, no; I believe that many among them have the Spirit of Christ. I believe that if the writer who calls those of different faith so directly "children of hell," and judges them with the words "they keep none of the commandments," would compare his spirit with the Spirit of Him whom he pretends to serve, he would be ashamed in his innermost soul. Perhaps he would then see the difference between the law of types and shadows that simply pointed to Christ and found their end with his death on the cross, and the ten commandments on the other hand. The Saviour demands that his followers keep his Father's commandments.

The writer then says:—

Whoever understands himself, who believes the gospel of Jesus Christ, and has recognized Jesus as the mediator of the new covenant, knows by the experience of the heart, that the Lord Jesus has instituted the first day of the week for the Christian Sabbath; the Holy Spirit testified it.

What the Holy Spirit testifies, is of course divine, and should be our guide and rule. We read in 2 Pet. 1:20, 21, "that no prophecy of the Scripture is of any private interpretation, . . . but holy men of God spake as they were moved by the Holy Ghost." And what these holy men of God have spoken under the inspiration of the Holy Spirit of God, what they have written under the influence of this same Spirit—the Bible—and this alone, should be our guide. The Bible says nothing of a change of the Sabbath. We can therefore hardly go amiss when we assume that a spirit—not the Spirit that leadeth into all truth, but always contradicts it—gives the writer the testimony that the Lord Jesus has "instituted the first day of the week for the Christian Sabbath." May we not be satisfied with such a testimony, which contradicts the word of God, no matter what the feelings of our hearts may tell us; for faith and obedience are not matters of feeling.

The prophet of old says: "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. Let us, therefore, not trust our own hearts, but strive for the wisdom that cometh from above, and have the testimony that we take the word of God for our rule and guide; for "the wise in heart will receive commandments." Prov. 10:8.

## Choice Selections.

### PRIMITIVE CHRISTIANS.

Who were they, and what did they believe and do? The first Primitives were Jews, who believed Jesus of Nazareth to be the Son of God, the promised Messiah. In their daily life, religious and secular, they were the true representatives of Christianity, their conduct being shaped by the rule of doing unto others as they wished others to do to them. They were *honest* and *truthful* with one another and with all the world. Christianity in their lives made them worthy examples for their Gentile brethren. The apostle Paul had regard to this when he wrote to the church at Thessalonica, saying, "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus." 1 Thess. 2 : 14. Possibly this may sound strange to those who have been accustomed to look at everything *Christian* as disconnected entirely from everything *Jewish*, the latter term having become obnoxious to their Gentile ears. But the apostle states as a fact, that the brethren of the Gentile Christian church at Thessalonica, were imitators of the Jewish Christian churches then located in Palestine. And why not? Christ came to his own, and dwelt among them; many of these were under his personal instruction; being also eye-witnesses of his glory, after his resurrection, and teachers of their countrymen, from house to house, of all that he had commanded them.

But what of those Judean churches, their spiritual life and doings? Their good deeds were the outcome of divine love in the heart. Their first and great teacher was Christ, who was succeeded by the apostles and their helpers. Thus the churches continued to receive instruction in all that pertained to gospel life, the summary of duty being comprised in "repentance toward God, and faith in our Lord Jesus Christ." Let us note a few characteristics in the life of these disciples:—

1. The members of the Judean churches were a people of much prayer. Consult Acts 1 : 14 ; 2 : 1 ; 3 : 1 ; 4 : 24-31, etc.

2. They gladly received the word, and believed that God had raised up his Son Jesus from the dead.

3. They were baptized, probably in the name of the Father, Son, and Holy Spirit. The words of the formula, recorded in the Acts of the Apostles, are, "In the name of Jesus Christ" (chap. 2 : 38); "in the name of the Lord Jesus" (chap. 8 : 16); "in the name of the Lord" (chap. 10 : 48); and, "in the name of the Lord Jesus." Chap. 19 : 5.

4. That these Hebrew believers were taught to regard their baptism as specially significant of the burial and resurrection of Christ, and of their own resurrection, as well as of being born of the word and Spirit, may be gathered from Rom. 6 : 3-5 ; 1 Cor. 15 : 29 ; Col. 2 : 12 ; 1 Pet. 3 : 21.

5. Coming to other particulars of their conduct, it is evident that they were careful to provide *liberally* for the wants of the poor: "Distribution was made unto every man according as he had need." Liberal giving was always characteristic of God's ancient people. Abraham went to war and delivered his neighbors from slavery at his own charges. The people under Moses, who were "of a willing heart," brought "much more than enough for the service of the work, which the Lord commanded to make;" so that a command had "to be proclaimed throughout the camp," to restrain the people "from bringing" any more. "For the stuff they had was sufficient for all the work to make it, and too much." Ex. 35 : 5 ; 36 : 5-7. A poor widow gave two mites, "even all her living," for that day at least. Zaccheus bestowed half his goods on the poor, and for any *cheating* that he had done, he repaid it by fourfold. Some of these Judean Christian disciples sold their houses and lands, and delivered the price of them to the apostles. The Gentile churches of Corinth and Galatia sent relief to the suffering poor in Jerusalem. As followers of the mother churches, they responded cheerfully and liberally to the apostles' call for help. The apostolic rule of giving was, "As God hath prospered" them. 1 Cor. 16 : 2. And also, giving could be acceptable only from "a willing mind," "according to that a man hath, and not according to that he hath not." Some were not to be eased that others might be bur-

dened, but rather equality was to obtain, or each was to bear his part. 2 Cor. 8 : 12-14.

6. It is evident that these Judean churches were Sabbath-keepers. So far as their history, synagogue, and church life are known, they never thought of being anything else. As a day of religious worship the first day of the week was unknown among them. Many had heard the Saviour say that he was "Lord of the Sabbath," and as to celebrating the resurrection of Christ, they did this when they were baptized, just as they celebrated his death when partaking of the Lord's supper. We do not find in the New Testament a single hint that Christ's resurrection was ever celebrated by a day, or an hour, or a week, or by any time, definite or indefinite. As well try to show that these model Judean churches set apart the 25th of December for the birth of their Lord, as to try to prove that they used Sunday otherwise than as one of the "six working-days" of the week. Eze. 46 : 1.

7. Again, these Judean churches lived a godly life in Christ Jesus. They suffered in meekness and patience much persecution from their own nation; and the Thessalonian brethren suffered the like things from their own countrymen, and so were partners in the trials and joys of their exemplars. A very interesting account of the spiritual life of these model churches is given in Acts 9 : 31 : "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Thus these Jewish churches, which Paul says were "in Christ," were most active, liberal, and self-sacrificing, and so busily engaged in persuading their own people to believe the Messiah, and become loving, obedient, and good, that they seem not to have had time to think of *church authority and power*, and a strong government. These things were left to a subsequent age, for a worldly spirit from among the pagan Gentiles, to introduce and mar "the faith once for all delivered to" these "saints," and to spoil the simplicity that is in Christ. The Hebrews, as to character, had an "advantage" over others, because they were the keepers of "the oracles of God," and were not therefore corrupted by idolatrous worship and philosophy. When once they had accepted the Messiah,—were "in Christ Jesus,"—they formed the purest, the most humble, lovable, and enterprising models of Christian and church life of that or any subsequent age. Let us follow them as they followed Christ.—*Sabbath Memorial, April, 1888.*

### ACKNOWLEDGING MISTAKES.

It is difficult to account for the almost universal dislike manifested to acknowledging mistakes. In a general way, every one knows that he makes them, and freely admits the fact. It is, indeed, merely admitting that he is fallible, which is a truism that no sane person would dream of denying. But when it comes to some particular case,—some notion held that has been proved incorrect, some step taken which is seen to have been unwise, something done thoughtlessly which second thought shows to have been wrong,—there is a strange unwillingness to avow the error. People will enter into long explanations, make excuses, allege reasons, set forth arguments to vindicate themselves, or, at least, plead all the extenuating circumstances; will do anything, in fact, except utter the simple and true words, "I was mistaken." Many, doubtless, resist the conviction within their own minds that they have been in error, and persuade themselves, by specious arguments, that they were right; but many more, too clear-sighted for this illusion, are equally unwilling to acknowledge to others what they cannot help confessing to themselves. Knowing that they have been in error, they will yet resort to almost any other course than that of frankly saying so.

Perhaps one reason for this wide-spread reluctance may be found in the common supposition that there is something disgraceful and censurable in making a mistake. Certainly the way in which mistakes are sometimes treated seems to take this for granted. Either severe rebuke or ill-natured ridicule or malicious triumph are too often visited upon the most involuntary error, and thus the natural feeling of shame or dread is engendered. Even the comparatively mild phrase, "I told you so," conveying, as it does, the consciousness of superior discernment, rankles in the mind and rouses

a feeling of shame, which is entirely uncalled for. Of course, mistakes of all kinds should be avoided, as far as possible, and there may be a carelessness really culpable which gives rise to them. But, in far the greater number of cases, mistakes are the steps by which each one must climb to excellence in any direction. To perceive where is wrong, is the only sure way of reaching the right. Every time an error is corrected, a delusion banished, a deficiency supplied, a fault overcome, progress is made, and he who makes it occupies a higher plane than before. But for this result it is needful that he freely admit and acknowledge his error, otherwise he cannot abandon it. Instead of being ashamed to do this, he should be ashamed to hide it and to pretend that he has not erred. And those to whom such candid confession is made, will, if they are wise and kind, offer help and encouragement instead of scorn or censure, thus aiding instead of crushing down the good work.

It is generally the case that those who are superior in any direction are the most willing to acknowledge their mistakes. An illustration of this is found in the conduct of the late distinguished botanist, Dr. Asa Gray. In a recent sketch of his life, we read: "His criticisms upon errors that had crept into his own work were not tempered with any partiality. A lady of great botanical lore showed him, with some elaboration of statement, some specimens of a plant, which differed in some way from his description of it in his botany. He looked at the plant, and then cut her speech short with this remark: 'Madame, I have never been able to make plants grow according to my description.' On another occasion, a botanist associated with Dr. Gray in his work, having discovered what was undoubtedly an error in one of the Doctor's early books, brooded over the matter for some time, and finally took the plant which had caused him so much heaviness of heart to his chief. Then he showed him, with a little trepidation, the erroneous passage in the early book. The Doctor read it over, and then turned away in impatience. 'Ignorance! pure ignorance!' he exclaimed." A shallow and inferior man would doubtless have striven hard to account for the discrepancy, and to shield himself against the charge of mistake; but true greatness is generally associated with modesty and a simple love of truth.

This whole matter of mistakes and how to deal with them needs to be placed upon an entirely different basis. Instead of producing mortification and shame to discover them, it should cause pleasure and satisfaction; because thus alone can they be remedied. So far from wishing to escape detection, men should be glad to acknowledge error freely, whenever they can hope for help, or whenever such acknowledgment may benefit others. Instead of being a hard confession, wrung out of a stern sense of duty, it should rather be a matter of course, involving no shame and no disgrace, but merely the desire to be set right whenever they have been wrong. And, instead of exhibiting a mean triumph, or a censorious spirit toward the mistakes of others, they should regard them as opportunities to give help and sympathy, knowing how much and how often they need the same aid. Thus, in simple sincerity, in the honest desire for improvement, in the love of truth, and in mutual comfort and encouragement, will mistakes most speedily be corrected, and progress in the various lines of human activity be most effectually carried on.—*Philadelphia Public Ledger.*

### A MISTAKE OFTEN MADE.

Boys and young men sometimes start out in life with the idea that one's success depends on sharpness and chicanery. They imagine, if a man is able always to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. His house is built upon the sand, and its foundation will be certain to give way. Young people cannot give these truths too much weight.

The future of that young man is safe who eschews every phase of double-dealing, and lays the foundation of his career in the enduring principles of everlasting truth.—*Sel.*

## 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.

### THE SONG OF LIFE.

BY ELIZA H. MORTON.

LIFE is a song, tender and low—  
Baby on breast—  
Prelude of joy, thrilling the heart,  
Lullaby, rest.

LIFE is a song, merry and wild,  
 Sung in a day;  
Chorus of fun, innocent glee,  
Laughter and play.

LIFE is a song, rhythmic and sweet,  
Love is its tune;  
Treble and base blended in one,  
Perfect as June.

LIFE is a song, solemn and sad—  
Music most slow!  
Death plays the harp when it is eve,  
Anthem of woe!

LIFE is a song; sing it with smiles,  
Sing it with tears.  
Earnestly sing, prayerfully sing,  
Months, days, and years.  
Sing for the poor, sing for the sick,  
Sing for the sad.  
Sing till some heart, catching the tune,  
Groweth more glad.

What if the song floateth away  
Into the air?  
What if the earth holds in its arms  
All we deem fair?

Lips that are dust once more will sing,  
"Praise ye the Lord!"  
Jubilee songs once more will ring,  
Glory to God!

Portland, Maine.

### DILIGENT "IN BUSINESS, FERVENT IN SPIRIT."

WORLDLINGS often misunderstand and misinterpret Scripture. It sometimes seems that one of this class delights so to do. When we speak of casting our care upon God, "he smiles in a superior manner, and says: "Yes, this is an easy way to get through life, and saves much trouble." In other words, he insinuates that this text is an excellent one for indolent people to follow. He misses the whole idea of the Bible; for all true believers well know that God exhorts his people to diligence, not only in his service, but in all the legitimate business of life. Is indolence ever praised? Is not the busy, care-taking little ant held up as an example worthy of our imitation? We must use the powers which he has given us, consecrated to him, to supply the wants of this life. Trusting him for guidance and support, we must do our best for ourselves and for those dependent upon us. If we fail, still trusting him, we are not to despond, but to cast our "care upon him; for he careth for us," and again go forth, confident in his sustaining arm and ready grace.

Of all men, a Christian should be the most diligent "in business; fervent in spirit; serving the Lord." It was a true test of which Spurgeon tells us, about the servant-maid's reply as to how she knew she was converted.

"I sweeps under the mats now."

Before conversion, hers had been "eye service," and the mats were swept around. Now, with her heart full of love for the Master who had redeemed her, she strove to serve him in all things, and her homely toil became glorified as service to him, and the mats were removed. Well will it be for us all if we are thus "diligent" and mindful of pleasing him in all our little daily acts of simple toil, or restful recreation.

