

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 DEAREST FRIEND.

BY S. O. JAMES.

Precious Jesus lives and loves me,
Watches o'er me day by day,
Sends his angels to protect me,
Helps me when I try to pray.

Of myself I can do nothing—
"Dust and ashes," says the word;
But in Christ "I can do all things:"
Here 's the beauty of the Lord.

Let that beauty be upon me,
Cause this tearful face to shine
With that radiating glory
Flowing out from love divine.

Sun of Righteousness! he saves me
On the darkest fields of strife;
Leads me on and fights my battles
For a higher, purer life.

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 CAMP-MEETING AT SELMA, CALIFORNIA.

BY MRS. E. O. WHITE.

We left Fresno, April 22, to attend the Selma camp-meeting. On our way to this place, we were seated behind a mother and her two children. On the short journey of fifteen miles, this woman drank four goblets of wine from the bottle in her lunch basket. The children were indulged in the wine until they both seemed to be in a state of intoxication. The older one acted like an inebriate, working his face in the most hideous contortions, until his brother struck him with his fist. The mother then interfered with a blow from her hand, and in her efforts to set matters right, made them a great deal worse. I could not help reflecting on the probable future of this family. What a terrible picture rose before my mind as the counterpart of the scene before me! I pitied the children who had their own mother to act the part of the tempter in dragging them down to ruin. This is how drunkards are made. How does God look upon these wicked and indulgent parents? Parents and children will one day stand around the great white throne to be called to account for the work of their lives. The books will be opened, and they will be judged according to the deeds done in the body. They will have to view their life-work just as it is, but it will be too late to redeem the failures of the past.

When we arrived on the camp ground, we found everything arranged in a neat, tasteful manner. The tents were provided with stoves, and the res-

taurant was fitted so that the whole encampment could be provided with good, wholesome food. We felt deep sympathy for those who were confined to the camp kitchen, and who were obliged to endure the heat of the stove, that food might be prepared for the campers. We thought that no one could have the heart to complain at the provisions in the dining-tent; for although it was at a season when the old supply of fruit could not be obtained without great expense, yet the food supplied, was palatable, and of a suitable variety. The meeting was advancing, and but few privileges were enjoyed by the workers in the kitchen. The question presented itself to my mind, Must it continue so? Is it necessary to have three meals a day, to go through all this round of cooking and washing dishes, and cooking again, so many times during the day? We spoke in behalf of those who were denied the privileges of the meeting on this account; and it was proposed that those on the grounds should share in the self-denial, by dispensing with the third meal. This met with approval, and from that time there were but two meals prepared in the tent, and the workers were much relieved.

At our camp-meetings we should have good wholesome food, prepared in as simple a manner as possible. We should not turn them into occasions for feasting. If we appreciate the blessings of God, if we are feeding on the Bread of life, we will not be much concerned about gratifying the appetite. The great burden of our hearts will be, How is it with my soul? There will be such a longing for spiritual food, that will impart spiritual strength, that we will not complain because the diet is plain and simple. There were several on the camp-ground who had eaten but two meals a day for twenty years, and were enjoying better health than those who had eaten the third meal.

Is there not more danger of backsliding on the camp-ground, if its opportunities and privileges are not improved and appreciated, than if you had remained at home? When the truth is presented day after day with power, and there are precious privileges afforded of obtaining a more correct knowledge of the word of God and of eternal things, can you not see that if these blessed occasions are not appreciated, they will prove a savor of death unto death? Young men and women who allow their minds to be diverted, and engage in flirtation on the camp-ground, are meeting with loss for time and for eternity. The mind is not stayed upon God. The thoughts are not upon the truth spoken from the sacred desk. The affections are not upon Jesus and spiritual things. A bewitching power seizes their minds, and they become infatuated, until carnal affections take entire control of their natures, and they return to their homes worse than when they came to the meeting.

The camp-meetings are important occasions for all our people. It is designed that at least one week may be given up to seek God without interruption. The whole heart should be engaged in this service, that a better knowledge of the Scriptures may be obtained, that the plan of salvation may be better understood, and that there may be a deeper realization of what salvation means, and what it will cost to meet the high requirements of God. Those who carry the truth into their daily lives, will see a decided change in their characters. If you are brought into close sympathy with Christ, you will not engage in light and trifling conversation, you will not be indifferent to the great themes

of redemption, you will not enter into flirtation, and show preference one for another on these solemn occasions. The spiritual sensibilities will be aroused. Christ himself will be the honored guest in every meeting. We know that Satan will also be in the assembly, seeking to win the thoughts and the heart away from Christ.

We are living in the antitypical day of atonement, and our High Priest is in the most holy place of the heavenly sanctuary, pleading his blood in behalf of his people. The mighty achievement upon Calvary, should not become an old, forgotten story to any of us. The object of these camp-meetings is to arouse the mind to a more vivid sense of the solemnity of these things. Grasp the truth as it is presented to you for your soul's sake. Cherish every new idea, every divine enlightenment, lest you let the truth slip from your heart, as water from a leaky vessel. Seek to walk in every ray of light that comes to you through the ministrations of the word. As we grow in the knowledge of the truth, we shall have fellowship one with another, and the more we think of Jesus and his matchless love, the deeper will that love take possession of our heart, mind, and soul, and we will enter into the scenes of Christ's humiliation, and become partakers of the divine nature.

O, what a means of grace the camp-meetings might be, if all who come at such trouble and expense would be profited thereby, and would not become uneasy and restless, and feel that it is a loss of time! We should feel that two weeks is none too long a time to efface the worldly mold, to empty the soul-temple of the buyers and sellers, and of everything that defiles. Every meeting should find God's people in the place of worship, expecting that Jesus will walk through the congregation to bless all who are hungering and thirsting for his salvation.

What would become of the churches if there were no special seasons when the Spirit of Christ was sought for with earnestness and fervor, and the cold hearts were warmed by the rays of divine light? God wants to be inquired of by his people, before he pours out his Holy Spirit upon the church. How earnestly should every member pray and labor, and labor and pray for the deep movings of the Spirit of God! There is solemn work that must be done to enlighten souls now sitting in darkness. The fallow ground of the heart must be broken up. The indifferent and back-slidden must have personal efforts made for them, and each member of the church should do works meet for repentance, in carrying with solemn, earnest zeal to all within reach the Master's gracious invitation.

Take up the work that lies nearest to you. Go out into the highways and hedges, and compel them to come in, that the Lord's table may be supplied with guests. A sleepy, Christless church, quarreling and surmising evil, will have no reward, and need look for no revival, unless its members repent, and do the first works.

The camp-meeting at Selma was a precious meeting to all who really hungered and thirsted after righteousness. Those whose minds were placed upon worldly interests, were not benefited; but, I fear, were made worse; for their hearts were open to temptation. On the Sabbath I was pained to the soul to hear, by the side of my tent, an earnest conversation in regard to houses and lands, and the prospect of property's rising in value. I thought it must be those not of our faith, who were thus engaged in talking on worldly matters

on the Sabbath day; but looking from my tent, I saw it was one of our brethren and another man who were occupied in this way. This brother should have been wholly in earnest, that the meeting might be a blessing to Selma; but alas! his heart and mind were on temporal, worldly things. While claiming to be a Sabbath-keeper, he was doing business with mind and heart and voice. Says the Scripture, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

I hope that this brother will have a pure, sincere heart, and will be a doer of the commandments of the Lord; then he will be a light to shine forth to others. But, if his profession of belief and reverence for the Sabbath is only a form, he will be a body of darkness to the church in Selma, or wherever he may go. He has not that faith that will venture something for the sake of the truth. The truth is kept apart from his life. It does not mold and fashion his character. Unless he is converted in heart, he will not practice the truth, however much he may claim to believe it.

We heard two other brethren talking of the railroads that were to be laid in different sections of the country, and commenting on the profitability of investing in lands in those parts of the State. Here we saw that in a meeting of about ten days, all the believers in the truth could not leave worldly thoughts and speculations behind them, to engage unreservedly in the worship of God. I was led with pain to inquire how many of these poor souls had opened through their hearts a highway for the traffic of the world, and had closed the door to Jesus and the truth. I said, It is such thoughts, such heart service to the world, that keeps the blessing of God from our meetings; for the Lord will pour out his Spirit only upon those who really hunger and thirst after righteousness. If there ever was need of earnest, heart-felt prayers to God, mingled with living faith, it is in this our day of opportunities, of dangers, of trials. God will not revive his work in any church unless it is sincerely desired, and earnestly sought for.

We are very grateful to God that he helped his servants to preach the word, and enabled them to give most valuable instruction in these meetings. We are assured that many souls were benefited. A number came forward for prayers, and hearty confessions were made. There was a brother present who had been converted at the camp-meeting in Selma a year before. He has since been a worker in the cause of his Master. Through his influence, several came to the meeting, and were converted to the truth. During the meeting, he and his wife went out a distance of twelve miles from the encampment, and brought in a lady acquaintance who had held an important position of trust in connection with the Arizona State Legislature. She embraced the truth while at the meeting. How much more of this work might be done by the members of our churches! This brother provided comfortable accommodations and restaurant fare for these people; for he felt deeply in earnest for their souls. He had opportunity to see the result of his interest; for when the call was made for the European Mission, one of the converts pledged fifty dollars; another, twenty-five; and another, five dollars. There was not much time after the seed was sown before the harvest was gathered. We have reason to magnify the grace of God that has done wonderful things.

We could not urge our brethren at this small camp-meeting to make large pledges to the European Mission fund; for many of them were residents of Fresno, and had pledged \$30,000 toward erecting church, mission, and school buildings. However, \$3,125 were pledged for the European work. One thousand dollars were pledged at the meeting in Fresno. Eighty dollars were raised by the children for the London mission, and money was provided to defray the camp-meeting expenses. We thank the Lord for the liberality of our brethren, and we hope and pray that the blessing of the Lord will rest upon those who are striving to

do their duty in supporting home and foreign missions. We need, not only money for this work, but also men who will give themselves to the cause of God.

The messengers should be laborers together with God. The harvest of souls is to be secured only by deep, heart-felt intercession with the Lord of the harvest. We must bear a decided testimony to the people. Direct appeals must be made, to awaken the church from its slumbering condition. Those who have a knowledge of the truth must be living witnesses for Christ; that their light may shine forth to others. There must be faithful work done in the pulpit and out of the pulpit. Close, searching, personal labor must be done to prepare the way for the Lord to work upon minds and hearts. We must have less of self, and more of Jesus. Every individual in the church should examine himself, to see whether or not he is in the truth. This close heart-searching is essential. Prayers of faith must be continually ascending to God; and when he gives us tokens of good, let us manifest our appreciation by praising him from whom all blessings flow.

Satan is ever busy with his temptations and deceptions at our camp-meetings and revival services. Wherever special efforts are made to seek God, the evil one is ready to catch away the good seed sown in the heart. When a few souls are convicted and converted, do not cease your efforts. Keep at work, there are other souls that need saving. Our work must be a continuous work. Our zeal must not abate in the least degree.

We had much to be grateful for during the meetings at Lemoor, Fresno, and Selma. We feel a deep interest in these churches, and hope it may not be said of them, that "he did not many mighty works there because of their unbelief." We are thankful to our Heavenly Father for health and strength to do the work that he has committed to our hands.

THE LAWFUL USES OF THE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

Objection. 4.—There are so many things that are true of the decalogue which are as true of what you term the typical law, that I am loth to give up the one law theory. For instance, the typical law gives a knowledge of sin and condemns sin as well as the decalogue. It was as obligatory on the Jews as was the decalogue.

Ans.—The fact that some things may be true of two or more objects, is not sufficient to prove them to be identical, or to justify us in classifying them under one head. There is not one physical object in the universe but that occupies space. Should we for this reason confound two objects that may come under our observation? Should we confound iron and gold because they both have shape and are both compact, solid substances?

Should we confound the annual rest-days of the Jews with the rest day of Jehovah, because each of the annual rest-days of the Jews is called sabbath as well as the rest day of Jehovah? Leviticus 23; Col. 2:14-17; Eze. 20:8-11; Matt. 24:20. Some do this; but they should not do it. Nothing can be plainer than the points of difference between these two kinds of sabbaths. 1. The seventh-day Sabbath was made at creation (Gen. 2:2, 3); the annual sabbaths were made twenty-five hundred years after creation. Leviticus 23, etc. 2. The seventh-day Sabbath was made for man—for Adam and all his posterity (Mark 2:27); the annual sabbaths were made especially for the Jewish people. Ex. 13:5, etc.; Leviticus 23, etc. 3. The seventh-day Sabbath came around once a week (Ex. 20:8-11); the other sabbaths came around only once a year. Leviticus 23. 4. The seventh-day Sabbath always fell on the last day of the week (Gen. 2:1-3; Mark 16:1, 2; Luke 23:54-56; 24:1, etc.); the other sabbaths fell on certain days of certain months, and not invariably on particular days of the week. Leviticus 23. 5. The seventh-day Sabbath was made "for man" (Mark 2:27); the other sabbaths were "against us," "contrary to us." Col. 2:14, etc. 6. As the seventh-day Sabbath was made in Eden before the fall, it could not be said to be a type or shadow of a Saviour to come. But the other sabbaths are among those things which were a shadow of good things to come, whose body is of Christ. Col. 2:14-17. 7. The seventh-day Sabbath, belonging to

the immutable and perpetual law of ten commandments (Matt 5:17-19, etc.), is itself immutable and perpetual; but the other sabbaths belonging to the law of types and shadows, which was abolished at the cross, ceased by limitation. Eph. 2:15; Col. 2:14, etc.

But to the points that are here brought up by the objector. We are loth to apply to the typical law that which Inspiration applies only to the law of ten commandments. When Paul says, "By the law is the knowledge of sin" (Rom. 3:20), he speaks of the law of ten commandments. 1. He speaks of the law that forbids theft, adultery, etc. Rom. 2:21, etc. 2. He speaks of a law the transgression of which dishonors God under this dispensation. Verse 23. This cannot be said of the typical law; but it is true of the law of ten commandments. 3. He speaks of a law which the uncircumcised should keep, as well as the circumcised. Verses 26, 27. Nor can this apply to the typical law. Read Acts 15:5, 10; Eph. 2:14-16; Col. 2:14-17. 4. He speaks of a law that stops every mouth, and shows the whole world to be guilty before God. Rom. 3:19. Think of applying this to a law that was abolished, nailed to the cross. The idea is preposterous.

It is the law of ten commandments that is the great detector of sin, by which is given the knowledge of sin under this dispensation. The typical law was not a detector of sin under the old covenant, nor is it a detector of sin under the new covenant. The law of ten commandments was then and is now the means of determining what sin is. It serves this purpose whether we find it in the twentieth chapter of Exodus, in the teachings of the prophets, or in the teachings and life of the sinless Pattern.

The typical law showed the remedy of sin in Christ, and in so doing it had to speak of sin and of the law by which is given the knowledge of sin. Sin is not the transgression of the typical law, but it is the transgression of the law of ten commandments. The law of ten commandments shows what sin is directly and independently of the typical law; but the typical law did not show what sin was directly nor independently of the law of ten commandments. Sin existed and was known before one precept of the typical law was enacted, and it exists and is known since the typical law was abolished. This cannot be said of sin with regard to the law of ten commandments.

The typical law condemned sin; but it could not have done this if the law of ten commandments had not existed, and if that law had not been transgressed. But the law of ten commandments could and did condemn sin without the typical law, and would have condemned sin if the typical law had never existed. It condemns sin under this dispensation, although the typical law is no more in force. But the prophets condemn sin as well as the ceremonial law. And they do it, too, independently of the ceremonial law. Isa. 1:10-15; Jer. 6:19-21; 7:21-23, etc. Shall we also have the prophets embodied in the one law of the objector? At that rate the law would become a huge and singular affair. The fact is, both the prophets and the typical law honored the law of ten commandments, and showed it to be the law *par excellence*.

And what does the fact that the typical law was binding on the Jews as well as the commandments, do toward proving that the typical law and the ten commandments form one law which stands or falls together?—Just nothing at all. The typical law is now binding neither on Jews nor Gentiles. But the ten commandments are binding on both Jews and Gentiles. This makes quite a difference. But permit me to offer just one more thought to show an essential difference between these two codes on the point of obligation.

Though the typical law was obligatory on the Jews, yet obedience to it was not imperative under all circumstances. For instance, all males were required to appear before the Lord at Jerusalem. Deut. 16:16, etc. But sickness and long distances made it impossible for many to obey this requirement. God released such, provided they cherished the principles the precept involved. The same is now true in regard to the celebration of the Christian ordinances. The thief on the cross was not condemned for not being baptized, because he could not be baptized. In this case God accepted what baptism represented—repentance and faith—for the outward act of baptism.

This is not true with regard to the law of ten commandments. This law is made up of obligations that are applicable and binding under all circumstances, and a disregard of which would be sin under any circumstance. For instance, no circumstance can release us from honoring parents, keeping the Sabbath, etc. And let no one here claim that Christ showed by his example and teachings that we may be excused in breaking the Sabbath. It was only from the stand point of the Pharisees and their false notions on the Sabbath that Christ profaned the Sabbath. And the same Pharisees accused Christ of having a devil.

(To be continued.)

THE CONDITIONS OF SALVATION.

BY MRS. M. E. STEWARD.

"By the law is the knowledge of sin" (Rom. 3:20); hence no one could know himself to be a sinner and in need of salvation were it not for the law of God. A view of the goodness of God leads one who is convicted of sin to "godly sorrow" for his sins, and this godly sorrow works genuine repentance. Rom. 2:4; 2 Cor. 7:10, 11. Paul was the great apostle to the Gentiles. He "kept back nothing that was profitable," but says he taught Jews and Gentiles alike "repentance toward God." Acts 20:20, 21. (This expression necessarily teaches obedience to the law of God. Had Paul believed that the law was done away and that Christ had become the lawgiver, he would have said, Repentance toward Christ. But he testified "repentance toward God, and faith toward our Lord Jesus Christ;" i. e., he preached the law and the gospel, which are the sum and substance of the entire plan of salvation, the epitome or substratum of the whole Bible.)

We have here two conditions of salvation, conviction of sin and repentance. We are not only to turn from our sins, but we are to confess them and make restitution as far as lies in our power. Says the wise man, "Whoso confesseth and forsaketh them [his sins] shall find mercy." Prov. 28:13; see also 1 John 1:9.

The third condition is *faith*. Acts 16:31. Many stumble at this point, and live in doubt for years, not knowing whether or not they have genuine Bible faith. If the way of salvation is so plain that "wayfaring men, though fools, shall not err therein," can it be a difficult matter to ascertain the nature of true faith? James tells us that faith without *works* is dead. Chap. 2:17. These are not evil or selfish works, but of that kind which *work by love*, and that lead us to *purify our hearts*, and to overcome the world. Gal. 5:6; Acts 15:9; 1 John 5:5. Another evidence of genuine faith is the *witness of the Spirit*. 1 John 5:10; Rom. 8:16. How many look for this witness of the Spirit (*feeling* the forgiveness of their sins), before they can believe; whereas it is the witness that they have believed! Let us be careful here that our unbelief make not God "a liar." 1 John 1:10.

