

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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WILDERNESS VOICES.

BY ELIZA H. MORTON.

No bright-plumed songsters in fair groves of peace,
No dainty flowers to beckon to the sun,
But one vast wilderness of cliffs and caves,
A dreary waste of rocks and sandy soil,
Of gorges deep, of wild rough hills and vales—
From Zion's gate to where the sea lies still
And dead, beneath a leaden sky of doom.
Amid that solitude profound, where thought
Could free itself from earthly chains and clouds,
And soar on golden wings to heights above,
One dwelt to whom the breezes whispered words
Of soul-inspiring hope for all the world.

For long, long years a cloud had trembled o'er
The Holy Place, obscuring all its light.
The pomp of priestly service and of pride
Had warned to life a brood of vipers vile,
Which swarmed the Hill of God, and thrust their
fangs

Into the souls of men; and from the earth
Arose a cry, a broken, earnest plea:

"Remember, O remember, Lord, thy word
Of old, thy holy covenant with man!
The ages wait for him to come whose heel
Shall crush the serpent's head, and scatter all
The mists of time."

And, lo! the wilderness

A message voiced to man, "Repent, repent.
Behold, he comes. Make straight the way. The ax
Is laid unto the tree. The gathering-time
Is near. O wash and make you clean. Prepare
To meet thy God;" and all the hills sent back
Reply, "He comes. He comes. Behold, he comes.
Messiah comes, the Holy One, the Lamb
Before whose burning, other lights grow dim;"
And when the echo ceased, another voice
Proclaimed in solemn tones, "This is my Son
In whom I'm pleased, believe in Him, and live."
And all the universe seemed one sweet song:
"Come unto me, O weary soul, and rest.
Come unto me and rest, come unto me."
And naught has hushed that strain; the anthem sings
Adown the ages of the past,—a wave
Of melody, "Come unto me and rest."

Again, as in the days of yore, a cloud
Is hovering o'er the church, and pride walks forth
In flaunting garments from the Sacred Place.

A sad, sad cry from faithful hearts is wrung:

"How long, O Lord, how long wilt thou remain
Away? How long shall sin control the earth?"

Thy promises we plead, O hear our cry,
Remember Zion's hour of need, we pray."

And lo! again the wilderness finds voice,
And hill and vale re-echo with the words:

"Behold, he comes. He comes as King to reign.
He comes to touch the graves, and from their gates
To gather countless millions home. Repent,
Prepare to meet thy God. He comes with flame.
He comes with power. He comes with angels bright.
Ten thousand times ten thousand tongues shall sing
Earth's natul song, and all the trees, rocks, vales,
And hills shall clap their hands with joy,
And shout and praise the King of kings:
Thy ways are just and true, O Lord, thy works
Are marvelous and great. Praises to thy name!
Hosanna to thy name, O Lord of hosts!"

Portland, Maine.

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 NEED OF LOVE.

BY MRS. E. G. WHITE.

INDEXED

JESUS came down from heaven to reflect his light upon a world that was hardened and corrupted with sin. He clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might become rich. He was not appreciated by those he came to save. He was scorned and rejected of men. He suffered ignominy and reproach, and at last was nailed to the cruel cross, that he might rescue man from his impenitence and hardness of heart. He reached down to the very depths of human woe and degradation, that he might lift fallen man to a place of joy and purity. He loved us, even unto death, and he says, "Love one another, as I have loved you. . . By this shall all men know that ye are my disciples, if ye have love one to another."

O how much there is of human exaltation! How much there is of human pride, of selfish thoughts, of cruel feelings, that do not savor of Christ! Can we not get free from this harsh, dictatorial spirit, that has made us look upon one another with suspicion and distrust? Can we not let the tender, winning love of Jesus take possession of our hearts, that it may flow out in refreshing streams to others? The command is, "Strengthen ye the weak hands, and confirm the feeble knees." When we look upon each others' faces, how do we know but it is for the last time? Let us cherish love one for another.

Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, . . . if any bowels and mercies, fulfill ye my joy, that ye be like-minded." This does not teach that we should sacrifice our principles of truth in order to be charitable; but that we should not be unkind, uncourteous, harsh, and rough to those that are around us. We should not push any away from us, but we should bind them to our hearts with the tenderest words of love. Have we not allowed serious faults to mar our characters? Have we not been greatly wanting in that gentle thoughtfulness and love that is required of the child of God? Who of us can plead guiltless? We need to learn to think more highly of others, and less of self.

There are many who seem to find satisfaction in dwelling upon the errors of others. They feel, when a brother's faults are revealed and reproofed, that their own faults, in contrast, are not so great, and will not be the subject of disapproval. This is the spirit of Satan. He is represented as standing before the throne, acting as an accuser of the brethren. He presents before God the sins that his people are committing, seeking to excuse his own sin, and hoping that God will not pardon the guilty, for whom Christ has died. But the converting power of God comes down to us who profess his name, as a pledge of his willingness to pardon and receive the soul that is truly penitent.

Those who exult over others, because they have been reproofed, have the spirit of the self-righteous

Pharisee. He thanked God that he was not like other men. He stood in the temple praising himself, while he belittled the character of others; and yet God knew his proud heart. The publican stood afar off. He was humbled with a deep sense of his own unworthiness. He had such a realization of his weakness, and infirmity, and sin, that he dared not lift up his eyes to heaven; but smote upon his breast and cried, "God be merciful to me a sinner." Yet he went down to his house justified, rather than the other. O that we might have the same spirit of self-distrust, the same realization of our utter unworthiness. Shall we not let the grace of Christ come into our souls, that we may go down to our house justified?

Said Jesus, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason there is so little real rest and settled peace of heart, is because there is such supreme love of self. Self is mingled with all that we do. We must have less of self and more of Jesus. If we could stand before the judgment seat of Christ, and hear what is said of us, what a different estimate would we hear of our characters than we give ourselves. We must fall on the Rock and be broken, that it may be none of self, and all of Jesus.

There is need of good home religion, that a saving influence may be exerted in our families. Let us learn to be missionaries within the walls of our own homes, by being tender, compassionate, gentle, and obliging toward the dear ones around the fire-side. In many homes there is great need of the spirit of love. The words that are spoken are too often like the pitiless hail, that beats down the tender plant, whereas they should be like the dew and the showers, that fall to refresh and revive. Work in your own vineyard, and cultivate the spirit of love. Do not be so very zealous about the outside work, until there is seen in your hearts and homes a teachable, Christ-like spirit, which will shed blessings upon all within the reach of its power.

Jesus loves us, and we should be so imbued with his love, that others will feel its influence when they enter our homes. Where the spirit of love dwells, it permeates the entire household, and the bitter, harsh, and passionate words are all restrained. Open the door of your hearts and houses, fathers and mothers. Let Jesus come in. Let him abide with you. Then you can bring him to church with you; and wherever you go, you will be like lamps, trimmed and burning, shedding rays of light on all around you, whether in the world, or in the privacy of your own homes. Each one of you would be in favor with God. If Jesus were abiding in every home, the church would feel the refreshing of the presence of the Lord. There is labor to be done for the wandering ones. But it will not do to argue with them. When I try to labor with such, and they seek for a controversy, I do not answer them back. I tell them I have not come to argue, but to talk of the love of God to us, and to find out how they are standing in this, the hour of his judgment. I seek to speak words of faith and hope; to take away the unbelief that is leading them away from Jesus.

The question with each one of us should be, "How do I stand in spiritual things?" Brethren, do you feel the power of present truth upon your hearts, sanctifying your lives and characters? Are you winning souls to God? When you see one fall in his weakness by the way, do you hasten to

him, to strengthen and help him? Do you bow down and plead with God in behalf of his soul? It is said that at one time an infidel came to argue the question of his unbelief with Mr. Moody. The evangelist said to the unbeliever, "Let us pray before we talk of these matters;" and they bowed down, and while Mr. Moody prayed, God changed the man's heart. It was God that wrought where argument would have failed. Let us work upon this plan, and pray for one another, bringing one another right into the presence of God by living faith. The Lord knows all the thoughts and feelings of the heart; and how easily he can melt us, how his spirit, like a fire, can subdue the flinty heart, and, like a hammer, can break the rock into pieces! How he can fill the soul with love and tenderness! How he can give us the graces of his Spirit, and fit us to go in and out, in laboring for souls! This power should be felt in the church to-day, and it would be felt, if we would but take heed to the doctrines and instructions of Christ. And when Jesus shall come in unto you, he will sweetly say, "Peace be unto you." He will not give such peace as the world gives; but the peace that passes all understanding. And with the peace of Christ in you, when you see a brother falling away, you will be enabled to say just the right thing at the right time. You will be a skillful workman, that need not be ashamed.

God has set a price on the souls of men. He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Now if a man is so precious in the sight of God, how should he stand in the estimation of his fellow men? Is Jesus ashamed of us to-day, because we are so far from representing him to the world? Is he ashamed to call us brethren, because we are seeking our own glory, instead of the glory of God? God has done so much for us. What are we doing for Christ, and for each other?

O, put away the harsh and critical speech. Do not excuse yourself upon the ground that it is natural for you to speak in a certain way. Never say, "It is my way to be rough and outspoken," and deem that that is reason enough why you may indulge in the habit. Rend your heart, and not your garment, and turn unto the Lord. Seek to show your love for those for whom Christ has died. And when the righteous nation that keeps the truth, marches in, may you be among that victorious company that shall stand before the great white throne, ascribing salvation unto God, and to the Lamb. You may all have the privilege of standing with that blood-washed throng who have overcome through the blood of the Lamb and by the word of their testimony. How your heart will bound with joy, as you hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

If you do not work the works of Christ, there will be those who will rise up in that decisive day to condemn you. The psalmist asks, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." When any one comes to you with a tale about your neighbor, you should refuse to hear it. You should say to him, "Have you spoken of this matter to the individual concerned?" If he has not done so, tell him he should obey the Bible rule, and go first to his brother, and tell him his fault privately, and in love. If the directions of God were carried out, the flood-gates of gossip would be closed.

When your brethren and neighbors come in to see you, talk of the wonderful love of Jesus. Rejoice in his intercession for lost man. Tell your friends of the love that you have for their souls, because they are the purchase of the blood of Christ. God forbid that we should make the pathway of other weary travelers harder by magnifying their errors, and by sitting in judgment upon their actions. God help us, that we may speak words of comfort and hope and courage to cheer the life of the lonely, and discouraged, and erring. Let us be like-minded one toward another, and not differ in opinion, merely for the sake of being on the opposite side from our brother. Throw all the sunlight you possibly can, into the pathway of others. It will be dark enough for them, even if you do this; for Satan presses his darkness upon every soul. Let the beams of the Sun of Righteousness

shine upon your fellow-pilgrims, that they may rejoice in the Lord. This you can do in your home missionary work, in your neighborhood missionary work, and in your church missionary work. Let your light shine forth in such clear, steady rays, that no man may stand up in the judgment, and say, "Why did not you tell me about this truth? Why did you not care for my soul? Why did you love the world and its amusements so much, that you impressed me with the thought that they could not be wrong? Why did you not walk in the path cast up for the ransomed of the Lord to walk in, and make straight paths for your feet? You knew that we were in darkness, and your crooked steps have led us on into utter ruin."

O may God help us! There is only a little time left for us to prepare for the eternal world. If you have wronged any one, you should go right to him, and take him by the hand, and say, "I am sorry I have injured you, by thought, or word, or act." Heaven would look with approval upon such a scene. We want all this dry, cold Phariseism broken down. We want the spirit and power of God to work with our efforts in the Sabbath-school, in the church, in the offices of publication, in our institutions of learning, and in our sanitariums. We want the abiding presence of Jesus with every individual member of our churches.

As humble, faithful soldiers of Jesus Christ, you are to stand in the world, breasting its opposition,—a little remnant to clear the King's highway. You want to exert such an influence that men will be drawn to give their heart's affections to God, and to take the requisite steps in faith, repentance, conversion, and baptism. It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus. Your work will be made wholly successful, if Jesus is abiding with you; for he has said, "Without me, ye can do nothing."

Jesus stands knocking,—knocking at the door of your hearts,—and yet, for all this, some say continually, "I cannot find him." Why not? He says, "I stand here knocking. Why do you not open the door, and say, Come in, dear Lord?" I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find him whose presence I desire so much. Open the door now, and empty the soul-temple of the buyers and sellers, and invite the Lord to come in. Say to him, "I will love thee with all my soul. I will work the works of righteousness. I will obey the law of God." Then you will feel the peaceful presence of Jesus. May God help you, that at last you may sing the conqueror's song, have your robe washed and made white in the blood of the Lamb, wave the palm branch in your hand, and strike the golden harp before the throne of God, with all those who have gotten the everlasting victory.