Religion, to be worth anything, must pervade our whole life; must control each thought and deed. No lying indolently down and trusting God to supply our wants, when we are able to be up and doing. His word teaches nothing of this, and there is strong truth in the old saying, "Trust in God and keep your powder dry." I have heard men, whose hearts were at enmity against God, declare that the lesson taught by our Saviour through the "lilies of the field" and the "fowls

of the air," was that of utter indolence. To what absurdity such men will descend!

Do not the birds diligently use all the powers with which they are endowed? Who so early as they in securing an appetizing breakfast, or who so careful and painstaking in building the nests in which their little ones are to rest and grow? They work and sing; no fretting, no grumbling over their hard lot, but diligent toil and fervent praise, so far as their powers extend. And does not the lily open her leaves to the sun and the rain, and send down her roots to gather nourishment, and in all ways make the best of her surroundings, and bring forth the fairest blossom and the richest store of seeds possible?

True consecration will lead to a true interpretation of the spirit of the Bible, and all seeming contradictions will blend into a perfect and harmonious whole. A picture is different in different lights, and a shield may be gold on one side and silver on the other, and yet there may be nothing antagonistic about its grace, beauty, and finish.—*Mary M. Anderson, in Illustrated Christian Weekly.*

### THE VALUE OF TIME.

AMONG the many mysteries of life, one of the strangest is that we can never realize in an adequate degree what are to be our greatest needs as men and women, until the time has passed when preparation could best have been made to supply these wants. Parents are continually striving to impress children with a sense of the importance of improving their time to the best advantage. Over and over again, the children are told how they will wish they had studied and practiced and made the most of time when it was all at their disposal; but the merry urchins and little maidens go on,—

"Thinking nothing of the flight of time,  
Fearing naught but work and rainy weather."

Young tells us "we take no note of time but from its loss," and tells us truly a sober truth. There are probably but few thinking men and women who, arrived at middle life, have no regrets at the way in which much valuable time has been misspent. Yet the strange, mysterious part of it all is, that no consciousness of the deplorable waste occurs to warn or trouble one while the waste is going on. How, then, can one best atone for errors of the past in this respect when the unwelcome revelation dawns that days and hours which can never be recalled have slipped away all unimproved and unappreciated? One thing is certain: the value of time almost invariably impresses itself in season to admit of much "redeeming," once its worth becomes known. To act and act promptly in the present is to avoid all waste of time, and more important still, let the lesson impress itself that time is worse than lost when no good deed rounds out the busy hours of each passing day. The old couplet—

"Count that day lost whose low descending sun  
Views from thy hand no worthy action done"—

finds an echo in the life of Vespasian, one of the Roman emperors, of whom it is said: "Throughout his life he used to call himself to account every night for his actions of the past day, and as often as he found he had passed any one day without doing some good he entered on his diary this memorandum: '*Diem perdidit*,'—'I have lost a day.'" If, as Christians profess to believe, a record is kept of the deeds done on earth, what is there left worthy of being recorded concerning a day in which no really good act has been performed?

To show a just appreciation of the value of time, then, is not merely to crowd the hours full of duties, to allow no moments to pass unused; no danger but as we grow older the time will seem all too short for the labor required at our hands, the fleeting moments seem almost to run by in their eager haste to be gone, and night often finds the tired man or busy housewife regretful that seemingly so little has really been done: but time is never lost when here and there through the months and years, and also through the days, we can find "some worthy action done." It is asked, Does not one fulfill the mission of life bravely and acceptably who works right along in the line of duty?—Certainly, but there are always ways in which others can be made better and happier by our own influence, if we will to have it so. What is more sad than to stand at the close of life, especially of a

long life, and glance back through the years to find "nothing but leaves"!

It has been said of money given in charity, that what we keep we lose, and what is given away is saved. And this same principle is applied to the use of time: that which is used simply to some selfish end, is lost; that which is spent in helping others and also to a degree in inspiring ourselves, is saved. Duties rightfully performed are ennobling; and where simple, every-day duties are taken up and borne as they should be, little acts of special kindness will soon creep in, little worthy acts will continually come in right in the line of duty, and at sundown there will be no vain regrets that the time has not been valued as it deserved.—*Christian at Work.*

### FOR AMBITIOUS BOYS.

A BOY is something like a piece of iron, which in its rough state, is n't worth much, nor is it of very much use; but the more processes it is put through, the more valuable it becomes. A bar of iron that is worth only five dollars in its natural state, is worth twelve dollars when it is made into horseshoes; and after it goes through the different processes by which it is made into needles, its value is increased to \$350. Made into penknife blades, it would be worth \$3,000, and into watch-springs for watches, \$250,000. Just think of that, boys; a piece of iron, that is comparatively worthless, can be developed into such valuable material!

But the iron has to go through a great deal of hammering and heating and rolling and pounding and polishing; and so if you are to become useful, educated men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron does n't have to go through half so much to be made into horseshoes, as it does to be converted into delicate watch-springs; but think how much less valuable it is! Which would you rather be, horseshoe or watch-spring? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood. Do n't think that I would have you settle down to hard study all the time, without intervals for fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry to see you grow old before your time; but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.—*Pittsburgh Christian Advocate.*

### BROKEN LIVES.

God even seems to break them sometimes that they may become truly useful. At least, he can use broken lives in his service just as well as the whole; indeed, it often appears as if men can never do much for God till they are "broken vessels." He chooses the weak things of this world that no flesh may glory.

We ought, therefore, never to be afraid of God's providences when they seem to break up our lives and crush our hopes, and even to turn us away from our chosen paths of usefulness and service. God knows what he wants to do with us, how he can best use us, and where and in what lines of ministry he would have us serve. When he shuts one door it is because he has another standing open for our feet. When he breaks our lives to pieces it is because they will do more for his glory and the world's good broken and shattered, than whole.—*Presbyterian.*

### THE BOY AS AN ESCORT.

It is a good plan for mother or sister to depend, as it were, on the boy as an escort. Let him help her in and out of the car. Let him have his little purse and pay her fare. Let him carry some of the bundles. He will be delighted to do these things, and feel proud that she can depend on him. A boy likes to be thought manly, and in no better way can he show his manliness than by taking his father's place as escort of mother or sister. . . .

All parents and members of the family are proud of a courteous boy, and there is no reason why any boy cannot become one, if proper attention is paid to his training. If his mind is turned into this channel when young, there will be a great deal he will learn of his own accord by observation.—*Boston Budget.*



# The Mission Field.

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

## TO-DAY.

Thy yesterday is dead,  
Unborn is thy to-morrow;  
Why look before with dread?  
Why gaze behind with sorrow?

Unchanged thy past must stand,  
Deaf to thy prayers and tears,  
And hidden in God's hand  
Rest all thy future years.

To-day is thine — to-day!  
But, ah! its hours, how brief!  
For time makes no delay  
For doubt or fear or grief.

Speed, speed thy laggard feet!  
Follow thy King's behest!  
So shall thy past be sweet,  
Thy future glad and blest.

—Emma C. Dowd.

## VERMONT TRACT SOCIETY.

### Report for Quarter Ending March 31, 1888.

No. of members.....	291
" reports returned.....	103
" members added.....	2
" " dismissed.....	4
" letters written.....	302
" " received.....	125
" missionary visits.....	567
" Bible readings held.....	153
" persons attending readings.....	205
" subscriptions obtained to periodicals.....	93
" pp. books and tracts distributed.....	43,094
" periodicals distributed.....	2,992

Value of books and tracts sold, \$20.00. Cash received on tract fund, \$230.55; on periodical fund, \$123.39; on other funds, \$455.78. LEZZIE A. STONE, Sec.

## ILLINOIS TRACT SOCIETY.

### Report for Quarter Ending March 31, 1888.

No. of members.....	347
" reports returned.....	197
" members added.....	9
" " dismissed.....	2
" letters written.....	607
" " received.....	209
" missionary visits.....	3,648
" Bible readings held.....	671
" persons attending readings.....	1,918
" subscriptions obtained for periodicals.....	283
" periodicals distributed.....	6,054
" pp. books and tracts distributed.....	202,353

Cash received on accounts and sales, \$915.19; on home missions, \$7.80; on first-day offerings to foreign missions, \$44.89; on other funds, \$42.38. F. T. POOLE, Sec.

## KANSAS TRACT SOCIETY.

### Report for Quarter Ending March 31, 1888.

No. of members.....	546
" reports returned.....	263
" members added.....	13
" " dismissed.....	10
" letters written.....	670
" " received.....	167
" missionary visits.....	4,694
" Bible readings held.....	197
" subscriptions obtained for periodicals.....	219
" pp. tracts, etc., distributed.....	367,138
" periodicals distributed.....	8,770

Canvassing company No. 1 wrote 112 missionary letters; received 33; made 2,247 missionary visits; gave one Bible reading; took 138 subscriptions for our various periodicals; distributed 102,050 pp. of reading matter; besides having given away 92 papers.

Dists. Nos. 5, 10, 11, 14 made no report. Not more than one half of the societies reported, and not one of the ministers. L. DY0 CHAMBERS, Sec.

## IOWA TRACT SOCIETY PROCEEDINGS.

The sixteenth annual session of the Iowa Tract Society was held in connection with the Iowa camp-meeting, at Des Moines, Ia., May 29 to June 5, 1888. Four regular meetings were held, besides two meetings of the Board of Directors. These were called by the chairman, Eld. J. H. Morrison, and opened in the usual manner. The President appointed the usual committees, as follows: On Nominations, J. W. Adams, Noah Hodges, Jacob Shively; on Resolutions, C. Eldridge, L. T. Nicola, W. H. Wakeham.

The following resolutions were adopted:—

Resolved, That we acknowledge the wisdom of the plans

that were adopted at our last annual session, pertaining to the canvassing work, and that we endeavor to carry this important branch forward in harmony with these plans with more determination in the future than we have in the past.

Resolved, That we indorse the action taken by the International T. and M. Society at its last annual session, in regard to a better method of keeping T. and M. accounts.

Resolved, That it is the sense of this body that the State canvassing agent should be a member of the State Board of Directors.

Whereas, The present method of keeping the same accounts by three sets of secretaries is cumbersome and complex, involving loss of time, and unnecessary labor and expense; therefore,—

Resolved, That it is the sense of this body that the district secretaries should not be required to keep the accounts of their respective districts and duplicate all the work of the librarian, but that the librarians be permitted to transact business direct with the State Secretary.

Whereas, There seems to be manifested a lack of attention in increasing the circulation of our periodicals; therefore,—

Resolved, That we urge that more extended and earnest efforts be put forth in obtaining individual subscriptions and in forming clubs for our periodicals.

The officers elected for the coming year are as follows: For President, J. H. Morrison, Knoxville; Vice-President, R. C. Potter, Knoxville; Secretary and Treasurer, L. T. Nicola, 603 East 12th St., Des Moines; Assistant Secretary, Jessie V. Bosworth, 603 East 12th St., Des Moines. Directors: Dist. No. 1, E. W. Chapman, West Union; No. 2, J. T. Mitchell, Lisbon; No. 3, J. W. Adams, Atalissa; No. 4, C. A. Washburn, Mt. Pleasant; No. 5, C. F. Stevens, Knoxville; No. 6, C. W. Neal, Woodburn; No. 7, A. J. Stillier, Winterset; No. 8, L. P. Jacobson, Underwood; No. 9, W. B. Everhart, Fonda; No. 10, S. M. Holly, State Centre; No. 11, George Watson, Smithland; No. 12, James Johnson, Everly; No. 13, Wm. Cleary, Algona.

Matters of general interest considered at the Board meetings, are as follows: Attention was called to the necessity of some changes in respect to districts. Franklin County was taken from Dist. No. 9 and added to Dist. No. 10. Buena Vista County was separated from Dist. No. 11 and annexed to Dist. No. 9.

The librarians were instructed not to order from the State Secretary in excess of their credit, except by permission of their respective directors. The district secretaries were given permission to return to the State depository all subscription books in their hands, and they were requested to apportion all other books, pamphlets, and tracts in their possession among the local societies. The State Secretary was requested to order without delay, for the accommodation of our churches, 1,000 missionary boxes, to be used in making first-day offerings. It was understood that the brethren were to order these boxes directly from the State Society, and pay the expense of their transportation.

Many points of interest came up for consideration in both the Society and the Board meetings. The interest manifested, and the many hearty expressions of co-operation in earnest effort to extend the work, were among the encouraging features of the session. More has been done by the Society during the past year than ever before. All seemed to feel that more could and should be done the coming year.

A brief synopsis of the Treasurer's report reads as follows:—

Cash on hand at beginning of year, \$ 1,717 53  
Received during the year, 22,781 93

Total, \$24,499 46

Paid out during the year, 22,212 62

Cash on hand, \$2,286 84

### FINANCIAL STANDING.

Value of depository furniture, etc., \$3,571 85  
Due from various sources, 4,988 04  
Cash on hand, 2,286 84

Total, \$10,846 73

Debts unpaid, 3,733 20

Balance in favor of Society, 7,113 53

J. H. MORRISON, Pres.

L. T. NICOLA, Sec.

## KANSAS TRACT SOCIETY PROCEEDINGS.

The fourteenth annual session of the Kansas Tract and Missionary Society convened at Soden's Grove, Emporia, Kan. The first meeting was held May 23, 1888, at 9 o'clock A. M., with the Presi-

dent, A. G. Miller, in the chair. After singing, prayer was offered by Eld. Smith Sharp.

The minutes of the last annual session were read and approved, after which the Treasurer's financial report was read as follows:—

### ASSETS.

Value of merchandise on hand,	\$2,858 08
" furniture, etc.,	173 20
" stationery and other supplies,	52 25
Due from canvassers,	2,286 08
" ministers and workers,	1,178 99
" districts,	1,123 51
Cash on hand,	981 68

Total, \$8,058 69

### LIABILITIES.

Due REVIEW AND HERALD,	\$3,678 01
" Pacific Press,	483 81
" others,	512 02

Total, \$4,673 84

Balance in favor of Society, \$3,379 85

### STATEMENT OF CASH RECEIVED.

Received from districts,	\$2,315 19
" " ministers,	817 57
" " canvassers,	6,485 94
" " sales at office,	1,942 25
" on Australian Mission,	4 70
" " African " "	31 29
" " London " "	3 65
" " English " "	20 00
" " European " "	25 00
" " Christmas offerings,	1,301 04
" " Int. T. and M. Society,	37 71
" " Neb. T. and M. " "	25 00
" " Sabbath-school Ass'n,	16 89
" " poor fund,	7 60
" " tent " "	2 00
Donations to the Society,	39 25

Total, \$13,074 92

On motion, the President was authorized to appoint the usual committees, which were as follows: On Nominations, C. C. Mc Reynolds, R. Dobbins, J. H. Baker; on Resolutions, R. M. Kilgore, J. W. Bagby, C. W. Flaiz; on Auditing Treasurer's Books and Invoicing Stock on Hand, Smith Sharp, Joseph Lamont, J. D. Rockey.