The next step for the repenting, believing sinner is *baptism*. Gal. 3:27. "Buried with him by baptism into death, . . . we also should walk in newness of life." Rom. 6:4. It now remains for the candidate for eternal life to go on to perfection. Heb. 6:1. "He that shall endure unto the end, the same shall be saved,"—not merely he whose sins were once forgiven. Peter gives to the Christian a ladder of seven rounds, with the assurance, "If ye do these things, ye shall never fall." 2 Pet. 1:5-10.

Should one having failed and fallen from this ladder, desire to return to God, is there hope for him? Rev. 2:5: "Repent, and do the first works;" i. e., he must turn from backsliding, and begin the same as when he first sought the Lord. Do not advanced Christians have to trust in the dear Saviour again and again, in the same simple, childlike way as at first?—Yes, just as often as they find themselves under condemnation or at any distance from their Lord.

We have found the following steps essential to salvation: conviction of sin, repentance, faith, baptism, and perseverance in well doing. Then we "are kept by the power of God through faith unto salvation." 1 Pet. 1:5.

—Pray for patience; every day will bring something that will call for its exercise.—St. Jerome.

REFLECTED LIGHT.

BY E. P. HAWKINS.

I STOOD alone
Upon the sandy beach when moon-beams shone
On wavelets bright
That gently played
With gathering shadows and disporting rays
Of mellow light.

Thanks, gentle waves,
For all thy sparkling beauty,—silver-paved,
With liquid gold
Upon thy crest;
Thy dress, of em'rald green with diamonds set,
In many folds.

The waves replied,
"Tis yonder Moon who sends her light to ride
Upon this stream.
To her give praise
For liquid gold and diamonds bright that blaze
On em'rald green."

I raised my eyes,
And there in queenly beauty in the skies,
The Moon shone bright.
But as I raised
My voice in rapture to proclaim her praise,
She spoke outright:

"The light I send
To earth is borrowed light that's downward bent
To rule the night.
My lord, the Sun,
To him I owe my scepter and my throne,
And robe of light."

The night was fair,
I stepped up higher on the golden stair,
The source to learn
Of light and love.

"My God is love," said Nature, "and it is
His light that burns."

I then could see
That we reflectors of all truth should be
To those around,
And all that comes
To earth in fragrant charms, are siftings from
The bright beyond.

Bedford, Ohio.

FAITH.

BY JOSEPH CLARKE.

WHEN our Lord predicted the position that his disciple Peter would take in the hall of the high priest, knowing how Peter would, on reflection, repent of his folly, he said to him, "But I have prayed for thee, that thy faith fail not." A living faith kept Peter from despair and loss of hope, when he saw how basely he had betrayed his dear Friend and Saviour. This incident proved to Peter, not only that Jesus knew his weak points, but also what would be necessary to restore him. His faith in Christ came out of the ordeal unshaken, and his repentance was thorough and lasting. What a comfort it must have been to the humbled, sorrowing Peter, in all his after life, to recall those encouraging words, "I have prayed for thee, that thy faith fail not!" How clearly it proves to us the high estimation which Christ placed upon faith! Luke 22:32.

Numerous instances might be cited, in which the Lord Jesus Christ spoke highly of the faith of those who came to him for succor, relief, and healing power. The testimony of good men is alike on this important point. Says Moses: "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. A genuine faith places man in connection with God. No earthly advantage can compare with this. Faith elevates, refines, purifies, educates. Such a connection with God, must, of necessity, produce a wonderful effect upon the character, where it is cherished, and allowed to regulate and rule the heart and mind of its possessor. Too many are satisfied with a very weak, inconsistent faith, which yields to circumstances, and consequently is drowned in the ocean of care, pleasure, and labor of life.

Faith is the foundation of all the Christian virtues. Faith, such as the word of God indorses, is a gift of God. It is not a mere confidence in the word of God, as we believe in a well-authenticated history, or as we place confidence in a bank, or a corporation, or an individual. It is *all this*, and something infinitely above it. The fact that a living faith in God places man in direct communication with Heaven, is of itself the best evidence of its heavenly nature and origin. Its existence in the heart is evidence that the work of reconcili-

ation, and a change of heart have begun; in fact, the existence of faith in the heart shows a return to our Creator, and proves that its possessor longs for a complete reconciliation to our common Father and Friend.

Paul, in his rapturous description of faith in Hebrews 11, seems never to tire of thinking and writing in honor of faith; and almost seems by comparison to forget to speak of other graces; for well he knew that a living faith would of itself prompt its possessor to good works. Unregenerate, carnal hearts may continue to disbelieve and discredit this faith which works by love. They may ridicule the idea of a supernatural faith, or that there is such a faith in existence, and their course is natural. Why should they not, when Paul writes in Rom. 8:7 that the carnal mind is enmity against God?

The opposite of faith is unbelief, called in Heb. 12:1 "the sin which doth so easily beset us." Faith is spoken of in Heb. 6:19 as the hope which is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 9:7 describes this veil as that which is before the second apartment in the heavenly sanctuary, and verses 3-5 describe this apartment as the holiest of all, in which were the tables of the covenant, the mercy-seat, etc. Of what infinite value to us, then, is living faith? It is an anchor to hold us in close relationship to the work of our great High Priest in the second apartment of the heavenly sanctuary. Blessed privilege! Let us pray to God, as did the disciples, "Increase our faith." Luke 17:5.

TITHING IN THE LAW.

BY GEO. B. THOMPSON.

THERE is no duty more reasonable, nor more plainly enforced by the Scriptures, than that of paying tithes. Man brings nothing into the world. 1 Tim. 6:7; Job 1:21. Everything is here when he comes, and everything belongs to God. A man may buy a farm or a costly residence; but whose money does he use?—"The silver is mine, and the gold is mine, saith the Lord of hosts." Hag. 2:8. Men ship car-loads of cattle, sheep, and poultry to market; but who owns them?—"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." (Ps. 50:10, 11); "whatsoever is under the whole heaven is mine," saith God. Job 41:11. The large trade in the stock emporiums of our cities, is simply men exchanging the Lord's stock for the Lord's money. Man is but the steward over his Lord's goods, whom he had bidden to "occupy until I come." Luke 19:13.

From all the fullness of earth, God has reserved the tenth as "holy." Lev. 27:30-32. No matter how vast our possessions in houses, lands, flocks, herds, etc., given us by the Lord, the tenth is, like the Sabbath, declared holy. How reasonable! How just! Should man, however, in his inordinate lust for the things of earth, fail to conform to this equitable requirement of Heaven, would it be any marvel if God should remove him from his stewardship, and place his property in the hands of one more faithful?

Some who profess to be looking for the soon coming of Christ, and to be of those designated by Inspiration as the "remnant," discard the tithing system as not obligatory upon Christians of this dispensation. After profacing their argument with the usual quota of "excuses," they produce as a clincher to their hypothesis, that the decalogue, being the "whole duty of man" (Eccl. 12:13), does not mention tithing at all; and that when Christ informed the young man as to the step necessary to gain "eternal life," he simply said, "keep the commandments." Here, say they, was an excellent opportunity to speak on this point, if he considered it essential, and his failure to do so shows that he did not reckon the payment of tithes as among the duties necessary to perfect a Christian character.

Were it true that tithing is not enjoined in the decalogue, their deductions might stand. But it would be indeed strange if a law that is "exceeding broad," "perfect," "holy, and just, and good," and reaching to the very thoughts of the heart (Matt. 5:27, 28), would not also include tithing. Abraham, whom Inspiration pronounces the "friend

of God," gave Melchisedec "tithes of all." Gen. 14:20. Of him also it is written, that he kept the commandments of God. Gen. 26:5. Did he do more than his duty?—No; this would be impossible. Those who are Christ's, and heirs to eternal life, are "Abraham's seed," and Jesus says, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. The priests of Abraham's time received his tithes; but Christ, who is our great high priest, receives ours. Heb. 7:8.

The prophet Malachi, addressing a people to whom God was about to come near in judgment (chap. 3:5), which must be the "remnant," propounds this solemn question, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." Verse 2. In view of this purifying work of "judgment," by the great Searcher of hearts, he bids them "return." Verse 7. This is necessary in order to "abide the day of his coming." They seem to be astonished, and ask, "Wherein shall we return?" They had a knowledge of God's law,—the standard of man's "whole duty,"—and thought they were obeying it. What else, Lord, can we do? Wherein are we transgressors? He answers, "Will a man rob God?"—Certainly not. Who would dare to be so presumptuous? Who, Lord, has dared to sin so mightily against High Heaven? "Yet," says God, "ye have robbed me . . . in tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Verses 8, 9. No mistaking the import of this language. Plainly and unequivocally God declares that those whom he is approaching in the judgment work, in the tribunal above, the "remnant" who keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:17), must "return" to the "ordinance" of tithing. They are withholding the tithe, and God denounces them as having robbed him.

Now we ask, Which commandment of the decalogue do men who rob transgress? Is it not the one which says, "Thou shalt not steal"? If it is a violation of this precept to steal from our fellow-man, is it not doubly so in dealing with God? Then does not the eighth precept of God's "perfect" law enjoin the duty of tithing? All must admit that it does. If this is so, then those who yearly withhold the tithe, are law-breakers, and therefore sinners. I John 3:4. When Jesus quoted to the young man the precept, "Thou shalt not steal" (Matt. 19:18), he indirectly said, "Pay tithes," and thus included it among the things essential to purchase "eternal life." See also Matt. 23:23.

God does not command us to pay tithes because he is stinted for funds to carry on his work in the earth. His ministers and workers will be sustained, though it should be by stones' being made bread. His work is imperative, and delays not. The duty of tithing, if followed, will develop necessary traits in our character, and for this purpose was formulated by the wisdom and omnipotence of the Creator. The "windows of heaven" will be opened, and blessings both spiritual and temporal will fall on those who bring in *all* the tithes. Who will obey, and avert the curse?

Willow Hill, Ill.

WE MUST OBEY THE POWERS THAT BE.

BY LOYD CALDWELL.

This is now the favorite pretense for observing and enforcing Sunday laws. Next to it is that of "doing as the Romans do." Rom. 13:1-6; 1 Cor. 9:20-23. Each is wrongly quoted and wrongly applied. While we must be subject to the higher powers, we must first obey the Highest Power, which ordained the others. Acts 5:29. Paul did, and suffered to save souls, not to gratify the flesh. To misquote scripture to sustain anti-Christian laws and habits, is a stupid sin. But to knowingly set a legal trap for Sabbath-keepers, like that set for Daniel, is a direct affront to God, and will as surely be punished by him. Dan. 6:5-24; Rev. 14:9-12. Such a trap the National Reform Sunday law will be. Notice its logic:—

1. Sunday-keepers demand and get sweeping Sunday laws, pretendedly to obey God and secure physical rest for laboring men.

2. They enforce these on Sabbath-keeping laborers as a duty to the powers that be,—their *own selves* who framed the law and sustain it *on purpose*, as did Daniel's enemies. Dan. 6:5, 11.

3. They compel men to rest when God allows, if not demands, work; that is, on the first of the six working days. See Eze. 46:1; Ex. 20:9; 31:15. They make it difficult, if not impossible, to avoid work and enjoy rest on God's rest day.

4. Yet in all this, they profess an unselfish zeal for God and the laborer, neither of whom demands that special day or that compulsory rest! They thus fulfill Matt. 15:3-9, while their care for the laborer is confined to him who rests on Sunday! The history of European and American Sabbath-keepers proves that a mere form of Sunday rest will satisfy those to whom the crime of Sabbatizing increases with its Scripturalness. In the late cruel imprisonment of Sabbath-keepers in Arkansas and Tennessee, it was church-members who un pityingly singled them out, while other classes of Sunday-breakers went free. *Still be it noted* that the seventh day will answer all reasons and uses for a Christian Sabbath, to the satisfaction of all theories and parties, save that which unscripturally enforces an unscriptural method of keeping an unscriptural day! But to expose this sophistry of obeying the powers that be, doing as the Romans do, etc., let us make the following suppositions:—

1. Suppose the masses obey a state command to swear, worship idols, return fugitive slaves, etc.

2. Suppose the masses obey a state command to keep another day, say the Moslem Friday.

3. Suppose one lives in Jerusalem, where Moslems, Jews, and Christians each keep their own day, or in Africa, with no day.

4. Suppose the New England law revived to banish all Baptists for "being troublers of churches in places where they have been—concealing this (denial of infant baptism) and other errors till they spied out a fit advantage to vent them by way of question or scruple," etc. See J. G. Palfrey's "History of New England," vol. 2, pp. 346-7, Boston, 1876.

In view of a possible conflict of Sunday laws and authorities therefor, let us recall an historical fact: The obedience of all Norman Frenchmen of A. D. 1415, was claimed at the same time by two "kings by divine right" (Charles VI. of France, and Henry V., of England), and by three "infallible" popes (Gregory XII., John XXIII., Benedict XIII.), each and all denying the authority of some or all of the others. Which one, or how many, would God expect them to obey?

How we pity, and sympathize with, poor, gentle Joan of Arc, who, when asked just before her martyrdom, Which is the true pope? (Martin V. or Clement VIII.) replied, "Indeed, is there more than one?"

CRUMBS.

BY S. O. JAMES.

We think of the past with gratitude for God's part of it, and with a little shamefacedness for our own. We think of the present, and ask him how we can best improve it, and thus we intend to rejoice continually in hope of the future.

Waiting often brings a blessing, but waiting for the cross to become a pleasant and easy resting-place, is not the kind that brings it. Think of Christ thus waiting.

No loving hand had been outstretched

To make the leper whole,

No precious blood had ever flowed

To save the sinner's soul.

How many *Christians* are filled with fear lest they should miss heaven at last! But how many are anxious and fearful lest they should not do their *whole duty* here on earth, and thus rob God? Dear Christian, what kind of fear is yours?

Jesus does not forgive sin *half-way*. His pardon is full and free. Can you not believe it and act accordingly? He does not want you crippled with a sense of condemnation after you have truly repented.

"*All manner* of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost," said Christ. The *great fear* felt by some lest they have committed this sin, is the best proof that they have not. Take Christ at his word;

believe him to be true and faithful; for thus he is. Give the world the impression that you are serving a perfect Saviour.

Choice Selections.

CHEERFULNESS.

THERE are lots of people who know how to make cake, and dresses, and soap; but how many know how to make sunshine? If there were only a certain recipe for making it, and warranting it to keep through cloudy weather, how we should flock to try it! The advent of a cheerful person into any home is a sure promoter of never-failing sunshine. The soul that robes itself in a smile, and sings like a bird on a cloudy day, through the thousand and one discouragements of daily living, is one of God's sunshine-makers, and the stock he or she carries will keep right through a score of rainy years, like old-fashioned pound-cake. I would rather be the one to cheer everybody up, and help everybody along, than to be Queen Victoria, with the lease for another hundred years on this dear old tabernacle of the flesh, in my pocket. I would rather be the possessor of a bright face, than of a million-dollar fortune. I could accomplish more with it. What can a pocketful of gold dollars do when the baby is cross, and things are going wrong in the kitchen? But did you ever try a merry laugh and a cheerful word at such a time? What good will ten thousand counted pieces of silver do when Death picks the fairest rose from our garden? Nothing will apply the balm so quickly to sorrow as the presence in the home, of one of God's sunshine-makers. There are differing sorts of cheerfulness, to be sure, but there is only one type that makes sunshine. The others have the glare and glitter of new tin, but they do not warm and comfort and bless. The cheerful person whose constant and causeless laughter is like the snapping made by green wood in the fire, is no more a sunshine-maker than a magpie is a thrush just because both birds have wings and feathers. The same hand that fashioned the squash-blossom, made the rose, no doubt; but while you would pluck and wear the one in your bosom, you leave the other unruffled of its tawdry bloom. So the cheerful person whose cheerfulness springs from a warm and loving heart that yearns to help and bless the whole of human-kind, is a veritable child of God, and is as brimful of sweetness as is a rose of perfume; but the roystering, loud-voiced, cackling person, whose cheerfulness is like the rasp of a nutmeg on its grater, would better be left alone. . . .

There cannot be in all the world a pleasure half so great as to be a sunshine-maker. Even from a selfish point of view, it is the best policy to be a cheery person. Everybody then is glad to see us, at home, abroad, on the street, on the train, on the pleasure excursion, or in the street-car; we carry our welcome with us. I knew a woman, once, of whom the butcher in speaking said: "Ah! sure, its worth the price of what she buys just to wait on her. She has a way with her that would coax the best cut right off the hooks!" We can all cultivate this manner. Not that we may hope to transform ourselves suddenly from gloomy and sour-visaged people, into sunshine-makers and robins. When a man gets tired of seeing burdock in his back-yard, he cannot change the ugly root into morning-glory vines all at once. He must first uproot and kill the old stock, and plant the seeds of the new flower. And then come long days of patient waiting before the perfected blossoms lure the butterflies and the bees. If you set right about it this very moment to uproot the frowns and the cross and surly manners, and sow flower seeds instead, you'll not be a half year older before the burdock is gone, and the air is full of swinging blossoms. A little act of kindness here, a bright and cheery word there, a sigh and a snarl exchanged for a smile and a love-service, even if such service "puts us out" or takes our time; and, above all, a strong and steadfast reliance on God to help us, will make the least of us sunshine-makers in a world of oftentimes rainy weather. God help us all to take our place right speedily on the side with those who bravely sing, "Cheer up! cheer up!" however darkly the heavens lower, and however tirelessly the rain-drops fall.—*Amber, in Union Signal.*

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.

PAST, PRESENT, FUTURE.

BY MRS. M. J. BAILER.

"I often think we have nothing to do with the past or future. Our finite hands can only touch the present, though the echoes of that touch may roll onward through future years, either for good or ill."

The past—shadowed past—let it rest 'neath its pall,
Let it go, its sealed chambers have naught to recall.
All its treasures, its joys, are borne far from our reach,
By a tide ne'er returning to earth's storm-shattered beach.

Let it go, let it go; let it bear far away
Its record of sorrow our hands could not stay,—
Its record of error our falt'ring feet made,—
Its record of heart-ache 'neath passion's dark shade.

Let it go, let it go; there is naught we can do
To retrieve its sad work; but in future be true—
In future? That time is not sure; nay, nay,
The present is all that is ours—just to-day.

Just to-day—O my heart, dost thou value aright
This gem which will pass from thy keeping to-night?
Just to-day—'t is a treasure so pure and so fair,
Thou wilt mar it and soil it despite all thy care.

Just to-day we may touch; then care let us take,
By help from our God that these touches we make
May send forth sweet echoes of truth, grace, and love,
To roll through the future and meet us above.

So the past, let it go. Thou hast sought the dear Lord
For pardon, and now wilt thou doubt his pledged word?
The heart that is contrite he ne'er will despise,
Though vile and polluted in anguish it lies.