SOLUTION OF THE SUNDAY AND SABBATH QUESTION.

BY ELD. J. G. MATTESON.

(Concluded.)

On pages 32 and 33 in his book, the Bishop shows further how the Sunday, in the fifth century, was made holy, and more strictly enforced:—

In the laws of the States, we find from this time the prohibitions against work on Sunday constantly further and further enforced by penalties which become more and more severe, and thus it was kept more and more strictly. Along-side these laws, we also find a new theory concerning Sunday. It is the doctrine which so often was rejected in the ancient church, that the Christian practice of keeping Sunday holy is founded on the keeping of the Sabbath which was ordained through Moses. Yet it does not appear that this doctrine, to the close of the sixth century, had become a definite church dogma.

The Bishop closes this branch of the subject with the following true and memorable words, found on page 37:—

If we now connect together what we find in the history concerning the origin and development of the doctrine of Sunday, it amounts to this: It is not the apostles, neither the first Christians, neither the ancient church councils, which have given unto the Sunday the name and stamp of Sabbath; but it is the church and scholastic teachers of the Middle Ages.

At last we will quote the first three paragraphs of what the Bishop says we can learn from this historical survey, page 47:—

We learn: 1. That Sunday is not the Sabbath of the Old

Testament, and that it was not the common belief in the Christian church, but rather a misunderstanding, that the Sabbath was brought over from the seventh to the first day of the week.

2. That Sunday-keeping, by rest from labor and by divine service, is not by the most renowned ancient Fathers founded on the law of the Sabbath in the Old Testament; nor do we find that any reference to the law of the Sabbath in the Old Testament, is adopted into the confession of the church before the sixth century after Christ.

3. That Sunday-keeping is commanded in the third commandment, and that the essential and enduring in this commandment is an instruction from God, that one day in the week must be kept holy,—all this is a doctrine which has originated in the papal church.

All that is said about keeping Sunday as a memorial of the resurrection of Christ, is indeed an empty sound, when we consider that it has no foundation in the word of God, and that the estimation Sunday has obtained rests upon the civil law and the authorities of different States. Christ himself has given us a memorial of his death, burial, and resurrection, and those who use this memorial properly have no use for a production of human origin. This memorial is baptism. Rom. 6:3-5. We will now show from the confessional books of the Lutheran church how empty every doctrine is, which is not founded directly upon the word of God.

No man has a right to abrogate a duty which rests upon a divine commandment.—*Augsb. Conf.*, Art. 27, Sec. 5.

Thus also Christ himself says (Matt. 15:14) of those who request us to obey the commandments of men: "Let them alone; they are blind leaders of the blind," and Christ rejects such worship, saying, "Every plant, which my heavenly Father hath not planted, shall be rooted up."—*Id.*, Sec. 14.

Some assert that Sunday-keeping may not be a divine institution, but that it nevertheless is as good as a divine institution. They give rules concerning holidays, and how far it is lawful to work on them. What are such assertions, but snares to our consciences!—*Id.*, Sec. 20.

In order that it may not appear that they themselves are abrogating the commandments of God, they say that the Scripture has repealed the Sabbath, and point to Col. 2:16, 17, where the apostle speaks of Sabbaths which are a shadow of Christ. If any one will take pains to read Lev. 23:27, 32, 37, 38, he may see plainly what kind of sabbaths they had in the old covenant that foreshadowed Christ; they were yearly,—days of atonement or days for sacrifice,—and there is a plain distinction made between them and the Sabbath of the Lord. It is also very unreasonable to understand Paul in such a way that his testimony contradicts Christ and his own statement in other places. The apostle declares plainly that the law is placed in the New Testament to convince men of sin, and that this law is the ten commandments. "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. He declares that the Christian faith does not make void the law. Rom. 3:31. And Jesus testifies, that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Melancthon writes in the apology of the "Augsburg Confession," Art. 3, Sec. 2:—

These and similar testimonies prove that the fulfilling of the law must begin, and more and more be practiced in us. Yet we do not here speak of the ceremonial law, but that law the commandments of which are directed to the feelings of the heart; viz., the ten commandments.

It is undeniable that the word of God alone can dictate articles of faith, and no one else, not even an angel.—*Schmalck. Artikel*, Art. 2, Sec. 8.

We believe, teach, and confess that the only rule and guide whereby all doctrines and teachers are to be judged, are the prophetic and apostolic writings in the Old and New Testaments.—*Konkordienformelen*, Introduction to "Kort Begreb," Sec. 1.

Thus we see, not only from the Holy Scriptures, but also from the testimonies of the learned theologians themselves, 1. That Sunday-keeping is not founded upon the commandment or ordinance of God, and consequently is vain worship; 2. That the ten commandments, and consequently also the fourth, are firmly retained in the new covenant; and that no man has a right to do away with a duty which is directly founded in the commandment of God.

—This taking no comfort as you go along, but forever looking forward for all the enjoyment, does not pay. From what I know of it, I would as soon chase butterflies for a living, or bottle moonshine for a cloudy night. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives.—*Dr. Alex. Mc Laren*.

THE USES OF SORROW.

BY MRS. E. M. PEEBLES.

WE are often led to ask, "Why am I thus afflicted? Why are these trials laid so heavily upon me?" One blow follows another in quick succession, so that we hardly become accustomed to one change or bereavement, before another comes; and we find ourselves obliged to be in a constant state of submission and expectation, in order to meet these trials without a spirit of murmuring and rebellion.

It seems, in the first agony of grief, as though this is too hard; we cannot endure it. Yet when the next blow falls, it is perhaps harder; and we do endure it, and grow stronger by the endurance. Death often enters the family circle, and takes one who is the light of our home. Then there is the constant friction of every-day life, when it takes more than human endurance to preserve that meek and quiet spirit which is in the sight of God of great price. At first thought, one does not wonder at the perplexity we hear expressed by those who are hardly able to credit the statement that all things shall work together for good to those who love God.

But let us call to mind the petition we so often make, that God will perfect in us the image of Jesus, remembering that he, the Captain of our salvation, was made perfect through suffering, and also that he has power to take the proud wayward heart, which we gave him because it was all we had to give, and make it pure. I doubt if there is any other way by which the proud heart can be thoroughly softened and subdued, except through suffering.

Those having the care of little children know how happy and gentle they become when, by a little judicious correction, their stubborn wills are brought to yield. Then should we think it strange, and murmur, if our Father corrects us? We read that "whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth;" also, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Paul speaks of glorying in tribulation, because it works patience, and patience, experience, and experience, hope, etc.; and Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." We can afford to suffer for Christ's sake and the gospel's; and the trial of our faith is "precious" to him.

We sometimes meet persons who seem to have had a deep and perfect Christian experience, which we cannot but earnestly covet; but we may be sure they have gained it through suffering,—intense it may have been, but patient. While passing through these scenes of sorrow, we learn to pray, "Lead me to the Rock that is higher than I;" and as the prayer is answered, and we realize its shelter and protection, what perfect peace and rest fills the soul! Is it not worth all it costs?—Surely it is. Blessed Rock and precious Redeemer! He is worthy of our adoration. Jesus is aptly called a rock; for we can safely anchor to him when the storms of life assail us; and he assures us that no one is able to pluck us out of his Father's hand. He is "the shadow of a great rock in a weary land," and we may safely fly to him, from the windy storm and tempest. "As one whom his mother comforteth, so will I comfort you."

"The precious Saviour will send help just when we need it. The way to heaven is consecrated by his footsteps. Every thorn that wounds our feet has wounded his. Every cross we are called to bear, he has borne for us. The Lord permits conflicts to prepare our soul for peace. If we had no storms, no shadow, we could not appreciate the sunshine." Surely there is no need of our being sad and discouraged in any trial, whatever it may be; for the Lord can make it work for good in some way, though we may not see how it can be. What we need is implicit faith in his word; and all will be well.

—The perfect character is not attained in a day. It is "first the blade, and then the ear." It is evil passions resisted and overcome. It is the harsh word unspoken, the unkind thought suppressed, and at last the life adorned and beautified by gentle, helpful words and deeds.

SUMMER MUSINGS.

BY ELDER J. D. SANTRE.

The flowers that long in the earth have slumbered,
Are thrilling the heart with beautiful things;
And the songs of the woodland birds unnumbered,
Charm with their music and rush of wings;
And I think, as I look at the earth's broad bosom,
Where wavering shadows softly lie,
That the fragrant flowers, with bud and blossom,
Shall droop in the autumn, to fade and die.

Not so with the love our bosoms cherish,—
The tender love that our warm hearts fill,—
When the birds depart, and the frail flowers perish
By the frost of winter, 'tis warmer still;
There are loving acts we for aye remember,
And loving thoughts to the heart will come,
For the cruel blasts of the drear December
Never can shadow the spirit's home.

Often our thought in memory lingers,
For, bright as a mirage raised in air,
Are golden tresses and baby fingers,
Eyes that sparkle and faces fair.
On the paths of earth I shall see them never,
Though long I've waited with outstretched hand;
But I'll be with them in the glad forever,
On the sunlit slopes of the summer-land.

Love is a child of the skies immortal,
It dwells where the shining angels are;
And it floateth down through the pearly portals,
When the gates of the city stand ajar.
And oft in the solemn hour of even,
When the warm heart thrills, and the cheeks are wet,
I dream of the radiant skies of heaven,
And the gleam of a sun that shall never set.

The clouds of earth have a rainbow lining,
The shadows have lingered long, and yet
The time will come, when the sun, in shining,
Shall lighten a land where friends are met;
And the flowers of earth, with their beauty fading,
The roses that cover each grassy tomb,
Breathe of a land where there is no shading,
But the flowers of heaven fadeless bloom.
Princeton, Ill.

THE LAWFUL USES OF THE LAW.

BY ELDER D. T. BOURDEAU.

(Concluded.)

Objection 7.—Only the spiritual parts of the law are binding.

Ans.—Whatever is true of a thing as a whole, is true of all its parts. Of the law, Paul says, "For we know that the law is spiritual." Rom. 7:14. If the one law theory is correct, then the objector should keep all the precepts that were enjoined on Israel. But Paul speaks of the law that forbids covetousness, etc. Verse 7; chap. 2:21, etc. Every precept of that law is spiritual. In other passages Paul speaks of "the law of a carnal commandment," of "carnal ordinances," imposed on them until the time of reformation." Heb. 7:16; 9:10. All these were binding on Israel, but they formed no part of the decalogue, every precept of which is spiritual, and governs our thoughts and affections. Those precepts of that law which forbid criminal acts, also forbid the thoughts that lead to those acts. For instance, the precept that forbids our killing our fellow-beings, forbids those thoughts that would lead us to take their lives. On the other hand, those precepts that enjoin virtuous outward acts, also enjoin those thoughts which would lead to the performance of those acts. And surely those portions of the decalogue that do not come under these two heads, but that relate directly to our thoughts and affections, are spiritual. This embraces the rest of the decalogue. If, therefore, we would keep that which is spiritual, we should obey every precept of the decalogue.

Objection 8.—Only those obligations of the law that are moral, that man would naturally discern through the light of conscience, are now obligatory. No one could learn from the mere light of conscience that the seventh-day Sabbath should be kept.

Ans.—Is conscience sufficient to teach men all their moral obligations? If so, how does it happen that millions of our race worship idols, and are ignorant of the claims of the second commandment? Are all worshippers of idols consummate hypocrites, knowing the true God, yet feigning that other gods are really the gods to be worshiped? Are all these devoid of conscience?—Nay; verily. They have consciences as well as we. But their consciences tell them to do one thing, while ours tell us to do another thing. Should the second com-

mandment be pronounced ceremonial, and should it be stricken out of the decalogue? or should it be regarded as a moral precept, and be retained and obeyed? Protestants answer, Retain it as a moral precept. We say the same of the fourth commandment, the very precept that vouchsafes to us the knowledge of the true God.

If conscience is sufficient to teach us our moral duty, why does the Lord teach it to us in the Bible? How plain it is that the conscience needs to be enlightened, taught, and molded by the law and word of God! If this objection is valid now, it was valid under the old dispensation, and every Israelite living under that dispensation had a right to present it to the Lord as a good excuse for not keeping the Sabbath.