A motion was carried, that when thought best by the Chair, he be authorized to enlarge the committees to five. The Chair subsequently added the following names to the committees: On Nominations, T. J. Eagle, Wm. M. Dail; on Resolutions, G. H. Rogers, Joseph Lamont.

Adjourned to call of Chair.

SECOND MEETING, AT 4 P. M., MAY 24.—No committees being ready to report, the meeting adjourned to call of Chair.

THIRD MEETING, AT 6:30 P. M., MAY 28.—The Committee on Nominations submitted the following partial report: For Secretary, I. Dyo Chambers, 821 West 5th St., Topeka, Kan.; Directors: Dist. No. 1, C. A. Hall; No. 2, C. W. Olsen; No. 3, T. H. Wakeham; No. 4, J. D. Rockey; No. 5, P. P. Wilcox; No. 6, E. M. Gwin; No. 7, A. McCully; No. 8, J. M. Jones; No. 9, E. A. Morey; No. 10, E. W. Rice; No. 11, S. N. Ayers; No. 12, T. M. Thorn; No. 13, A. W. Farnsworth; No. 14, G. Haffner. Each name was separately considered, and the report was adopted.

The Committee on Resolutions submitted the following:—

Resolved, That as soon as practicable, the officers of this Society appoint in each church and company of Sabbath-keepers in this Conference, a person who shall act as business agent of the State Society, and shall receive from the members their orders for papers and books for personal use, and deal directly with the State Society.

Resolved, That it is the sense of this body that the five per cent margin allowed the Society on our trade books, should be increased to ten per cent.

The first resolution was freely discussed, and lost. The second resolution was adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 11:50 P. M., MAY 28.—The Nominating Committee having no further report, on motion, C. A. Hall was elected President, and C. W. Flaiz, Vice-President.

The report of the Auditing Committee was then read as follows:—

We, your committee to invoice the stock, and to audit the books of the Treasurer of the Kansas T. and M. Society, find the Treasurer's books correctly kept.

SMITH SHARP,  
J. D. ROCKEY, } Com.  
JOSEPH LAMONT, }

On motion, the Society adjourned sine die.

A. G. MILLER, Pres.

L. DY0 CHAMBERS, Sec.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 19, 1888.

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

### CLOSE OF THE PENNSYLVANIA CAMP-MEETING.

WE wrote a few words to the REVIEW last week concerning this meeting, after its encouraging opening, and while it was yet in progress. We are happy now to report that the interest and good spirit of the meeting increased to the close.

There was an earnest effort on the part of all the laborers in the State, as well as those who had come from abroad, to seek the Lord in such a manner that he might come near, and make the meeting of the most practical benefit to all present, and that a strengthening influence might go forth from it to all parts of the Conference. There was a marked freedom from that spirit of jesting and levity which sometimes comes in to detract from the sobriety and devotion which ought to characterize all such gatherings. The preaching was listened to with attention, and the social meetings were spirited and interesting.

On Sabbath, after a discourse by Bro. Underwood, calculated to make a deep impression on every thoughtful heart, twenty-six expressed a desire to serve the Lord, by coming forward for prayers, and on Monday following sixteen were baptized. Labor was continued for these persons on other occasions, and the interests of the youth and children were looked after by Bro. Van Horn in special meetings for their benefit.

Sunday was a very satisfactory day. The congregations were not unwieldy; but in the afternoon and evening the large pavilion was quite well filled. Over two hundred copies of "Thoughts on Daniel and the Revelation" had been disposed of in Williamsport by canvassers some two years ago; and this has awakened an interest in many minds in regard to the great themes of present truth. It was largely this class who came out to the meetings; and they were prepared to listen understandingly to the views presented, even though it was necessary sometimes for the speaker to confine himself to a bare synopsis of the argument in hand. Bro. Van Horn presented in the forenoon a strong argument on the subject of the Sabbath from Eden to Eden, and Bro. Underwood, in the afternoon, the subject of the movement now going forward in this country toward a union of church and State, and the consequent fulfillment of Rev. 13:11-17. We do not remember that we have ever attended a camp-meeting, when it was more evident that a deep impression had been made upon the people than upon this occasion. And this further appeared on Monday evening when Bro. Van Horn spoke on the saints' inheritance. The attendance on this evening was a surprise, there being nearly as many present as on Sunday.

There was the utmost unanimity of sentiment in the councils of the brethren in the various organizations of the State, and a feeling of thankfulness on the part of all, that, notwithstanding the embarrassments under which the cause has labored there for years, and the crisis through which it has passed the past season, the work has gone steadily forward, an increase appearing in churches and membership, means and influence. The new depository in Williamsport is well under way, and will make, when completed, a fine building, well adapted to the purpose for which it is to be used. The brethren were disappointed in not having the help they had expected to awaken a greater interest in the canvassing work; but Bro. Underwood devoted two meetings to the object of explaining the importance of that branch of the cause, and to answering questions, the great number of the latter evincing the interest taken by many in the subject. The efficient State agent, Bro. L. C. Chadwick, will still have charge of that department, and it is expected that a good work will be accomplished in the State in this direction.

At the closing meeting, Tuesday morning, June 12, many hearts were almost too full for utterance. Fifty-nine testimonies were borne in rapid succession, after which Bro. D. A. Ball, of Great Valley, N. Y., was set apart to the work of the gospel ministry, by the

simple but impressive New-Testament service, of prayer and the laying on of hands. He was heartily taken by the ministers present into the fellowship of love and labor. Some success has already attended the efforts of Bro. Ball in the cause of the Master, and as he goes forth clothed with a wider commission, the prayers of his brethren will go with him, that he may realize that all his efficiency is of God, and that he may work in connection with divine power. Pennsylvania now has eight ministers, six of whom will labor within the bounds of the Conference, while Bro. J. E. Robinson will labor in the Brooklyn (N. Y.) mission, and Bro. Russel in Ohio. Four or five tents will be manned and put into the field the present season. A good number of licentiates and colporters, complete the working forces of the Conference.

Thus closed the tenth annual meeting of the Pennsylvania Conference, the older members testifying that it was the best meeting they ever enjoyed in the State, and that the outlook for the cause there never seemed brighter than at the present time.

### WORK IN THE RIGHT DIRECTION.

"WHEREFORE," says the prophet, "do ye spend money for that which is not bread? and your labor for that which satisfieth not?" The implication is, that the same amount of effort which is now by so many put forth to secure that which is not bread, if applied in the right direction would secure for them that which is bread, and that portion which will satisfy. There is enough labor spent in the world to regenerate the world. The people of this world all work hard enough to be saved; but they fail to reach such a result from their labors because they work to the wrong end.

What a vast amount of labor is misdirected! Look at the multitudes who live by dishonesty, the whole horde of thieves, gamblers, sharpers, blacklegs, etc., and mark what an amount of labor, energy, and skill they bring to bear upon their unhallowed calling. The same effort and talent would procure for them a splendid living if applied to any of the honorable callings of life. They work hard enough, and tax all their energies both of body and mind sufficiently, to make an honorable future; but instead they only eke out a miserable and dishonest subsistence, because their efforts are applied in a wrong direction. Many a man has manifested perseverance, energy, and skill enough in breaking out of jail, to have kept him from going there if he had aroused himself to the same pitch of exertion in the direction of an honest livelihood.

Coming up a step higher and contrasting worldly and heavenly things as objects of pursuit, we see the same principle still more extensively carried out. What multitudes on every side are engrossed in worldly enterprises! How many bend all their energies of both body and soul to the pursuit of the phantoms of this world,—riches, honor, fame, and power! and in pursuing these they toil hard enough and expend means enough to acquire something which, when gained, is more than an empty bubble, and which will not perish in a day. It is to these toiling multitudes, laboring to grasp a shadow, that the prophet exclaims, "Ho, every one that thirsteth, come ye to the waters. . . . Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Turn your labors in another direction, bring the same efforts to bear upon the right object, and you will secure the durable riches.

What a volume of encouragement is here for the Christian! Let no one say he cannot overcome. This would be saying that he is not equal to any of his fellow men around him. You have only to do what you see thousands around you doing, work as hard as they work, manifest the zeal they manifest, endure as they endure, only direct your efforts to heavenly instead of worldly objects, and the prize will certainly be yours.

### WRATH TO THE UTTERMOST.

WE read that in the seven last plagues which are to fall upon those who reject the third message of Revelation 14, the wrath of God is "filled up." In view of this expression, the question sometimes arises whether these persons can suffer any more of God's wrath, or whether, in other words, they will come up in the second resurrection, with the rest of the dead, and with them experience the second death. The answer to this query must be in the affirmative; for the plagues, and the destruction at the coming of

Christ bring to an end only this present life, and it is not possible that the cessation of this present life at any time, or in any manner, should pay the penalty for personal transgression on the part of any of the human race, since the fall of Adam and the introduction of the plan of salvation. The cessation of this life, or the first death, comes upon all alike, the righteous and the wicked, as the result of the original Adamic sin, not as the penalty for personal transgressions since that time. True, there have been such aggravated cases of crime and rebellion against God that he has found it necessary to his honor to arrest the criminals in their guilty career, and bring upon them the Adamic penalty sooner than they would otherwise have experienced it; but this, as it only brought them to a condition to which, in a few years, they would have come in the natural course of events, could in no sense meet the demands of justice against them as transgressors of the law of God.

But when the wrath of God is "filled up" in the destruction of any individuals, can there be in their cases a manifestation of further wrath, or a resurrection to a second death? Why not? What is meant by the expression "filled up"? The plagues are represented under the figure of vials filled to the brim with some deadly fluid. Verse 7 of Revelation 15, says, "Seven golden vials full of the wrath of God." If the vessel was not full of that mixture which is taken to represent wrath, it would imply that there was room for some other ingredient; in other words, that with the wrath there might be mingled mercy. The vials being full to the brim shows that there is in them wrath, and wrath only. Chapter 14:10 brings to view the same thing, when it speaks of the "wrath of God poured out without mixture into the cup of his indignation." These expressions, then, signify that no mercy mingles with these manifestations of God's wrath against the sinner. But could not God more than once manifest wrath without mercy against the incorrigible? We see no reason why he could not cause them to drink again and again from a cup filled to overflowing with his indignation.

There is another expression which all will doubtless be ready to acknowledge is the full equivalent of those we have been considering. We refer to the language of the apostle where he speaks of wrath to the uttermost coming upon certain ones. "Wrath to the uttermost" must denote the fullest extent of wrath that it is possible to inflict upon man in his present state. But upon whom has wrath been inflicted to the uttermost? Paul writes to the Thessalonians, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost." 1 Thess. 2:14-16.

This is spoken in reference to the Jews, in anticipation of the dreadful calamities that were soon to dispossess them of their land, and destroy them as a nation. How signally was it fulfilled when at the destruction of Jerusalem hundreds of thousands of them miserably perished by famine, sword, and flame, when they who had cried in reference to the Son of God, "His blood be on us, and on our children," felt the full signification of that fearful imprecation, when they saw crosses erected all around Jerusalem till, as Josephus says, room was wanting for the crosses, and crosses wanting for the bodies which were devoted to the dreadful torture.

And now, since "wrath to the uttermost," an un-mixed cup, thus came upon them, have they any further account to settle at the bar of God? We are expressly told that they have. Those who had the unsurpassed benefit of Christ's personal ministry, and yet refused to repent, were told that they should one day see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves thrust out. Luke 13:28. Paul, in the passage quoted from Thessalonians, speaks of those who had killed the Lord Jesus; and the Lord told the priests and the council who condemned him, that they should yet see him sitting on the right hand of power, and coming in the clouds of heaven (Matt. 26:63, 64); and John saw that when he should thus appear, they also who pierced him, should behold him, and join with those who, unprepared for his coming, should wail because of him.



Hence, these persons, though they have once suffered "wrath to the uttermost," shall meet again their Lord and their sins in the day of judgment; and so, too, those who drink of the unmingled vials of God's wrath in the seven last plagues, shall arise to be judged out of the things written in the books (Rev. 20:12), and receive the full complement of their reward in the second death.

#### THE IMPORTANCE OF LEARNING THE TRUTH.

##### AN APPEAL IN BEHALF OF THE SABBATH-SCHOOL.

The exhortation of the Saviour to those who are waiting for the Lord is: "Let your loins be girded about, and your lights burning." Luke 12:35. The import of these words may be learned by referring to other texts bearing upon the same point. The apostle says: "Stand therefore, having your loins girt about with truth." Eph. 6:14. Again we read: "Wherefore gird up the loins of your mind." 1 Pet. 1:13. The duty, then, enjoined upon those waiting for the Lord, is to gird the loins of the mind with truth.

There has never been a time in the history of God's people when this was not generally necessary. In the days of the prophets, the Lord said: "My people are destroyed for lack of knowledge." Hosea 4:6. But this will be especially true in the closing work of God on the earth. There will be many then given over to strong delusion, and to believe a lie, who do not have a genuine love for the truth. As we near the end, plausible theories, well calculated to entrap the unwary, will multiply; and unless one is thoroughly conversant with the truth for this time, he will become confused, and lose his hold on the truth that alone can save him.

It is not enough now to entertain a general belief in the Lord's coming and the Sabbath question. Unless we know the reasons *why* these and kindred truths are held, we may be drawn into some snare that will jeopardize our eternal interests. There has never been a time in the history of this work when the motto, "Eternal vigilance is the price of liberty," was more applicable than the present. There are plans now ripening for the overthrow of those who obey the truth, that will soon go into operation; and yet there are hundreds among us who know nothing of their details, or the methods by which it is designed to make them effective. All who are satisfied to remain in this condition, will be overtaken, and perish without remedy, because they have not that knowledge of the truth that will successfully meet the sophistries of its opponents.

It is only by a thorough understanding of the truth that one can have abiding faith in it. In the days of the papal persecutions, only those were able to endure martyrdom who fully understood and loved the truth. All others, though connected with the truth because their preferences were on that side, wavered when persecution came; and as it increased, they yielded their convictions to save their lives.