Then O, let it go, thou canst never make straight
The tangles so wretched. Then why sadly wait,
And let the swift days bear an echo of woe,
While you mourn and lament what you ne'er can undo?

O! when will we learn it, this lesson so hard,
To leave all the past in the hands of our Lord?
He only can cleanse it. Then cease all thy care,
And in living to-day for to-morrow prepare.

A LITTLE CHILD SHALL LEAD THEM.

"FATHER, what is a missionary man?" asked little Lucy Gray, running into the house, with flushed cheeks and excited eyes.

Dr. Gray lowered his paper and looked over his spectacles as he answered shortly, "A fanatic, child; a fanatic."

"A—a what, father?" she asked with a puzzled air. "Is it nice to be what you say?" Lucy was a little doubtful from the tone in which it was spoken.

"As nice as to be a missionary, I reckon," replied her father, taking up his paper again.

"Then, father," with slow decision, "I wish I was a—a f'natic, 'cause I think a missionary is drestful nice."

Dr. Gray laughed, and laying aside his paper, he drew his little daughter to his knee as he asked:

"What do you know about missionaries, little one?"

"O father," she replied earnestly, "a missionary man talked in Sunday school to-day, and he was just splendid. He told us stories about a country away 'cross the sea where he lives, and where the people are so wicked they do n't even love their little children, and they sometimes kill them."

"It must have been interesting," interrupted the doctor, with a slight sneer, which, however, was lost on little Lucy.

"But, father, wait," she said eagerly. "This is what they do before they know about Jesus; but when they love him they love the little children and everybody, and are not wicked any more."

"Oh!" said her father, "and did he ask you all to go to that heathen country to convert these interesting people?"

"Oh, no," Lucy replied, looking inquiringly into his face; for she did not quite understand the tone in which he spoke, as it was one rarely used to her; "but he said we could help send somebody else while we are little, and I mean to try. Do you mind if I do, father?"

"Oh, no, child; do anything you like, if it amuses you. But give me a kiss now, for I must go to see some sick folks. That is my missionary work."

Dr. Gray was the only physician in a small village. His skill in his profession caused him to be

in the greatest demand, and his practice extended through all the country round about. Married late in life, all the love of his mature years was poured out at the feet of his pretty young wife; and although people shook their heads at what they considered a strange match, they watched in vain for any evil to arise. Even the most prying eyes could discover naught but happiness in their pleasant home. We see many strangely matched teams in this world every day that nevertheless pull pretty heavy loads together, and the burdens of life seemed very light to Dr. Gray as he journeyed on with his fair young yoke-fellow by his side.

But one day she grew weary and laid her down to rest, and the light and love faded from her sweet eyes and left him in darkness. Then he, who had so often been instrumental in restoring the comfort to other homes when it had well-nigh departed, was comfortless. Thus it remained through many weary months, until one day, as he looked on the face of his baby daughter, he saw the likeness of her mother there. From that day the tendrils of her young love twined themselves around his heart and bound up the bleeding wounds, and he was comforted. O, it was a rare love that encircled the life of little Lucy Gray, as she grew more and more in the likeness of that dear, dead mother, so that she did not miss the mother-love that she had never known.

Dr. Gray was a Christian. That is to say, he had joined the church when quite young, and was for years an active member, rarely missing a service. But in later years, as his practice increased, it grew to be quite the natural thing for him to start on a long drive in the country to visit his patients as the church bells were calling others to the house of God, so that now he was seldom seen in church. His life was upright and conscientious, and he felt rather gratified than otherwise that his name, fair and clean, could be seen on the church roll, but as to any active service for the Master, he knew it not. In dealing so much with material things he neglected the spiritual, and in the study of these human bodies of ours that are so fearfully and wonderfully made, he forgot the divine Creator.

After her father left her, that Saturday afternoon, Lucy sat down and thought of all the missionary had said. How terrible, she thought, to live in a land where they had no Sunday-schools and never heard of Jesus! It seemed to her that the sun could not even shine so brightly as in this Christian land. She wondered how she could send missionaries to teach the people to be good. No one would be likely to go away over there just for the asking of such a little girl as she, and she could think of no other way to send any one. Then she did not know any one to ask. True, there was Miss Lewis, her Sabbath school teacher; she was so good she might be willing to go. But what would her class do without her—they could never love another teacher as they did her. No, indeed, it would never do to ask Miss Lewis; they could not spare her, and some one else, who was not so nice, would do quite as well where they did not know her dear teacher. You see little Lucy in her ignorance argued very much as some other people do who are neither so young nor so ignorant. But whom could she ask to go, and how could she send any one? Her small head ached as she tried to solve the mystery, and at last she rose from her chair with a sigh and decided to ask Miss Lewis the next Sabbath; for the more she thought about it the more puzzled she became to know what the missionary meant.

The next Sabbath Miss Lewis told her class that she was going to have a missionary society, and she wanted them all to be members; and if they would come to her house the next afternoon she would tell them what a missionary society was and what they had to do to belong to it. When the hour appointed came there were ten little girls with bright, eager faces seated around Miss Lewis's parlor. She told them that they would have three things to do in their society. The first was to learn all they could about the missionaries in the different countries; the second was to pray for them and their work; and the third was to give their money to pay the expenses of others, for that was the way they could send them, if they could not go themselves. "Girls," she said, "I want to call our society the Thanksgiving Society. Do n't you think that is a nice name? I'll tell you why. We all have so very many things to thank God

for every day that I thought whenever we had anything come to us that made us feel thankful to him, we would give a penny to help send the news of his love to those who do not know about him. I am going to give you each something to put your pennies in, and you can keep it where you can see it every day, and it will help you to remember."

Then she gave them each a little round terra cotta jug, with a slit in it that looked very much like a wide mouth, and a little round knob over the slit that was intended to be ornamental, but made one think of a little pug nose. She told them that she hoped they would give what was really their own, what had cost them some effort or sacrifice, for that is what makes a gift acceptable to God. "For," she said, "we must live up to our name and make our money a real thank-offering to him. We will not have any entertainments, but give only so much as the Spirit of God prompts us to; and I feel sure that he will open our eyes to see how we can get this money by our own private efforts and sacrifices, which will make the gift great in his sight, whether it be little or much, and I know it will please him best." She then told them, with a smile, that if any other members of their families should wish to put any money in their jugs, it would be perfectly fair and right. Miss Lewis was a true fisher for men.

A more enthusiastic missionary meeting never adjourned. As they separated to their several homes, each with jug in hand, their small heads were full of schemes for raising all the money they could, and I fear the other rules of their society were forgotten for the time being. Not entirely, however, for when they left her Miss Lewis had gone to her room, and as they walked away she was pouring out her whole heart in prayer for the work they were about to undertake; and in a few days they each received a copy of "Children's Work for Children," which this zealous young teacher sent them.

When Lucy Gray entered her father's sitting-room, she found him sitting before the fire, having just returned from a long, cold drive. "Well, little girlie, where have you been?" he asked with a smile. No matter how cold and tired and anxious Dr. Gray was, he always had a smile for his little daughter.

"I've been to Miss Lewis's, father," she replied, "and we are going to have a missionary society to meet at her house every month. We are going to learn all we can about missionaries and give all the money we can to send to them, and she gave us each a jug to put our money in; and we are going to put in a penny every time we feel thankful for anything, 'cause our society is named the Thanksgiving Society." Lucy paused, quite breathless, as she handed her jug to her father, who looked at it with a smile, partly of amusement at her enthusiasm.

"But where are you going to get your pennies," he asked, looking at her sweet little face with the firelight gleaming on it.

"Oh, I've got lots of pennies," she said with a bright glance.

"But if you put your pennies in this wonderful jug what about that doll with real hair that you have been wanting so long?"

Lucy's face grew very sober, for oh, how much she did want that doll! At last she looked up into her father's face with a brave attempt at a smile and said, in a voice that would tremble just a little in spite of all effort, "I can get a cheaper doll, father. A doll does n't have to have real hair to be loved."

There was a sudden mist in the eyes of Dr. Gray as he drew his little daughter to his side and kissed her tenderly, and as Lucy put her little arms around his neck she said, "And father, dear, when you are very thankful for anything you can put a penny in my jug, 'cause you have n't any of your own."

It was a very opportune moment for the suggestion, while the mist in his eyes was still undried, and with a laugh he said, "You sly little puss, so I may use your jug, too, may I? Well, I feel very thankful now, so I think I will have to make my first contribution." He slipped his hand into his pocket and to Lucy's delight she saw a bright nickel drop into her jug. A whole five cents! How nice it sounded when she shook the jug! "Why, father, are you thankful a whole nickel's worth? What is it for?" she asked.

"For my precious little daughter," he answered, as he folded her in his arms; and resting his cheek

on her little curly head they sat in silence with eyes fixed on the dancing firelight, the minds of both filled with their own thoughts. After that it became quite a common thing for the doctor to drop a penny or nickel into Lucy's jug, just to see the smiles chase each other over her face. It was a very simple way to give the child pleasure, he told himself. One evening when he came in he found her sitting poring over her little missionary magazine. He lifted her in his arms, magazine and all, and before he knew it, in fact he could not have told how it happened, he had taken the little paper from her hands and was reading aloud to her while she lay in happy contentment curled up in his arms. He read it almost through before he stopped—it was so pleasant to watch the absorbing interest in her little face. In all the world of science and art there was no study that attracted Dr. Gray as did the face of his child.

So the days went by and as Lucy shook her jug there was always a heavier jingle. It seemed as though she could hardly wait for the three months to pass before it should be opened. It soon seemed very natural to the doctor to slip something into the jug, and he often did it when Lucy was not by to look on; and, as was also very natural, his thoughts often recurred to the object to which this money was to go. No matter in what direction our money goes, our thoughts are pretty sure to follow, and our interest, too; for where the treasure is, there will the heart be also. In reading Lucy's little magazine to her, he soon found that it was very pleasant and interesting to himself, for it is only where there is lack of knowledge that the interest is lacking. Dr. Gray was a busy man, but the long drives that were necessary to visit some of his patients gave ample opportunity for thought, and he was surprised one day when it occurred to him how much his thoughts were in foreign lands, and how deep an interest he felt in the work of saving souls going on there. With a bound his heart awoke from its long sleep.

The next Sunday morning, as Lucy was about starting for church, she was not surprised to see her father preparing to go out, for it was quite customary; but when he took her hand in his and said, "Daughter, do you want father to go to church with you to-day?" the big brown eyes were raised to his face with surprise that soon changed to delight, as she saw that he was in earnest.

"O father, how nice!" she exclaimed. "It is lonely to go all by myself."

"I hope you will never feel lonely again, darling," he replied, in a trembling voice, "for father intends to go with you always after this."

Everybody was glad to see Dr. Gray at church, for they all loved him, and the hearty greetings he received on every side made him feel as though he had just returned home from a long journey into a far country. That evening he and Lucy sat together in the twilight, as they both loved to sit, she curled up in his arms like a kitten. She put her hand up and patted his cheek, as she said softly,

"Father, don't you think mamma would have been very happy to-day, if she could have seen us going to church together?"

"Yes, my child," he answered sadly, for oh, how he longed for her sweet presence that night!

"And Jesus, too, Father. I know he was glad, 'cause Miss Lewis says he wants everybody who loves him to go to church. You love Jesus, don't you, father? You never told me."

It was hard for Dr. Gray to control his voice, as he replied, "My dear little Lucy, father loved Jesus a long time ago, but he let the love get buried in his heart under a great many worldly things. It was there, daughter, all the time, although he had almost forgotten it, and it has come to life again, and he will never let it get buried any more."

They sat very quietly for a few moments, then Lucy slipped out of her father's arms and ran from the room. She soon returned with her little hands full of pennies and, taking down her jug from off the mantelpiece, she said, with her face radiant with happiness, "Father, dear, I am so thankful that it will take every one of my pennies; but I am glad of it, for I don't care for the doll now," and she dropped them slowly into the jug, pausing so hear them jingle as they fell. "O father!" she exclaimed, suddenly, looking into his face with sparkling eyes, "to-morrow is the day we are to open our jugs. I do wonder how much I have in mine. Do you think it will be much?"

"I think it will be a great deal in the Saviour's eyes," he answered, tenderly. "Lucy, may I come to your Thanksgiving Society to-morrow? I like that name."

"Why, father," Lucy answered, in surprise, "I guess so, but we never have any big people come."

"Well, let me come just once," he answered, smiling. He went, and was warmly welcomed by all those little people, who, at some time or other in their short lives, had looked to the kind doctor to heal their sicknesses.

The business of the day was the opening of the jugs, and they all went to work at once, Miss Lewis counting the money for them. When she held up Lucy's and exclaimed, "Five dollars and twenty-five cents!" Dr. Gray saw the big brown eyes, so like her mother's, open wide with wonder, and the cheeks grow rosy-red with delight. Then he told them, in very simple words, what great good and happiness had come to him during the past three months, all through a magazine and a terra cotta jug in the hands of a little girl.—*Nellie Helm, in Interior.*

Special Attention.

THE STANDARD LOWERED.

[The following, which we clip from the editorial columns of the *Christian Leader*, a Disciple paper published at Cincinnati, O., in its issue of May 29, is a truthful but appalling pen-picture of the modern worshiping establishments, misnamed churches of Christ; and we believe the writer has a true notion of religion and the standard of righteousness. Let every one give this article a careful reading, and then hand it to his neighbor.

L. McCov.]

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 5-7.

It is painfully manifest that worldly-mindedness has seized the churches. All over this land the churches maintain a sort-of moral respectability, but as to spirituality, it seems to have fled. No one can deny that the standard of righteousness has been lowered to meet "the spirit of the age," which, in plain terms, is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." A spirit of compromise pervades the religious world, and as a consequence a false standard of righteousness has been erected to please the demands of an exacting, dictating world. Little attempt is made to raise men up to a level with God's righteousness. It has come to be very unpopular to measure men by God's system of righteousness. Men go about to establish their own righteousness, and they positively refuse to submit themselves to the righteousness of God. The preacher who undertakes to measure men by God's standard of righteousness, will be dismissed from his post of duty grudgingly and without ceremony. Such a man is pronounced a "fogy," a "crank," a "moss-back," and the churches submit to the reproach. Every possible effort is made to "please men," and the friendship of the world is sought after, and leaders in all the churches make little attempt to "please God." This is a severe arraignment, but who dare deny the statement?

Look at the standard of righteousness found in the churches of to-day. You can find a standard of morality, but morality is not the righteousness of God, though a component element of the divine system. Any moral man can be a member of the church, provided he does not steal and rob and commit murder and get drunk; and yet even drunkards are retained in the church if they make free use of their money in behalf of the church. Rich men are eagerly sought after by church manipulators, and rich men are patted and flattered, and they are set in advance of men of high Christian character, simply because they represent wealth, and because their money is needed to give power and popularity to the denomination or to "our church." Men living in open adultery are harbored in the churches because they have money and patronage. The churches want money—and

they want a large amount of money—because by means of money they propose to advance the "interests of the church," and popularize "our denomination."

Men are retained in the churches who live by crooked speculation and speculation, who are guilty of all the tricks of trade, who extort money by taking advantage of the unfortunate, who oppress the hireling in his wages, and who exact illegal rates of interest. These are *quiet sine* known to the church authorities, but of which the church authorities are willfully ignorant, and who, by a false interpretation of the Holy Scriptures, allow the "tares" to grow up with the "wheat." The church—the modern church—seeks after numbers and wealth, and members and wealth mean power, and power gives influence. Just see how church-members—we do n't mean Christians—run greedily after gain. See how these church members seek place and power and worldly distinction, just as eagerly and persistently as these things are sought after by the unregenerate men of the world. We speak of the tendency of carnality in the churches. We of course make exceptions of the noble few—devout and religious men—who really desire to accumulate means with which to honor God by advancing his cause and kingdom, and with which to establish the standard of God's righteousness.

No one—no intelligent, observing man—can deny the fact that the spirit of the world has largely taken possession of the church, and that decent morality has been substituted for spirituality. As illustrative of what we here assert, is the fact that the spirituality of the gospel has been expelled from the old songs of Zion, by the introduction of new-fangled music, purely secular and sensuous. The music of the dancing-hall and of the opera has been transferred to the fashionable place of worship, if a place of worship we may call it. The reading of the "lesson leaves" in the Sunday-school has supplanted the study of the Holy Scriptures. Everything connected with the worship of God has been cheapened. "Religion made easy" is now the standard motto of the modern church. Instead of convicting the world of sin, and of righteousness, and of the coming judgment, the modern church seeks the favor of the world and craves the patronage of godless men and women. Moral men demand that the offense of the gospel be removed, and it is removed. The spirit of the world which transfuses the churches, demands an "educated ministry"—which, when properly interpreted, means a well-dressed clergyman; a man of soft tones and soft words; a man without pronounced convictions; a man who can gabble in Greek and Latin; a man who deals in "exegesis," "hermeneutics," "evolution," "protoplasm," "prognosis," "diagnosis," "dialectics," and "homiletics"; a man who gracefully bends to the whims and caprices of graceless choristers and cacinating choirs; a man who can utter elegant prayers over the dead body of a Christless Mason, and pronounce plaintive panegyrics over the remains of a godless Odd-fellow; a man who, standing over the grave of a dead soldier, will magnify the sentiment of patriotism above the virtues of sainthood; a man who from the pulpit politely addresses condemned sinners as "ladies and gentleman"; a man who deals in glittering generalities, and who lacks the fortitude to rebuke sin in high places as well as in low places; a man who tolerates all error, and defines no line of essential and positive truth; a man who represents everything, but nothing in particular; a man who simply seeks a salary and popularity.

Thus it is that God's standard of righteousness is lowered. When a sinner is made to feel as happy in the house of the Lord as a saint—when no one is made to tremble at the word of God; when the promiscuous audience expects to be "entertained" by linguistic learning, and by literary and rhetorical display, and by the mocking mimicry of soloists and quartettes; when proud men and vain women occupy front seats and prescribe the policy of the church, and dictate a worldly policy—it is evident that Jesus of Nazareth is not present, and that he has been driven out of Judea into Galilee. When pastors are supported by the money of whisky manufacturers; when money governs the church, and not godliness and Christian intelligence; when disreputable people are brought into the church, who remain disreputable, and are placed upon a social level with its best members; when theater-goers and the frequenters of parlor

dances are regarded as among the "best paying members" (as saith the pastor) in the church; when these amusement-seekers have an equal voice in governmental affairs with the overseers, and they can vote out overseers, drive away an old-fashioned evangelist, and vote in a choir and chorister and destroy congregational singing,—the evidence accumulates that God's standard of righteousness has been lowered, and that the spiritual image of the Son of God has been most shamefully marred and shockingly blurred.