Dear reader, what is your attitude toward the law, and how do you treat it? Are you opposed to it, or do you love and honor it? Do you treat it as a dead letter? If you do, I beseech you in the name of the one Lawgiver (James 4:12), of his Anointed, and of inspired men who have vindicated the right, to treat it differently. You will find it alive in the day of vengeance and recompenses. Do you treat the law as a Saviour, despising Christ and his offered mercy? Do so no more, but treat it as a faithful mirror, showing you your defects of character, and the just punishment that hangs over your guilty head; turn away from your transgressions; embrace Christ as your Saviour; believe and live.

Have you hitherto repulsed the law, because it appeared to you as an accuser, as a condemning rule, requiring of you self-denial and sacrifices? Be entreated to change your course in this respect; to let the law slay you in repentance, that you may be made alive by faith in Jesus Christ, and live to God. Then will you delight in the law of God after the inward man, pronouncing it "holy," "spiritual," "just, and good." Rom. 7:7-22, etc. Have you been "partial in the law," accepting those parts of it that pleased you, but rejecting those that reproved you, and obedience to which would have cost you something? Remember that every jot and tittle of the law shall hold good till heaven and earth pass; that those who break one of its precepts and teach men to do the same, shall be called the least in the kingdom of heaven, or, as some translators have it, shall be of no esteem in the reign of heaven (Matt. 5:17-19); and that we cannot expect to be benefited by the death of Christ, while we knowingly and voluntarily transgress any of God's commandments. Heb. 10:26.

Have you, from a lack of knowledge, or through selfish motives, represented that the gospel was out of harmony with the law, and militated against the law? Do not longer disgrace the pure gospel of Christ by teaching such a pernicious doctrine. May we each, writer and reader, be found blending the law and the gospel in our faith, teachings, and practice, and treating them according to the respective nature, object, and office of each, that we may avoid falling into the errors pointed out in this article, and be prepared to meet the Saviour when he comes to be welcomed by those who have believed on him and loved his appearing, and to reward every man according to his works. 2 Thess. 1:10; Isa. 25:9; Rev. 22:12, 14, 20.

HOW MUCH OF CHRIST'S TEACHINGS ARE FOR CHRISTIANS?

BY W. A. COLCORD.

In a recent correspondence involving the Sabbath question, Elder J. H. Painter, one of the Iowa State evangelists of the Disciple Church, called for a text proving that the Sabbath is binding on Christians. In answer, Matt. 19:17 was cited to him,—the words of Christ to the young man who had asked what good thing he should do to inherit eternal life, "If thou wilt enter into life, keep the commandments." The context shows unmistakably that the commandments meant, were those of which the Sabbath commandment is a part.

To avert the plain and logical conclusion from the testimony cited, the Elder was driven to the very, unchristian act of impeaching the binding authority of much of Christ's teachings. His reply was, "1. The party here addressed was not a Christian." Granting this to be true, what follows?—We are left to conclude that because Christ's words were not addressed to a Christian, they are therefore not of authority for Christians. If this

is not the idea intended to be conveyed by the answer, then there is no point to it. But if such a discrimination can be set up in the Saviour's teachings, we should like to know how much of his instructions during his three and one half years' ministry, are left for Christians?—A small proportion indeed! To follow out the idea suggested in the answer, we would be led to suppose that the Saviour taught the heathen to be heathen, the Jews to be Jews, and only *Christians* to be Christians. We had always supposed that Christ came to *make* Christians; to teach those who were not Christians, how to become such. In declaring his mission, he himself said, "For I am not come to call the righteous, but sinners to repentance," and again, "For the Son of man is come to seek and to save that which was lost." Matt. 9:13; Luke 19:10. All loyal followers of Christ have ever accepted his teachings as of authority; but it has been left for the advocates of error to thus discriminate and draw a dividing line, which if followed out, would ostracise a large proportion of his instructions, in order to shield a man-made institution.

But quite a successful antidote to the idea that only what Christ said to Christians is of authority for Christians, is found, we think, in a little anti-Sabbath treatise, by D. R. Dungan, another Disciple minister, entitled "Sabbath or Lord's Day? Which?" On page 30 of this pamphlet, the writer is endeavoring to show that nine of the ten commandments are taught in the New Testament. He says:—

While, therefore, the authors of the New Testament gave but little, if any, heed to the order in which they occur in the decalogue, they teach nine out of ten of these commandments.

To sustain this, in enumerating them and giving his proof texts, he starts out as follows:—

If you want to see the Master's way of condemning idolatry or presenting the first commandment, read Matt. 4:10.

And what do we have here?—Christ's words to the Devil. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The party here addressed was the Devil, and yet what Christ said to *him* is of authority for Christians, but not what he said to the young man! Ah, when error drives men into such a devious maze of inconsistency, and forces them to invalidate much of Christ's teachings, is it not time to abandon it, and brand its devotees, as did the Saviour those who made void the commandments of God in his day—hypocrites? Matt. 15:1-9. While we shall accept the Saviour's teachings as authority throughout the entire Christian dispensation, in their full and evident meaning, we shall leave Eld. Painter and Prof. Dungan to settle it between themselves which is of more authority for Christians,—what Christ said to the Devil, or what he said to the young man.

But the second answer given by Eld. Painter to the text, Matt. 19:17, is deserving of a passing notice. He says:—

2. But the party addressed asked "which" commandments he should keep, to which Jesus replied without saying, "Keep the Sabbath."

The Elder seems not to have appreciated the fact that the two answers he has given are utterly incoherent, and directly opposed to each other. If his first is valid,—that because the language in question was not addressed to a Christian, it is consequently not of authority for Christians,—then his second is entirely unnecessary, for if what Christ said on this occasion does not concern Christians, then it matters not what the teachings in this instance respecting the Sabbath may or may not have been. The omission of the Sabbath commandment would not settle that question for Christians, if the instructions there are not for Christians. But if, on the other hand, his second answer is correct, then his first is not only superfluous, but incorrect. For if by the omission of the fourth commandment in this case, Christians are to understand that they are free from its obligation, then the instructions here are *for* Christians, notwithstanding the fact they were not addressed to a Christian. If there is any point to the first answer, it lies in the position that the Saviour's teachings in this instance are *not* for Christians; and if there is any point to the second, it lies in the position that his teachings upon this occasion are *for* Christians. The two betray the proneness

of error to excuse itself, no matter what the law or evidence may be in the case.

The Sabbath must be avoided, if not in one way, then in another. If by saying, "Keep the commandments," the Saviour meant the fourth, with the rest, then what he said on this occasion was not meant for Christians. But if in omitting to mention the fourth commandment, he meant to teach the abolition of the Sabbath, then most surely what he said on this occasion was intended for Christians. But our Sunday friend seems not to have settled in his mind which it is; for he has advanced both, though but one can be true, or held with consistency at once. We are reminded of the old lady who prayed, "Good Lord, good Devil," for she said she did not know into which one's hands she would fall when she died, and she therefore desired to be on good terms with both. It is evidently a desperate case, and as many "ways of escape," must be conjectured as possible, so that "some one of the six" may prove the highway to emancipation from that terrible "yoke of bondage,"—the Sabbath.

But obstacles are met on every hand. Taking the first position, its supporters would hardly like to concede, that by the omission of the fourth commandment, the Saviour meant to teach the Jew that he could be saved without keeping the Sabbath; and taking the second, if it be admitted that the fourth commandment, though omitted, was implied, then that most grievous duty of keeping the Sabbath is laid upon Christians!

But I wish to notice briefly Eld. Painter's second answer, upon its own merits. "But the party addressed asked 'which' commandments he should keep, to which Jesus replied, without saying, 'Keep the Sabbath.'" Yes, he replied without saying, "Thou shalt have no other gods before me;" without saying, "Thou shalt not make unto thee any graven image;" without saying, "Thou shalt not take the name of the Lord thy God in vain;" and without saying, "Thou shalt not covet,"—the very commandment the young man was breaking. Shall we therefore conclude that the Saviour sanctioned idolatry, image-worship, blasphemy, and covetousness? Such must be the inevitable conclusion, if by omitting to mention the fourth commandment, he meant to teach the abolition of the Sabbath. Some people seem to have the idea that the Sabbath commandment is the only one of the ten that Jesus did not mention on this occasion, when the fact is, he quoted only five out of the ten. Not until our Sunday friends are ready to argue the abolition of the four other unquoted commandments, can they consistently urge the omission of the fourth as an evidence of its abolition.

To his second answer, Eld. Painter added the following, "Jesus was not a Seventh-day Adventist, or he would have put in the Sabbath, without fail, to which we might with equal propriety reply that he was not a Baptist or a Disciple, or he would have put in 'Repent, and be baptized,' without fail. Did not the Saviour believe in repentance and baptism? Did he not know that these were essential to salvation? And yet when asked that most important of all questions, what should be done to inherit eternal life, he omitted them. What shall we conclude, then? that these are not obligatory?—No; but that some things may have been implied that were not definitely expressed. Those who choose to reason otherwise, we leave to revel in their folly. The Saviour told that young man just what he must do to become a true Christian and obtain eternal life,—'Keep the commandments,' and 'Come, follow me.' And when he said, 'The commandments,' he meant all of them, fourth included; and when he said, 'Follow me,' he meant all that those words, in the nature of the case, could imply. O for a breadth of soul that will allow the Scriptures their full and evident meaning, and a heart that will gladly live that meaning out!"

Des Moines, Ia.

"BECAME POOR."

BY GEO. B. THOMPSON.

IN one brief sentence the inspired penman portrays the amazing condescension of Jesus: "Though he was rich, yet for your sakes he became poor." We can but feebly grasp the love and compassion

of our Redeemer, as comprehended in this expression. "He was rich,"—*how* rich, finite mortals can never know. It is only the redeemed, who, with immortal minds and an eternity of existence in which to contemplate the wonders of God's universe, can fully understand. He was the Father's only Son; the Archangel; chief of the "innumerable company of angels," cherubim, and seraphim,—all anxious and willing to perform his bidding, and worship him supremely; the one who assisted in the creation of all the constellations and galaxies of the eternal domain, and ordered their position in space. For his "pleasure they are and were created."

He was equal with the Father, and heir of all things. What riches! Yet he left all, and humbled himself. He descended from the dazzling glory of his Father's throne, and became poor. "He came to this dark earth, which is divorced from the continent of heaven, and had not 'where to lay his head.'" Yet not a murmur escapes his lips. He healed the sick, restored sight to the blind, raised the dead, and sought to alleviate the suffering of humanity in every way possible. In return for all this, he was "rejected," "despised," "smitten," and "bruised." Last of all, he was taken and by cruel men ignominiously slain,—the King of glory slain by the hands of those he came to bless and save!

All this was not for his own honor or self-aggrandizement, but that rebellious man, "through his poverty might be made rich," and "inherit all things;" might be "heirs of God, and joint heirs with Christ;" might dwell with angels, have a kingdom, sit on thrones, wear a crown, be a King, see God, and dwell in his presence, and "be like him." They, through his "poverty," are truly "rich." And as Jesus looks on the saved, from every nation, and kindred, and tongue, he sees of the "travail of his soul" and is "satisfied." He constitutes them "heirs," and divides with them his "riches." O, the light and depth, and breadth, of our Redeemer's love! The blessedness of forever being in his presence none can afford to lose.

Willow Hill, Ill.

TEMPERANCE ITEMS.

BY H. F. PHELPS.

It was my privilege to attend the State Prohibition Convention, held in St. Paul the present season, which was a very enthusiastic meeting. Prominent speakers were present. There were nearly 500 delegates. Gray heads were very conspicuous,—many of them fathers who seemed determined to save their sons and neighbors' sons from the power of rum. A resolution was passed, indorsing the platform adopted by the National Convention. In this platform we find this plank:—

We declare for the observation and defense of the Sabbath, as a civil institution, without oppressing any who religiously observe the same on any other day than the first day of the week.

In the platform adopted by the State Convention, we find the following:—

Resolved, That we especially confirm the action of our National Convention on the Sabbath question, as judicious and wise, providing for the protection of our citizens who religiously observe the seventh day, as the Sabbath.

A Roman Catholic priest was placed upon the ticket, as one of the State officers. The Rev. D. Morgan, an M. E. clergyman, in making the nomination, said, "I do not present his name because he is a Roman Catholic, but because I know him to be a thorough, devoted, *Christian* prohibitionist. Col. Bain, who was one of the speakers, referred to the petition for temperance by the W. C. T. U., which was presented at the Republican Convention, and afterward found on the floor, having been spit upon. The speaker said, "The man or party who dare spit upon a petition of the W. C. T. U., but spits upon the dagger that will pierce his heart."