It will be the same among us in a little while. When that period of persecution shall come which is to precede the deliverance of the faithful ones, the half-hearted will drop out and leave the truth, not because of their general ignorance, but because they have not strengthened their faith through the study of the Bible upon these special themes.

It is true that all have access to our books setting forth the points of our faith in general. But all, we are sorry to say, do not supply themselves with these. If they did, they would not be likely to make them a weekly study. But after once reading them, they would, in most cases, lay them aside, and much of their contents would be forgotten. Besides, we have come to that point in our experience when events which should put us on our guard are rapidly developing. These need to be dwelt upon, and their importance appreciated.

The work of the Sabbath-school and that of the church are identical. That which goes to build up the Sabbath-school, will add to the interests of the church. A school properly conducted, is but a branch of the great mission work for the Master. We cannot see why one should have an interest in the church and neglect the work of the school. Their interests are inseparably blended, and the truth taught in one is that which ought to be practiced in the other.

The Sabbath school lessons afford the very best opportunity among us to obtain a critical knowledge of our work. The lessons for the first six months of the present year have been intensely interesting;

and those who have neglected to study them have lost what it will be hard to regain this side of the judgment. But the lessons for the next four months, commencing with the first Sabbath in July, are to be of the greatest importance to all our people everywhere. None can afford to lose the opportunity of studying them. They are to cover the third angel's message, as we have understood its location and past work, and also to deal with its future history, and the work those who believe it have before them.

Having had the privilege of looking over these lessons, the writer can speak understandingly of what is set forth in them, and is satisfied that they are timely. We earnestly appeal to our people everywhere, who have not hitherto been members of the Sabbath-school, to commence with the beginning of this series, and follow them through. Make up your minds that you will attend the school, and do the best you can to learn the lessons. By this you will not only bring life and courage into the Sabbath-school, but you will doubtless be surprised at the many new and grand points of truth you are learning, and the wonderful interest attending the Sabbath-school work.

And of those who may read this appeal, we have a request to make: Will you please make a personal effort to have those who will not be likely to see this, become interested in the Sabbath-school lessons? Let there be a little missionary work done in this direction, and it will doubtless prove the means of saving some from falling away from the truth. To lose the present opportunity will be, with many, the loss of that which can never be restored. We are solicitous in this matter, because we know that the lessons now to come before our schools, present those points of truth that few of our people understand, yet are so necessary to their spiritual welfare. Let us see the record of attendance in our Sabbath schools advance the coming quarter at least fifty per cent. Let every Sabbath-school worker do what he can to bring about this result, and the largest attendance ever had among us may be attained.

The text at the head of this article exhorts all to have their loins girded about. Notice the figure. It is that of an oriental pilgrim on a journey, who, in order that his progress be not impeded, would gird his loose robe closely about his loins. He was then ready for action, and not before. In this time the Saviour would have all gird the loins of their mind with truth; that is, have the mind so girded with the truth that it will not be running loosely about on this and that line of thought that will impede the progress of him who professes to be looking for the Lord. All should now be girding up the loins of their mind with the Lord's message for this time, that while others are losing their reckoning, and falling out by the way, we may be anchored to God's eternal truth, and brought safely through the storms that await the people of God. J. O. CONTISS.

#### THE FAITH OF NOAH.

In the book of Hebrews, Noah's name is placed in the list of faith's heroes. One verse only is employed to relate his work, but that is quite sufficient to show him to be one of the most remarkable men of any age of the world. The record says that upon being warned of God concerning things not yet seen, he, by faith, prepared an ark for the saving of his house. Heb. 11:7.

There is much involved in this text that does not at first appear. The words imply that up to the time of the flood, no rain had descended. Had Noah, previous to the warning of the flood, seen rain descending in sheets, filling the pools and coursing in torrents down the hill-sides, as is common now, it would have required but little faith to believe it possible for a large enough quantity of water to fall, to deluge the land and destroy its inhabitants. This would have been made especially easy of belief, upon a warning from God to that effect. But in that case, Inspiration would not have recorded the matter as it now appears. Noah was warned "of things not seen as yet." Of what was he warned?—That a flood would soon appear, to destroy the world. Noah had not yet seen anything of the kind. This is presumptive evidence that up to that time no rain had fallen in the form that it has since appeared.

Viewing the matter in this light, the act of Noah in preparing the ark is one of the most sublime impulses of faith the world has ever seen. But the simple matter of taking the bare word of God as his

ground of action, is not all. The work he undertook required an almost superhuman effort, and without the strongest kind of faith, would not have been entered upon. Besides, the unbelief and ridicule which would naturally follow such an undertaking must have been enough to drive a less sanguine one from his purpose.

Again: Noah did not have omens following one after another to show that the times were being fulfilled, and the flood was surely coming. For 120 years the patriarch toiled without any signs of the coming judgment, although he probably was the object of hatred and derision. He did not once ask, How can such a deluge be produced? He did not question the word of God for a moment. Others probably argued against such a possibility, but he never did. He fully believed and acted upon God's declaration. Such persistence for a few days only, would not seem marvelous, but when the same line of conduct is pursued for more than a century amid the jeers and taunts of an unbelieving multitude, it seems most wonderful to contemplate.

Noah's faithfulness, however, did not go unrewarded. When the crisis came, he was prepared for it, and found a shelter from the pitiless storm. But how fared it with those who had scoffed at him, and derided his work all the way along? In the language of another, let us draw a picture of the situation of those days:—

They saw no appearance of any deluge; nor could they persuade themselves that God would ever inflict such a tremendous judgment on the earth. The first beams of the ark were probably laid across each other amidst the insulting scoffs of hardened spectators. But the building advanced. Some admired the structure; some derided the plan; some charged him with superstition, enthusiasm, or insanity; more were sunk in sensuality; and all united in the desperate resolution to treat his warnings with contempt. Still he entreated, and still they spurned his admonitions. The edifice continued to rise day after day, and yet the voice of profane rillery was heard on every side. Thus it continued till the crisis arrived. With strange infatuation they stopped their ears against the sound of the voice which with unwearied perseverance solicited them to be saved. The calamity which they despised came upon them with all its terrors, and as they sank in the mighty waters, their last breath must have sighed out a mournful condemnation of their folly.

The Saviour has said that as it was in the days of Noah, so also should it be when the Son of man is revealed. Luke 17:26; Matt. 24:39. Not only will the preparatory work for his coming be performed under difficulties by those engaged in it, because of the unbelief of the world, but those who proclaim the message of Christ's coming must do it with the same assiduous faith with which Noah did his work. As God wrought then, so he will do now. The work assigned to Noah was so great that in order to accomplish it, he must make a great sacrifice of means and worldly connections. He must also continue in that way so long, without any particular demonstration from God that his work was bearing the desired fruit, that his effort might be assuredly known as one of pure faith.

So it is in the present movement of the third angel's message. The work of warning all the nations of earth of the impending judgment, is a great one. It will require great sacrifice of earthly goods, and in some cases of social relations. The time of waiting has already been so long that some have become wearied of the way, and returned to the world, thus showing that their faith was not of the same quality as that exercised by Noah. A few have gone to the extent of saying that as they have not seen the work move as rapidly, and bring as many to believe in the message, as their finite judgments decided it ought, they have predicted that it will be a failure, and so have severed their connection with it.

Doubtless some who assisted Noah in constructing the ark, were, while acting in that capacity, partially convinced that that work was of divine origin. And could a large ingathering of believers have been secured, they, too, without doubt, would have been influenced to cast in their lot permanently with Noah and his family. But that would not have shown real faith; on the other hand, it would have shown a motive foreign to that which God designed should actuate those who engage in his work. Noah had faith,—a something that would fasten him to the word and work of God, though every one else should turn away from them, and revile those who persisted in continuing in them.

God will suffer the same trial of faith to come to his people now. The unbelief of Noah's contemporaries did not destroy the truth of God, nor could it

delay the flood for a single day; but when the flood came, they perished in their unbelief. The same line of reasoning holds good now. Though men of renown should leave the way of truth, and speak evil of it, it will not destroy the truth itself. That truth which came to us so full of light as to lead us to forsake former friends, and even home, that we might obey it, cannot be destroyed so easily. Men may scoff and revile; these things must needs be for the trial of our faith; yet the truth of God moves steadily on, unfettered and triumphant.

Suppose we do not yet see any presage of a speedy fulfillment of what we had hoped for; so long as we know that God's word has surely been sustained by what has already taken place, can we not with patience wait till that of which this is an unfulfilling pledge shall come in its own time? Will this part of God's word fail of its accomplishment when every other part has been proven sure? It certainly cannot be safe for us to set up our opinions against the positive declarations of Heaven.

"Jesus our Saviour says, I will appear!

Have you faith?

My trumpet is sounding, majestic and clear;

Have you faith!

The faithful alone I come to see,

And they shall live and reign with me,

Only have faith!"

J. O. CORLISS.

#### A NEW DEPARTURE IN METHODISM.

ONE of the most important questions which engaged the attention of the late Methodist General Conference, in New York City, was that of the admission of women as delegates, entitled to take part in the proceedings of the body. The conference voted against the admission, but took another and rather remarkable step toward the extension of woman's sphere of action in church work, in the shape of the formation of an order of deaconesses, who are to minister to the poor, visit the sick and dying, care for the orphan, and devote themselves to various other forms of Christian labor. They are to relinquish wholly all other pursuits, that they may devote their entire time to the work, and are to labor under the supervision of their respective pastors, or associated together in a home under the direction of and subordinate to the superintendent in charge.

Without venturing to predict as to whether such a move will result in either good or bad, one can hardly fail to be struck with its close resemblance to the plan of the various organizations of the sisterhood in the Roman Catholic Church, and the student of the Scriptures would also, we think, be impressed with the lack of scriptural authority for the existence of such a peculiar body within the corporation limits of the Christian church. The Bible nowhere authorizes any one, either man or woman, to devote their entire time and energies to performing acts of a purely religious nature. No one can do without the experience gained in the performance of the common duties of life, and there is plenty of opportunity for those thus employed to engage in works of charity like the above without the necessity of forming a special organization for the purpose.

L. A. S.

## The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 780.—AGE OF JEHOIACHIN.

Please explain the apparent discrepancy between 2 Kings 24:8 and 2 Chron. 36:9. The former text states that Jehoiachin was eighteen years old when he began to reign, while the latter says he was but eight years old.

Commenting upon the text last cited, Dr. Adam Clarke says:—

This must be a mistake; for we find that, having reigned only three months, he was carried captive to Babylon, and there he had wives; and it is very improbable that a child between eight and nine years of age could have wives; and for such a tender age, it can scarcely be said that, as a king, he did that which was evil in the sight of the Lord.

Matthew Henry and Thomas Scott both attribute the discrepancy to a mistake of the transcribers. The mistake undoubtedly occurred in transcribing from the original manuscript, in which letters were employed for numerals, and as there was a great similarity in many cases, it would be a very easy matter for errors to occur when those numbers came to be writ-

ten out in words. This explanation is adopted by commentators, and has the merit of being consistent with reason. There are several instances in which discrepancies of statement occur between Kings and Chronicles, with respect to numbers, to all of which the method of explanation here given applies.

#### 781.—FAITH VS. THE DEEDS OF THE LAW AS A MEANS OF JUSTIFICATION.

How can Rom. 3:20, 28 be explained so as not to admit that the law of God (the ten commandments) has been abolished?

Thos. J. E. Mc D. AND L. A. P.

The texts mentioned by our correspondents read as follows: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." "Therefore we conclude that a man is justified by faith without the deeds of the law." Each of these passages is the statement of a conclusion that follows from certain premises. The argument presented in the first instance, is given in such language as the following: "As it is written, There is none righteous, no, not one: there is none that understandeth, that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." "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." Verses 10-12, 19.

These declarations are to the effect that in the entire human race none can be found who possess a degree and condition of righteousness sufficient to obtain for them acceptance with God. As the entire race sinned in Adam, all are reckoned under sin; in every human being there appears that which is an infraction of God's standard of righteousness—his law of ten commandments. Such is the natural heritage of all who come upon the stage of action. And as individuals add to the years of their existence, deviations from the path of rectitude multiply, and the aggregate of evil chargeable to each individual account increases. There is no provision whereby conformity to God's law can counterbalance previous acts that were in violation of it. Even though one should lead a life of perfect conformity to God's law from and after any given point in his earthly existence, failing in no particular, his salvation would not thereby be secured, for "by the deeds of the law [acts conformable to the law] there shall no flesh be justified." This is not God's plan of salvation for any of the human race; and those who seek to perfect characters by their own acts of conformity to God's law, will utterly fail of securing final salvation by or through such means. It is decidedly erroneous for people to talk about perfecting characters that will be acceptable to God. Were there no provision for salvation, other than the righteousness that human beings might secure by their own acts of conformity to God's law, none would be saved; for in each and every instance there would appear the infraction occasioned by the Adamic sin, enlarged and intensified by whatever of sin the individual may have committed.

At this point the question arises. What is the law for, if man is not to obtain salvation by acts conformable to it? The apostle answers the question in terms not to be misunderstood: "By the law is the knowledge of sin." The law is a mirror into which we may look and discover our defects of character, and thereby be made aware of our need of a plan of salvation; it is a measuring rule by which to measure thoughts, words, and actions, to determine their quality; it is the detector by which to test the genuineness of human character.

The second passage referred to by our correspondents, is also a conclusion reached by certain premises given by the apostle. After demonstrating the entire impossibility for any human being to be saved by the deeds of the law, the distressing question would be forced upon the mind, *How, then, can we be saved?* And the argument is presented thus: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Verses 21-26.

With nothing but God's righteousness as represented by his law as the standard, before us (the condition being that that standard must be reached and perfectly exemplified by the individual in each and every particular—by inheritance and life conduct—before he can hope for entire acceptance by God), man's condition would be utterly hopeless. But God has set forth two considerations adequate to that hopeless condition: 1. That the application of his Son's blood to the inherited and acquired stains of sin that are found upon an individual's character shall prove efficacious in securing their eradication. The blood that is to be thus applied is that which was shed by Christ as the divine Son of God, and not in his capacity as a human being. God's law is a divine law, and only the merits of a divine sacrifice could be

adequate to atone for its infraction. 2. That the righteousness of Christ, as maintained, secured, and exemplified in his life as a human being, when imputed to an individual who has been freed from sin stains by the blood of the divine Sacrifice, shall entitle that individual to the same recognition by God as Adam would have received had he never sinned. The righteousness of Christ that is to be so imputed is that which he secured by perfect conformity to God's law, both by inheritance (his incarnation being divine) and life conduct. In all cases where these two conditions are met, salvation from the effects of sin will be granted, and an endless, sinless existence of happiness ensue.