Where is the line of demarkation between professors and non-professors? They equally run greedily after gain. They equally conform to the world. There is as much fashion and pride in the church as in the world. You will find nearly as many church-members in the theater as you find worldly people there. Many church-members are more often found in places of amusement—in the resorts of fun and frolic—than in the house of the Lord, or in the house of mourning. Church-members, and even preachers, run just as swiftly toward the goal of human ambition and political distinction as do the sons of Belial. See covetous church-members—even church-officers—in the streets and in the market-places, stock-jobbing and pooling, and shaving notes, and driving hard bargains, and grinding the faces of the poor, with the same greediness and persistency that characterize the legalized gamblers of the coarse and cruel world. A church that has no kitchen and cupboard attachment; that has no refectory and confectionary; that has no "Mother Hubbard" department; in which is not heard the rattle and clatter of pots and kettles and the clang of tin pans; that is not in possession of stage scenery; that does not ornament the pastor's pulpit with exotic plants, from which is exhaled the aroma of spicy groves; that does not try to imitate the architecture of papal Rome, and invest its walls with the plastic touches of pagan art—is no church at all, according to the modern conception. And thus the standard of God's righteousness has been lowered to the level of worldly expediency.

The Mission Field.

"Blessed are ye that now beside all waters."—Isa. 58:10.

MISSIONARY WORK BY CORRESPONDENCE.

[THE communication herewith presented, was published in a Supplement to the *Signs of the Times*, some two years ago. Desiring that it be re-read by our people, the brethren on the Coast request that we lay it before the readers of the REVIEW, with which request we cheerfully comply.]

Our missionary paper is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to many souls. All should feel the deepest interest to have it a spiritual messenger, full of life and plain, practical truth. In the Christian world there are souls starving for the bread of life. The *Signs of the Times*, laden with rich food, is a feast to many who are not of our faith.

Our brethren do not all see and realize the importance of this paper; if they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere. All who have a part to act in the preparation of matter for this pioneer sheet, are engaged in a sacred work, and they should be connected with God; they should be pure in heart and life. Then God can work with them and give them wisdom, that they may become intelligent in the knowledge of the truth. God sees the motive of each worker, and will impart his grace in rich measure in accordance with the spirit in which the labor is done. This silent preacher, the *Signs*, enriched with precious matter, should go forth on the wings of prayer, mingled with faith that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error.

Calls are coming in from all directions, not only from persons of our faith, but from those who have become interested by reading our publications; they say, Send us a minister to preach to us the truth. But there is a great want of laborers. We

have to answer, There is no man to send among you. Many are obliged to be content with the silent preacher until God shall send them the living messenger. Let all our brethren take this to heart, and by personal effort, in faith and hope contribute to the *Signs of the Times*; for in sending matter that is alive, in speaking by the pen words bearing the holy unction, they are preaching to thousands. The great lack of men to go from place to place and preach the word, may be in a great degree supplied by tracts and papers, and by intelligent correspondence.

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,—nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do.

All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood.

Those who are co-laborers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God within will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity by merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with him.

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Many occupy their time in needless stitching, and trimming, and ruffling of their own and their children's clothing, and thus lose golden moments in which they might improve their talents by efforts to get the truth before others. We should, as Christians, have an abiding sense that our time, our strength, and our ability have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we should diffuse light to others. It should be our study how we may best glorify God,—how we can work to save and bless souls for whom Christ died. In working to bless others, we shall be gathering strength and courage to our own souls, and shall receive the approval of God.

We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women are needed now,—women who are not self-important, but who will work with the meekness of Christ wherever they can labor for the salvation of souls. All who have been partakers of the heavenly benefits should be anxious that others who do not have the privileges they have enjoyed of seeing and hearing the evidences of truth, should have the truth in papers and tracts. They will not merely desire that

others may have this benefit, but will act their part to accomplish this object.

Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves, will dwarf, and wither, and die. Our sisters, the youth, the middle aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus.

The souls saved by their personal efforts will be more precious to them than fashionable dress. The white robes given them by Christ, and the jeweled crown as their reward for their unselfish efforts in the salvation of souls, will be more valuable than needless adornments. The stars in their crowns will shine forever and ever, and will a thousand times repay them for the self-denial and self-sacrifice they have exercised in the cause of God.

SUPPLIES FOR CITY MISSIONS.

AGAIN we find ourselves in the midst of the season when nature is ripening the fruits of the earth. And as we are refreshed day after day from these bounties of a loving Father, we should not forget what invitation the blessed Saviour says will be given to those in that day who have exemplified him in their lives: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Not forgetting these words, let us "provoke" one another to "love and to good works."

Let us remember that there are those who have left home, friends, and the comforts of life, to battle with the enemy in our large cities: and day after day they are going from house to house, scattering heavenly rays of light, and warning the people of a soon-coming Saviour; then returning home at night, footsore, weary, and betimes almost overcome by the heat of the battle, and nearly ready to give up in despair. It is then, when arriving at their common place of abode, and they are greeted with tokens of love and encouragement tangibly expressed in the shape of the delicious fruits from the hands of our brethren and sisters at home, with letters of encouragement, that the enemy is overcome, and their hearts go out to God in thanksgiving for his love; and with renewed courage they go out again to the rescue of souls.

But, dear brethren and sisters, while these blessings are now plenty, soon the summer will have passed, followed by the dreary days of winter, and then to be without a supply of the past summer's plenty, is to make one feel that winter has come indeed. Now is the time to put loving hearts and hands to work, and as the various fruits and products of mother earth come to us, let us plan to can and dry as many of them as possible, and have them in readiness to forward at the beginning of winter to our workers, and thus they will have a supply laid up for the winter months. It will only require a few cans of fruit from each family to make an abundance for our mission family.

We trust a city mission agent has been appointed in every church to look after these things, and if any of our churches have not such an agent, let them appoint one immediately. He should then correspond with the manager of the city mission, and ascertain what would be most desirable to furnish, and the needs of the mission generally. May it be said of you in that day, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." H. M. MITCHELL.

—As worldly joy ends in sorrow, so godly sorrow ends in joy.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 26, 1888.

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

ELIJAH AGAIN.

A CORRESPONDENT, referring to our article on "Elijah the Prophet," in the REVIEW of June 12, wishes further light upon one point involved therein.

He agrees with the article that the prophecy concerning the sending of Elijah before the coming of the great day of the Lord, is not to be fulfilled in the personal return of the prophet; and that the work of John the Baptist met in part, but in part only, the specifications of the prophecy, the completion of it being left to come in a movement to go forth, as did the work of John the Baptist, in "the spirit and power of Elijah," to prepare a people for the second coming of Christ, as John's work was to prepare for his first advent.

But a query arises in reference to the words of Christ concerning Elias in Matt. 17:11, and the words of Peter concerning Christ in Acts 3:21. In the text first mentioned, Christ says: "Elias truly shall first come, and restore all things." And of Christ, Peter says in the text last mentioned, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Now our correspondent wishes to know what the work of Elias will be "as restorer of all things"—"spoken by the mouth of all his holy prophets since the world began."

It will be noticed that the query supposes both prophecies to refer to one and the same thing; and by this supposition we think our correspondent creates the difficulty which he wishes explained. For we apprehend that the "restoration" to be accomplished by Elias, is a far different thing from the "restitution of all things spoken by the mouth of all his holy prophets," to be accomplished by Christ. If this distinction is correct, then we are not obliged to find in the work of Elias, the restitution of all things spoken of by all the holy prophets, since the world began. This work we may leave to Christ; while, in respect to Elias, we have to inquire only for a work which was peculiar to himself.

In the original prophecy concerning the sending of Elijah, this is what is predicted of him: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6. In making an application of this prophecy to the work of John the Baptist, so far as it was met by him, Luke (chap. 1:17) says: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

This passage furnishes a key to the meaning of the expression as used in Malachi, to "turn the heart of the fathers to the children, and the heart of the children to their fathers," under which figure the whole work of Elijah is there set forth: it is to turn "the disobedient to the wisdom of the just, and make ready a people prepared for the Lord." As John performed this work in reference to the first advent of Christ, so that movement in which the Elijah prophecy is to be completed, which is to go forth in the spirit and power of Elias just before the great day, is to make ready a people prepared for the second advent of the Lord; and this is the work which it is designed to accomplish.

What is necessary to prepare a people for the coming of the Lord?—It is necessary that they be rescued from the superstitions and errors which long ages of apostasy have brought into the church; the "old paths" must be "restored" (Isa. 58:12); old errors discarded, downtrodden truth revived, and a people brought into a position where they are not only worshipping God in "spirit," but also in "truth." When, therefore, Christ said, "Elias truly shall first come, and restore all things," we think his words pertained to the moral restoration to be wrought in the hearts of the people, to prepare the church for these great

epochs in her experience—the first and second advents of her Lord; and that they embraced, first, the work of John the Baptist, in giving the people the truth necessary for his time, and secondly, the last great warning to go to the world to prepare a people to come forth fair as the moon, clear as the sun, rescued from all error and unrighteousness, to meet the Lord at his second appearing.

We believe this work is now being accomplished in the three fold message of Revelation 14, which is going forth to the world. But the "restitution of all things" as set forth by Peter's words in Acts 3:21, in which Christ is the principal figure, is a far different matter, and embraces the resurrection of the dead, the change of our mortal condition to that of immortality, and the renovation of the earth for the everlasting abode of his people.

CAMP-MEETINGS IN MINNESOTA AND WISCONSIN.

It was our privilege, in company with Brn. Prescott, Farnsworth, and Kilgore, to attend the camp-meetings in these States. We have never seen a more beautiful location for a camp-ground than the one at Minnehaha Falls, Minn. A beautiful grove, with nice sod and a carpet of green grass, and in plain sight and hearing of one of the prettiest waterfalls in the world, was certainly all that could be desired. The camp was as nicely arranged as any I ever saw, and all the outward circumstances were favorable. There was a good attendance of the brethren and sisters of the Conference, and a warm-hearted interest was manifested in the progress of the meeting, and a desire shown to obtain all the benefit possible.

The people seemed united, and well pleased with those who had been selected for officers; and there was no dissatisfaction or division apparent. The cause has made rapid growth for years past in Minnesota, and we see no reason why this growth may not be constantly accelerated in the future. Some debts have been incurred in establishing a depository, and churches in important localities, and the tract society has been quite heavily in debt to the offices of publication, in consequence of this expenditure of means; but with a good, hearty support, we think the officers of the Conference will be able, in a comparatively brief period, to pay off all these debts, and to go forward with success in the work. We have attended no meeting this year which seems to give a better outlook, or promise greater prosperity, than this one, for the Minnesota Conference.

Our meeting at Neenah, Wis., was not so large as the other three meetings that we have attended this spring. The ground was quite pleasantly situated, on a large island formed by Winnebago Lake and Fox River, and between the two flourishing cities, Neenah and Menasha, sometimes called "the twin cities," as they are of about equal size, and on opposite banks of the Fox River. There is a large water-power and various manufacturing industries here. Our meeting in Wisconsin was, in many respects, a good one. Though the spiritual interest seemed quite cold and formal at first, on the Sabbath-day the Lord's blessing came in, and a good state of spiritual interest was manifested from that time forward; and the Lord blessed his people.

The cause seems to be onward in Wisconsin, and some very encouraging features presented themselves. The president stated that during the last year, nearly 200 souls had embraced the truth, and nearly all the efforts made had been blessed of God. Though last year was one of great drouth and poor crops, the tithing was increased between \$1,000 and \$2,000, and is the largest, we think, ever raised in the State. A good degree of union seems to prevail among the leading brethren, and some of those unhappy experiences of the past, when a different state of things existed, did not present themselves on this occasion.

There is, however, one feature that we regret in connection with our Wisconsin meetings,—the small attendance compared with that of other States, in proportion to the membership. Between 400 and 500 of our brethren and sisters were present at this meeting. But this is only about one fourth of the membership, according to the statistics of the Conference. Other Conferences, no larger, have often two or three times as many present at their camp-meetings. We hardly understand why there should be such a difference, and we regret to see, on the part of the brethren and sisters generally in Wisconsin, a failure to appreciate the benefits of their camp-

meetings. Many of them certainly lose a great blessing in remaining away, and it shows that there is a lack of interest when such meetings are not attended. The truth is here presented, and a good many important matters are brought to the attention of the people, which they need to realize. Here the interests of the cause are considered, and subjects calculated to inspire zeal and earnestness in our brethren and sisters, are presented by those best acquainted with them. We trust that there will be special efforts made to change this unfavorable feature of our Wisconsin camp-meetings in the future.

Sunday, there was a very small public attendance indeed. The people seemed kind, and there was a petition presented by the prominent citizens of Neenah, for the camp-meeting to be there next year, but the public interest manifested in it seemed very small. There was a baptism on Monday, but we did not ascertain the number that were baptized. The weather was very warm and oppressive much of the time through the meeting.

In the three Conferences, Kansas, Minnesota, and Wisconsin, additions of two members were made to the Conference Committee, increasing it from three to five. This was not because of any pre-concerted plan, but the circumstances in each instance seemed to make this desirable. We did not think of recommending such a thing in either case, until the circumstances seemed to point it out as a probable benefit. In our large Conferences, we are sure that we shall in future carry on our work more by careful counseling and planning in reference to what needs to be done, than we have in the past. We are sure that there is light in this direction. If we have large Conferences, it seems to me that five is not too large a number for a committee. If these come from different parts of the State, knowing the wants of each locality; and there is careful consultation concerning what is needed, with plans to meet the wants of the cause, it will be a great benefit.

We are more and more satisfied that as much as possible must be done to unify our work, and to educate our ministers and church officers, and others engaged in it, that they may do better and more efficient labor,—we must raise the standard higher. At our next General Conference, we think that questions relating to these points will be considered with much interest. Those of the best ability and intelligence, with deepest devotion to the cause, must be found to manage the varied interests developing from the growth of members, so that the true spirit of the work may be retained, and constant advancement made.

Our camp-meetings this spring have been seasons of encouragement, and, we trust, of profit. While there is still much chance for improvement, we have many cheering features, which go to show that the work is onward, and the message is increasing in volume and power. G. I. B.

"HEART" RELIGION.

HEART work in the Christian life has been recommended by earnest Christians from time immemorial. Latterly, however, a point has arisen as to the real meaning of such an expression as "heart work." The words of Prov. 23:7, "For as he thinketh in his heart, so is he," are quoted, and the question is asked, Can any one suppose that this refers to the organ of the heart?—Certainly not; for every one knows that the brain is the organ of thought, while the heart has altogether a different function.

In this case the wise man uses a word symbolically to express what no other Hebrew word could do; namely, the real feeling of one who with apparent cordiality asks another to eat with him, when he does not desire to have him do so. In other words, he shows the true inwardness of that one who would hide his real sentiments under the guise of friendliness. But because the word "heart" is used in many places to express the deeper emotions of an individual, shall we therefore conclude that it never refers to more than simply the passing thoughts of the brain? Should we not rather decide that because it is thus used, it goes beyond the mere reception of a thought?

The construction and use of Bible terms are such that, unless careful, one is liable to draw hasty conclusions from what a single text teaches. It is well known that, because of the brevity of the original languages, every phase of a subject is not always definitely expressed. It could not well be done. The

only way to express these is to use a word covering the section of which that particular item is a part. To illustrate: A single Hebrew word means the whole man; and yet the same word is used to express soul, heart, will, lust, appetite, etc., different parts and attributes of man.

This will explain why, as in the text quoted, the word "heart" sometimes occurs in the Bible when the mind is meant. But there are places where the same word occurs, in which we must admit it has another meaning. In Heb. 8:10, the Lord says that under the new covenants "I will put my laws in their mind, and write them in their hearts,"—not merely put them in the mind, but cause them also to affect the heart, or be enshrined in the affections. This implies more than a mere acknowledgment of God's law; it shows that men are to be permanently affected by it.

It is true that as here stated, the avenue to the heart is through the mind. It cannot be affected by God's law in any other way. Some may ask how this could be done. While we may not be prepared to show just *how* the operation takes place, we know it does take place. The heart is not the only organ affected by the operations of the brain, either. The brain cannot digest food; but still its influence on the stomach may be such as to affect that in its digestive operation.

Two cases will make this plain. A person may be ready to dine, and while awaiting the preliminaries of the meal, his eye chances to rest on some dish in which he sees an inappropriate mixture of ingredients. Immediately a disgusting nausea is felt which forbids even a taste of the suspected article, and when it is passed to him, he declines it because the stomach has already signified that the food in question would not be received. In this case the stomach had not tried the fare; it had not even been tasted. Again, one may have before him a table of delicious viands; his appetite may have been whetted by abstinence from food longer than his usual habit, yet upon the reception of painful tidings, his relish for what is before him is gone, and he leaves the table with a loathing for food, though he may not have eaten a mouthful.

Why is it that successful temperance workers urge drunkards to seek the Lord when they sign the pledge to abstain from intoxicating drinks?—Because, as they say, it will help them to keep the pledge. The man who tries in his own strength to overcome the taste for strong drink, seldom succeeds; but he who appreciates the words of the Saviour, "Without me ye can do nothing," and seeks strength from that un-failing Source, is surprised to see how changed is his appetite for strong drink. He can now pass the haunts of his former companions without a longing for the accursed stuff; yes, more, he can withstand the strongest appeals of those who would tempt him from his steadfastness. The same conditions obtain with reference to the use of tobacco.

But why this difference? Has not the religion of Christ done for that appetite what the unaided power of the mind could not possibly accomplish? Who will deny this? Then if through the avenue of the mind the appetite is reached and affected, why may not the heart become affected in the same way?

Again, we know that the operations of the mind can and do change even the contour of the face. Let a person become besotted in mind, and it soon appears in the countenance, unmistakably pointing out the real character hidden beneath the exterior, notwithstanding at times the individual may try to appear dignified and refined. Take that person who is a confirmed scold, or a grumbler, and how different are the lines of his face from those of one who is cheerful and resigned at all times. This is because the mind has continued in one trend for a long time.

Is the heart also susceptible to the influence of the mind? Why should it not be, since it is the central organ of all, and the one upon which all the others—the brain included—depend for the proper distribution of the blood to their use? Instances are constantly occurring which answer this in the affirmative. Sometimes the intelligence of the loss of a dear friend brings extreme sorrow and pain. When suffering from such causes, the individual does not complain so much of pain in the head; but the hands are pressed over the region of the heart, as if to crush out the pain, or bind up the torturing wound caused by the sudden bereavement. At times the pressure becomes so great that it is unendurable, and the victim falls in a swoon. Many a mother has

doubtless died broken-hearted because of the disgraceful conduct of an undutiful son or daughter, or perhaps from the neglect and brutality of him to whom in youthful innocence she had plighted her love. At the thought of her bitter disappointment, and seeing no hope of better treatment for the future, the light soon fades from her eyes, and she drops into a premature grave.

Who will say that the indignity and dishonor borne by such an one did not affect the heart, even to the cutting off of life? In all such cases the wound penetrates beyond the barely intellectual, even to the vital organ. In this sense alone, can we understand the following prophecy concerning the death of our Redeemer: "Reproach hath broken my heart; and I am full of heaviness: and I looked for some, to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69:20, 21. "Reproach hath broken my heart,—not simply the mind; for we must believe, from the account of the crucifixion, that the mind of the Saviour was unimpaired to the last. No, this scripture means what it says,—that the cruel treatment received from the hands of those who ought to have been his friends, caused his heart to break, and his death was hastened thereby, so much so that Pilate marveled that he was so soon dead.