It seems to me that these are very significant items. I leave others to make their own comments.

—Faithfully perform the duties of the present hour. This is all that God requires. You need not concern yourself about future labors or future trials. They may never come. But if they do, meet them, do your best, trust in God; and you will succeed.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

THE TWO WORDS.

ONE day a harsh word, rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

O if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!
—S. S. Times.

SUCCESS IN LIFE.

THE true answer to the question, What is success in life? is not usually given by those who complain of their disappointment in the struggle for their own ideal. A large majority of young men regard the attainment of wealth as the most satisfactory reward of life's labor, since they fancy that this is the key that will unlock all other avenues to whatever the heart may covet. But if we grant that the acquisition of a large estate is eminent success in the life-work, those who fail of it need not regard themselves as in the unfortunate minority, cut off for some reason from the due reward of their toil.

The rule of life all around the globe is what such men would call poverty. Not only the great mass of individuals, but the world itself, if all its store-houses were wide open, is on the verge of actual want. If all further production were instantly checked, and the supplies on every hand and in all lands were equally distributed, they would not keep earth's inhabitants a twelve-month, from the direst suffering. The race of man, with all the accumulations of the centuries, is within two harvests of actual starvation. Or if all the earnings were to cease, and the piles of what is now called treasure, of all sorts and of every variety, were divided fairly to every household, to be used in the purchase of supplies, it would not meet the average ordinary expenses of such establishments for sixty days.

The man who is dependent on his daily earnings for the food he eats, and the clothes he wears, is one of the vast majority who are now living, according to an old fashioned but very striking phrase, "from hand to mouth." A foolish fellow, who fancied that work, under want as the task-master, was degrading, took great pains to impress those present on one occasion, with his statement that he chose his occupation chiefly as a means of recreation, and that he followed it solely for the benefit of his health. A sturdy mechanic in the company remarked that he, too, worked at his trade solely to protect his health. His whole life, he claimed, had been given to toil for sanitary reasons; for if he did not work, he would starve! What was true of him is the law of life.

The insane desire to suspend this common law, and to provide for all the remaining years by a gathering of means that shall make want impossible, thus enabling the possessor, as he thinks, to insure his needs, without further cost or trouble to himself, is the prolific source of discontent, since there are few who can gratify it; and when the limit marked at the outset has been reached, the feeling of security is still as far off as ever. He who has food and raiment to-day, and is therewith content, has attained the coveted success in that direction; but he who insists on exacting hostages for the future, will never find the ideal rest. A

life of faith and trust is the only one that has a warrant of sunshine, and no outward fortune can satisfy the hunger of the heart which would substitute attainment for hope.

There are two sufficient reasons why men should not set their hearts on the acquisition of wealth as the sole measure of success in life. One is that the chance of such attainment is so small as to make it almost certain that the desire will never be gratified, and the whole life will be embittered by the failure. The other is that if the coveted possession is secured, it never brings with it the hoped-for peace. It is the inevitable law, which can never be repealed or evaded, that no earthly treasure can give a rest from caring care, or guard the future years from attacking want. No matter how many millions the hands may tightly grasp, or how cunningly the hoards may be invested that were to insure against the days of evil, the sky will still be overcast, and the disquiet and dread gnaw like a perpetual canker into the vitals.

It is not the whole of life to eat and drink, and to have clothes and a shelter. But if this were all of it, no security can be obtained that will fill the remaining years with sweet contentment. We were made for active service, and all efforts to purchase exemption only increase the unrest that comes from idle living and wasted hours. Usefulness is as essential to happiness, as activity is to health, and nothing will serve as a substitute for personal exertion in the one or the other. The diligent hand that seeks to gather and scatter blessings, either broadcast if they are many, or in a narrower circle if it can grasp but few, will minister most efficiently to the heart which gives it this radiant mission. The most successful man is the one who has been of greatest use in his day and generation.—*Journal of Commerce.*

DOING AS YOU LIKE.

PERHAPS there is no point upon which people are more prone to deceive themselves, especially young people, than the much coveted privilege of "doing as they like." The truth is, that always to do as you like, requires no small degree of pluck and moral courage; and those who are lacking in these qualities are very sure often to make the mistake of thinking they are doing what they like, when in reality they are doing what they dislike. The truth of this will be made apparent by a few familiar illustrations:—

"Will is very fond of his mother. The boys wanted him to go with them somewhere after school. He refused, and started for home. Some one shouted, 'Bill—— would like to be tied to his mother's apron-string.' The statement was accurately true. He did want to be with his mother. But he turned round and went with the boys. And he called that 'doing as he liked.'

"Johnny G. was twelve years old last birthday. His father gave him a quarter to do as he pleased with. What he wanted to buy, and could have enjoyed, was molasses candy. What he did buy, and could not enjoy, was five bad cigars. They made him sick, and he knew they would; but he called that doing what he liked.

"If all boys would be plucky enough to drink only what they like, there would be no drunkards forty years from now. For not one drunkard in ten thousand becomes a drunkard by doing what he likes. The first dram burns and chokes, and strangles like swallowing lighted matches. Yet I have seen a boy force down some fiery fluid that brought tears to his eyes, flushed his face red hot, and made him feel as if swallowing nutmeg graters; and after vainly trying to suppress all signs of agony, turn to a companion rallying from similar anguish, and gasp, 'First-rate! No discount on that Bourbon!' when it wasn't Bourbon at all, but Irish whisky with a false label.

"He called that doing as he liked, when it was really being afraid to do as he liked!

"I knew a boy who was drunk before he was twelve. He got drunk, not because he loved whisky punch, but because he didn't, and was afraid some one would discover that he didn't.

"He was the youngest boy. They had punch and cider. He asked for the cider. He did not want that, but it was not so bad as the punch. One of the older boys exclaimed: 'O yes! Get him a little milk and a little water and a little sugar. Stir it up well, and don't make it too strong, please!'

"A brutal laugh greeted this witty sally, and the little fellow caught the glass and tossed down the whisky.

"Why did he drink it? And why did they all laugh at him for not wanting to? Because every one of them really liked milk, and there was not one who enjoyed having torchlight processions march down his throat, and each feared the rest would suspect that he preferred milk to misery.

"This, again, boys often call doing as they like, when, in fact, it is doing as they dislike, because they are afraid to do as they like.

"Four years," said one who is now a preacher, 'I drifted down a current which it frightens me to look back upon. I tried to be a Christian. I prayed secretly. I read the Bible when no one could see me. I wanted to join the church. I thought I ought to kneel down morning and evening. But my brother roomed with me, and I was afraid to do it. I was a coward. That is the plain English of it. I did not call it cowardice. I said to myself: 'There is no need of making a show of religion. Trumpets and street-corner praying are pharisaical. And then, too, if I join the church, and don't hold out, I shall disgrace Christ.' But the honest truth is, I was afraid to do as I wanted to. My religious feelings grew feeble. I was hurried the way I did not want to go; and when, years afterward, I did join the church, all my friends were surprised. Looking back to that time, I believe most of my companions felt very much as I did,—a desire to live Christian lives. God drew us, and we wanted to follow. But we were afraid to do as we desired.'"

While these illustrations cannot be made to cover all cases, yet there is in them a lesson which young people would do well to consider. The person who can acquire, early in the voyage of life, the moral courage always to do what his reason tells him he would like to do, unless by nature unusually depraved, will be in less danger of ending the voyage in shipwreck and disaster, than the one who allows himself to be weakly led about by his associates under the impression that he is "doing as he likes."

RELIGION AND BUSINESS.

It is possible to put into one's coming and going, and into one's doing, a glow of reverence for God; and to make it evident in every transaction that one is trying to be obedient to the divine will. Men may be strictly honest—true in speech and all that—and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business; it may be a means of grace. It may be, and ought to be, a school in which the soul grows in gratitude, in patience, in faith, in love, and in all the qualities through which a soul comes into fitness to fellowship, now and evermore, with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though this were a great section of his existence in which there is no possibility of cultivating religious principle, and having the grace of God. It is a refreshing sight to see a man living in the world, and doing with his might what his hands find to do, and yet doing all in this spirit of loyalty to the Master.—*Advance.*

A WHOLE FAMILY IN HEAVEN.

THE following eloquent passage is from the pen of Albert Barnes: "A whole family in heaven! Who can picture or describe the everlasting joy! No one absent. Nor father, nor mother, nor son, nor daughter away. In the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascend together. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. Hereafter, there is to be no separation in that family. No one is to lie down on a bed of pain; no one to sink into the arms of death. Never, in heaven, is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that, in his infinite mercy, every family may be thus united!"

—There can be no Christianity where there is no charity.—*Colton.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

THE OPENING OF THE WORK IN NEW ZEALAND.

As late as the opening of the present century, New Zealand was inhabited only by cannibals,—an olive skinned race, yet in intellect highly superior to the natives of Australia and Tasmania. When first known to Europeans, they numbered nearly 100,000. Then they knew little of disease, and lived to a great age, unless killed in war. When not inflamed by the spirit of war, they were hospitable and generous, but they were vindictive and cruel when aroused to revenge. They were divided into nations, tribes, and families, all under chiefs of various grades. They had a code of honor, forms of etiquette, and rules of conduct. Although democratic in their civil relations, they were, nevertheless, aristocratic in their pride of birth.

Such was the race among whom European missionaries began their operations seventy-five years ago. Many things at first conspired against their civilization. Habits they had never known were introduced among them by unprincipled sailors, causing disease and degradation. Their confidence was often repaid with treachery, which, in turn, was resented with deadly venom. Such things as these rankled in the hearts of the dusky natives, engendering hatred toward all missionaries, which ripened into acts of murder and rapine. Even after long years of weary toil, because of some affront, either fancied or real, the mission house would be

plundered and burned, and the gospel adherents either killed or driven away.

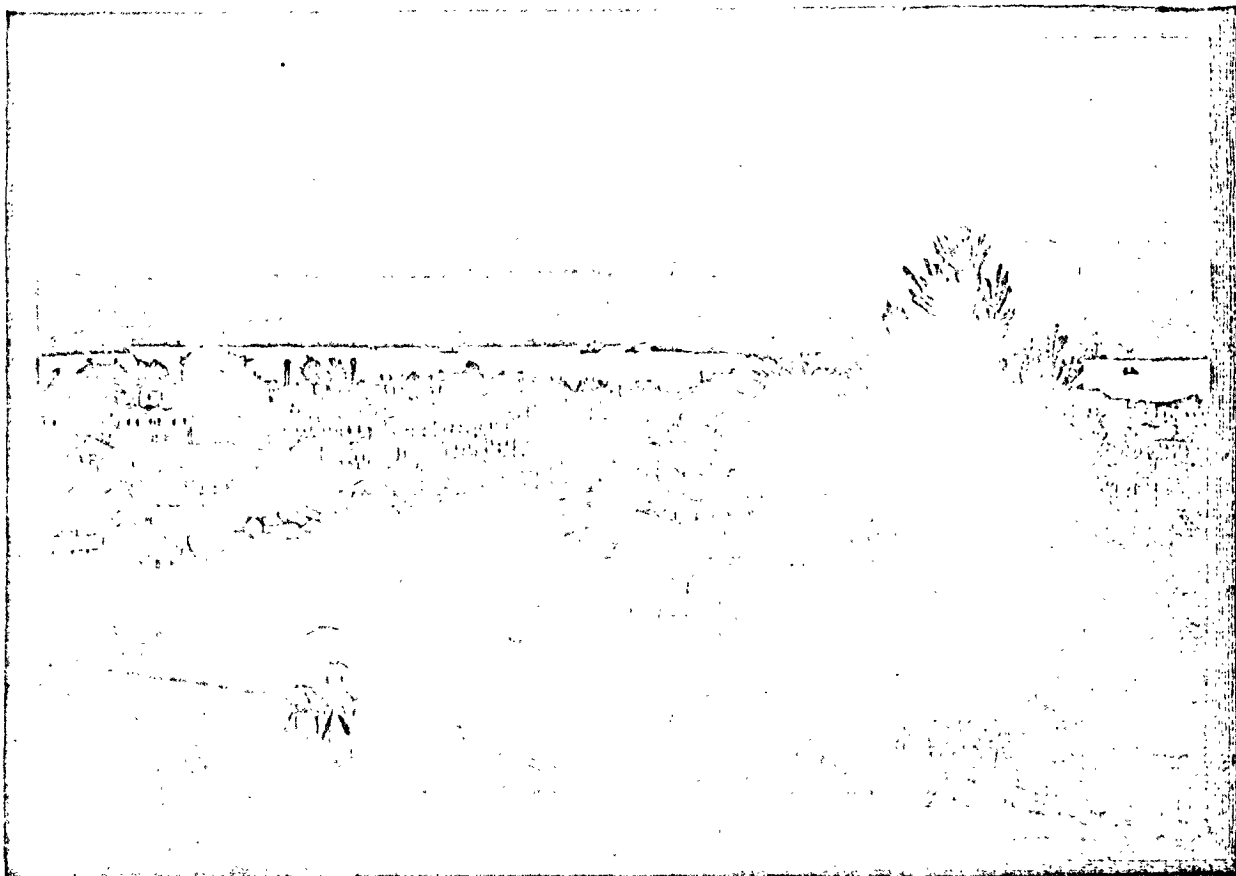
But by the persevering efforts of missionaries, and the extended settlement of the country by Europeans, New Zealand is now one of the fairest and finest countries in the world. Instead of traveling on horseback, as in the early days, along the sea-shore, or up the rugged mountain, plunging frequently into the deep forest, then emerging upon the plain, and crossing the rapid streams as best one might, roads of the finest kind now abound in most parts of the colony, with substantial bridges spanning the rivers, inviting the traveler to seasons of comfort and pleasure, while riding in coach or private carriage. Nearly 2,000 miles of railway are in full operation, connecting all the principal cities. These contain from 10,000 to 65,000 inhabitants each, have well-paved streets, are lighted with gas, and adorned with stately buildings that would do credit to the finest city of America.