The relations of God, man, the law, Christ, and faith, are these: Man looks into the law as a mirror, and finds himself separated from God. He not only sees an impassable gulf between himself and God, but the law says to him, "The penalty for my infraction is eternal death, which you merit, and must suffer." Man then seeks a way of escape, and finds Christ, who says, "My blood will eradicate the stains of sin from your character; and, moreover, I obtained by my life in your nature a character that exemplifies every possible demand of my Father's law. Wash away your sin stains in my blood, and secure an interest in my righteousness, and all will be well."

Now it is man's part to exercise faith. If he believes the statements thus made, and accepts and complies with the conditions, all will be well. And what relation exists between man and the law after he has decided to accept the conditions thus set forth? Faith is of no value unless accompanied by corresponding works. If man believes himself doomed to suffer the penalty of God's law, it is because he knows he has violated that law. If he would receive pardon for his sin, he must recognize the justice of the law; nay more, he must love the law that he seeks pardon for having violated. He cannot hope for pardon while holding the slightest degree of antipathy against the law. The conditions of pardon, then, are these:—

1. A sense of guilt; 2. Knowledge of the means of pardon; 3. Belief in the efficacy of that means; 4. Repentance of the sin committed; 5. Sense of the justice of the condemning law, a love for it, and a feeling of harmony with it; 6. Supplication for pardon; 7. Resolution to cease from sinning, and live conformably to God's law. Such are the conditions necessary to secure to ourselves the benefits of Christ's atoning blood, and it will be seen that the law is not dispensed with in the least.

And now what are the conditions necessary to secure to ourselves the benefits of Christ's righteousness?—They are these: 1. Recognition of the law of God as the standard of righteousness to which we must attain before God will accept us; 2. Recognition of Christ's life upon earth as a complete embodiment of that law; 3. Belief in that utility and feasibility of the plan whereby we may share in the righteousness of Christ's character so obtained; 4. Acknowledgment of the jurisdiction of that same law over us; willingness, determination, and efforts to obey it. It must be evident that there is no possible chance to get rid of the law. Faith in the benefits to be derived by having the righteousness of Christ imputed to us, means faith in the holy and immutable character of God's law; nay, more, it means that we have no hope of gaining admittance to heaven only as by means of that righteousness we present a character perfectly conformable to that holy and immutable law. Christ, in his earthly life, is the law personified; an object lesson, illustrating the law; the ten precepts are the verbal form of the law, while Christ's life is that law drawn out into living characters, easily comprehended by man. Adam and Eve had the law only in verbal form; we have it in verbal form, and in practical example. Adam had the righteousness of God manifested only through the law in verbal form; "but now the righteousness of God without the law is manifested," and also *with the law*. The exemplification of God's righteousness by and through the life of Christ did not in the least affect his righteousness as presented by the verbal form of his law. Both are in perfect harmony.

By the plan of salvation, God is enabled to "be just," and at the same time "the justifier of him which believeth in Jesus." He does not abate one jot or tittle from his standard of righteousness, nor does he accept any who fall below that standard. It is man's part to do all in his power to reach that standard, and what he lacks is supplied by Christ, provided that the requisite degree of faith is exercised by the individual. Faith is the connecting link between lost man and the standard of righteousness that must be reached before man can be saved. To repudiate that righteousness as found in the law of ten precepts, is to repudiate Christ and proclaim that we have no need of him. Professed faith in Christ from one who disclaims the immutability and jurisdiction of God's law, is a spurious faith which will avail nothing at heaven's gate. On this point Thos. Scott, D. D., the commentator, well says: "Nor is man justified by faith in Christ, who does not condemn himself, as justly deserving the wrath of God, for breaking his holy law."

In the light of the foregoing, the force of the last verse of the chapter under consideration is apparent: "Do we then make void the law through faith? God forbid: yea, we establish the law."

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Mt. 12:36.*

### TRUST AND WAIT.

BY THOMAS A. BUCK.

"*Let them.*"—*Motto of the Prince of Wales.*  
 "They also serve who only stand and wait."—*Milton.*

Wheresoe'er his hand may guide thee,  
 Press thou on,  
 Though the wilderness divide thee,  
 Hasten on.  
 Hasten, though the shadows fall,  
 Velling nature like a pall;  
 Hasten, though the toll seem vain,  
 And thy weary heart and brain  
 Falut, while friend and foe deride thee.  
 Time is late,  
 Yet there's One who walks beside thee;  
 Trust and wait.

Lift on high His banner, flying  
 In the air,  
 Though the world is filled with sighing,  
 We can dare,  
 Dare all storms, and death, and pain,  
 Though our tears may fall like rain,  
 These shall be forever o'er,  
 Over on that farther shore,  
 Where, on golden hinges turning,  
 Swings the gate.  
 O, how bright the stars are burning!  
 Trust and wait.

'T is not now the time for scorning,  
 While the sky  
 Brightens, and the light of morning  
 Draweth nigh.  
 Wait, though heart and hand may quail,  
 Like a reed before the gale,  
 Wait, He reigneth over all,  
 He, who marks the sparrows' fall,  
 And he cannot, will not, leave thee  
 To thy fate.  
 Friends may fall, and foes may grieve thee;  
 Trust and wait.

Gird thine armor on, and onward  
 Let thy way,  
 Like the eagle's flight, be sunward  
 Toward the day.  
 On! the stars of heaven shall shine  
 With a brilliancy divine,  
 And beside the jasper sea  
 Shall thy ranks unbroken be,  
 While the hand of God is swinging  
 While the gate.  
 Hark! the bells of heaven are ringing—  
 Trust and wait.

East Randolph, N. Y.

### MICHIGAN.

MILAN.—The tent has been located at this place, and five meetings have been held with good attendance and interest. This is in the southeastern part of the State, where but little work has been done by our people. The Lord blesses in presenting the truth from memory, and makes it much easier than I could expect. For this I feel grateful, and I am encouraged to teach once more the precious truth, so plain and convincing, to the honest at heart.  
 G. G. RUFERT.

### TEXAS.

CEDAR GROVE.—Since my last report, we have not been able to progress very much in our meetings. The excessive rains have interfered some. The death of Bro. Drummond's little girl, which occurred this week, also hindered our meetings, and is a great bereavement to them. May God comfort them in their trial. Though we are not through with the Sabbath question, eight or ten have commenced the observance of the seventh day, among whom are some of the first people of the community. Many others are interested, some of whom we still hope for. May God bless the efforts put forth.  
 June 8. W. A. McCUTCHEN.

### NEW YORK.

AUBURN AND ROCHESTER.—Returning from our State meeting at Syracuse, I visited for the first time the church at Auburn, remaining over Sabbath and first day, June 2, 3. Some were present from Weedsport, Shantateles, and Waterloo. The Sabbath was spent in Sabbath-school and meeting in the forenoon, and Bible reading in the afternoon. On Sunday, after a short discourse, three were baptized, and a like number were received into the church. In the evening, a meeting of the vigilant missionary society was held, which was truly interesting, after which our meeting was concluded by celebrating the institutions of the Lord's house, in which all present took

part. Harmony and love prevailed, and all were of good courage to pursue the work.

I stopped over with our friends in Rochester. Found them desirous of having help in the work in the city. I had an interesting visit with them. May God bless them, and lead them in his work.  
 June 6. R. F. COTTRELL.

### MISSOURI.

CALVERTON.—Our meetings here have been in progress for two weeks. The attendance is quite small, but a number have manifested a good degree of interest to hear. Our tent has been up for nearly a month, but its condition is such that we cannot use it in rainy weather. But we labor on, praying for showers of divine grace to fall upon our hearts, that they may be tendered and become productive of much good.

There are twenty-five Sabbath-keepers in this field, with but one family who is in the truth on all points. The few Sabbath-keepers are scattered far and wide. This field is ruled by Rome and rum, and will never be very fruitful. But we think some good may be done, and a few sheaves gathered for the Master.  
 June 11. D. E. LINDSEY.  
 D. C. BABCOCK.

### TENNESSEE.

DAYTON.—Ever since I came South I have been anxious to see the truth carried to the eastern part of the State. But the way did not open until this spring. The Conference committee decided that I should engage in tent labor in Eastern Tennessee, and having so little preaching help, I came here alone, pitched my tent, and commenced meetings three weeks ago. The attendance has been good. I held my second Sabbath meeting last Sabbath. About forty were present. After preaching from Luke 14:18, fourteen decided to keep the Sabbath, five of whom signed the covenant. Among those who have embraced the truth is a colored gentleman, a Baptist minister, a man of good report among the people. Although he has kept but two Sabbaths, he is making arrangements to preach the truth to his people. For this I am very thankful. The work goes a little hard, having it all to do myself; yet God gives me strength for each day, and for this I praise his holy name. My courage is good.  
 J. M. REES.

### WISCONSIN.

WEQUIOCK AND ST. SAUVEUR.—Last Sabbath I had the privilege of meeting with, and speaking to, the French Belgian church of Wequiock after an absence of thirteen years. I organized this church about fifteen years ago. Since that time they have had but little help from ministers of their tongue, yet they have faithfully paid their tithes and their membership has increased. During my absence, children have grown up to manhood and womanhood, and I hope that some of these will yet become useful laborers in the Lord's vineyard. Here I met Bro. Paul E. Gros, who has labored earnestly to build up the church, and to open the way for public labor in new fields. I have now spent several days with Bro. Gros in the township of St. Sauveur, visiting and speaking to fair audiences composed mostly of interested Catholics. We are preparing the way for an effort with a tent. My daughter and my son will be with us to help in the work.

We find this people with the same habits and religious views that they had in Catholic Belgium. They are a hard-working, industrious people, simple in their habits, but in instructing them we have to commence with the simplest truths of Christianity. Pray that we may have enough of God's Spirit to make up for many things that are lacking, and that the difficulties of the work may be easily overcome, and that many may be led to rejoice in the truth and to even bear the message to their motherland.  
 D. T. BOURDEAU.

### COLORADO.

DEL NORTE.—We began meetings here May 11. The tent has been well filled nearly every evening since. This place, of about 1,000 inhabitants, is at an altitude of nearly 8,000 feet; consequently, we have had some very cold nights. But by putting a stove in the tent, we have been able to keep it quite comfortable, so the people attend as freely as they would were the meetings held in a church. We have very strong winds here almost every afternoon, but just before time for meeting to begin, it abates, and in many cases begins again immediately after. In this we must certainly acknowledge the hand of God. The Presbyterians have a college here that is one of the best in the State.

The interest has been good from the first, and is constantly deepening. Sabbath, June 2, we held our first Sabbath meeting. Twelve were present, six of whom kept the Sabbath for the first time. There are many others for whom we have strong hopes. We

trust that the Lord will do a good work here, and that a large company will be raised up to be an honor to his cause, and to hold up the standard of truth in this place.

Bro. J. F. Stureman came here a short time before our meetings began and canvassed the place for "Great Controversy, Vol. IV.," and the *American Sentinel*. He has had good success in this work. We expect to remain here until the work is well finished. Brethren and sisters, remember the work here in your prayers.  
 GEO. O. STATES.  
 June 5. GEO. W. ANGLEBAEGER.

### THE WORK IN NEW ENGLAND.

SABBATH and Sunday, June 9, 10, were good days for the church at South Lancaster, Mass. Since the general meeting at the close of the Academy term, our canvassers have been out, and also those who anticipate going out in tent labor, have been looking over their fields of labor, securing tent ground, visiting, making friends with the people, etc. June 9 had been appointed as a day of fasting and prayer for God's special blessing to attend the laborers the coming summer. Nearly all the workers and ministers returned to South Lancaster, and it seemed like a reunion of the soldiers just before the battle, after they had been out reconnoitering. The meetings began Friday evening. It had been thought that it might not be best to hold the meetings on Sunday, in view of the busy season, but as the good Spirit of the Lord came in, there seemed to be a unanimous feeling that the meeting should hold over until Monday morning. Nearly all the brethren laid aside their work and attended an early morning meeting and three preaching services on Sunday, and our good workers' meeting closed with a precious season at an early hour Monday morning. Some remarked that it was one of the best meetings they had ever attended.

A special Bible reading had been prepared and sent to all the churches in the Conference; and while this reading was being given Sabbath forenoon, the Spirit of the Lord seemed to rest upon the people, and in the afternoon many heartfelt testimonies were borne, breathing a spirit of faith, hope, and courage. We feel certain that if the day was so observed by all our brethren, it was an interesting day for New England. The Lord gave his servants special freedom in preaching the truth, and as they go out to labor, there will be a bond of sympathy and union between them and the dear brethren here, that would not have existed but for this meeting. Mrs. Priest and Haskell, who are quite feeble in health, felt that they could not miss even the early morning meetings, and their earnest prayers and words of courage will not soon be forgotten by our workers as they go out. The former, who has been unusually feeble of late, expressed a strong desire that her life might be spared this summer, that she might pray for the workers.

Our brethren doubtless feel interested to know concerning the plans of labor for the summer. The plans for tent labor, which have been suggested at the general meeting, with some changes, are as follows: Bro. A. L. Wright and C. L. Kellogg go with one tent to Claremont, N. H.; Bro. O. O. Farnsworth and M. Wood go to Charlemont, Mass.; Bro. H. J. Farman and E. E. Farnsworth go to Goffs town, N. H.; and Bro. G. E. Fifield and F. W. Macco go to Norwich, Conn. Eld. Miles, with his corps of canvassers, numbering about twenty, will work in the vicinity of Springfield, Mass.

Brethren and sisters, this large force of laborers going out, is something of a new experience in this Conference, and if ever we needed the prayers and the support of all who can plead with God, we need them now. There should be faithfulness on the part of all, in the matter of paying tithes, that we may not be crippled for means to carry forward the work. We feel like saying to those who thus help support the cause, that we are trying earnestly to seek wisdom and light from above, that we may know how to expend means wisely and judiciously where it is necessary. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."  
 A. T. ROBINSON.  
 June 12.

### IOWA CAMP-MEETING.

This meeting was held in the city of Des Moines, on the same ground as that of last year, a beautiful grove in the northern part of the city. The meeting was hardly as large as the one held last year, owing partly to the lateness of the season, and its coming two or three weeks earlier than usual. A workers' meeting of one week had been held before the regular camp-meeting began. Bro. Eldridge was present to assist in this, and they reported an interesting time. Eld. Butler, with Prof. Prescott, who looked after the school interests, Dr. J. H. Kellogg, who gave some most interesting talks on health and temperance, and the writer, constituted the laboring force that came from abroad. We found the camp in good order, and well arranged when we arrived. They had had preaching every evening for over a week, and something of an interest had been awakened among the citizens.