If the heart may be so strongly acted upon by the mind under such circumstances as those cited, why may not a knowledge of sin and its consequences, if seriously considered, produce emotions of the heart? If the heinousness of sin could be dwelt upon as it should be, the heart would be affected. Solomon says, "By the sadness of the countenance the heart is made better." Eccl. 7:3. It is the working of the mind that produces sadness of countenance, and not the sadness that produces the operation of the mind. Then when the mind entertains serious thoughts strong enough to produce a sad countenance, the heart is affected.

Take another case: When the two disciples were on their way to Emmaus, and Jesus joined them and talked about his mission to earth, they said, after he had been made known to them and then vanished from their sight, "Did not our heart burn within us, while he talked with us by the way?" Luke 24:32. This cannot simply mean that their minds took in what he said to them; but that while their minds received his words, a thrilling sensation was produced, that was best expressed by the burning of the heart within them. It is the same with every Christian who communes with the Saviour. A sensation is experienced, that is not felt while in converse with an earthly friend. But why is this, if *only* the mind is affected in our conversion?

Perhaps the reason why the religion of to-day has so little influence upon the lives of those who profess it, is because sin has not been regarded in its proper light. It may be that instead of a real, poignant grief for the wrongs committed, and the sorrow brought upon the Son of God, that the individual has simply expressed a desire to be saved, and has been admitted to church-fellowship without the heart's being touched. Could sinners now feel for their sins, as those of Bible times have expressed, there would be more deep sorrow for the offenses committed against God and his law. Could they but see the final result of sin, as some have seen it in holy vision, they would cry out as did one of old: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4:19.

But such travail of soul is scarcely known now. The whirl of excitement of other things keeps the mind on other points than the soul's welfare. Unless there is a change in this direction, the Lord will bring upon superficial professors the curse threatened upon Israel: "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Mal. 2:2.

The present looseness of morals is in part due to the fact that scarcely any lay the things of God to heart. It is a dangerous theory to rest on, that conversion is *only* a change of mind. That change of mind which does not affect the heart cannot fit one for the society of heaven. Paul, when writing to the Corinthian church concerning a wrong that existed

there, afterward said that what he wrote was "out of much affliction and anguish of heart," and with many tears. God blessed that epistle to the good of that church, and to the good of all the churches since that time, because it was made a matter of the heart, such as God could approve.

Whoever shall yield his heart to the sway of God's grace, will in time learn its present hidden powers; and if permitted, God will weave a wedding garment for its possessor, in which he may at last present himself at the royal feast of the King of kings, and Lord of lords.

J. O. CORLISS.

The Commentary.

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

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

782.—CRY OF THE DEVILS AT GADARA.

In the record of the casting out of the devils at Gadara, it is said, "They cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29. Was it the devils that cried out, or the devils through the men? What did they mean by the expression "before the time"? E. E.

When they saw Christ, the evil spirits knew and dreaded him; and using the men's organs of speech (as Satan of old spake by the serpent), they cried out, etc.—*Scott*.

It appears that a greater degree of punishment awaited these demons than they at that time endured; and that they knew there was a time determined by the divine Judge, when they should be sent into greater torments.—*Clarke*.

783.—THE YEAR OF CHRIST'S CRUCIFIXION.

Please present through the Review a clear and conclusive statement, with proof, showing the year of Christ's crucifixion. W. L. G.

In complying with the above request, the first step necessary is to give consideration to a statement found in Dan. 9:25: "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." The words are those of the angel Gabriel in explaining Daniel's vision. It is not necessary in this connection to demonstrate that the "seven weeks, and threescore and two weeks" (sixty-nine weeks) are prophetic time, each day standing for a year, and consequently signify 483 years. *Scott*, the commentator, says: "The date of the going forth of the decree to restore and rebuild Jerusalem, . . . is generally fixed to the commission granted to Ezra by Artaxerxes in the seventh year of his reign." Other eminent commentators agree with Mr. *Scott*.

Ezra commenced his journey to Jerusalem the first day of the first month, which corresponds approximately to our April. He did not arrive at Jerusalem until the fifth month, so that the decree to restore and build the city did not take effect at Jerusalem until autumn. Ezra 7:9. By the 7th verse of the same chapter we learn that this decree was issued "in the seventh year of Artaxerxes the king," and this, according to the chronology given in the margin of the Bible, was B. C. 457. With this as a starting-point, we are to reckon "seven weeks, threescore and two weeks"—69 weeks, or 483 years—and reach "Messiah the Prince." Christ was baptized in the autumn of A. D. 27, and entered upon his public ministry. "Now when all the people were baptized, it came to pass, that Jesus also was being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age." Luke 3:21-23. (See also marginal date, A. D. 27.) His anointing was accomplished at the time of his baptism, by the descent of the Holy Ghost upon him, he thus becoming the "Messias," or the "Anointed," as the margin of John 1:41 reads. From the autumn of B. C. 457 to the autumn of A. D. 27, is just 483 years.

According to John 2:13; 6:4, and 13:1, our Saviour attended but four passovers, and at the last-mentioned he was crucified. As he began his ministry in the autumn of A. D. 27, his first passover would be in the following spring, A. D. 28; his second in A. D. 29; his third in A. D. 30; and his fourth in A. D. 31. Therefore Christ's crucifixion occurred A. D. 31. If any are perplexed to understand how Christ could be about thirty years old in the autumn of A. D. 27, they have but to remember that he was born about four years before the beginning of the year reckoned as A. D. 1.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing sheaves with him."—
Ps. 126:6.

JUNE.

BY ELD. L. D. SANTEE.

The webs that the spiders last night spun,
Hang from the tall grass' glittering spires;
And violets sweet look up to the sun,
With eyes full of dewy tears.

At peace with the world and all therein,
I walk in the fields this summer morn;
What should I know of sorrow and sin,
Of selfishness, pride, and scorn!

But hark! o'er the fields is a murmur blown,
It is not loud, but 't is sad and deep,
'T is the wailing of those that are left alone;
'T is the sobbing of those who weep.

Adieu, O life of sloth and ease,
Adieu, O years of calm content;
I hear the grief that throbs on the breeze
Where sorrow and woe are blent.

No more through fields in the still June morn,
Can I walk mid flowers, and contented be;
For the cries and the suffering, angulsh born,
Throw their shadows over me.

And I turn from a life of ease and rest,
To work for Jesus and cheer the sad,
To minister love to the hearts oppressed,
And to make the sorrowful glad.

The violets sweet, with their dewy eyes,
I'll bind on the brows that ceaseless ache;
And my reward shall come from the skies;
For I labor for Christ's dear sake.

Willing to labor, well content;
Willing to toil till set of sun,
To suffer for Christ (O) life is spent,
But glad to rest when the work is done.

Princeville, Ill.

THE WORK IN CENTRAL EUROPE.

While we have every reason to thank God for what is being accomplished in this great field, yet in view of its extent and the millions of souls who are still ignorant of present truth, we are pained at the scarcity of laborers and the slowness of progress. God still seems to bless the work in Russia in a special manner. Quite an interest is being awakened among the Russians themselves, especially in the Caucasus. April 30 several Germans and Russians from Stavropol, a city some forty miles distant, visited our church there, to learn more of the truth. At that time five were baptized, all but one of whom were Russians. At first our brethren were fearful about baptizing the Russians, but resting on the command in Matt. 28:18, 19, they performed the rite, leaving the rest with God. A Russian Baptist has also joined the church, who has been banished to Stavropol for three years, because he preached the gospel and Bible baptism to his countrymen. But here in his banishment God has granted him still greater light. There is an urgent call for Russian tracts, and we are so happy to have one now ready for the press.

Bro. Laubhan, who has been sick for some time, is again at work, and reports that from eight to ten are ready for baptism. He states that the prospects on the Volga look brighter than ever. The Polish brother who has recently joined our church in the Crimea, wrote me a very interesting letter, in which he asks for publications in the Polish language. His parents and friends live in German and Russian Poland, and he wishes to do missionary work among them. He can speak the Polish language and, the Russian and Bohemian some, besides the German. So the truth goes from nation to nation, until it will encircle the world.

Since April 12, I have been in Prussia and Holland, and after spending a few days in Basel, have now begun the work here at Stuttgart. I was glad to spend three weeks with our brethren in Prussia, and at the same time help in starting the canvassing work there. Bro. Perk being a Russian, and not having a testimonial from his native village, had considerable trouble. For nearly a whole week, we were obliged to go from one place to another, but by having Germans here, we finally obtained permission for him as their assistant. They began canvassing at Barmen, which being really one with Elberfeld, contains, with it, a population of 250,000. Bro. Perk takes from twenty-five to thirty-five orders per week for the "Life of Christ," besides selling pamphlets and giving some Bible readings. One brother has already joined him, and others will soon. The church has also been strengthened. We were sorry to be obliged to dismiss one member. Three joined, one by baptism, and we left them in harmony and of good courage.

At Gladbach things are also taking a more favor-

able turn. Bro. Dörner, who with his brother owns a factory, which preaches every Sabbath day by stopping work, was baptized in the Rhine, and there is now prospect of a church. They are already taking a club of forty *Herolds*.

From Gladbach I went to Nymwegen, Holland, where I had a good visit with a young printer, who has lately embraced the Sabbath. Thence I proceeded to Winschoten, where I held a number of meetings with our brethren. One more has fully joined us. As Bro. Van der Schuur is preparing for his journey to America, we hope that ere long help may be sent here. Several of the brethren are anxious to go out canvassing as soon as the proper person comes to instruct them. There is certainly a great field open here.

I next went to Hamburg, where I found Bro. Schill still holding on. I also had a visit with a sister of Bro. Rahn, of Minnesota. As I saw the vast forest of masts, displaying the colors of every nation on earth, and the large city itself, I felt to pray more earnestly that the way might be opened to establish a city and ship mission here. Our present plan is to have Bro. Perk begin labor here as soon as the brethren in Prussia have gained an experience.

In Leipzig, where I spent a few days, I also saw omens that God is working for us. On my way home I passed through Eisenach, and had the privilege of visiting the Wartburg Castle, where Luther translated the Bible. The castle is well preserved and cherished, much more than Luther's spirit is.

As most of our German canvassers in Switzerland find it difficult to labor in the country now, we saw the necessity of introducing our work in some large German city near by, and also of having the opportunity to further instruct the beginners. Consequently, we decided on Stuttgart, a city of some 125,000 inhabitants. Bro. F. came with me, but we soon encountered great difficulties. He had with him the proper papers, also a testimonial from the town in which he was born and had lived nearly all his life. But being a citizen of another village, the authorities adhered to the letter of the law, and demanded that this testimonial be from there. Another brother came, well fitted out, and even the Swiss Consul had attested his seal. But now they presented another objection. In the case of foreigners the law gives the officials full authority to grant them patents or not, just as they may think proper, whether in their mind there is a demand for the article or not. So they concluded that they had enough canvassers for religious books, and said, No. The prospects looked dark indeed; but by going to a higher official and presenting the matter to him, we finally succeeded. The very first afternoon this brother took two orders for the "Life of Christ," and sold several pamphlets. On every order they receive twenty five cents down.

We hope soon to open a school here. I am also spending some time at the royal library, and by special favor, I can even take books to my home. Already I have been able to find a number of important extracts on the Sabbath and other points. A few German canvassers still continue in Switzerland. Our French canvassers have finished Geneva, some are now at Lausanne, and a company of seven has gone to France. We certainly need the prayers and aid of God's people. We should be glad to attend with them their yearly gatherings, but we look forward to the final reunion.

L. R. CONRAD.

June 7.

FROM SAN FRANCISCO TO THE SAMOAN ISLANDS.

SABBATH, May 5, at 2 p. m., our steamship, the "Zealandia," left the wharf in San Francisco for Sidney, Australia. Several of the friends from Oakland and San Francisco were there to say farewell, and did very much by their kindnesses to render our voyage pleasant. Our company consisted only of my wife, myself, and our two children. A rough sea greeted us as we sailed out of the Golden Gate, and for the first time in our lives we beheld the broad ocean. For about three days the vessel rolled continually, the waves frequently breaking upon the main and the hurricane decks. We were remarkably free from discomfort. My wife was slightly seasick at first, but the rest of us have scarcely felt it.

Our course lay nearly southwest 2,100 miles to Honolulu. There were about forty first-class passengers and sixty-seven steerage, so that we were not crowded. The vessel is iron, 395 feet in length. The religious element was scarcely perceptible among those aboard. Several Germans were devoted to beer and wine, in which others sympathized with them. Smoking and card-playing were favorite pastimes with the men, and novel-reading and having a good time generally, with the women. Smoking, if not permitted, was indulged in everywhere except, perhaps, in the saloon, and was not entirely excluded there. Crew and passengers smoked in their berths, between decks, in the straw and shavings. A helpful example was set by the captain, who was a kind-hearted man, and efficient in many respects, but was nearly always seen smoking. I considered our lives imperiled, and by reporting the matter, obtained some abatement of the evil.

Among the passengers was a Catholic priest on his way to Molokai, one of the Hawaiian Islands, where the leper settlements are located. This dreadful dis-

ease has obtained a strong hold upon the natives. When one is suspected of having the disease, he is sent to a hospital in Honolulu, and when all doubt is removed by the development of the symptoms, he is deported to Molokai, whence he never returns. It is said that nearly twenty are sent there each week, and that the island contains 1,200 of these incurable unfortunates in every stage of dissolution and living death. They are effectually isolated from the world, except by mail communication. This priest now leaves the world and all it contains for him, to associate with these sufferers, to share their privations and their banishment, and in all probability their miseries and terrible death. His predecessor has been there several years, and is now near his end. Such voluntary self-abnegation partakes largely of the nature of sacrifice.

The islands present a mountainous appearance as we approach them, and they are undoubtedly of volcanic origin. Our vessel reached the wharf at Honolulu at 8:30 o'clock Sabbath morning. Bro. Donaldson, who is stopping there, soon came on board, and conducted us to the place of worship, where a company of about twenty, over one half adults, were soon gathered for their meeting. It was a great privilege to speak to them, even briefly, words of counsel and encouragement. But as the boat stopped only four and a half hours, we had to leave them very soon. Although there was pleasure in meeting thus, it was mingled with pain, and our hearts were tender as we took the few by the hand to leave them again. They are of good courage, however, and seem determined to press forward. One of the company, who is of native birth and blood, and who has held many positions of trust in the government, feels a very strong desire to see the truth presented to his countrymen. The natives are not averse to religious principles and instruction. They are a docile and honest class of people, of simple habits, and are always highly spoken of by civilized people who have come to live among them. There are perhaps 3,000 Americans and English on the islands. This seems to be an excellent field for missionary work, and it should soon be improved. Honolulu appears, at first sight at least, to be almost a little paradise. Vegetation is most prolific, and diverse in its development. All kinds of trees, fruits, and flowers abound. The climate is warm, but not oppressive. The mean temperature is from 70° to 75°, with extremes at 65° and 90°. I regretted my short stay, but we may confidently hope that the work of God will not be left neglected in that isolated field.

We are now, May 19, at the Samoan Islands. Already our shadows are projected south at noon, and the new moon is inverted. The heat of the tropics was quite oppressive, but we are nearly through it, and are entering the winter of the Southern Hemisphere. We are well, and grateful to God for his kind care. We rejoice in the spread of the truth, even though as its messengers we must go to the remotest bounds. But we realize that though we "dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

Permit me to say in behalf of our Australian paper, the *Bible Echo*, that we shall be glad to send it to many of our friends in America. It is well printed, a large sixteen-page monthly, and will be sent for one dollar a year. Orders may be sent to the Pacific Press, and the papers will be mailed from there.

G. C. TENNEY.

IOWA.

CORYDON.—We came to this place and pitched our tent last Thursday, and have given three lectures. The tent was quite well filled each evening. The people seem very friendly. We are told that the men are mostly infidels. We trust that the Lord will aid us by his blessing, and that some good will be accomplished.

June 18.

H. NICOLA.

MATTHEW LARSON.

INDIANA.

ELWOOD.—We came to this place June 11, and have our tent pitched in the southwest part of the village. We began meetings June 14, with about eighty in attendance. Thus far we have held six meetings, with fair attendance. Last evening the tent was full. The people are friendly, and promise to come regularly. This is a village of 1,200 inhabitants. The town board has placed a natural gas jet in front of our tent, and has given us the free use of natural gas for illumination.

June 18.

JOHN W. COVERT.

C. M. SHORTBRIDGE.

KANSAS.

OSAWATOMIE.—We came to this place May 4, and pitched our tent, commencing meetings the evening of May 8, with a small audience. The interest seems to be increasing, and some are becoming interested in the Bible subjects presented. The congregations have reached 150, and good attention has been paid.

June 15.

J. H. COFFMAN.

N. W. VINCENT.

PORTIS, OSBORNE CO.—We came to this place with the tent, and commenced meetings June 14. Our congregations have increased from forty to about 200. We have held six meetings, with a fair interest. Portis is a village of about 200 inhabitants. The truth had been pretty well represented in this section, but no public effort had been made before we came. We are of good courage, and ask the prayers of God's people that his blessing may attend our effort.
June 18. J. H. ROGERS.
RUFUS BAKER.

FLORIDA.

PALMO BEACH.—We are now located at this point, a pleasant summer resort by the sea. Our tent is nicely pitched and seated, but we have had only a meager representation of those unacquainted with our faith as yet. We hope, after advertising more thoroughly, to attract the pleasure-seekers to our meetings. Quite a goodly number of Sabbath-keepers are here to attend the meetings, and we trust that our stay will not be unprofitable.
L. H. CHISLER.
I. E. KIMBALL.

TEXAS.

FARMERSVILLE.—We came to this place May 18, but on account of rain could not pitch our tent and begin meetings until the 25th. We are in the black land, and when it rains, it takes about two days for it to get dry enough for the people to come out. It has rained every Sunday thus far, which has caused us to lose the best time. The congregations have been good, considering the weather. Thus far we have given fifteen discourses, and have just broached the Sabbath question. Book sales amount to four dollars. We hope to win some souls for the Master.
June 12. J. M. HUGULEY.
W. S. CRUZAN.

WEST VIRGINIA.

CLARKSBURG.—We have been engaged in tent-meetings at this place about two weeks. The attendance has not been large, not over 150 at any meeting. The average attendance ranges at from sixty to seventy-five; and we are told that this is a larger congregation than the churches here have, this not being a church-going town. We have presented the main points of the Sabbath question, and some seem deeply affected, for whom we have hopes. I have been told that a secret influence is at work to keep the people away; but we are praying that God may send the honest in heart to the meetings, that they may hear the truth. Reading matter is bought quite readily, which is encouraging.
Bro. A. A. Meredith came last week, and has been canvassing for the "Bible Reading Gazette" with good success. He has carried with him the social purity pamphlet, and has sold enough of them to more than pay his way. We are of good courage in the Lord.
W. J. STONE.

OHIO.