There is a social freedom in New Zealand, that is not known in England, and is not surpassed by any other Australasian colony. No man loses caste there because he has the good sense to accept such employment as presents itself to him, provided he does not compromise his character. On the other hand, a mechanic or laborer, if industrious and of good morals, may find his way into the best circles of society. Add to this the fact that this island colony has been endowed by nature with the most beautiful scenery in the world, a magnificent climate, and a soil of wonderful fertility, and it becomes to the imagination

just such a place as one would most desire for an earthly dwelling-place.

The largest town of the North Island is Auckland, with something over 50,000 inhabitants. Passing from the wharf, up Queen St., the principal avenue of the city, one finds a well-paved thoroughfare, crowded much of the time with carriages, express carts, drays, etc. The sidewalks are generally thronged with footmen, eagerly bent on business, or simply strolling along, viewing the shop windows, which are decorated after the most improved fashion.

As one passes along the street, he ascends the hill upon the side of which a good part of the city is built. Toiling up the ascent of one of the pretty crescent avenues, one arrives at a point from which he may obtain a fair view of the city beneath, and the extensive land-locked harbor beyond, where many large vessels may ride safely at anchor during all seasons of the year. On the opposite shore, in the distance, are suburban towns, accessible by ferry at regular intervals of a few minutes, during the entire day, and a large part of the night.



THE CITY AND HARBOR OF AUCKLAND, NEW ZEALAND.

Before the visit of Eld. Haskell to this city, in October, 1885, we had become acquainted with a former resident of Auckland, then living in one of the suburbs of Melbourne. This gentleman recommended Bro. H. to find a stopping place while in Auckland, with a friend of his, by the name of Edward Hare. Through his influence Eld. H. was invited to speak at one of the assemblies of the congregation of which Mr. Hare was a member. A discussion of the Sabbath question with the minister followed, which resulted in favor of the truth; for, as it was in Melbourne, the discussion introduced Eld. H. into families to which he would in no other way have gained access. He improved the opportunity for a few weeks, of doing personal labor among them, and Mr. Hare and wife and two or three others embraced the Sabbath.

Bro. Hare's father and a host of relatives, lived north of Auckland about 100 miles. No sooner had he embraced the Sabbath, than he determined that his people should hear it, as well. Accordingly, he and Eld. H. started for Kaero, and were accorded a hearing. A few weeks in that place sufficed to convince the entire Hare family (eighteen or twenty in number) of the truth. But at this juncture Eld. H. felt that duty urged his return to Melbourne, and with a few parting admonitions to faithfulness, he left these new converts, and returned to Auckland on his way to Melbourne, where he arrived Jan. 7, 1886.

During the time our New Zealand friends were left without ministerial help, they went to work for themselves. They were not of that make-up

which settles back as dead weight, because no one of experience in the truth is at hand to lead them along. They commenced missionary operations in good earnest. The *Bible Echo*, which had just made its appearance as a necessity of the field, was put into the hands of all who would read, and the canvassing work was pushed with vigor. Every day was a march, in which all were so deeply engaged, that no time was found to call a halt. Opposition was rife on every hand, but it availed nothing. Like an army in solid phalanx, the truth cut its way through the ranks of the enemy.

The following March Eld. H., on his way to America, again visited the friends of truth in Maoriland. At this time he organized a small church at Kaero, administering the ordinance of baptism the first time it was ever witnessed in that vicinity. After celebrating the ordinances of the Lord's house with the newly organized church, he again left them, to resume his passage across the Pacific.

And now the struggle was to commence. In faith they must take up the work, where it was obliged to be left by him who had brought it to

them, trusting that some time, not a great way in the future, the proper help would be given them. But their hearts were fully set in the truth, and after patiently waiting for seven months, they were made glad at the arrival of Eld. A. G. Daniells and wife from America, who landed in Auckland, Nov. 14, 1886. Bro. Daniells carried with him a fifty-foot circular tent which, after visiting a short time with the Kaero church for their edification, he erected in the city of Auckland, and held nightly meetings in it, with good audiences, until the following April. As the result, sixty or more embraced the truth, and a church was formed.

Since that, a comfortable house of worship, the first owned by our people in the Southern Hemisphere, has been erected on an eligible site, and by continued and persistent effort the membership has been swollen to nearly a hundred members. And yet hardly a beginning has been made among the half million people of that colony. Not a blow has been struck in all the South Island, except that the city of Christchurch has been canvassed for "Thoughts on Daniel and the Revelation." There are other cities, like Dunedin, Wellington, Invercargill, Oamaru, Timaru, and others, with their teeming thousands, which stand ready for the canvassers, colporters, and ministers. Besides these larger commercial cities, there are a host of smaller places, located in the midst of fertile districts, covered with flocks and herds, and fields of wheat, capable of sustaining ten times their present population. There is no country where more good can be accomplished by faithful canvassers. In the North Island, hundreds of "Great Controversy" have been sold with little effort. There is no reason why there may not be thousands of them placed in the cities and towns of the South Island. The resources of these districts are boundless, and offer to the active canvasser and colporter, not only remunerative fields for present necessities, but opportunities for gleanings sheaves that will confer eternal riches. The fields of that country are indeed white unto harvest, but the laborers are few. There are yet many laurels to be won for Christ in that far off land, and "he that winneth souls is wise."

J. O. CORLISS.

PENNSYLVANIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	598
" reports returned.....	425
" letters written.....	557
" " received.....	199
" missionary visits.....	1,618
" Bible readings held.....	410
" persons attending readings.....	1,567
" subscriptions obtained.....	341
" periodicals distributed.....	8,057
" pp. books and tracts distributed.....	211,099

L. C. CHADWICK, Sec.

DRIED FRUIT FOR OUR FOREIGN MISSION WORKERS.

LAST fall, while attending the Michigan camp-meeting, I made an appeal for dried fruit for our London mission. As the result, two barrels of dried apples and other fruit were shipped to me at Battle Creek, which were forwarded to London, to Eld. Haskell. They have reminded our faithful laborers there that they are not forgotten by those of like precious faith on this side of the Atlantic; and many thanks for them have been returned to the kind friends who furnished the fruit.

The time to dry fruit is again at hand. I would therefore request those who have fruit, to dry what they can spare, and then send it to me, by freight or express, at Battle Creek, Mich., during the month of October, for our London mission, and our ministers and ship missionaries who are laboring in the British Isles. I will see that it is shipped to England. If a quantity is sent, some of it can easily be shipped from England to our other European missions. You may be sure that what you send will be enjoyed by some of those who are at work in the various European missions. If at all consistent to do so, prepay all freight and express charges on the fruit you may send to Battle Creek.

Dried fruits of all kinds, especially dried apples, are very scarce in Europe. In the two and a half years that I labored in England, I do not remember of having seen any dried apples in the market but once, and they were selling at twenty cents a pound. Those sent me by a kind mother and sisters were much appreciated; but not all those laboring there at the present time have mothers and sisters to send them dried fruit; therefore we hope that those who can do so, will supply the lack. Be sure and ship the fruit to me at Battle Creek during the month of October, as I shall be there to attend to it at that time. Please also write me a card or letter at that place, at the time you ship the fruit.

S. H. LANE.

"ONE A DAY."

PROBABLY a great many of our brethren received a postal card not long since, bearing the words, "One a day;" and their minds were somewhat puzzled as to who sent it, and what it meant. A great many different explanations were given as to the meaning. As I was showing the first one I received, a good brother suggested that it was the report of some canvasser whom I had sent out, that he was probably selling only one book a day; and not feeling very well satisfied over it, reported in that way. In a few days another one came. I think it said, "Only one a day." "O yes," said one, "I am certain it is a report of one of your agents; he probably is feeling a little discouraged, and so reports in that way." In a few days more, another card came, which read (if I remember correctly), "One a day will do." This made my friends feel more sure than ever that it was a report; that the worker had become more reconciled to his small success, and thought if he could take only one order a day, he would try to be satisfied. But a few days after, a letter came which explained the mystery,—that the cards were sent out as an advertisement for a paper, that one cent a day would pay for it, etc.

This morning, when I awoke from sleep, the first thing that came to my mind were these words, "Only one a day," and also the different explanations and remarks from the brethren and sisters concerning them. Now let us, for the moment, admit them to be a true report of some canvasser, who had left his home, and gone out with a burden for souls upon him; who earnestly desired to

carry the truth to the world, and to be an instrument in the hands of God to bring some poor souls into the truth. The Saviour says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. He does not say that all will believe it, but it must be proclaimed as a witness, either for or against them. It is not expected that we shall sell the present truth in every house (some will not have it), but we should go forth in the strength of Jesus, faithfully and earnestly presenting the opportunity to all, trying to show them that the book contains truth, and to impress upon them the importance of it. We should feel that we are engaged in a solemn work, and that the Lord holds us responsible if we do not do our duty, in trying to have others feel the importance of it. Then, though we fail to take the order of every one canvassed, we are clear.

The spirit of prophecy says:—

All missionary workers should possess that deep interest for the souls of their fellow-men, which will unite heart to heart, in sympathy and in the love of Jesus. They should plead earnestly for divine aid, and should work wisely to win souls to Christ. A cold spiritless effort will accomplish nothing. . . . He [the canvasser] should make thorough preparation, but should not be content with a set form of words; he should give the Lord a chance to work, and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families. When his laborers do the very best they can, God does for them what they cannot do for themselves, but no one need expect to succeed independently, and by his own exertions alone; there must be activity, united with firm trust in God.—*Testimony*, No. 32, pp. 143, 152, 156.

Now supposing one of our workers goes out with the burden of the work upon him, trying to meet the requirements of God, and to work in harmony with his Spirit; and he only sells one book a day. Should he be discouraged? Just see what he is doing, even then. Every "Thoughts on Daniel and the Revelation" sold, is putting before the world what is equivalent to about eighty sermons, on the most vital points of present truth. Working five days in a week, he would get out 400 sermons per week. If he worked every week in the year, he would be instrumental in getting before the people 20,800 sermons, and that in a clear and forcible manner.

But the average is better than that. A Detroit company of four young men, in their weekly report ending July 21, in from three to five days, took thirty orders for "Thoughts on Daniel and the Revelation." Their last report, ending July 28, for the same number of days, was forty-five orders. In looking over reports from Michigan workers, since June 1, I find they have taken orders for 256 "Thoughts on Daniel and the Revelation," 182 "Marvel of Nations," 112 "Sunshine," besides a number of "Sunbeams of Health and Temperance," and a few hundred "Social Purity Lectures," besides some subscriptions for *Good Health* and the *American Sentinel*. Many of these have been delivered. This is the report from only those who work in companies. There are a number who are working alone, on different books, throughout the State, who have had very good success.

This record is not what it *might* be. It has been bettered in this, as well as in other States, in the past. But we have no cause to be discouraged. My daily prayer is, that the Lord will roll the burden of the work upon me, and the brethren and sisters throughout the State, that we may be made to feel the importance of the work. Where we have one canvasser at work in the great harvest field, we ought to have ten. Let us awake, directors and church elders, and look about us, and see if there are not some young brothers or sisters, who might, with a little study and consecration, make good workers in the cause of God. I was forcibly struck with a remark from the elder of a certain church not long since. He said, "I believe that we as a church are just dying spiritually, because we are not more engaged in the missionary work." I, too, believe that *work* is what we need, to keep us alive intellectually and spiritually. If we want to have our young people saved, we must get them engaged in the work.