The meeting was one that had no startling or special characteristics. It was what might be called an even kind of a meeting. This is not the most desirable kind of a meeting, yet it is much better than one where everything is perfectly dead, or where there is an open rupture or rebellion. But it seems to us as though we might expect great things done for us, so much so that the workings of God's Spirit would be startling indeed. This is what I mean by saying the meeting was an even meeting. The speakers had a good degree of freedom in presenting the truths of God's word, and it seemed to be appreciated by the brethren and sisters. They responded to them, but there is a spirit of self complacency and self-satisfaction, not only in Iowa, but in many other Conferences, that is distressing to see and feel. It is seen in the ministry as well as in the laity. We earnestly hope the day is not far distant when such a spirit may be thoroughly broken.

We were glad to see that union and harmony prevail in the Conference. In all the business proceedings, both in the Conference and the tract society, the most cordial sympathy and union prevailed in all their deliberations. Scarcely a dissenting voice was heard. The old officers in both associations were returned in nearly every instance, and they have the confidence and love of their brethren.

God gave Bro. Butler freedom in preaching and counseling, and if his words are heeded, good will result. The meeting on the Sabbath was good. A large number came forward for prayers, and good confessions were made. On Monday the same work was carried still farther. Thirty were baptized, and we trust they will rise to walk in newness of life. About \$300 worth of books were sold at retail, and nearly \$1,000 in cash were received on different things. The society and Conference are practically out of debt. This is encouraging to the brethren.

A large corps of canvassers enters the field from this meeting, and we expect to hear of a good work being done by them. The attendance from the city was good. Some interesting cases were developed, and we think many will be benefited by what they heard. The Iowa Conference has within its bounds much good talent, which, if fully consecrated to God, will be of real service to his cause. We pray that the day may not be far distant when this shall be accomplished. How God would work for his people if this were done! May the Lord help us to be wise, and do it in season.

E. W. FARNSWORTH.

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

This meeting was held in Southwest Missouri, in harmony with a resolution passed at our last annual Conference. Carthage is a beautiful and thriving town of about 6,000 inhabitants. It is surrounded by a fine country, rich in mineral and agricultural wealth. The soil and climate are especially adapted to the growing of fruit. Peaches, pears, apples, and all kinds of small fruit are produced in large variety and of very fine quality. There had never before been a camp-meeting held so far south in this State. There being but few churches of our people in this part of the State, the attendance was necessarily small. Between 140 and 150 were camped on the ground, and others living in the town attended nearly all the meetings. Bro. Eli Wick and family, who have lived in Carthage for several years, and have labored hard to get the truth before the people here, though unable to camp on the ground because of the feeble health of Sr. Wick, did much toward bearing the burdens of the meeting, and making it a success.

One interesting feature of the meeting was that all the ministers and licentiates in the Conference, except Eld. N. W. Allee, who was kept away by sickness, were present. A program had been arranged for the workers' meeting and distributed among the workers and leading brethren in the State several weeks before the meeting began, embracing such subjects as the following: Our special work; necessary qualifications for ministers and workers; the church—its standard and government; National Reform, and how to meet it; the present outlook from the stand-point of prophecy; education; temperance; the tract and missionary work—its position in the message; the religious training of children; how shall we hold our young people in the truth? the tithing system; and others of perhaps equal importance.

A good degree of interest was taken in the discussions by all the workers present, and were profitable to all. One person was appointed on each subject, to lead out with a paper or a lecture limited to forty minutes, others following in the general discussion of the question with speeches limited to ten minutes. Usually from forty minutes to one hour was taken up in the general discussion. Between the regular public meetings, workers' meetings were held, in which the questions already taken up were more critically discussed. At eight o'clock each morning, a meeting of the workers was held for spiritual improvement. Some of these were precious seasons. The evenings were devoted principally to giving a synopsis of our faith. There was quite a good attendance from the town and surrounding country.

Eld. R. M. Kilgore was with us during the last part of the meeting, and rendered valuable assist-

ance in bringing out the tithing question, spiritual gifts, church discipline, and especially in giving practical instruction to the ministers and workers present. His labors were much appreciated. The spiritual interest was good throughout the entire meeting. On Monday, seven were baptized. All present agreed in pronouncing this one of the best meetings they had ever attended. Eld. R. S. Donnell and Bro. J. B. Beckner remain to follow up the interest. The other ministers and workers go out with good courage into new fields.

DAN T. JONES.

#### THE MINNESOTA CAMP-MEETING.

The camp was located between the "twin cities" Minneapolis and St. Paul, on the Chicago, Milwaukee & St. Paul R. R., and at the terminus of the Motor line of Minneapolis. The grounds were all that could be desired. Nature's grove, the carpet of green along the banks of the historic Minnehaha, in full view of, and but a few steps from, the celebrated waterfall, with its musical roar, and its waters breaking into white spray from the time it begins its fall till it reaches the angry elements some sixty feet below,—all lend a charm to the surroundings, and render the spot an appropriate place for the worship of the God of nature who alone can make that which is truly grand, attractive, and good.

The workers' meeting, held the week previous, had resulted not only in the erection of the tented city in an orderly and tasteful manner, but also in a good degree of spiritual advancement by those who had been most active. The workers had become imbued with the spirit of labor, and were at work for those who needed help, the results of their labor being seen before the meetings closed. Ample provisions were made to render all comfortable, and special pains were taken to make the stay of the laborers from abroad as home-like as possible.

Those who leave their homes to attend the meetings, may endure the change of a few days in tents, with hard beds and chairs, living on cold lunches and poorly prepared and tasteless food. But for those who attend these meetings week after week, from early spring till late in the fall, and are expected to carry most of the burden during each meeting, working late every night and rising early every morning,—it ought not to be surprising that tent-life without the common home comforts afforded them, should become monotonous and wearing. These servants of God are the last to make any complaints as to their own treatment, the quality and variety of the food which they receive, or the provisions made for them in other respects; but it is a question of expediency, of profit and loss, and should be considered by those in charge of these gatherings. How long do they want these men to continue in the work? What quality of labor do they want? and what kind of labor do they desire their next neighbor to receive? At the close of the camp meeting season, when the round of service is closed up, do we want the marks of disease, physical weakness, and weariness to be stamped upon those who have sacrificed so much for the benefit of those they came to help? It is not good policy to muzzle the ox that treadeth out the corn.

Eld. Butler and Prof. W. W. Prescott were early on the ground, and commenced labor with the camp-meeting proper. Eld. Farnsworth was detained in Iowa on account of the sickness of his wife, and did not arrive till Thursday. These brethren labored hard in imparting important and much-needed instruction, and their efforts were much appreciated by all who were on the ground. The subject of spiritual gifts was faithfully set before the people; and opportunity being given for questions, many were asked, and important and instructive answers were given. The harmony and consistency of the position which we as a people have held for more than forty years on this subject, is made more and more apparent as the answers to the many attacks upon the visions are given. It is about time that those who have been blinded by the spirit which causes these attacks, should have their eyes opened.

A deep interest was awakened in regard to the subject of education. Plans are being laid, and an action was taken by the Conference, to establish a State school. They already have rooms in the basement story of the church in the city of Minneapolis, where they can accommodate quite a large number of students, and at an early date they expect to have the school in operation, according to the recommendations of the General Conference.

About 150 Scandinavians were camped on the ground, and regular meetings were conducted by Elds. Lewis and H. R. Johnson. The influences which have been brought to bear upon those of the Swedish tongue, by the apostasy and efforts of Elds. Lee and Rosqvist, have greatly retarded the growth in the ranks of this people, so far as numbers and devotion to the cause of present truth are concerned. This has given the enemy occasion to suggest ideas in the minds of some, that the work in that tongue was slighted by those having charge of it. When love for the truth, and loyalty in its behalf tends to a consistent and strict adherence to its principles, there will be no occasion for feelings of distrust, or a lack of union with those who stand at the head of the

cause of God on the earth. There will be fellowship for, and no lack of union with, those of other languages. If those who profess to believe the truth, will receive it all, get the love of it down deep in their hearts, and do it cheerfully, God will bless them, and unite them to their brethren. But if they choose to complain and criticise, and desire to be free from the restraint which the truth for this time imposes, it is better for the cause, and for all who are connected with it, that they should depart, and affiliate with those who are more congenial to their tastes and feelings. It is now expected that Eld. J. G. Matteson will conduct a training-school in Minneapolis, beginning about the first of September, for the purpose of preparing workers to labor in the Scandinavian language. There is an increasing demand for Bible workers and canvassers to labor among this people.

Eld. H. Shultz was present, and held regular services in a separate tent with those of the German language, a goodly number of whom were also camped on the ground. Dr. J. H. Kellogg was present one day, and improved the time by giving instruction to the people on the subject of health and hygiene in his usual earnest way. The business meetings were harmonious and passed off pleasantly. The old officers of the Conference were reinstated, and the Executive Committee was increased to five, adding F. L. Mead and Allen Moon to the number. The number of ministers remains the same; while the list of licentiates was decreased. Some of those who had held licences were advised by the Conference to enter the canvassing work. There is a greater demand now for other laborers than for preachers, and no branch of the cause is better adapted for the development of laborers than canvassing. Faithful work is now called for, and that which brings no fruit in return for what is received, cannot be reckoned as faithful labor. The money placed in the treasury is sacred, and cannot be justly paid to those who have not given an equivalent in honest toil.

The Conference is already behind in its finances, and was not able to pay its workers in full, yet the officers and membership start out for the new year with bright hopes and good courage, that another year will see the debts all paid and a surplus in the treasury. An honest tithe paid by all its membership will insure this happy result.

The revival meetings on the Sabbath were solemn, and the preaching was searching. About 200 came forward for prayers. Of these thirty-four were baptized on Monday afternoon by Elds. Johnson and Schram, in Minnehaha Creek. The social meetings were all good. All were ready and anxious to take part, and quite a number were on their feet at the same time, waiting their turn to speak. The Holy Spirit was present, and we enjoyed a good degree of the blessing of God. The attendance of those not of our faith was good, and on Sunday afternoon and evening the congregation gave marked attention to the arguments on the Sabbath question as they were presented by Eld. Farnsworth and Prof. Prescott.

R. M. KILGORE.

#### THE UPPER COLUMBIA CAMP-MEETING.

This meeting commenced promptly on time, June 30, with a goodly number in attendance. The camp was pleasantly located in a cottonwood grove just outside the town of Dayton, a place of about 1,500 inhabitants. A clear stream of water runs on two sides of the ground. Including the two large tents, there were forty-seven tents irregularly pitched among the trees, besides some covered wagons which were used in place of tents during the meeting. There were about 250 campers on the ground, making it the largest meeting ever held in this Conference. There were many who had newly come into the faith, and this was their first camp-meeting.

From the very first it was evident that the people had come seeking God; their souls were thirsting for his salvation, and they were not left to disappointment. The devotional services were seasons of refreshing; the earnest prayers and stirring testimonials filled all hearts with joy. The preaching was principally done by Eld. A. T. Jones and the writer. Elds. Colcord and Scoles spoke once each. As the themes of righteousness by faith, the love of God, the work wrought in the soul by his power, and the steps necessary to come into union with Christ so that we might by his grace live lives of victory instead of almost constant defeat, were dwelt upon, light came into the minds and gladness into the hearts of all. The feelings of many were expressed by one brother who, after hearing, said he felt like taking a long breath. Many proved the surety and preciousness of the promise of the Saviour, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

The attendance from the town and country around was excellent. Each evening and on Sunday the tent was full, and many stood on the outside. All gave marked attention to the words spoken; especially was this so on Sunday afternoon, and the three evenings following, when Eld. A. T. Jones spoke graphically and powerfully on the rise of the papacy, the National Reform Association, its aims and workings, and the dangers so swiftly hastening on us. A large number besides our own people listened with

deep interest, and were mightily moved. It was a matter of sincere regret that there was not an ample supply of *American Sentinels* on the ground to distribute freely among the people.

The Sabbath-school on Sabbath morning was a good feature of the meeting. The lesson was on the love of God; and at the close of the school, Eld. W. C. White made some feeling remarks concerning the London Mission, to which the contributions were to go. On this occasion it amounted to nearly forty dollars. Sabbath afternoon a good move was made. Many came forward seeking the Lord, some of them starting for the first time. The congregation was then divided into three parts, and the service continued some length to great profit.

On Monday, eighteen were baptized by Bro. Fero in the stream near the camp. It was a quiet and very impressive scene. The social service Tuesday afternoon will not soon be forgotten by those present. The sweet Spirit of the Lord came in, and the entire congregation was melted to tears.

The Upper Columbia Conference, tract and missionary, Sabbath-school, and health and temperance societies, all held their annual meetings and transacted their usual business. The Conference has made marked advancement the past year. Four new churches were admitted, and one company taken under its care. Its membership has increased about 100, and the tithes are about \$700 above what they were last year. The Lord has certainly been working for this Conference, and they feel it, and give him the praise. Bro. Decker was again elected its President, with Bro. Fero and Kerr with him as Executive Committee. There are three ordained ministers and four licentiates here, besides a number of canvassers and missionary workers. The outlook for this field is truly encouraging, and all go to their work with zeal and good cheer.

The Conference school received due attention. Some prosperity has attended it the past year. Steps were taken to enlarge their building and erect a boarding-house.

With the evening service, Tuesday, the 5th, closed this good camp-meeting, pronounced by all the best ever held in the Conference. It will be looked back to as a green spot in the experience of our people here; and some of those not of our faith expressed a wish that it might continue a month longer.

E. R. JONES.

IOWA CONFERENCE PROCEEDINGS.

The twenty-fifth annual session of the Iowa Conference convened according to appointment, on the camp-ground at Des Moines, Ia. The first meeting was held May 27, 1888, at 8:30 P. M., President J. H. Morrison in the chair. Prayer by Eld. H. Nicola.

Credentials of delegates being called for, it was found that at this and subsequent meetings fifty-five churches were represented.

On motion, the Chair was authorized to appoint all standing committees, which were named as follows: On Nominations, J. W. Adams, Noah Hodges, Jacob Shively; on Credentials and Licenses, E. W. Farnsworth, C. A. Washburn, H. Nicola; on Resolutions, Prof. Prescott, L. T. Nicola, A. P. Heacock. Adjourned to call of Chair.