AKRON AND EAST LIVERPOOL.—After our State meeting at Cleveland, I visited the Akron church. I enjoyed the privilege of again meeting with those who accepted the truth when I did. I held several meetings with them, which were well attended considering the scattered condition of the church. Among other important subjects considered, tithing, first-day offerings, and the support of the city missions received due attention, and all present expressed a desire to be faithful in these things. We celebrated the ordinances of the Lord's house, and the precious Spirit of God came very near to us. I visited most of the scattered members at their homes, and tried to encourage them.
According to request, I came to East Liverpool, May 11, where I found a good interest awakened by Eld. E. T. Russell, and Bro. Shannon, of Pennsylvania, and several are keeping the Sabbath as a result of their labors. Their meetings, which were closed before I came, were held in a hall; but as the rent was very high, I concluded to pitch a tent as soon as possible, and follow up the interest. I was fortunate in securing the only good place in town to pitch a tent, but had to pay for the use of it. This is an expensive place in which to live; however, I believe the people will be liberal in helping defray the necessary expenses of the meetings. This is a growing city of 11,000 inhabitants, and is situated on the Ohio River, four miles from the Pennsylvania line. I believe that God has a people here, and with his help a good church will be raised up. I want to be humble, so that God can use me in this work.
O. J. MASON.

BOWERSVILLE AND WILMINGTON.—From our State meeting in April, we came to Bowersville, Green Co., expecting to hold a series of meetings in a church that had been secured for that purpose. Upon our arrival they refused to let us use the church. Our friends urged us to pitch a tent. After considering the matter, we did so, and began meetings May 5.

The movement seemed to be the Lord's will; for he blessed the work from the start. As a result of five weeks' effort, seven dear souls began to keep all the commandments. On Sunday, June 10, ten were baptized, and twelve united with the Bloomington church, which is three miles away.

Bro. V. H. Lucas, who was with us at first, left in the forepart of the meeting, to join Eld. Mason in another part of the State. We are now in Wilmington, the seat of Clinton County, where we hope to remain till the Columbus camp-meeting.
June 15. H. W. COTTRELL.
L. B. HAUGHEY.

ROUNDHEAD AND PLATTSVILLE.—After our good State meeting held at Cleveland, Eld. J. S. Hies and myself came to Roundhead to hold a series of meetings. The place afforded such poor accommodations for a tent that we saw at once the better part of the community would not attend. So we only held a few meetings. We then moved to another neighborhood and held meetings four weeks. At this place we had a very nice brick school-house in which to hold our meetings. But many were quite prejudiced, and some tried to have the house closed against us. But by the help of the Lord, we had the sympathy of the directors, who kept the house open for us until the message was given.

At the close of this series, one who had been quite bitter at first, told us that the meetings had placed us as a denomination in a much better light before the community, and this same person said, "Surely you have sound doctrine, but many crosses to be borne." Oh, how lightly many regard the cross which our blessed Lord bore for us! They choose to walk in the broad way, which leads to destruction. They will follow the works of the flesh, and reap as a reward, corruption.

We are now located in our tent at Plattsville, and have held our second meeting. The attendance has been good, and the people of the better class have been present. Our courage is good, and we hope to have many souls for our hire.
E. J. VAN HORN.

CLEVELAND.—To those who have been most closely connected with the work in this city, it has seemed a necessity to hold a tent-meeting here this season. So at our late semi-annual State meeting, it was decided that a tent effort should be made. Accordingly, we pitched a 60-foot circle tent on the south side of the city, and began meetings Thursday evening, June 14. Our congregations, although somewhat large, were composed mostly, for the first three evenings, of children, and Germans who could not very well understand what was said. But yesterday (Sunday) the people came in more freely, and last evening there was a good congregation of interested, intelligent people. We began to hold children's meetings from the first, which began with 100 in attendance and have increased to nearly double that number. The children are bright and earnest, and we trust, with the Lord's help, to sow some seeds in their hearts that will bring forth fruit unto eternal life. We organized a Sunday school, with eighty-eight in classes, and others as visitors, Sunday morning. We shall use the "Tent-meeting Sabbath-school Lesson Leaflet," published by the Michigan S. S. Association, for adults, and hope that this will be a means of good.

Although our number of mission workers is somewhat reduced, yet the work in going forward. Three noble souls kept last Sabbath as their first. Brethren and sisters in Ohio, and everywhere, we ask you to pray for God's rich blessing upon the work in this large city, that many precious souls may be brought into the fold of Christ, and that all who accept the truth may be firmly established in it, and be prepared to meet our coming Lord.

We wish to add that the members of this church who live in the city are growing in grace. As they recognize their obligation to pay tithes and walk in all the light, the Lord gives them his peace. Bitter persecution is waged against some, but this drives them nearer the Source of strength. We are of good courage in the work.
June 18. O. F. GUILFORD.
J. E. SWIFT.

GEORGIA AND FLORIDA.

PALMETTO, LITESVILLE, QUITMAN, etc.—At the time of my last report I was laboring in the State of Florida. After reporting, in company with Eld. Crisler I visited the church of Palmetto, Fla., which is the largest church of our people in the State. We labored with this church two weeks. Held meetings each evening and several in the day-time. The attendance of those not of our faith was good. While we were there, two united with the church, and two commenced to observe the Sabbath; since our departure several more have united with the church.

We next visited the little company at Litesville, who embraced the truth last summer. They appreciated our labor among them very much. There was some interest manifested on the part of those not of our faith, and I think the time not far distant when some will embrace the truth.
On my return from Florida to Georgia I held some

meetings with the little company near Quitman, Ga. On account of other meetings the attendance was not large, but those who came were interested. I obtained one subscription for the *Signs* and one for the *Gospel Sickle*. From April 22 to June 4, in connection with Eld. O. C. Godsmark and Bro. Arthur Hunt, I held a tent-meeting at Covington, Ga. At first we received a rather cool reception, as the city had recently been invaded by the Salvation Army, who did not leave behind them a very good impression, and the people were afraid that we might do the same. As our meetings progressed, and the citizens saw we were conducting our meetings in an orderly manner, they began to attend, and became very friendly. The editor of the *Star* spoke in the highest terms of our meetings and of our people. Many of the leading citizens, several of whom are county officers, purchased books and tracts to read up on the subjects presented from the stand. We sold forty dollars' worth. Our donations amounted to twenty-six dollars. I obtained one subscription for the *Review* and six for *Good Health*.

We did not see as many embrace the truth as we desired, yet a few decided to live it out, among whom are two who may aid in its promulgation when fully drilled in all points of it. At the close of our last meeting a gentleman, the editor of the *Enterprise*, and member of the legislature, arose, and in behalf of the congregation thanked us for having visited the city, for the gentlemanly and Christian manner in which we had conducted our meetings, and for the light we had shed on the Scriptures. People, until the tent was packed, visited us and purchased books and expressed regrets at our departure, and extended to us hearty invitations to return.

June 10, we commenced a tent-meeting at Social Circle, Ga. The attendance thus far has been fair. Those who attend are interested, and are purchasing books freely.

At the present time we have six canvassers in Georgia and three in Florida, all of whom are meeting with some success. By all the means employed, thousands are learning of our existence as a people, and of the truths we teach, who a short time since knew nothing of us; and the time is not far distant when many in Georgia, the empire State of the South, and Florida, will embrace the truth. May the Lord hasten the glad day.
S. H. LANE.

WISCONSIN CAMP-MEETING.

The annual meeting of the Wisconsin Conference was held, this year, at Neenah. The camp was located in a beautiful grove, not far from the shores of Winnebago Lake. In its location, the camp was beautifully situated, but it was most too far from the city to draw much of a crowd, and this, no doubt, as well as a lack of interest, kept the people away. At least we had but a small attendance, about the smallest of any meeting I ever attended. The attendance of our own people was also very small. There should have been at least 1,000 where there were only about 450. We think our brethren in Wisconsin make a great mistake in not attending their own camp meeting. They themselves are the losers, and yet they hardly realize it. Not being present at the feast, they know not what is lost. The president could not transact business during the workers' meeting, on account of the absence of the delegates. So the auditing work, and other committee work which is usually done before the regular meeting begins, was in this case all crowded into the hours of the meeting and had to be done during the night, or at great inconvenience at other times. This hindered the meeting somewhat.

The reader must not infer from this that we did not have a good meeting in Wisconsin; for we did have a most excellent one. At first there was not all that freedom which we should have been glad to see; but as the meeting progressed, the work deepened, and the blessing of God came in. On the Sabbath, Bro. Butler spoke, after which a large number came forward for prayers. In the afternoon, after the preaching, the congregation was divided, and nearly every one took part. Several who had never made a profession of religion before, gave their hearts to God, and backsliders were reclaimed. After this meeting there was more freedom till the close. On Monday the same work was continued. In the afternoon thirty-five were baptized by Bro. Hyatt and Mikkelsen.

The business part of the meetings passed off with the most perfect harmony and good feeling. Most of the old officers were re-instated in their former positions. The finances of the Conference are in a more satisfactory condition than formerly, yet the tithe is not what they wish it to be, or what it ought to be. The brethren and sisters were made glad by the presence and labors of Bro. J. G. Matteson, who had just returned from Europe. Wisconsin was his old field of labor, and nearly the whole congregation were acquainted with him. Bro. Butler's labor and counsel were greatly prized by all. Bro. McCoy, from Iowa, was present, and rendered good service in the work. We were all glad to meet with him here, and he formed many pleasant acquaintances. Every branch of the work received more or less attention, and all subjects were thoroughly discussed.

We could not but think that if a reasonable number of the brethren and sisters had been there to hear it, how much good might have been done! Of course, those who remained at home were not benefited by the meeting. In other Conferences not larger than that of Wisconsin, we meet from 1,000 to 1,500 of our people; but here only from 400 to 500. We cannot think it is because the brethren love the cause so much less, but they have not educated themselves to go, and they think they cannot. But they can. It is no more difficult for them than for those in other Western Conferences, and they are no poorer. They, as well as many of our brethren in other places, need a fresh inspiration of the spirit of the third angel's message; and if they had it, they would have less difficulty in coming to such meetings. But the meeting is past. Those who were present were blessed and helped. Those who did not come have met with a great loss. May God help his people to prize the blessings and opportunities he gives us, enough to take them and use them, and not like profane Esau, value them so lightly as to cast them aside in apparent contempt. This was his sin; it may be ours. E. W. FARNSWORTH.

OPENING OF OUR SCHOOL AT BASEL.

FIRST SEVENTH-DAY ADVENTIST SCHOOL IN EUROPE.

MANY of the friends of the cause know that for several years the necessity of having a school of our own at Basel, has been felt by those who were acquainted with the work here. Plans have been talked, resolutions passed, and had not those here been burdened with more than they could possibly do in other directions, something would long ago have been done to meet this necessity. But under the circumstances it did not seem possible to accomplish this object, and our brethren were compelled either to send their children to the public schools upon the Sabbath, or to pay constantly increasing fines, or suffer imprisonment. Applications were repeatedly made to the city authorities for exemption of Sabbath-keeping children, but without avail.

Before leaving Basel, about a year ago, Sister White spoke very earnestly of the importance of opening a school here as soon as at all consistent. Some of the brethren felt interest enough in the matter to erect a building (the upper floors of which should be used as dwellings), and donate to the church the use of the ground floor for the school. The building is completed, and it is indeed a fine one. It is about 35 x 50 ft. in size, and four stories high. The ground floor is divided into four rooms, two on either side of the hall, which crosses the building in the middle. These are well lighted and ventilated, and large enough, even with the restrictions of the law here, to seat 100 pupils. Through the kind interest of the faculty and the students of Battle Creek College, the rooms are furnished with the Union School seat, manufactured at Battle Creek, Mich., which the school authorities accept very readily, and look upon favorably, as compared with their own school seats. The rooms are also heated with an American furnace. Thus the building has been provided.

The proposition to open a school of our own seemed to meet with no special disfavor on the part of the school authorities, though they gave us to understand that the requirements of the law must be met in every particular. We must present to them, in writing, our reasons for wishing such a school, with its objects. A qualified teacher must be engaged for one year, who should prepare a program of studies and study hours, for acceptance. The question must then be passed upon by the Board of Education, and ratified by the City Council, after which our school would be recognized by, and be under the authority of, the city of Basel, with the privilege of having no school upon Saturday, and of having school upon Sunday, or not, as we chose.

The matter has been delayed, and there has been strong opposition, as is evident from items which have appeared in the city papers, one of which we quote:—

TO THE QUESTIONER WITH REGARD TO THE ADVENTIST SCHOOL:—

Unfortunately, our school laws admit of the establishment of private schools, as soon as they meet the demands of the law, with respect to teachers, teaching facilities, courses of study, and school localities. Since the new Adventist school on Wetherweg, which, however, is only to consist of thirteen scholars, has evidently met all the requirements of the law, the government could, of course, not do otherwise than grant permission, however much it is to be lamented, if such sectarian schools should come to spread. At any rate, a rigid control on the part of the educational department will be in place.—*Schweizer Volksfreund*, Wednesday, May 30, 1888, second edition.

The real meaning of the above item, as well as the reason why the authorities are so particular, was made more plain to us a day or two since, when one of the school inspectors, speaking of it, said that four years ago the authorities closed a Catholic school here because they did not meet the requirements of the law as to teachers or school building; and that now there were 30,000 of them who were watching every move the city made in this matter.

He said that he had spoken in favor of our school, but that it would not do for them to go any farther than the law permitted.

As stated above, the permission is granted, and the school is opened, for which we are thankful.

On the evening of June 2, a very pleasant and profitable occasion was enjoyed by the friends of the school,—an opening or dedicatory service, Bro. H. P. Holsler, chairman of our School Board, presiding. Appropriate remarks were made by Bro. Waggoner, Kunz, and others, interspersed by singing. The following resolutions were unanimously adopted:—

Resolved, We recognize God's providence over the enterprise of the establishment of a school here in Basel; therefore,—

Resolved, That we hereby express our thanks for this favor, and humbly ask that God's blessing may ever be with the school, and his providence over it.

Resolved, That we most heartily thank our brethren who have so kindly and generously put these fine rooms, free of charge, at our disposal for school purposes.

Resolved, That we tender most hearty thanks, as a body, to our dear brethren of Battle Creek College for the loving sacrifice they made in providing our school gratuitously with such handsome school seats, and that we will always hold them affectionately in memory for their generous and valuable gift.

Resolved, That we hereby express our appreciation of the uniform courtesy extended to us by the City Council and Board of Education of the city of Basel, in the establishment of our school.

It is encouraging to see the interest of our brethren and sisters in the school, and we earnestly hope that the importance of right education and right influences surrounding our children may be appreciated more and more by all.

I would not fail to speak in high terms of the school system of Switzerland, and of the schools of the city of Basel. In many respects they are truly models. Great pains is taken in regard to health. The instruction is practical, embracing useful kinds of labor, as well as the most useful branches of book education, taught in a practical manner. Bible instruction, both in the Old and the New Testaments, forms a part of each course of study. The law, however, is inexorable in respect to attendance every day in the week, except Sunday, which makes it oppressive upon those who conscientiously wish to have their children at home, at church, or surrounded by different influences upon the Sabbath day. For this reason we feel thankful that some relief is promised in the direction of a school of our own, though this will seem expensive to our brethren, as compared with the free public schools.

Another point of interest to us is that there are no restrictions whatever concerning special classes for those who may come here from other places, or concerning our young people here after they have passed the age of fourteen. We trust that our brethren and sisters will remember the Basel school in their prayers, and, if they desire to help in a good work, will contribute of their means, that it may yet prove to be a means of light and blessing in more directions than one. E. W. WHITNEY.

PENNSYLVANIA CONFERENCE PROCEEDINGS.

THE first meeting of the tenth annual session of the Pennsylvania Conference was held upon the camp-ground at Williamsport, Pa., June 7, 1888, at 9 o'clock A. M., with the President, J. W. Raymond, in the chair. Prayer was offered by Eld. J. G. Saunders. The Conference was organized with forty-three delegates from their respective churches. Five churches, organized since the last annual meeting, were received into the Conference; viz., Albion, Bradford, Blockville, Cherry Flats, and Randolph, with an aggregate membership of sixty-three. The minutes of the last session were read and approved. The Chair being empowered to appoint the usual committees, named the following persons: On Nominations, J. G. Saunders, C. O. Holden, Wm. Simkin; on Resolutions, J. E. Robinson, L. A. Wing, D. A. Ball; on Credentials and Licenses, F. Peabody, C. O. Holden, J. M. Kutz; on Auditing (previously appointed) J. Loughhead, Wm. Jones, G. D. Scholl, A. Greenman, C. O. Holden, M. D. Mattson. After inviting the ministering brethren from abroad to participate in the deliberations of the Conference, the meeting adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JUNE 8.—Five additional delegates were received. The Committee on Nominations made a partial report, recommending for President, Eld. J. W. Raymond; Vice-President, L. C. Chadwick; as additional member of Executive Committee, I. N. Williams. In order to give time for the additional delegates to consider the recommendations, it was voted to defer action until the next meeting.

The Committee on Credentials and Licenses made a partial report, recommending the renewal of credentials to J. W. Raymond, J. G. Saunders, J. S. Shrock, J. E. Robinson, F. Peabody, and L. A. Wing; for ministerial license, J. L. Baker, S. Thurston, L. C. Chadwick, K. C. Russell, and E. J. Hibbard; for colporter's license, I. N. Williams, G. W. Peabody, J. M. Kutz.

The Committee on Resolutions made a partial report as follows:—

Resolved, That with gratitude of heart, we acknowledge the prospering hand of God that has attended our work during the past year.

Resolved, That we heartily approve the steps taken by the Conference to place the work upon a more substantial basis, by the erection of suitable buildings in this city, and in making it the head-quarters of our State work.

Whereas, The success of our camp-meetings depends largely upon the preparations made for them; and,—

Whereas, The workers' meeting is recommended by the General Conference as a preparatory meeting, not only to arrange and put in perfect order the grounds, but especially as a season of seeking God and receiving instruction in the best methods of doing his work; therefore,—

Resolved, That we invite and urge all of our brethren and sisters to plan to attend, as far as possible, the workers' meeting, and to be on the ground, if possible, the first day of its appointment.

These resolutions were freely discussed, and adopted by a rising vote of the delegates and congregation.

Adjourned to call of Chair.

THIRD MEETING, AT 9 P. M., JUNE 10.—The Committee on Resolutions presented the following:—

Whereas, Our present State constitution does not make provision for the filling of vacancies which may occur during the Conference year, by death or otherwise; therefore,—

Resolved, That Section 1, of Article II, be so amended as to read, "The officers of this Conference shall be a President, Vice-President, Secretary, Treasurer, and an Executive Committee of three, of which the President and Vice-President shall be members; and they shall be elected annually." Further, that the words, "And supply all vacancies in office that may occur during the Conference year by death, removal, or otherwise," be added to Section 4, Article II.