It would do any one good to visit some of the canvassing companies, and hear them plead with God to go out with them, and help them in their work, and bless the seed that they have sown. When we begin to work for others, we are helping ourselves; when

we begin to seek the Lord for help, and live accordingly, the Lord will bless us; and when our hearts are filled with the love of the Saviour, it cannot but purify them. So let us go on sowing the seed, and preparing the ground, for those who follow up our labor. The Saviour sent his disciples out, "two and two, before his face into every city and place, whither he himself would come." Luke 10:1. It was a preparatory work. A short time after, Peter, with the Spirit of the Lord upon him, preached that powerful sermon, and 3,000 were converted in one day. So if we sow the seed, though another comes after and reaps the fruit, we shall, if faithful, realize the fulfillment of the Saviour's words, "And herein is that saying true, One soweth, and another reapeth." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together." John 4:37, 38. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever." Dan. 12:3. In Rev. 14:1, John saw the redeemed on Mount Zion, and in the third verse he hears them sing their new songs of redemption. May we all have a part in the work *now*, that we may then help to sing that new song which no one can learn but those who are redeemed from the earth.

All who would like to engage in the canvassing work in Michigan, or desire information concerning it, should address me at Hillsdale, Mich.

J. N. BRANT, State Agent.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—The wise man, says the Bible, walks with God; Surveys far on the endless lure of life; Values his soul, thinks of eternity; Both worlds considers, and provides for both; With reason's eye his passions guards; abstains From evil; lives on hope,—on hope the fruit Of faith; looks upward, purifies his soul, Expands his wings, and mounts into the sky; Passes the sun, and gains his Father's house, And drinks with angels from the fount of bliss.

—*Pollak*.

—Faith, patience, and prayer can overcome all difficulties.

—If the heart is faint, the hand will be correspondingly weak.

—Those days are lost in which we do no good; those more than lost, in which we do evil.

—Saints are the purchased servants of Christ; their service begins at conversion, and he never discharges them.

—Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your thread into the great web, though the pattern shows it not yet.

—The beauty of a Christian life is that the faith which works within and purifies the heart, is manifested in the actions of the whole body. Every member shows forth the love in the heart.

—As plants rooted to the earth use their strength thus drawn, to lift their heads toward the sun, so should men use their earth-gained strength to lift their hearts and heads toward the Sun of Righteousness.

—It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle, and learned, and logical; but it may be ours to be noble, and sweet, and pure.

—We never shall have a generation of giving Christians until we train one with Bible ideas about consecration of money to the Lord. God loans money to Christians as his trustees. The only honest method is to set apart a portion of our income for Christ, and no more appropriate it to anything else, than we would steal a neighbor's watch.—*Missionary Herald*.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 28, 1888

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

ANOTHER VIEW.

SINCE the four articles on "The Time of the Crucifixion and Resurrection of Christ," were written, the last one of which appeared in last week's REVIEW, we have received from Mr. J. W. Morton, a pamphlet on the same subject, with a request that we examine and review the positions therein set forth. As supplementary to the aforesaid articles, we here offer a few thoughts on the view presented in the pamphlet.

It is here argued that Christ was crucified and put into the tomb on Friday, according to the common view. But then, hampered by the idea (which Mr. M. assumes as quietly as any other seventy-two hour theorist) that "the heart of the earth" means the grave, and that "three days and three nights" must mean just seventy-two hours, he carries the resurrection of Christ over to the hour of sunset on Monday, and makes the day following, that is, Tuesday, "the first day of the week" on which Christ appeared to Mary Magdalene, according to the record in Mark 16:9.

Anticipating the astonishment of the reader at such a position, we hasten to state Mr. M's method of vindicating this view, not sure, however, that the aforesaid astonishment will be much relieved thereby. He contends that the phrase, "first day of the week," found in the New Testament eight times, has no reference to the ordinary week, nor to Sunday, the first day of such week, but that the words, literally translated, would read, "the one of the sabbaths," and that they mean, "The first day of one of the seven festival, or sabbatic, weeks. Lev. 23:15, 16."

We hardly think Mr. M. will find a follower in such a view. Nor does it strike us that he is consistent with himself in his elucidation of the subject. Thus he says of the day which he sets down as "Monday, the 15th of Nisan:" "This was the first day of unleavened bread—a holy convocation—a strict sabbath. The Galilean women rested this 'sabbath day,' according to 'the commandment' in Lev. 23:7; Luke 23:56, last clause." "Late in the afternoon" of this day, he says, "just at, or immediately before, sunset," Jesus arose. Then, of the next day, he says: "Tuesday, the 16th of Nisan. This was the second day of unleavened bread—the day of 'the wave-sheaf,' or first-fruits. It was 'the first day of the sabbath'—the beginning of the feast of sabbaths, or weeks." Lev. 23:9, 21.

But to this it must be objected that the second day of unleavened bread, was not a sabbath, and hence the designation, "the one [or the first] of the sabbaths," could not properly be applied to it. The first day of unleavened bread was a sabbath; and to that day, rather than the second, the phrase would apply, if it could apply to either. The time between the wave-sheaf and the pentecost, was not sabbatical in character; and the latter is called "the feast of weeks," simply because it came at the expiration of seven complete weeks, counting from the wave-sheaf. It is utterly inconceivable that the evangelists should take the Jewish festivals as the calendar by which to locate the resurrection of Christ, as in such expressions as the following: "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

Nor is it possible to apply Luke 23:56 to a festival Sabbath? As remarked in our previous articles, we marvel greatly how a Sabbath-keeper can make such an application. The declaration that they observed the Sabbath "according to the commandment," certainly implies that the "commandment" was still in force; but every "commandment" (!) for every ceremonial sabbath, had then been nailed to the cross. Beyond all question, the phrase, "the first day of the week," meaning the ordinary civil week, is the correct translation of the Greek in the passages where that expression occurs. And there is neither proof nor probability that Luke and Paul in the other two "first days" they mention (Acts 20:7; 1 Cor. 16:2) have any reference to the Jewish festivals.

Those who have read the previous articles, will perceive at once on what grounds we object to the position set forth in the pamphlet under consideration.

1. Mr. M. is misled in supposing that Matt. 28:1 confines the resurrection of Christ to the close of the day. Good testimony has been given from lexicographers, commentators, and historians, to show that the expression there used—"opse de sabbaton"—means "after the Sabbath was past."

2. He is wrong in assuming that the "heart of the earth" means "the grave." It has been shown that it means the dominion of wicked men, and the powers of darkness, to which Christ was subjected, from his betrayal to his resurrection.

3. He is wrong in supposing that the expression "three days and three nights" must mean just seventy-two hours. Scripture usage was referred to, to show that the period so designated expired on the third day before the seventy-two hours were completed.

4. He is wrong in the position that the phrase "the first day of the week," used in the New Testament as late as A. D. 60, refers, not to the ordinary week, but to the Jewish annual sabbaths and feasts.

5. He is consequently wrong in the position that Christ arose Monday afternoon, and that Tuesday was the "first day of the week" mentioned by Matthew, Mark, Luke, and John.

6. He must be wholly wrong in the position that the holy women, returning from the burial, rested a Jewish ceremonial sabbath day "according to the commandment," when all ceremonial sabbaths and the laws for them, had just been nailed to the cross. It does not appear that they would be obliged, on a ceremonial sabbath, to desist from such work as they were then engaged in—the preparation for the embalming of the dead for permanent burial.

7. He is wrong in placing the crucifixion of Christ on the 12th of Nisan; whereas, as the true antitype of the passover lamb, he must have been slain on the 14th.

8. He is wrong in putting his resurrection on the 15th of Nisan; since the sheaf of first-fruits was offered on the 16th; and his resurrection, as the antitype of that wave-sheaf, must have occurred on the same day.

The argument from the types, as set forth last week, we regard as absolutely conclusive as to the time between the crucifixion and resurrection of Christ. Consequently, out of the essential positions set forth in the tract, the only one we find to indorse is, that Christ was crucified on Friday.

THE CAMP-MEETING AT ALMA, MICH.

THIS meeting was held according to appointment, Aug. 14-21, upon the grounds of Bro. A. O. Burrill, near the thriving village of Alma. The number in attendance was quite disappointing, as the place of the meeting was in a section of country where large numbers of our people live. Some of the largest churches of the State are within a reasonable distance from the meeting. There should have been from 500 to 1,000 Sabbath-keepers in attendance. We had hoped there would be a general interest taken in the meeting; but the regular attendance was perhaps from 150 to 200; and on the Sabbath about another hundred of our brethren came with their teams and on the train, to remain for one or two days. On Monday, the numbers were so much reduced that it was thought best to close on the noon of that day. The reason assigned by many for the small attendance was that the brethren, who were many of them farmers, were busily engaged in their oats harvest. Doubtless many were kept away for this reason, but we cannot feel that sufficient interest was taken in this meeting. There is another harvest, which is already ripe, which we think is fully as important as the oats harvest—the harvest of human souls, either to be gathered into the garner of the Lord, or cast into the lake of fire, to be consumed forever. Would to God that our people everywhere might consider this harvest of as much importance as some bushels of wheat or oats.

We greatly fear that there is a sad lack of spiritual interest in regard to the importance of such gatherings. This meeting was appointed by the State Conference committee, with the hope that an interest would be taken sufficient to bring out a large number of our people, who would be benefited where they greatly needed it. Our resources seem to be curtailed. When we cannot get people out, so that

we can talk to them of the things of God, increase their interest in the cause, show the dangers of the times in which we are living, and encourage the despondent, how can we reach or help them? The desire of those placed in authority may be ever so earnest to benefit our people, but under these circumstances our hands seem to be completely tied.

The spiritual interest of those who did come were labored for with earnestness, by the ministerial help present. The spiritual atmosphere seemed dull and heavy during the first part of the meeting, but on the Sabbath, light broke into the camp, and many hearts were melted. Quite a large number came forward for prayers. Our meetings on Monday morning were also very excellent occasions. Many were heard to say that they felt they had never been converted, and must get where the Lord could help them more. The regret was exceedingly great that many of our brethren who needed such a season, were not there to be benefited. The attendance on Sunday, of those not of our faith, was fair. A large number of teams came in from the surrounding country, bringing many farmers and their families, who listened with interest to the word spoken.

Efforts were made to help forward the canvassing work, and quite a number promised to go out to labor in this branch of the cause. Our State agent, Bro. J. N. Brant, was present, and labored to increase the interest in this good work. The Sabbath-school interest also received considerable attention, Eld. M. B. Miller, the president of the S. S. Association, being present to help in the work. The Conference committee were present, and laid plans for the general camp-meeting, to be held the last of September, in Grand Rapids.

We feel grateful to God that he did not forget this meeting, but vouchsafed his Spirit, even if our people did not appreciate the importance of the occasion as they should. We look forward with anxiety to the remaining camp-meetings to be held in the State, hoping that we shall see a far greater interest than was shown in the meeting at Alma.

G. I. B.

THE VALUE OF TIME.

EVERY one recognizes the fact that time greatly fluctuates in value. It depends in this respect not so much on its length as on the nature of the circumstances with which its flight may be attended. So great is its variation in value, that there are frequently times when a few moments are worth more to an individual than whole days, when circumstances were different. In the crisis of a great battle, or at the bedside of the dying, or in case of sudden accident or emergency, the truth of this often becomes vividly apparent. To one in the prime of life, time has a higher value than in childhood or old age, because more can be accomplished then, in whatever is undertaken. So to a person living in the present age, time is of more account than it was to one of the antediluvians, when the duration of life was ten times as long.

And yet there is no time in the life of any individual that is wholly without value. Believing in the omniscient wisdom of the providence of God, exercised in behalf of all his creatures and of man especially, we cannot suppose that he has given any person time, of however short duration, which can only be uselessly squandered. We cannot suppose that Providence intended that man should ever occupy himself in the now popular amusement of "killing time;" and the person who goes about to devise some means of accomplishing this feat is guilty of an act of madness only consonant with the creed of the atheist or of the believer in future probation. Such an one must be grossly blind to his own best interests, and to his relation to the purposes of Providence.