SECOND MEETING, AT 11 A. M., MAY 30.—At this meeting the requests of the Kelley church, to change their name to that of Ames, and that of the Marshalltown church, to that of Berman, were granted.

On motion, the church at Sharpsburg was admitted into the Conference, with sixteen members. It was satisfactorily shown that the members were paying tithes, and had reported their organization to the State Secretary.

On motion, the Confidence church was admitted into the Conference, with forty members. Adjourned to call of Chair.

THIRD MEETING, AT 9:30 A. M., JUNE 3.—On motion, all the brethren from abroad were invited to participate in the deliberations of the Conference. The Treasurer's report was as follows:—

CASH RECEIVED.	
Cash on hand and received during year ending June 5, 1888,	\$13,531 22
CASH PAID OUT.	
Tithe to General Conference,	\$1,333 50
Orders and expenses,	10,763 16
First-day offerings to General Conference,	174 06
Cash on hand,	1,260 50
Total,	\$13,531 22

Committee on Resolutions reported as follows:—

Resolved, That we recognize many evidences of God's willingness to respond to the prayers and efforts of his people in the past, and it is with courage, confidence, and hope that we look to his guiding counsel for the future.

Resolved, That we recognize the necessity of connecting with God in our work, and that we will strive as never before to heed the Scripture injunction, "Be ye holy, for I am holy," that we may be made partakers of the divine nature.

Resolved, That we heartily indorse the resolution passed by our late General Conference in regard to literally carrying out the advice of the apostle Paul in 1 Cor. 13:2; and that we earnestly recommend our brethren to lay

aside at their homes each week, free-will offerings in behalf of our foreign missions.

Whereas, It is evident that to have an appreciation of the truths of God, and to understand the true purpose and meaning of life, we must educate and train our God-given faculties; therefore,—

Resolved, 1. That it is the sense of this body that the rank and file of our people should arouse to the necessity of devoting more attention to culture and education; 2. That we express ourselves as in hearty sympathy with our institutions of learning, and with their special work of preparing our youth for effective service in the cause of the third angel's message; 3. That we urge our brethren to give said institutions a greater patronage and a better support.

Resolved, That the thanks of this Conference be tendered the Secretary of the City Water Works, for valuable favors granted during this camp-meeting.

Resolved, That we heartily express our thanks to R. L. Tidrick for granting us the free use of the beautiful grounds upon which our encampment is located.

Resolved, That we extend to the railroad companies of Iowa, our thanks for the courtesy of reduction of fare, in favor of attendants at our camp-meeting.

Some good earnest remarks were made by Eld. Butler and others in favor of the third resolution.

The Committee on Nominations reported as follows: For President, J. H. Morrison; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Executive Committee, J. H. Morrison, H. Nicola, H. R. Johnson; Camp-meeting Committee, S. M. Jacobs, Jacob Shively, James Bowles, L. P. Jacobson, Zalmon Nicola; Grocer, A. J. Stiller.

The Committee on Credentials and Licenses reported as follows: For credentials, J. H. Morrison, L. McCoy, H. Nicola, J. S. Hart, C. A. Washburn, J. T. Mitchell, R. C. Porter, A. P. Heacock, L. T. Nicola, J. M. Willoughby, H. R. Johnson, C. F. Stevens; for license, J. S. Washburn, J. O. Beard, J. J. Elyson, W. A. Colcord, Matthew Larson, W. H. Wakeham, Elmer Gardner; for colporter's license, P. L. Hoen, S. M. Holly, Stena Peterson, L. P. Anderson (Croton), Isaac Olsen, J. W. Adams, C. W. Neal, Geo. Watson, E. W. Chapman, B. C. Chandler, P. W. Baker, Charles Gardner, Harry Adams.

On motion, the Conference adjourned *sine die*.

J. H. MORRISON, Pres.

C. W. SMOUSE, Sec.

CANVASSING IN MINNESOTA.

My last report was dated one year ago, but since that time, I have been at work canvassing in the eastern part of the State. The Lord has greatly blessed me in my work. I have sold \$1,020 worth of books and tracts, and taken eighty yearly subscriptions for our periodicals during this year. I have also given away about 19,000 pages of tracts, and many papers. I took twenty orders for "Thoughts on Daniel and the Revelation" in two days, and 132 orders for other books, in visiting 200 families.

I have been much interested in noticing the effect of the reading matter upon the hearts of the people. In a great many cases it has removed the prejudice which existed in their minds, and yet some are so opposed to all reading matter, except that which comes from certain offices of publication, that it is impossible to get them to investigate the truth.

We sometimes think that if the literature which we spread, is not of such a nature as to treat upon points of faith in which we differ with other denominations, our work is in vain; but this is not so. We cannot read any book without its leaving an impression upon us. It is not always advisable at first to scatter the literature which conflicts with the faith of the subscribers. Even if the publications which we sell do not oppose their faith, and yet are good religious books, they will leave lasting impressions upon their hearts. The canvasser especially needs to seek the Lord often, and live near to him. He has trials, temptations, and perplexities to contend with which those engaged in any other work do not have. He is all the time associating with strangers. People judge very much of the nature of the truth by our manners, and by the interest which we show in religious things. May the Lord bless the seed sown, and may it bear fruit to the glory of God, and to the advancement of the truth, is my prayer.

JULIUS JENSEN.

June 1.

THE GERMAN CANVASSING WORK.

It is but a short time since the German canvassing work in this country was fairly started. Conscious of their weakness, but trusting in the mighty help of God promised to each praying soul, a small company of canvassers began work in Nebraska, and Bro. Schneppe, their leader, informs me that the Lord has blessed them beyond all expectation; and that within five weeks they have sold over 1,000 copies of the "Life of Christ," or \$2,000 worth. The workers are all inexperienced, and yet some of them do as well as experienced canvassers. One brother sells from thirty to forty copies of the book each week. Once he sold seventy copies in four days. The brethren are thankful to God. To him be all the glory and honor for this wonderful success. Surely the Lord is a mighty help, and gives strength to the weak.

THEO. VALENTINER.

Special Notices.

THE ILLINOIS CAMP-MEETING.

DOUBTLESS many of our brethren in the State are beginning to inquire where we are going to hold our camp-meeting this year. We will answer these queries by stating that pursuant to a decision of the Conference committee, recently in council, we have decided to hold it again at Springfield.

Bro. Starr and Crow were here last week, and we took advantage of the occasion to look over the ground. We find no place equal to Oak Ridge Park, where the meeting was held last year. The impure water and the sewer to the back of the park were the only drawbacks to the ground last year. But it was unusually dry then, and we are not likely to have the same thing again. But in case we do, the owners of the park agree to bring a good supply of well-water each day. We have tested the water in some wells far removed from sources of contamination, and find it good, and have made arrangements to get water from these wells in case we need it. If the sewer becomes obnoxious from dry weather or anything of the kind, we have the promise that a good supply of lime will be kept in it.

Thus all the bad features of last year have been removed, and all the good ones remain. The park will be lighted with electricity, and we have free use of the grounds. A contract drawn up and signed by the managers guarantees the above statements, and from our experience with these men in the past, we know that they will do as they agree. Our brethren can come with the assurance that everything will be in a good sanitary condition. The grounds, being in one of the best parts of the city, with the street-cars running right into them, are all that we could ask.

We expect the best of help from abroad, and know that the Lord will meet with us, and hope that our brethren and sisters will begin preparations to attend this important meeting. More will be said in regard to it later.

A. O. TAIT.

TO KANSAS TENT COMPANIES.

I SHALL be pleased to hear from each tent company immediately, so that I can send them supplies for organizing Sabbath schools in their new fields of labor. Let us have a uniform effort in improving this part of our tent labor this summer.

L. J. ROUSSEAU, Pres. Kan. S. S. Ass'n.

NOTICE TO INDIANA.

It was decided by the Indiana Conference, in council with one of the General Conference Committee, to invite Bro. and Sr. Carpenter, of North Liberty, to come to Indianapolis to take charge of the depository building and thus have a parental care over the canvassers who should be sent to canvass in the city. They have already located there, and the work is now in progress. The Conference will thankfully receive any help that the friends of the cause can render, to keep the work moving without embarrassment. Money or provisions will be acceptable.

It is the duty of our people to encourage this work by a liberal support of those having charge of it. It is necessary to purchase several articles of furniture for the parlor, that it may be properly furnished. We invite donations for this purpose. All money may be sent to Wm. R. Carpenter, 175 Central Ave., Indianapolis, Ind. We ask for only that which is absolutely necessary; therefore we hope that this request will meet with a hearty response.

WM. COVERT.

SABBATH-SCHOOL LESSON PAMPHLET.

IN accordance with the recommendation adopted at the last session of the International Association, the Sabbath-school lessons for the first six months of 1888 were printed and bound in pamphlet form for the use of officers, teachers, and others. This plan was an experiment, having never been tried before; but we find that it gives universal satisfaction, three editions of the pamphlet having been printed and sold.

The lessons for the remaining six months of 1888 have been put up in the same form, and are now ready for delivery. They comprise sixteen lessons on the subject of the third angel's message, and ten lessons on the second epistle of Peter. We do not believe that more important and interesting subjects have ever been presented to our Sabbath-schools, than these two.

The series on the third angel's message notices briefly the rise and fall of the four great universal kingdoms, the development of the papacy and the formation of its image. The subject is treated in a clear and forcible manner; and if these lessons are thoroughly learned, we as a people will have a better understanding of the work for our times than we have ever had before.

The series on the second epistle of Peter is a running commentary on that epistle, the comments

being in the form of Scripture quotations, so that besides a close examination of the text of the epistle, the students will have their attention directed to a great many parallel passages. This epistle is pre-eminently an epistle concerning the second advent of Christ, and so is especially applicable to this time.

These lessons have been examined and approved by the Executive Committee of the International Sabbath-school Association and other leading brethren. Both series of lessons will be accompanied by copious notes, which will increase the size of the pamphlet several pages more than the last one, and of necessity the cost of publication will also be increased. But we feel sure that all will feel amply repaid for any increase in price by the explanatory notes which accompany these lessons.

This lesson pamphlet will contain thirty-two pages. Price, fifteen cents, post-paid. Address all orders to Pacific Press, Oakland, Cal. C. H. JONES.

## News of the Week.

FOR WEEK ENDING JUNE 16.

### DOMESTIC.

—Swarms of seventeen-year locusts appeared at Dubuque, Iowa, Monday.

—Nineteen persons were poisoned recently at Kasota, Minn., from eating cheese, but all will probably recover.

—Collector Magone has sent back to Europe a party of eleven ex-convicts who came to this country, chiefly from Italy, by the Anchor Line.

—Sixty-five families were forced to leave their homes at Crookston, Minn., Monday, by the rise of Red Lake River, and many lost their effects.

—The thermometer registered 102° in the shade at Nebraska City, Neb., Wednesday, and there were several cases of sunstroke, though none were fatal.

—Seven men were buried at Menominee, Wis., Wednesday forenoon, by the caving of a clay-bank in a brick-yard. Two were killed, two fatally injured, and the others seriously hurt.

—The United States Consul-General to the Sandwich Islands reports that a large number of lepers, or persons giving evidence of leprosy tendencies, emigrate to the United States yearly.

—For the purpose of testing the new law, ordering the closing of saloons on legal holidays, the saloon-keepers at Ishpeming, Mich., decided Monday, to keep their places open on the Fourth of July.

—The negroes in the Chickasaw Nation are planning a general exodus to Oklahoma, where they intend making settlements and farming. Several thousand met at Wynnewood, I. T., Tuesday, and effected an organization.

—Much to the disgust of the Catholics, a statue of Garibaldi, eight and one half feet high, and of the finest Carrara marble, is to be erected in Washington Square, New York. The granite pedestal on which it will stand will be fifteen feet in height.

—The lumber booms at Cloquet, Minn., broke Wednesday, setting free 80,000,000 feet of logs, causing a loss estimated at \$500,000. Alarm prevails along the river, and the Minneapolis lumbermen have begun to run their logs into Coon Creek as a precautionary measure.

—At Columbus, Ohio, Wednesday, J. Eichenlauf, under arrest for violating the Sunday law in giving a theatrical performance, pleaded guilty and was fined fifty dollars and costs and sentenced to thirty days in jail, the latter part of the sentence to remain suspended unless another offense should be committed.

—The fire commissioners of the city of Buffalo have ordered the discontinuance of the use of natural gas as a substitute for coal until it can be safely regulated. About 3,000 families in that city had adopted its use. Losses by fire from this cause in the State of Pennsylvania during the last three years have exceeded \$900,000.

—The militia of the Chickasaw Nation are assembled at Ardmore, preparing to march upon the stock men, who, 500 strong, are resisting the payment of the tax on cattle. The cattle owners are armed with Winchesters. The government troops at Fort Reno are also preparing to take the field, and fears are expressed that this is the first outbreak of a civil war.

—The first pictorial Chinese journal ever published, appeared in New York Saturday. It is called the *Noo Sim Po* (New York Chinese News). Messrs. Wong Chin Foo and Hong Zing, late Chinese editors of a Hong Kong weekly, are its editors. It is a weekly. Its first cartoon represents the emperor of China ordering back to this country, and flogging because they cannot go, the Chinese sent home under the late treaty.

—New Jersey has an excellent law, which forbids the sale of cigarettes to minors. It has not hitherto been enforced, but the Newark Police Board have determined that in that city, at least, it shall no longer be a dead letter. An order has been given to patrolmen to arrest all small boys seen smoking, and through them discover, if possible, from whom they procured the cigarettes, in order that the dealers may be proceeded against under the law.

—At Buffalo, N. Y., Tuesday, Andrew Howard, aged fourteen, cash boy in Barnes & Hengrer's dry goods store, was detected in an attempt to steal a watch, and after con-

fessing that offense, he was led to admit also that he had started the fire that consumed the firm's store and stock Feb. 1 last, causing a loss of \$1,000,000, saying he did so from anger at a floor-walker who had refused to let him off to attend a funeral. Since that time he has made two attempts to burn the firm's present temporary quarters, because, he said, he liked to see a big fire.

### FOREIGN.

—In the town of Patay, department of Libertad, Peru, a woman accused of being a witch has recently been publicly burned alive by the people.