Whereas, The General Conference Committee recommend the making of regular offerings, to sustain the work of God in the earth, upon the first day of each and every week; therefore,—

Resolved, That we fully indorse said recommendation, and urge all our people everywhere to conscientiously carry it out, believing that it will be well-pleasing to our Heavenly Father.

The fifth resolution was spoken to at length by Eld. Underwood, showing what might be done if all would adopt this plan, after which the resolutions were unanimously adopted.

The report of the Nominating Committee made at a previous meeting, was adopted by acting upon each name separately. The Committee made a further report, recommending for Secretary, M. D. Mattson; Treasurer, L. C. Chadwick. Pending action upon these recommendations, the meeting adjourned to call of Chair.

FOURTH MEETING, AT 9:30, A. M., JUNE 11.—The report of the Nominating Committee, which was pending at time of adjournment, was adopted by acting upon each name separately. The following preamble and resolution completed the report of the Committee on Resolutions:—

Whereas, The removal of our Conference head-quarters to Williamsport, Pa., makes it advisable to have our Conference Treasurer centrally located, thus avoiding delays; therefore,—

Resolved, That we hereby express our appreciation of the faithful and efficient labors of Bro. O. P. Galloway, who has so long served the Conference in this capacity.

Adopted.

The Committee on Credentials and Licenses recommended that credentials be given to Edgar Russell; ministerial license, to J. D. Mulhollen, J. B. Stowe, and J. P. Hayward; colporter's license to Leo Wheeler and M. D. Mattson; and that D. A. Ball be ordained and receive credentials.

The report was adopted.

It was voted that the choice of delegates to the next General Conference be left to the Conference Committee; and that the Conference Committee be empowered to appoint the Auditing Committee for the next annual session of the Conference.

Adjourned *sine die*.

J. E. ROBINSON, Sec.

J. W. RAYMOND, Pres.

MINNESOTA CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the Minnesota Conference convened at Minnehaha Falls, in connection with the camp-meeting. The first meeting was held June 4, 1888, at 11 o'clock A. M. The President, Eld. A. D. Olson, called the meeting to order, and Bro. C. Eldridge led in prayer. The roll of churches and delegates was called, and fifteen churches responded, represented by twenty-six delegates. The report of the last annual meeting was read by the Secretary. The Chair was authorized to appoint the usual committees.

By vote, all visiting brethren who should be present during the session, were invited to participate in the deliberations of the Conference.

The Chair announced the committees as follows: On Nominations, Allen Moon, Fred L. Mead, C. M. Everest; on Resolutions, R. M. Kilgore, D. P. Curtis, Wm. Schram; on Auditing, John Emmerson, Olaf Olsen, Wm. S. Gosnell, Wm. Perkins, Hans Rasmussen, David W. Emmerson; on Credentials and

Licenses, Harrison Grant, G. I. Butler, Louis Johnson; Auditor, Allen Moon.

Adjourned to call of Chair.

SECOND MEETING, AT 4:30 P. M., JUNE 8.—On call of roll, twenty-eight churches responded by fifty-one delegates. A request was presented from a church of twelve members, lately organized at Duluth, for membership in the Conference. The request was granted, after remarks by H. Grant, M. A. Winchell, and Eld. Farnsworth. A newly organized church at Winona composed of thirteen members, and five from the New Hartford church, presented a request for admission to the Conference, which was granted, after remarks by Brn. Grant and Collins.

Bro. Lewis Johnson presented a verbal request for membership, from the Scandinavian church at St. Paul, which, after remarks by Bro. Schram, was granted. By request of the delegates from the Rice-land church, the name of the church was changed to Hartland. The members of the New Hartford church having united with the church at Winona, the name of New Hartford was dropped from the list of churches.

The Secretary called the attention of the Conference to the fact that there were several churches on our list that have not reported for from one to three years, from some of which the members have all removed. After remarks upon the subject by Bro. Grant and Eld. Butler, it was voted that ministerial help be sent to such of these weak churches as gave any promise of resuscitation. It appearing that the members of the churches of Anawauk and Kingston had all removed, it was voted to drop their names from the list.

The Committee on Nominations being called upon to report, submitted the following: For President, A. D. Olsen; Secretary, D. P. Curtis; Treasurer, David W. Emerson; Executive Committee, A. D. Olsen, H. Grant, L. Johnson.

On motion, the report was considered by items, and adopted.

On the recommendation of Eld. Butler, seconded by all the members of the Executive Committee, a motion prevailed to amend the Constitution of the Conference by inserting the word "five" in the place of the word "three" in Article II, relating to the number to constitute the Executive Committee. The Chair was authorized to appoint a committee of three to nominate the two additional members of the Committee. He accordingly appointed John Emerson, J. J. Graf, and Byron Tripp.

Adjourned to call of Chair.

THIRD MEETING, AT 10:30 A. M., JUNE 11.—The Committee on Nominations appointed at last meeting, reported the names of Allen Moon and F. L. Mead, as the additional members of the Executive Committee. The report was adopted. The Committee on Resolutions offered the following:—

Whereas, The success of the cause of truth depends, not upon human effort, but solely upon the power of God, which power can be secured only by bringing ourselves into harmony with his will, that we may become partakers of the divine nature; therefore,—

Resolved, That we will, by the help of God, strive as never before, to heed the injunction of the Scriptures, "Be ye holy, for I am holy," and so separate ourselves from all sin, and impurity of heart and life, that divine counsel may guide, and divine power attend, all our efforts.

Resolved, That no minister, Bible worker, or other laborer in the cause of God, consider his work, for either an individual or a company, completed, until such individual or company is fully instructed in regard to the tithing system, spirit of prophecy, and the Sabbath-school and T. and M. work, as well as in the more general features of the message.

Whereas, The work of the third angel's message is one, whether among Americans, Germans, Scandinavians, or any other nation; therefore,—

Resolved, That every possible effort be made by all our workers to keep the work together, and the different nationalities united.

Whereas, Our city missions have proved an efficient means for bringing the light of truth before the people of our cities; and,—

Resolved, That the cities of St. Paul and Minneapolis are the commercial and political centers of our State; therefore,—

Resolved, That special efforts be made to supply the missions in these important cities with a full complement of laborers, and to keep them in the best working condition.

Resolved, That we recognize it as the duty of every Seventh-day Adventist to make the most of such time and opportunities as may be at his command, in developing and training his mental powers, that he may be the better able to appreciate the true meaning of life, and especially the nature and importance of our work.

Resolved, That we recognize the providence of God in the establishment of schools among us to educate our young people for usefulness in life, and particularly for preparing them to take part in the work of spreading the truths of the third angel's message.

Resolved, That we urge upon our young men and women the importance of entering our college at as early a day as possible, and thus preparing themselves for labor in some department of the work; and that we also urge upon parents and guardians the importance of encouraging those under their care to engage in this preparatory work at once.

Resolved, That it is the sense of this Conference, that steps should be taken at as early a day as may be deemed practicable, toward the establishment of a school within

the bounds of our Conference, in which our young people may receive such mental and moral culture as will qualify those who may be able to do so, to enter some one of the schools of a higher grade, and all to perform better work in the cause than they otherwise could.

On motion to consider and adopt the report by items, the first resolution was spoken to by Eld. Farnsworth, Bro. Babcock, Eld. Kilgore, and others, and adopted. The second was adopted, after remarks by Eld. Kilgore. The third was discussed by Brn. D. P. Curtis, L. Johnson, C. Nelson, F. L. Mead, A. H. Vankirk, H. Rasmussen, and A. D. Olsen, and adopted by the Conference. It was also heartily indorsed by the whole congregation. The fourth was advocated by Brn. Schram, Remer, L. Johnson, and Farnsworth, and passed. The remaining four were spoken to by Brn. Prescott and Farnsworth, and adopted together.

Adjourned to call of Chair.

FOURTH MEETING, AT 10 A. M., JUNE 11.—The Committee on Credentials and Licenses submitted their report, recommending that credentials be given to A. D. Olsen, H. Grant, L. Johnson, M. M. Olsen, W. B. Hill, D. P. Curtis, Wm. Schram, D. C. Burch, J. I. Collins, H. W. Babcock, C. Norlin, E. A. Curtis, and M. H. Gregory; that licenses be given to Byron Tripp, E. A. Merrell, Fred. L. Mead, Allen Moon, Emil Johnson, Rasmus Peterson, and C. M. Chaffee; that F. J. Coon, H. F. Phelps, A. S. Coon, A. H. Vankirk, Wm. Rahn, Jeremiah Moon, F. J. Dye, C. G. Styles, and Jacob Jacobson enter the canvassing field.

The report was considered and adopted by items, without remark.

The Treasurer submitted his annual report, a summary of which is as follows:—

RECEIPTS.	
Cash on hand June 1, 1887,	\$ 941 39
Received on tithes,	12,471 95
" " first-day offerings,	117 30
" from Minn. T. and M. Soc., etc.,	3,691 17
Total,	\$17,221 90
EXPENDITURES.	
Paid to laborers,	\$14,750 19
Tithes to General Conference,	1,639 95
Paid to Minnesota Tract Society,	721 01
First-day offerings,	93 90
Expenses,	1 85
On deposit,	10
Cash on hand,	5
Total,	\$17,221 90

The Auditor being called upon, reported that he had examined the books and accounts of the Treasurer as far as he had been able, and that, to his best knowledge and belief, they had been correctly kept, and properly showed the condition of the finances. Both reports were approved. The Conference Committee were instructed to appoint the delegates to the next session of the General Conference.

After some general remarks by Eld. Farnsworth, the minutes were read and approved, and on motion the Conference adjourned *sine die*.
D. P. CURTIS, Sec. A. D. OLSEN, Pres.

THE CANVASSING OUTLOOK FOR MINNESOTA.

ARRIVING upon the camp-ground June 12, we found the manual work of preparing the camp well under way, with some 300 cheerful workers busily engaged in clearing the ground and erecting tents. Such a manifest spirit of willingness to assist, on the part of all, and an expressed desire that much good might be accomplished, is seldom equaled and never surpassed. These workers' meetings are becoming an important factor in the success of our annual gatherings.

A description of the beautiful grounds and an account of the perfect arrangements will be given in the camp-meeting report. It is my desire to treat only on such features as pertain to the canvassing work; and I will say that while more books have been sold in Minnesota during the past few years than in any other State, yet the canvassing work does not seem to have been established upon as solid a foundation as might be desired; for while some of the States are increasing their annual sales, I was pained to observe that the sales of Minnesota were falling off, and instead of finding an increased force of canvassers at each succeeding camp-meeting, the reverse was the case. This state of affairs is largely due to their imperfectly organized arrangement for carrying on this special branch of the work.

While Minnesota has always expressed a readiness to engage in the canvassing work, and was one of the first States to appoint a general agent for its supervision, they have not, up to date, seen the importance of the company plan for carrying it forward. They have been doing as well as they could, however, under the old system, and we do not wish to infer that any blame is attached to them; for the canvassing work of the past has been largely experimental, and we have not felt justified in too strongly recommending any plans until they had been thoroughly tested. Now, however, with an experience of some two years, we are convinced that under the old plan of canvassing alone, many become discouraged in a

short time and drop out of the work, the State agent in many instances knowing nothing of it until after the canvasser has left the field, and most likely become otherwise engaged, when of course it is of little use to again try to secure his services. This has been the case in Minnesota. The canvassers have gradually dropped out, one here and another there, until but few are left, and the State is brought to realize the condition of affairs when no orders are being received for books, and when inquiry is made, "Where are the canvassers?" to which the answer is made, "Some have gone to farming, some to school-teaching, and others into various avocations of life," and the canvassing work languishes.

On the other hand, where the company plan has been adopted, the corps of canvassers is continually increasing, and each individual member is a source of strength and encouragement to the others, while the leader (an experienced canvasser) is always near at hand to help, counsel, and encourage, when trials or difficulties are encountered. By this plan they are enabled to hold their regular Sabbath-school and social meeting, thus keeping up their spiritual interest as well as their zeal in the work, and coming to each succeeding camp-meeting increased in number, of good courage, and with abiding faith in the future of the work. This is the condition of affairs as we found them in the States of Kansas and Iowa, where the company system has been carefully tested, and declared an unmistakable success.

It is safe to say that our book sales are falling off in Minnesota simply because the work has not been conducted in a manner to secure that measure of success which has attended the work in Iowa and Kansas. The brethren of those Conferences are fully convinced that canvassing by companies is by far the best method yet devised for disseminating our literature, and they have taken hold of the work there in earnest, and are determined to carry it forward. The brethren of Minnesota are not only willing but very anxious to encourage and assist the canvassers in every way possible, and the willingness on the part of the young people of that State to enter the work was fully attested when some fifty young men and women declared their intention to engage therein.

We had most excellent meetings and opportunities for instruction in the work, as a result of which seven well-equipped and resolute companies started out for their several fields of labor, each company under the leadership of a tried and experienced canvasser. The former State agent having resigned his place, Bro. F. L. Mead was appointed to the position. We left this State, feeling assured that the canvassing work there was established on a firmer basis than ever before, and that, with the help of the Lord, we might confidently expect, not only a constantly increasing canvassing force, but largely increasing book sales. I am happy to report that the canvassing work is onward all along the line.

CLEMENT ELDRIDGE.

THE HEALTH AND TEMPERANCE WORK IN KANSAS.

In order to bring the importance of this branch of the work more fully before the minds of the brethren, I propose to visit, so far as possible, all the churches in the State. Wake up, brethren, the Lord has committed a great work to us; let us be faithful to the trust. Let us have the prayers and hearty co-operation of every brother and sister in the State. Correspondence solicited. Address me at Wamego, Pottawatomie Co., Kan.; or the secretary, Metta Sharp, 513 west 5th St., Topeka, Kan.

R. DOBBINS, Pres. II. and T. Soc.

Special Notices.

FIRST-DAY OFFERINGS TO FOREIGN MISSIONS.

As the time approaches for the regular quarterly meetings, let our brethren remember, when they pay their tithes, to pay at the same time to the church treasurer their first-day offerings to foreign missions; and he will forward the same to the State treasurer along with the tithes, making a separate report of it, so there may be no mistakes. Do not send first-day offerings through the librarians or T. and M. officers, but, as before stated, through the church treasurer. May the Lord put it into the hearts of us all to be liberal with a willing heart.

H. M. MITCHELL.

TO THE CHURCHES IN NEW YORK.

OUR Conference, in its session at Utica last year, passed a resolution recommending our churches to elect their delegates to the State Conference, hereafter, in time for a list of the delegates chosen to be sent to the Secretary of the Conference; also to have the Auditing Committee appointed before the camp-meeting, so they can do their auditing during the workers' meeting. I would therefore suggest to our churches the propriety of electing delegates for

the next session of our Conference at their quarterly meetings, July 7, 8. Then let each church clerk promptly forward a list of the delegates chosen, to the secretary of the Conference, F. M. Wilcox, Memphis, N. Y.

We would exhort our churches to choose for delegates, those who are faithful and reliable, and who are willing, if necessary, to sacrifice sufficient time to attend the workers' meeting. Each church is entitled to one delegate, and to one additional delegate for every ten members. The regular call for the session of the Conference will be made in due time.

M. H. BROWN, *Pres.*

A GENERAL MEETING FOR DIST. NO. 4, N. Y.

INSTEAD of waiting for a district quarterly meeting to be held at the regular time, July 14, 15, it has been thought best to hold a general meeting at Buck's Bridge, June 30 and July 1, so as to secure a larger attendance than could be had in the middle of July, coming, as it will, in the midst of haying. Another reason for selecting this date is that the director will be absent from the district holding a tent-meeting at Newburgh, and cannot attend the district meeting this quarter, and I cannot conveniently attend at a later date than the one named; hence it is thought best to have a general rally at the place and date above named. The time is a very favorable one, and we speak for a large gathering. The first meeting will be held Friday evening, and the closing meeting Sunday evening. Let all plan to come to the first meeting, and stay till the close. M. H. BROWN.

NOTICE TO DIST. NO. 9, IOWA.

AT our camp meeting at Des Moines, May 29 to June 5, some important changes were made in the boundary lines of this district. Franklin County was taken from Dist. No. 9, and added to Dist. No. 10. Buena Vista County was taken from Dist. No. 11 and annexed to Dist. No. 9. Thus at present Dist. No. 9 comprises the following counties: Buena Vista, Calhoun, Pocahontas, Webster, Humboldt, Wright, and Hamilton.

Our district quarterly meeting will be held at Storm Lake, July 14, 15. We desire to see all of our brethren and sisters at this meeting. We also desire to have every member of the T. and M. society in this district report. Come, brethren, let us have a full report this quarter. If there are any who have no labor to report, let them send in a blank, with a liberal donation to the society.

We believe the time has fully come for us as a district to arouse to action, and take advance steps in the cause of truth. If there are any isolated Sabbath-keepers residing in the counties comprising this district, who do or do not belong to the T. and M. society, I would be glad to correspond with them. Address me at Fonda, Pocahontas Co., Ia.

W. B. EVERHART, *Director.*

THE CAMP-MEETING FOR NORTHWESTERN NEBRASKA.

THIS meeting will be held at Ainsworth, Neb., July 19-23, about one fourth of a mile from the depot. Good grazing and plenty of water for teams have been obtained near the grounds. Those who come by rail must procure a certificate from the agent where they purchase their tickets. If a sufficient number attend, a reduction can be secured. There will be tents enough for all on the ground. The T. and M. quarterly meeting of Dist. No. 7, will be held at this time. The T. and M. and church officers should be present with their records. Instructions will be given in all branches of the work.

It was a difficult matter to locate this meeting, so as best to accommodate the scattered Sabbath-keepers in this part of the State, and not without much thought and counsel was it decided. We think the location good, and trust our people will do their best to be present. All will have to make some sacrifice to attend, but God will surely meet with us, if we come to worship him, and learn more perfectly his will concerning us. Much good will be accomplished, if each one takes hold of the work in earnest, confessing and forsaking his own sins. In this way we can honor God. "Them that honor me I will honor." Let us come claiming the promise of God. We urge our brethren and sisters, throughout the State, to pray earnestly that God may indeed bless those who attend this meeting. J. P. GARDINER.

CAMP-MEETING FUND FOR NEW YORK.

ONE more we would direct the attention of our people in New York to this subject. We hope not one of our brethren or sisters will fail to give something to this needy branch of our work. We would especially urge upon those who have been selected to solicit donations for this fund, to be thorough in their work, and either visit personally or write to every member of the church, and secure a donation from all. Each church ought to raise an amount in dollars equal to three fourths of its membership, to secure the \$600 which it has been voted that we

raise for tents and camp-meeting purposes. Thus a church of sixteen members would raise twelve dollars; one of twenty members, fifteen dollars. This is not an assessment, or an apportionment, but is simply a statement of how the desired amount may be raised, and each church do its part, and not let it fall as a burden upon a few churches or individuals.

I know that some of our churches feel poor, and think they have a greater proportion of members who are unable to contribute toward such a fund than their sister churches; yet the difference is very slight, not nearly as much as some have supposed, as a better acquaintance with our churches would prove to them.