The great truths of the Christian religion place an emphasis upon the value of time, which must be felt by every individual who accepts them; for no one, having been awakened to a sense of the great moral conflict going on around him between good and evil, and of the magnitude of the task of lifting a world from the gulf of sin and ruin, can ever feel at a loss for a way in which to usefully employ his time, or at liberty to spend it in a manner which does not take these truths into consideration.

And how greatly are the passing days and hours emphasized to each one of us, by the great facts of present truth. As one day in the time of harvest is of more value to the farmer than weeks, in the dead of winter, so must a day now, in the time of the

world's great harvest, outweigh in value many days of a former age. Time now is of greater value than it was years in the past, in proportion as the developments of to day are more formidable and threatening than then, and the great crisis to which the world is hastening, is nearer. Is it not probable that many among us greatly err in the estimate we place upon it? With our finite minds and darkened understandings, we are liable to fall far short of the truth. A careful and constant study of the Scriptures is the best safeguard against blindness and indifference upon this point. Would those do this who now so unconcernedly engage in worthless pleasures and amusements, they would realize that "now it is high time to awake out of sleep." They would feel the force of the Saviour's utterance, "The night cometh, when no man can work." L. A. S.

CHRISTIAN SCIENCE AGAIN.

A CORRESPONDENT writes to learn the views of Seventh-day Adventists on the subject of "Christian Science." Seventh-day Adventists, as a body, have never formulated an opinion upon this particular point, but their views are so pronounced upon other subjects with which this is manifestly connected, that from them may be gathered ideas which will show their relation to the point under consideration.

But first of all, let us inquire what are the pretensions made in behalf of this so-called Christian Science, and so learn whether its dignified title has been honestly assumed or not. Science, we know, in its general sense, means "knowledge reduced to order; that is, knowledge so classified and arranged as to be easily remembered, readily referred to, and advantageously applied. Strictly speaking, it is a knowledge of laws, principles, and relations. All science is based on the assumption that the laws of nature are immutable."

But upon what does Christian Science base its operations?—Simply that "sickness is a belief, a latent fear made manifest on the body in different forms of inflammation and disease." In other words, sickness and disease are not real, as they seem, but only exist in the imagination. This theory adopted, one has only to say to sickness, "You are but the outgrowth of fear;" then brace up in the mind, and the cure is effected. And is this all?—Yes, really all there is of it. Then how is it, one may ask, that it is entitled to the name of "science"? That is the point we confess we are unable to answer; for any child, without the least idea of science, could start such a theory, and it would be in perfect harmony with its undeveloped mind. Had a little child originated the theory of the Christian Scientists, nearly all would have regarded it as an outbreak of childish precocity, that would soon be overcome with a little age; but because it was originated in the brain of a full grown woman, and clothed with the magic title, "Christian Science," many are captivated by it, and yet they hardly know why.

But the reason why they are so easily led along is obvious enough. Whenever one nowadays wishes to have anything take with the public, all that is required, is, to attach to it the name "Christian," and it is taken down, with hardly a grimace. They are then in just the condition to be acted upon by some magical influence wielded over them in the most approved form of the black art. Those at the head of such crooked work, enjoy the situation, because they alone receive all the benefits. If the rich only were duped, it would not matter so much, for they can stand it; but though money must be wrung from the scanty store of the day-laborer, these empirics will have it, for that is what they want.

Some one may ask, "Do these people not effect cures?" We have never heard of one permanently produced. And yet the promoters of the theory do not cease to tell of the wonders accomplished by this "triumph of mind over matter." We heard of one in the East, who, when enlarging upon the virtues of her theory, asserted that she herself had taken poison by mistake, and by the exercise of her mind, came through the ordeal without harm. At the close of her lecture, she gave opportunity for questions, when a physician arose and said:—

"Madam, you say poisons are only so to us, because we do not decree they shall not hurt us. And they will not, if we decree they shall not. Now I have here what we call a powerful emetic. Will you let me administer a dose to you right here, that your theory may be tested before this audience?" The doctor said that the admirers of the lecturer present

looked three or four thunder-storms at him in one glance. The Madam said nothing. But standing his ground, the doctor pressed his question, "Will you take the emetic now?" "No!" answered the would-be scientist, "I will not." "Why not?" Thinking a moment, she replied: "It would be a direct challenge to God."

Surely! When pressed to demonstrate their theory on themselves, before the eyes of others, they try to hide behind a subterfuge that is too transparent to cover their hypocrisy and fraud. When will people learn wisdom? Let such sensationalists alone, and they would soon be driven to gain a livelihood by more honorable means.

Health is a desirable boon, but it is questionable if one ever received it at the hands of these Spiritualist teachers in disguise. It is better to seek health in the regular way, than to become subject to Spiritualistic frauds. We designate it thus, because the same work was done in the same manner by Spiritualists, years before Christian Science was heard of. But it did not become popular under that management, and for a time the people had a rest. At last it comes to the front under a new name, which immediately gives it popularity, and lifts it on high among those who are seeking new things.

If one wishes to carry out the Bible direction of praying for the sick, that is commendable. But in that case the prayer of faith brings the Lord's assistance, and the Lord raises up the sick. James 5:15. It is in no sense accomplished by the mind's triumphing over matter, but is just as different from the jugglery called Christian Science, as light is from darkness. J. O. C.

SATAN'S GREAT FALSEHOOD.

THE apostle affirms that if Christ was not raised from the dead, "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. But if it be true that man, by virtue of an undying nature, simply passes at death to another state of consciousness, and that the good go directly to heaven at the hour of dissolution, how can it be also true, as stated by Paul, that unless Christ had risen from the dead, all who had fallen asleep in hope of him were perished? Is it not plain that if good men in the old dispensation went immediately to heaven at death, some of them were safe in heaven hundreds of years before the death of the Saviour? How, then, could his failure to rise from the dead deprive them of what they had already obtained through an inherent property of immortality?

If men live in the "hereafter" by virtue of that which is contained within themselves, how could it be truly said they would perish, even though Christ had never been manifested? If one lives at all, even though he be in constant misery, it cannot be maintained that he has "perished." It therefore follows that if one lives, that is, does not perish, after the life that now exists, it will be only by the power of Jesus Christ. With this agrees the word of truth: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The penalty for transgression was the loss of life, and all that was included in that state. But the gift of God, through Christ (not by any inherent property in us), is the restoration of that which was lost through transgression. Life was lost; but if it be true that death is only a transition from one condition of life to that of another, then there is no loss of life in it, and it cannot be true that Christ gives life to the sinner. For how can Christ give to any man that which he possesses by nature, and never loses?

But if we accept what the Bible says on this point, and believe that when the sentence of death was passed upon man, he would eternally bear that sentence, unless redeemed (John 3:16; 1 Cor. 15:22), and that the redemption from death was to come through a resurrection (1 Thess. 4:16), then the words of the apostle first quoted in this article will carry with them some significance; otherwise, they have none whatever.

A seemingly small error may develop grave consequences. The theory of inherent immortality was first taught for the purpose of deceiving and ruining the human race, and this it has well-nigh done. When our first parents were placed in Eden, with particular instructions regarding their conduct, and were threatened with death in case of their disobedience, the wily tempter came to the woman with the insinuating question: "Hath God said, Ye shall not eat of every tree of the garden?" The answer was,

that they were privileged to eat of every tree but one, and that one they were forbidden even to touch, under the threat of death. And now is launched forth from man's subtle enemy, the fatal words: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods [literally, like God], knowing good and evil." Gen. 3:1-5.

This was the same as saying: "It is not certain, as you suppose, that such a dire calamity will follow the forbidden act. True, God has said it; but you cannot think he really means it. He simply said it to keep you in awe, and from becoming like himself—full of wisdom, and having the power of immortal life." The woman was charmed; she listened, believed, ate of the forbidden fruit, and by her disobedience entailed death upon all the race.

Had man retained his integrity when under the seductions of the enemy, he could never have been robbed of the boon of life then in his possession. By continued obedience, his hold on life would be retained. But through sin, death entered (Rom. 5:12), and man lost all. To redeem man, Christ must come and die, and be raised to life, and thus abolish death, and bring "life and immortality to light through the gospel." 2 Tim. 1:10. Since the fall, man can have life perpetuated only through the Lord Jesus Christ. 1 John 5:12. And with the exception of those who are translated, this life must invariably come by a resurrection from the grave. Otherwise, why the resurrection? If one can fly to heaven at death, and enjoy bliss in the presence of God for a thousand years, without any body, why ever restore the body at all?

And yet the old falsehood first uttered by Satan in Eden—"Ye shall not surely die"—has been iterated and reiterated, until if one deny it, he is now branded by many as an infidel, notwithstanding to believe it is to rob Christ of the honor of giving life to his people—the very object for which he died. But let us for a moment look at the effect of such a belief upon the morals of society. Here is a man who asserts that it makes little difference how life is spent, as after death, purgatory will receive and cleanse the soul of all defilements, so that it may finally be received into the bosom of the Father. In this case, who could maintain that a holy life is a necessity, inasmuch as it is possible in purgatory to be relieved from all moral disability?

But those who have masses said for souls in purgatory, are not the only ones who teach a probation after death. If after what we call death, man still exists as a conscious, intelligent being, why not admit the Andover theory, and since God is full of love and mercy, and unwilling that any should perish, give to that man who had no time to serve God in the flesh, an opportunity to repent, after leaving these earthly scenes? The objector may say that he does not like that theory, because it cultivates lax morals here, with the thought that there will be ample opportunity for reform in the vast beyond. That is true, and yet the entire foundation of the theory is the presumption of man's consciousness in death; or in other words, that he does not really die, but simply changes his sphere. How utterly untenable is the Andover belief, to those who reject the natural immortality of man.

Another outgrowth of Satan's first falsehood, is the doctrine of universal salvation. Its advocates say: "Man must live forever; and as God is too good and benevolent to torment him forever for the few sins he commits in this life, it follows that after he has been punished as much as his sins merit, God must, in justice, restore him to favor." With such a view, what is there to induce one to restrain his passions? What matters it, if he does become a notorious sinner, so long as he is to be saved any way? He can endure a little punishment preparatory to his final salvation, much better than to hold himself in restraint here. And what produces such a low state of morals?—Simply a belief in the satanic story, "Ye shall not surely die."

If these pernicious doctrines are the outgrowth of the sentiment taught our first parents by the enemy of our souls, it ought, by all means, to be discarded, and the true theory accepted. God says of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Again: "The living know that they shall die; but the dead know not anything." Eccl. 9:5. Once more: "Thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not;

and they are brought low, but *he perceiveth it not of them.*" Job 14:20, 21.

But notwithstanding this clear-cut testimony from Job, he had a hope of immortality. In the strongest confidence, he says: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Chap. 19:25, 26. With all other Bible characters, Job believed that he would wait for the appearing of the Saviour, and the attendant resurrection, for his reward of eternal life. After speaking of the Lord's descent, and of the righteous dead and living saints' being caught up together to meet the Lord in the air, the apostle says: "And so [in this manner] shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

And there is comfort in such words, because they tell us that though we do "surely die," we may live again through Christ, when he comes the second time. One derives comfort also from believing them, because they show that if we wait till Christ's coming, to be with him, then the words of Satan to the woman, and the conflicting theories that have grown from them, are frauds of the grossest character, and only calculated to lead those who believe them to ruin, if possible. J. O. C.

CHAUTAUQUA LETTERS.

Chautauqua, N. Y., Aug. 20, 1883.

EDITOR REVIEW AND HERALD.

DEAR BROTHER: Any one who has spent the present season at Chautauqua must have noticed, from time to time, a young lady driving a tricycle. When she went spinning along the avenues, everybody turned to look at her, as she passed, and no one would have thought that a few months ago she was a helpless invalid.

One day I was conversing with one of the teachers of the "College of Liberal Arts." I found him to be an enthusiastic health reformer, and he told me the story of how he became so, which was as follows:—

He said he used to have very poor health. Every spring he would have a hard sick spell. Finally he read in the N. Y. *Tribune* the experience of a man whose symptoms were much like his own. The article went on to say that the man was cured by giving up the use of pork. He resolved to try the experiment. He did so, and became strong and healthy. A few years afterward, while traveling on foot in Scotland, he contracted rheumatism, through exposure, so that when he went on board the ship to return home, he could scarcely drag his limbs after him. This continued for some time, but by careful treatment and diet he recovered. He thinks he has noticed that when he eats meat, the rheumatic troubles return; accordingly, he abstains from meat almost entirely.

A few years ago some one at Chautauqua distributed health tracts, and he obtained a few copies. From these he learned of the hurtful results following the excessive use of condiments, and at once discarded the use of pepper entirely, and largely that of salt. He was very enthusiastic concerning the subject of temperance, and healthful living, and spoke in the highest terms of the work at the Sanitarium.