—A recent dispatch from Jeddah says that the German steamer "Pemptos," from Singapore with 1,100 pilgrims on their way to Mecca on board, is overdue at Jeddah, and it is supposed she is lost.

—The supreme court of Australia has ordered the release of the Chinamen who were refused permission to land by the colonial authorities, on the ground that the government has no power to exclude foreigners from the country.

—There has been more ice on the Newfoundland coast this year than at any time for the past thirty years. The great number of icebergs delayed by the predominance of southeasterly wind, it is thought, may drift at an early date into trans-Atlantic ship routes.

—A dispatch dated at Algiers, June 11, brings news of a plague of locusts in that vicinity. The insects are advancing in a compact mass over twelve miles long by six in breadth. A panic prevails in the Province of Constantine. The valley of Guelma has been devastated by the locusts.

—At last news has been received from Stanley, but it is not of a very assuring nature. A dispatch from Lisbon to the *Independence Belge* says: "Advices from the Congo say that Arabs who have arrived at Kinshasa, state that Henry M. Stanley was wounded in a fight with natives and that afterward one half of his escort deserted. Tippoo Tid had not sent Stanley the promised convoy."

—News from San Carlos states that the whole line of the Nicaragua Canal will be located by June 10, including complete and thorough surveys of the two possible locations on the east end known as "the lower route" and "the upper route." All problems have been successfully solved, so that, on the return of the engineers sent home to plot the work, the company will be in possession of the data necessary to prepare for construction.

—Frederick III., emperor of Germany, died at the imperial palace in Potsdam Friday morning, June 15, at the age of fifty-seven years, having reigned ninety-eight days. The event causes universal sorrow, not only by reason of the liberal and broad-minded policy which characterized his short reign, but at the prospect of the possible change which the accession of his son to the leadership of Germany may bring. The new emperor takes the throne at the age of thirty years, with the title of William II.

—A frightful accident occurred Monday, on the Mexican Central Railroad, thirty miles from Tampico. The train was composed of seven flats and a car containing a lot of wood and sixty laborers. At the head of the train, which was running backward, was the car. When five yards from a bridge, a cow on the track derailed the car, which broke the bridge, and all crashed through, piling one on top of another beneath the engine, which landed on top of the mass. Thirteen persons are known to have been killed and twenty-four seriously, and seventeen slightly injured. It is not yet known how many persons lie buried beneath the debris.

### RELIGIOUS.

—The National organization of the Colored Young Men's Christian Association was completed at Louisville, Ky., Tuesday, Charles L. Morris, of that city, being chosen president.

—The report that Rev. C. H. Spurgeon, the London evangelist, had gone back to the Baptist Union, now seems a little premature. Mr. Spurgeon himself, it is said, has not yet taken any very decided steps toward a reconciliation.

—Sensational scenes are reported from the faith-cure camp-meeting at Oakland Park, near Decatur, Ill., conducted by Mrs. Maria Woodworth, the trance evangelist. Four young persons fell to the ground in trances, remaining unconscious over an hour, and others professed marvelous cures.

—The *Independent* says that the three greatest Protestant powers in the world,—England, Germany, and the United States,—are represented at the Mohammedan court of Constantinople by two Roman Catholics and a Jew, but that the interests of the Protestants of Turkey have never been cared for better than by these three men.

—In the Presbyterian General Assembly of Ireland, which met in Belfast, June 5, the retiring moderator declared in his opening speech that the Presbyterian Church is soundly Unionist in its views. Gladstonianism, he said, implied the crippling of the church's resources, the transfer of education into the hands of the Romanists, and perhaps the expulsion of Presbyterianism from the greater part of Ireland.

—The Boston School Board has excluded from the public schools Swinton's "Outlines of the World's History." The action grew out of the petition of a Catholic priest that a high-school teacher be removed for the reason that he was giving false instruction as to the doctrine of indulgences taught and practiced prior to the Reformation. It is not believed the sub-committee will recommend removal, though four of the five members are Catholics.

## Appointments.

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

The dedication of the S. D. A. church of Nevada, Ia., which was postponed from April 29, will take place July 1, Sermon by Eld. L. T. Nicola at 2:30 P. M.

JOHN CALHOUN.

The district quarterly meeting will be held with the Blair City church, Neb., July 14, 15. A general attendance is desired. Try once more, brethren, to get in your reports of labor on time. Send them to the district secretary. I hope the secretary will be with us at the meeting. Ministerial help is expected. E. A. BLODGETT, Director.

The quarterly meeting for the T. and M. society of Dist. No. 6, Vt., will be held in Northfield, June 23, 24, at such place as Bro. Maburon may arrange. We hope that a due interest in the all-important and responsible work of heralding saving truth during the brief remnant of probation's day, will be solemnly and earnestly felt by this district, and manifested by a good attendance at this meeting. We hope to see all the librarians and business agents at this time. A. W. BARTON, Director.

## Obituary Notices.

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

DAVIS.—Died in the triumphs of the faith, April 14, 1888, Isabelle Davis, wife of John Davis, aged 20 years, 0 months, and 18 days, leaving a husband, one child, and a large circle of friends to mourn their loss. Remarks of comfort by the writer, assisted by Eld. W. W. Stebbins. J. W. BABY.

VANOSTRAND.—Died at her home at Poy Sippi, Wis., May 3, 1888, Sr. Sarah Vanostrand, aged 84 years, 1 month, and 2 days. The deceased was born in the State of Pennsylvania, May 1, 1804. A large congregation assembled at the Congregational church on the occasion of her funeral, where remarks were made by the writer, from Gen. 3:17-19. J. C. MICKLESEN.

POTTER.—Died June 4, 1888, at Onondaga Falls, N. Y., Asa A. Potter, aged eighty-six years. Bro. Potter had a clear understanding of the truths of the Bible, and was happy when explaining them to others. He had kept the Sabbath for twenty years, and died as he had lived, honest and faithful to every trust, rejoicing in the Redeemer. LOYDETT POTTER.

GOODMAN.—Died of typhoid fever, at his home in Norwalk, Ohio, Bro. Rubin Goodman, aged 43 years and 11 months. He was sick but a few days. He leaves a wife and three children to mourn his loss, but they mourn not as those who have no hope. Funeral services were held at his residence June 10. The church will deeply feel his loss. O. F. GURDON.

BAKER.—Died of bronchitis, at her home in Bonner Springs, Kan., May 31, 1888, my mother, Mrs. Mary E. Baker, aged 41 years, 5 months, and 25 days. From childhood she had been taught the truth, and practiced it, teaching it to her two daughters, the elder of whom died just 4 months and 2 days before my mother. I believe a mother died peacefully, happy death. The day before her death she called her relatives to her bedside, asking the Lord to bless them. Her aged mother offered prayer at her request. She wanted to meet us all in heaven. Funeral services were conducted by Eld. Michael (Christian). We bid her beside her daughter, hoping to meet them again at the first resurrection, to part no more. ANNA BAKER.

SMITH.—Bro. Samuel Smith died at Waterville, Minn., May 11, 1888, of cancer of the stomach, after a lingering illness. He suffered severely during his last days, but would often remark, "It will soon be over." Some time before he died all suffering seemed to cease, and he passed away without a struggle or a groan. I was with him during the few days before his death, and he often expressed much satisfaction in having believed and lived on the faith and practice of the Seventh-day Adventists which he accepted in Marquette, Wis., in 1864. From there he moved to Fairbank Co., Minn., where he raised up quite a company of Sabbath-keepers. He afterward moved to Medford, Minn., where his wife died four years ago, and he was buried there by his request. S. S. HARKIN.

HOPKINS.—Died at Painesville, Lake Co., Ohio, April 19, 1888, of dropsy, our dear mother, Mrs. Amoret Hopkins, aged 84 years, 1 month, and 12 days. She had been a great sufferer for about four years, but bore her afflictions with Christian fortitude, and was never known to murmur or complain. She patiently waited for death to come. She was a great reader of the Bible, and a firm and consistent believer in the Advent faith and the near coming of our Lord. She embraced the present truth during tent-meetings held at Painesville, N. Y., about thirty years ago. She was a kind and affectionate mother, and always sympathized with the suffering. She leaves three sons and two daughters to mourn their loss. We trust she will have part in the first resurrection, when Christ shall come to take his people home. MRS. J. KINNA.

KELLEY.—Died at Noblesville, Ind., May 10, 1888, Sr. Julia A. Kelley, aged 37 years, 9 months, and 5 days. Sr. Kelley became interested in present truth under the preaching of Eld. S. H. Lane, in a tent effort at Noblesville, about ten years ago. Since that time she has lived a consistent Christian life, striving to keep the "commandments of God and the faith of Jesus." In the Sabbath-school and the social meeting, she will be greatly missed, as well as in the home circle. As soon as she learned that the dread disease, consumption, was preying upon her, she seemed resigned to the will of God, and frequently spoke of the "blessed hope" which she so much enjoyed. Even when the "breath of life" seemed almost gone, she was heard singing songs of praise. Funeral remarks by the writer from Job 14:14. A very attentive congregation of neighbors and relatives, listened to the words spoken, in which I tried to set before them the comfort given by Paul in 1 Thess. 4:13-18. Sr. Kelley leaves a father, mother, and three sisters to mourn. We trust that they will be prepared to meet her where "sorrow and sighing shall flee away." C. M. SHORTIDGE.

HARDY.—Died at Dutton, Kent Co., Mich., June 8, 1888, Bro. Wm. J. Hardy, aged 65 years, 4 months, and 19 days. Bro. Hardy moved from the State of New York about forty-five years ago, and settled in the township of Galus, Kent Co., Mich. He embraced the truth under the labors of Eld. J. B. Frisbie about thirty years ago, and by a godly life and constant course has lived in the high esteem of his neighbors, and the affection of his brethren. About five years ago he was stricken with paralysis, since which time his health has gradually failed. During the last few weeks of his life, he was a great sufferer from dropsy, heart disease, and other complaints. For about



three months he had not been able to lie down, but day and night retained an erect posture. His sufferings were intense, and he often expressed a desire to be freed from pain by death.

ADDRESS.

My P. O. address is 604 Park Avenue, Indianapolis, Ind. Wm. COVERT.

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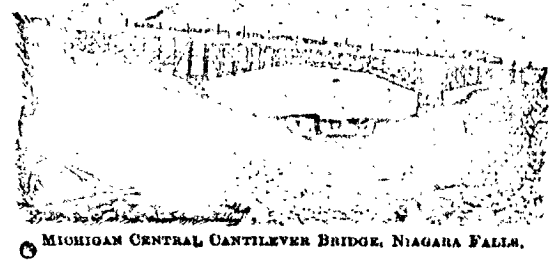
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Up in the Northern Lakes lies the fairy Isle of Mackinac, which, on account of its great natural beauties and remarkable summer climate, has been reserved by the United States Government as a National Park. It lies in the midst of some of the most charming scenery and some of the finest fishing and hunting grounds in the country.

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Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times and connections for various routes.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Ticket Agent, Chicago. W. J. SPIORR, Ticket Agent, Battle Creek.

This Chicago, St. Paul & Kansas City Railroad now runs into a union depot with the Grand Trunk, in Chicago, thereby dispensing with the necessity of a transfer in going to the Northwest. Something can be saved by going over this road, as they sell second-class tickets, but have no second-class cars. Passengers therefore may get accommodations at second-class rates, and ride in first-class cars, which is well worthy the consideration of the traveling public.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 10, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

Table with 3 columns: Location, Date, and Notes. Includes entries for Dakota, Northern Michigan, Canada, Nebraska, and Georgia.

So good an impression has been made, and so much interest awakened in reference to the truth, in Williamsport, Pa., by the mission work, the canvassers, and the camp-meeting, that it is decided to follow up the favorable opening by a tent effort.

In the report of the Pennsylvania camp-meeting, in another column, we omitted to mention that the plan of weekly donations for our foreign missions, in the free-will offering boxes, was heartily indorsed.

We call the attention of our brethren to a list of books issued from this Office in the Holland language, as advertised on the fifteenth page of this paper.

There occurs, what to us is a very pathetic expression, in the report of our dear Bro. Rupert, in our Progress department, this week. He is thankful, he says, that he is able to "present the truth from memory."

total. We trust that God may greatly bless him while he still endeavors to present to the people, though it be from memory only, the precious treasures of truth with which he stored his mind before this calamity came upon him.

A report from Eld. G. C. Tenney, which will appear in our next issue, brings word of the safe arrival of himself and party at New Zealand, after short stops at Honolulu and the Samoan Islands.

Our Australasian Youth, and Sabbath-school Guide, is the title of a youth's paper issued from the Bible Echo publishing house, Melbourne, Australia.

By reports in this paper the reader will see that the camp-meeting season for 1888 has actively opened among us. Good meetings are reported from all directions.

With the death of Emperor Frederick, and the accession of his son to the highest station in the German Empire, the public mind turns naturally with apprehension to the future, and the much-talked of European war becomes again the subject of animated discussion.

Senator Blair has introduced into Congress a companion bill to his recent one in behalf of Sunday, with which the readers of the Review are familiar.

We are indebted to the Bancroft Publishing Company, of San Francisco, Cal., for a copy of the Hand Book of the Lick Observatory, 135 pages, giving the history of the celebrated observatory from the time of its conception.

the arrangements for its working are fully perfected, will be superior to all others in the world, both in respect to the instruments it possesses and the atmospheric conditions surrounding its place of situation.

Rev. J. M. Vila, Protestant pastor at Malaga, Spain, has at the instigation of the bigoted Catholic priesthood of the country, been sentenced to two years' imprisonment and the payment of a heavy fine, for replying to a virulent attack made by a priest against the evangelical movement.

This is only one of many instances of Romish intolerance which are continually occurring in those countries where Protestantism has as yet obtained but a slight foothold, and it is passing strange that Protestants in this enlightened country cannot see that this is the true spirit of Rome, and not the spirit of liberality which, from hard necessity, Rome manifests in such countries as the United States.

A "CHRISTIAN SCIENCE" LESSON ON MAN.

Teacher: Johnnie, what is God?
Boy: God is spirit.
Teacher: Where is God?
Boy: God is everywhere.

We copy this from the Galeburg, Ill., Republican, where it appeared over the signature of A. G. Humphrey, M. D., a resident of that place. It is the second of a series of twelve lessons which constitute the primary course of instruction in this new and wonderful branch of science.

For graduates from the primary course there is a second course of seven lessons, and for those who have finished both courses, a third or "normal" course of six lessons; though the primary course alone, qualifies the student to engage in practice.