The directors of our various districts can render valuable and efficient help in this matter, and I would earnestly request their active co-operation in raising the amount which should be secured in their respective districts. If there is any church in a district, which is not able to raise its share, let the director put forth an effort to have the lack supplied by churches that have more financial strength. If our directors, church officers, and the solicitors for this fund will counsel together, and earnestly labor to raise the desired amount, there will be no failure. We appeal to all of them to be faithful and thorough in this work. All donations for this fund should be sent to the State treasurer, Geo. A. Rea, 24 Morris St., Auburn, N. Y., through the church treasurer.

M. H. BROWN.

News of the Week.

FOR WEEK ENDING JUNE 23.

DOMESTIC.

—The national debt was decreased \$1,618,095 during the month of May.

—Hopes are now entertained of General Sheridan's partial restoration to health.

—The Disa Debars, spiritualists, accused of fraudulent impersonation at New York, have been found guilty.

—There are said to be a hundred colored men in Washington worth more than \$25,000 each. Fred Douglass has accumulated a fortune of \$300,000.

—A gasoline explosion in the wholesale drug warehouse of Bailey Brothers & Co., at Zanesville, O., June 16, blew up their building and several surrounding frame buildings.

—At Odell, Ill., June 14, during the afternoon performance of a circus, the tent was struck by a severe wind storm and leveled to the ground. Fifteen persons were injured.

—Professor C. V. Riley, United States entomologist, says that the seventeen-year brood of locusts are now hatching, and a plague may be expected in many parts of the Northwest.

—There is at present said to be considerable excitement in the South over the movement lately inaugurated to divert European immigration to that country. It is objected to as a scheme to Romanize that portion of the country; and the presence of several Catholic bishops at the recent Hot Springs convention is pointed to as confirming this suspicion.

FOREIGN.

—Rev. Robert Hume, writing from Ahmednagar, notes an "unhappy spread of intemperance" in India.

—At an hacienda of Rio Florida, in Mexico, there lives a man who is reputed to be 120 years old. His wife is in her 111th year.

—It is announced that two Jews of Bagdad have purchased Babylon, and are now sole owners of what are supposed to be the site and ruins of the once great city of Nebuchadnezzar.

—Germany now has more empresses, probably, than any other country. They are Augusta, dowager empress, widow of William I; Victoria, dowager empress, widow of Frederick III; and Victoria, empress, wife of Emperor William II. The new empress is the daughter of the Duke of Schleswig-Holstein, and was born in 1860.

—The deep sea explorations of the Scientific Expedition of the Royal Irish Academy, which returned home last week, reveal that the ocean teems with life, at a depth of more than 1,000 fathoms. Rare, unknown creatures were brought up by the deep trawl, and many new and beautiful specimens of anemones and fauna were discovered.

—The first full declaration of the German emperor's policy is now understood as taking the form of an address to the Prussian people, which is expected to be issued on Tuesday, June 26. The Reichstag will receive the message, and shortly afterward the emperor will take the oath of the constitution before the Landtag. Officially, nothing is known of its character. The impression in the ministerial circle is that the message will be brief, and that it will be explicit upon the emperor's desire to maintain peace, and guarded upon the subject of the relations between the crown and the people.

RELIGIOUS.

—The Mormon Church has purchased 400,000 acres of land in Chihuahua, Mexico.

—Twenty-nine years ago the Presbyterian Mission in Brazil was begun. There is now a Presbytery of fifty churches and thirty-two ministers. Twelve of the latter are natives.

—A plan for a second Ecumenical Methodist Conference has been adopted, and arrangements will be made for a repetition in this country, in 1890, of the great gathering of the Methodist clans in London, in 1881.

—The Rev. Father L. L. Conrady, for fifteen years a priest among the Umatilla Indians of Oregon, has left Vancouver to devote the remainder of his life as missionary on the Island of Molokai, among the lepers of the Hawaiian Islands. A number of volunteer Sisters of Charity from Syracuse, N. Y., will soon follow, to take charge of the female lepers.

Appointments.

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

THE first annual session of the West Virginia Tract Society will be held in connection with the camp-meeting at Clarksburgh, July 24-31. W. J. STONE, *Pres.*

QUARTERLY meeting for the T. and M. society of Dist. No. 9, Ia., will be held at Storm Lake, July 14, 15. A general attendance is desired. W. B. EVERHART, *Director.*

THE T. and M. quarterly meeting for Dist. No. 2, Ia., will be held at Olin, Jones Co., Sabbath and Sunday, July 14, 15. We hope there will be a good attendance. J. T. MITCHELL, *Director.*

THE quarterly meeting for Dist. No. 1, Kan., will be held at Portia, July 14, 15. Bro. Rogers and Baker are holding tent-meetings there, and they will help us in the T. and M. work. We hope to see a general attendance; for we want to take advance steps in this important branch of the Lord's work. C. A. HALL, *Pres. Kan. T. and M. Soc.*

THE first annual session of the West Virginia Conference will be held at Clarksburgh, in connection with the camp-meeting, July 24-31. It will be necessary for our churches to elect their delegates, which should be done at the quarterly meeting in July. Our new churches should also elect delegates, and write a request for admission into the Conference. W. J. STONE, *Pres.*

THE quarterly meeting for Dist. No. 7, Neb., will be held at Ainsworth, in connection with the camp-meeting, July 19-23. We hope to see all our scattered brethren present. Come, brethren, and seek God for his blessing; for the harvest is ripe, and the laborers are few. We desire a large attendance, so we can plan for future work. We expect all of our librarians to be present with their books. J. R. HONSON, *Director.*

THE quarterly meeting of the T. and M. society for Dist. No. 1, Vt., will be held at Bordoville, July 7, 8; for Dist. No. 3, at North Hyde Park, July 14, 15. We expect Eld. Hutchins will be present at both these meetings, and we hope all the scattered brethren and sisters will avail themselves of the privilege of seeing and hearing again our dear brother, who has not met with us for so long a time. A. A. CROSS, *Director.*

THE quarterly meeting for the T. and M. society of Dist. No. 2, Kan., will be held with the Concordia church, beginning on the evening of July 13, and continuing till the 16th. The meetings will be held in the school-house three miles east of Norway. Come, brethren, all who possibly can, at the beginning, and remain until the close, praying that God may bless us in the meeting. We greatly desire ministerial help. Should any come by rail, let them write to Bro. A. Brown, telling him on which train and road they are coming. C. W. OLSEN, *Director.*

Obituary Notices.

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

HOWES. Died at North Star, Mich., of rheumatic difficulty affecting the heart, June 7, 1888, Mrs. J. A. Howes, wife of Bro. F. H. Howes. It is about twelve years since she received the truth. Her life has been marked by piety and a deep love for the truth. The church, as well as her family, feel a deep loss. Remarks by the writer to a full house, from Rev. 21:4. A. O. BURRILL.

GAMMISH. Died at her home in Watscka, Ill., June 14, 1888, in the forty-second year of her age, Sr. Elizabeth M., wife of Bro. Frank Gammish. Sr. Gammish was born in Canada of French parents, and came with them to Illinois when about six years of age. She was brought up a Roman Catholic. About twelve years ago her attention was called to the truth by Bro. Morris, a native Frenchman, and, after carefully examining the evidences of the truth as taught by the S. D. Adventists, she embraced it with all her heart, and obeyed it in her life. She was a woman of sterling worth, a devoted follower of Jesus of Nazareth. Although her suffering was protracted and severe, no murmur escaped her lips. Her glorious hope of immortality in the soon coming kingdom of Christ sustained her, and afforded comfort to the very last. She leaves a husband, a daughter entering into womanhood, and a son two years of age, together with father, sisters, and other relatives to mourn her loss. The little company at Watscka will miss her. But they mourn not as those without hope. The writer spoke to a sympathizing congregation on the occasion of her funeral, from the words of Job 14:14: "If a man die, shall he live again?" after which we took her to Oak Hill Cemetery and laid her away, amidst tears and flowers, to rest till the Life-giver comes. R. F. ANDRWS.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

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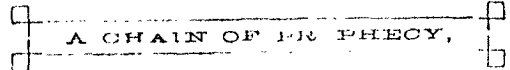
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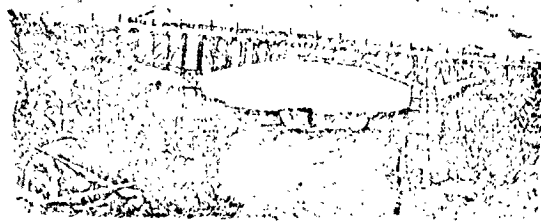
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STATIONS.	M.		D.		N. Y.		A. P.		N.		R. & A.		Local Pass.
	A. M.	P. M.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.		
Chicago	5.30	9.30	10.30	1.30	1.30	4.30	7.30	10.30	1.30	4.30	7.30	10.30	
Michigan City	7.29	11.29	12.10	3.10	3.10	6.10	9.10	12.10	3.10	6.10	9.10	12.10	4.00
Niles	8.40	12.40	1.15	4.15	4.15	7.15	10.15	1.15	4.15	7.15	10.15	1.15	6.30
Kalamazoo	10.22	1.38	6.58	9.58	9.58	12.58	3.58	6.58	9.58	12.58	3.58	6.58	8.20
Battle Creek	11.15	2.15	7.31	10.31	10.31	1.31	4.31	7.31	10.31	1.31	4.31	7.31	8.20
Jackson	1.20	4.15	8.10	11.10	11.10	2.10	5.10	8.10	11.10	2.10	5.10	8.10	8.20
Ann Arbor	2.43	5.30	9.11	12.11	12.11	3.11	6.11	9.11	12.11	3.11	6.11	9.11	8.20
Detroit	4.10	6.45	10.45	1.45	1.45	4.45	7.45	10.45	1.45	4.45	7.45	10.45	8.20

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CHICAGO	GOING WEST.				STATIONS.	GOING EAST.			
	Mail.	Day Exp.	Pass.	Loc.		Mail.	Day Exp.	Pass.	Loc.
11.30	11.30	11.30	11.30	11.30	Port Huron	11.30	11.30	11.30	11.30
12.15	12.15	12.15	12.15	12.15	Flint	12.15	12.15	12.15	12.15
1.00	1.00	1.00	1.00	1.00	Durand	1.00	1.00	1.00	1.00
1.45	1.45	1.45	1.45	1.45	Leansing	1.45	1.45	1.45	1.45
2.30	2.30	2.30	2.30	2.30	Charlotte	2.30	2.30	2.30	2.30
3.15	3.15	3.15	3.15	3.15	BATTLE CREEK	3.15	3.15	3.15	3.15
4.00	4.00	4.00	4.00	4.00	Vicksburg	4.00	4.00	4.00	4.00
4.45	4.45	4.45	4.45	4.45	Schoolcraft	4.45	4.45	4.45	4.45
5.30	5.30	5.30	5.30	5.30	Cassopolis	5.30	5.30	5.30	5.30
6.15	6.15	6.15	6.15	6.15	South Bend	6.15	6.15	6.15	6.15
7.00	7.00	7.00	7.00	7.00	Haskell's	7.00	7.00	7.00	7.00
7.45	7.45	7.45	7.45	7.45	Vanderpool	7.45	7.45	7.45	7.45
8.30	8.30	8.30	8.30	8.30	Chicago	8.30	8.30	8.30	8.30

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. T. J. SPICER, Ticket Agent.

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The Review and Herald.

BATTLE CREEK, MICH., JUNE 26, 1888.

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EARLY CAMP-MEETINGS FOR 1888.

NORTHERN MICHIGAN, Wexford, June	27-July 3
Canada, Ayers Flat, P. Q., "	28 " 3
Nebraska, near Oxford, July	5-9
Nebraska, Ainsworth, "	19-23
Georgia, Reynolds, "	18-24
West Virginia, Clarksburgh, "	24-31

GEN'L CONF. COM.

✠—We desire to extend to all our ministers and other laborers in all parts of the field an earnest invitation to send in reports of their work from time to time, for publication in the REVIEW. We have good reason for believing that at the present time not more than two thirds of the actual work done, even by ministers in the field, is reported to the friends of the cause at large. We desire that the REVIEW should furnish its readers a full account, as nearly as possible, of all the labor put forth to extend the truths of the third angel's message, and we believe a little more effort put forth on the part of some of our ministers especially, would accomplish much good in this direction.

✠—The last report of the International Committee of the Young Men's Christian Association makes the assertion that seventy-five per cent of the young men of this country are never seen inside of any church; that only fifteen per cent of them can be said to be regular church goers, and that but five per cent are communicants. And yet the National Reform party propose to have these very men, of whom but five per cent have religion enough to belong to any church, decide by ballot upon the question of legalizing the first-day Sabbath! The government now, according to the ideas of this party, being atheistic, it is proposed to make it Christian in character, by the vote of the irreligious portion of its citizens!

✠—We have received several newspaper clippings from different parties, giving accounts of an alleged strange appearance of an immense human hand in the sky at Findlay, Ohio., on the evening of May, 22d. We referred to this report, in our news columns, in the REVIEW of June 5. We might say further, that while we believe that strange and super-

natural sights will ere long be seen in the heavens, in fulfillment of prophecies which relate to the last days, it is always necessary to be very cautious in giving credence to newspaper reports. We took the pains to write to the postmaster at Findlay in regard to this alleged occurrence, who replied to our note by saying, "It is a lie from beginning to end."

CLOSING COLLEGE EXERCISES.

TUESDAY, the 19th, the eighth annual Commencement exercises of the Battle Creek College, were held at the College chapel. One could easily have imagined he was entering the tropics, from the profusion of fragrant and flowering plants with which the room was adorned. The day was a beautiful one, and a large and interested audience assembled on the occasion.

The graduating class numbered thirteen: one in the Scientific course, Chas. B. Clark; in the English, Albert J. Bristol, Henry C. Basney, Flora C. Cook, Isaac A. Dunlap, James W. Guilford, John A. Hobbs, Frank W. Howe, Norris W. Lawrence, Sarah E. Peck, Joel C. Rogers, Edward A. Sutherland, and Elsie M. Westphal.

The class had creditably performed the duties usually assigned to graduates, during the closing weeks of the term, leaving the time on this occasion for other exercises. The program consisted of singing by the school, of the hymn "Work and Wait;" Invocation; Male Quartette—"Now the Sun Has Mounted High," by F. W. Howe, N. W. Lawrence, C. Kunkle, and M. W. Newton; Address by the President, W. W. Prescott; Duet—"In the Cross of Christ We Glory," by Misses Kilgore and Kellogg; Presentation of Diplomas; Solo—"The Silent Keys," by Mrs. E. Barnes; and the benediction.

The musical part of the program was well rendered; but the leading feature of the occasion was the address by the President. The subject was, The true character and the false; the real man versus the pretender. Some of the characteristics of the latter were set forth in a manner very true to life. The signs were pointed out which the transgression of the inexorable laws of nature hangs upon the countenance, the words, the gait, the general contour, of every charlatan. The importance of making the true and the genuine, the real object of all endeavor, and of every aspiration, was forcibly pressed upon the attention of the class, and the audience. The address was listened to with the closest attention throughout, and was felt to have made the occasion one of great profit as well as interest.

The arena which our young people are now entering, is one in which some of the most momentous issues which have ever engaged the attention of men, are to be decided. The conflict will call for the exercise of the best powers of heart and mind that any one possesses. The managers of the College will follow with kindly solicitude, these noble young people, as they go forth to the work which Providence may assign them.

The friends of the College feel a good degree of satisfaction at its present excellent state of prosperity. It is a matter of congratulation that so many feel a disposition to avail themselves of the privileges here offered; and it is very desirable that the interest in the school should increase, till its facilities shall be taxed to their fullest capacity by its enthusiastic patrons.

PROGRAM OF THE LATER CAMP-MEETINGS.

AFTER careful consultation with several members of the General Conference Committee, we present the following list of appointments for the consideration of the brethren in the Conferences interested: West Virginia, July 21-31; Virginia, July 31 to Aug. 7; Ohio, Aug. 10-21; Texas, Aug. 14-21. Local camp-meetings in Michigan as follows: Alma, Aug. 14-21; Northern Michigan, Aug. 21-28; Southern Michigan, Aug. 28 to Sept. 4. Illinois, Sept. 4-11; Vermont, Aug. 28 to Sept. 4; Maine, Sept. 4-11; New York, Sept. 11-18; Nebraska, Sept. 11-18; Colorado, Sept. 18-25; Indiana, Sept. 11-18. General camp-meeting for Michigan, Sept. 25 to Oct. 2; Tennessee, Oct. 2-9; Missouri, Oct. 2-9. General Conference commences October 17.

There are other States which have requested a little delay. We have tried to arrange these meetings so as to economize as much as possible the cost of travel on the part of the laborers attending them, and to favor each State as much as practicable. Some

of them will not have first choice, and in some instances, the circumstances may be such as to make a change necessary; but we trust that changes will not be made unless there are special reasons which make it very essential. Doubtless there will be local camp-meetings in different States, besides these mentioned. We shall do the best we can to find laborers of efficiency to attend these meetings, but it will be noticed that in some instances, this will be difficult. Should there be any changes required, we trust that notices will be sent in as early as possible. G. I. B.

THE NEXT GENERAL CONFERENCE.

It seems early to speak of this important gathering, but it is absolutely necessary, if we hope to reach the more distant fields, and get returns from them in season for the meeting of the Conference. Our work is now so extensive that we must have time sufficient to hear from the remotest parts of the earth.

The vote of the General Conference last fall was in favor of the next session being held earlier than has been the custom in the recent past. There are many important reasons why this should be done. The weather is more favorable earlier. We need to make special preparations for our winter work, and for the general meetings that are held after the close of the Conference to carry out the recommendations made at the session. We usually have important plans concerning the raising of means at the holidays, besides various other reasons, which make it very important that the General Conference be held as early as the date here indicated. We feel very desirous that it shall not be postponed any later than Oct. 17, unless very strong reasons can be presented for so doing, for much more good may be accomplished in the general meetings in the various States, if we can have the Conference held thus early.

In regard to the place where it shall be held this year, all will remember that it was voted to be South Lancaster, Mass.; but while there at the closing of the academy course, the matter was talked over with the leading brethren; and it now seems quite probable that it will not be best to hold the Conference in South Lancaster. At the session of the General Conference at Oakland, many thought it would be best to hold it at Minneapolis, Minn., as the brethren of that Conference gave a hearty invitation to hold it there, and it is more central. They still desire to have the Conference at Minneapolis, and offer to do all that is consistent to make it a success. It now looks quite probable that this change will be made, and that the next session will go to Minneapolis rather than to Massachusetts. But this will not be entirely settled until we have further correspondence with the leading brethren in the different parts of the world. We shall hope to hear from them soon, and trust that the matter will be speedily settled. G. I. B.

A REQUEST.

If any of the readers of the REVIEW know the P. O. address of Mrs. Charlotte Anderson, and Miss or Mrs. Cunningham (initials unknown), who were formerly members of the S. D. A. church in San Francisco, Cal., will they please communicate at once with Eld. H. A. St. John, 914 Laguna St., San Francisco, Cal.

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