"There is Miss A.——L.——," he continued; "A year ago she could not walk a step. But she went to the Sanitarium, and now she seems to be as strong as any one. Yesterday I took a ride out into the country on my bicycle, and she accompanied me three or four miles on her tricycle."

"What!" said I, "Is that the young lady whom I have seen riding about the streets so much on a tricycle?"

"The same. She gets her own meals, putting in practice what she learned at the Sanitarium. Her friends think she has some odd notions, but they are none the less glad that her health is restored."

Speaking of health and temperance, leads me to think of an incident that occurred on the cars. Time, night. Passengers in the various attitudes familiar to those who have traveled on a train at night. A would-be gentleman enters, accompanied by a lady. No seat. I offer her my chair. She accepts, and he stands beside her, coolly puffing a cigar. Soon some one in the rear end of the car speaks to the conductor, and he, approaching the young man, says: "There are ladies in this car [gentlemen, too, conductor]; if you want to smoke, you will have to go into the smoking car."

A little while afterward, up goes a window three seats in front. Snap goes a match, and a man, with his face out of the window, proceeds to light a cigar. Puff, puff. He doubtless thinks he is considerate of others' rights; for isn't he smoking out of the window? But his own nose, well able to stand it, is the only one that is not offended. The wind blows every particle of smoke right across the car to where some ladies are sitting. What is the result? One of the ladies is lying down, trying to sleep. A few whiffs, and she becomes uneasy. A few more, and she sits up and glares indignantly at the offender, who is either unconscious or regardless of the offense he is committing. When the conductor comes through, the cigar is hidden, and he looks in vain for the origin of the tobacco smell. I expected the lady would make complaint, but she did not, so I played the part of an informer, and said to the conductor, "There is a man smoking ahead, and the wind blows the smoke right into the ladies' faces."

"Where is he?" he exclaimed fiercely, and going forward, went right past the smoker, looked all around, sat down, and watched. Meanwhile, behind him, the smoker was taking sly whiffs when the conductor was not looking.

By and by the conductor returned, and said: "I guess there is no one smoking. I have watched carefully, and cannot see him." In reply, I handed him a slip of paper, on which was written: "By the open window, three seats in front." He walked forward, soon saw the smoke rising from the concealed cigar, and requested the man to throw his cigar away, or go into the smoker. The cigar went out of the window, and the man got off at the next station. When the conductor came through the next time, he gave expression to his feelings in the following forcible manner: "Some men have n't any sense; that man did n't know enough to go into the smoker. I wonder the lady did n't complain of him. No, sir, they have n't any sense." C. C. LEWIS.

The Commentary.

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

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.

704.—ISA. 44:22 AND THE BLOTTING OUT OF SIN.

ISA. 44:22 reads thus: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." This seems to teach that the sins of Israel had been blotted out. How can this be reconciled with the doctrine that sins are not blotted out until the ministry of Christ in the most holy place, subsequent to 1844?

God "callesth those things which be not as though they were." Rom. 4:17. When God grants forgiveness to the sinner, he thereby pledges himself that the sins for which pardon is granted, shall be *blotted out*, and not appear against the individual in the judgment day. When God pledges himself to do anything, he can rightfully speak of it as an accomplished fact; hence he could truthfully say to Israel, "I have blotted out, as a thick cloud, thy transgressions." To the sinner, also, forgiveness is equivalent to blotting out, *provided* he holds out faithful in his efforts to obtain salvation. If he gives up, and departs from the Lord's service, we understand that all the sins that he has committed will stand against him in the day of judgment. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24. From this text it is evident that the actual blotting out, the full eradication, of forgiven sin, is contingent upon faithfulness to the end of one's probation.

000.—THE SIEGE OF JERICHO AND THE SABBATH.

When Joshua took Jericho, the Israelitish warriors encompassed the city for seven days in succession, as we are informed in the sixth chapter of Joshua; one of those days must necessarily have been the Sabbath. How is it made to appear that the Sabbath was not thereby violated?

As the whole proceeding of taking Jericho was directly ordered by the Lord—the author of the Sabbath

—it would seem presumptuous to suggest that he required the circumstances, the work of encompassing the city was not man's work, but God's; and there was no reason why any objection should be offered against its performance upon the Sabbath. Whatever God directs man to do, is safe and right for him to perform without questioning.

795.—MEANS BY WHICH THE SINNER RETURNS TO THE SAVIOUR.

In John 6:44, we read these words of Christ: "No man can come to me, except the Father which hath sent me draw him." Again in the 65th verse: "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." What is the teaching of these texts regarding the means by which the sinner may go to Christ?

N. L. Mc.

God is the author of our existence, and all our faculties. "In him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Acts 17:28.

He [God] cures, as it were, the fever of the soul; he creates the appetite; he sets the provisions before the sinner; he convinces him that they are wholesome and pleasant, and that he is welcome; and thus the man is drawn to come, and eat, and live forever. — *Scott.*

God enlightens the mind (John 6:45); he inclines the will (Ps. 110:3), and he influences the soul by motives, by the view of his law, and by his love, his commands and threatenings; by a desire of happiness, and a consciousness of dangers, by the Holy Spirit's applying his truth to the mind and urging him to yield himself to the Saviour. So that while God inclines him, and will have all the glory, man yields without compulsion. — *Barnes.*

796.—CHILDREN AND BAPTISM.

Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Taking it for granted that the expression "born of water," refers to baptism, does not this text prove the necessity for the baptism of infants (children who have not reached the age of accountability), in order to secure their entrance into the kingdom of God?

C. E. A.

Christ also said, "He that believeth [has faith] and is baptized shall be saved." Mark 16:16. The theological definition of "belief," as given by Webster, is this: "A firm persuasion of the truths of religion; faith." In Acts 2:38 we read "*Repent, and be baptized . . . for the remission of sins.*" Webster defines "repentance" thus: "The act of repenting, or the state of being penitent; sorrow for what one has done or omitted to do; especially, contrition for sin." Children who have not yet reached the age of accountability are not capable of exercising faith nor repentance, and consequently cannot be subjects for baptism. Moreover they have no need of repentance. Christ said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. This is conclusive proof that little children have nothing to repent of; they are already fit to enter the kingdom of heaven, for Christ pointed to one of them as the ideal of innocence and purity to which all must attain before they can enter heaven.

797.—CHRIST'S HUMAN NATURE AND HIS TEMPTATION.

If Christ did not possess our carnal nature or evil passions (see John 14:30), how could he have been tempted in all points as we are? Heb. 4:15. As the carnal nature came from Satan, if Christ possessed it, could he have truthfully said, "The prince of this world cometh, and hath nothing in me?"

E. R. J.

Temptation, in its completeness, is a two-fold operation, or process; viz., the solicitation on the part of the tempter, and the response on the part of the tempted. In the case of the temptations encountered by Christ, the solicitations were made by the tempter, but were not responded to by the tempted. Dr. Barnes comments on John 14:30 thus:—

"*Hath Nothing in Me.*"—There is in me no principle or feeling that accords with his, and nothing therefore by which he can prevail. Temptation has only power because there are some principles of evil in us which accord with the designs of the tempter, and which may be excited by presenting corresponding objects, till our virtue be overcome. Where there is no such propensity, temptation has no power. As the principles of Jesus were wholly on the side of virtue, the meaning here may be, that, though he had the natural appetites of man, his virtue was so supreme, that Satan had nothing in him which could constitute any danger that he would be led into sin, and that there was no fear of the result of the conflict before him.

The nature of Christ's humanity may be stated thus: He started from the same standpoint that Adam did, in that he was without the least taint of sin, his incarnation being divine. He had the same manner of appetites, and the same susceptibility to being overcome through them, that Adam had. Furthermore, we understand that he possessed the same susceptibility to physical and mental suffering from adverse circumstances, that we do, in consequence of our human frailty, from a physical standpoint. Excessive labor was fatiguing to him, excessive fasting caused him to be hungry. And yet he never yielded, even in thought, to any of the solicitations of the tempter,—he was "without sin." He taught that the law takes cognizance of the thoughts and intents of the heart; and as he did no sin, his thoughts and intents must always have been right.

So far as the solicitations of the tempter are concerned, Christ's experience was the same as ours. The only point of difference between his opportunity and ours, for resisting temptations, is found in the fact that he possessed no natural trait of, or tendency to, sin, whereas we do. It must be borne in mind that Christ came to this earth to start from the standpoint that Adam did, and not from our standpoint, only in so far as has been mentioned.

Progress of the Cause.

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

SEED-TIME AND HARVEST.

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

In the dark November days,
Mid the gusty rain,
Went we forth, through cloud and haze,
To sow the precious grain.
Heavy was the tilth, and slow
Did the plow and harrow go.

There beneath the frozen soil,
Lay the hidden seed,
Through all winter's storm and morn,
In the death decreed;
While a pall of snowy white
Spread across it day and night.

By and by, when autumn shone,
Went we forth again;
August with its flaming sun
Blazed o'er hill and plain;
And the fields, so bleak and bare,
Flashed in glory everywhere.

Heaving like the rolling sea,
Rustling in the gale,
By the wayside, o'er the lea,
In the golden vale,
Saw I boundless corn-fields smile
On the reapers' joyous toil.

So succeeding sorrow's night,
Comes the morning joy—
On the cloud, calm rainbow light,
Bliss which cannot cloy;
And the longest winter dies,
When the slugging larks arise.

Going forth with many tears,
Lo! the sower sows;
But returns with harvest cheers,
Shouting as he goes,
Upward to the starlit dome,
Upward to God's harvest home.
—Family Friend.

NOVA SCOTIA.

SCOTTS BAY, MT. DENSON, HALIFAX, ETC.—I joined Bro. D. A. Corkham at Scotts Bay, July 26. He gave a course of Bible readings here last March, and some accepted the truth at that time. At our first meeting but few came out, and things looked rather discouraging, but as the meetings progressed, the interest increased; and Sunday afternoon and evening the Lord gave us special help, and light seemed to break in upon us. We all felt to thank God, and take courage. Four adults signed the covenant, and we organized a Sabbath-school.

July 31 we held one meeting at Mt. Denson. Aug. 2, we met with the few Sabbath-keepers in Halifax, and then came to St. Margaret's Bay the 3rd, remaining until the 13th. Bro. Corkham held a series of Bible readings here last spring. The Lord blessed his efforts, and some accepted the truth. Others have taken hold lately. Three were baptized, and we organized a church of nine members. Others will join soon. All indorsed the tithing system. Six joined the T. and M. society, and we organized a Sabbath-school. The Lord gave us special help in our meetings, and I think much prejudice has been removed. We expect to see more embrace the truth in this place. Bro. Corkham remains to follow up the work in this vicinity. May God give the increase.
Aug. 13. J. B. GOODRICH.

DAKOTA.

REVELLO, GRANT CO.—In company with Bro. A. D. Smith, I began meetings at this place July 9, where an interest had been awakened through canvassing efforts. I found one sister still faithful to the Lord, who received light on present truth during the labors of Bro. W. B. Hill, at Calhoun Lake, Minn., eleven years ago, though she had not heard a sermon, or scarcely met a Sabbath-keeper, during the whole time. She now has the promise of her husband and ten of her neighbors to join her, in obedience to the commands of God.
Aug. 12. L. H. ELLS.

PENNSYLVANIA.

HUNTINGDON AND MEXICO.—We left Huntingdon and came to Mexico last week. The interest at Huntingdon was good, up to the close. Thirteen signed the covenant, and others are keeping the Sabbath. We never saw a better interest, or a more marked evidence of the presence of the Lord in his work. Bro. J. D. Mulhollen is to remain in that

field, and we think that many more will be added to their number. Our book sales amounted to \$20 07; donations to \$6 87.

We are now located in a small town, surrounded by a rich farming country, on the main line of the Pennsylvania Railroad. The outlook is favorable, and we hope to see the truth established in this new field.

F. PEABODY.
J. L. BAKER.

WISCONSIN.

CARTWRIGHT AND CHETEK.—Since my last report, we have, by invitation, held eight meetings in the Seventh-day Baptist meeting-house in Cartwright, about ten miles south of Chetek. A good interest was manifested. We spoke to them on the prophecies, locating the messages of Revelation 14. One man, who heard the message preached twenty-five years ago, said in one of the meetings, that he did not then believe the explanation given of the two-horned beast and its work; "but now," said he, "I do believe it, because I can see it fulfilling all around us." Many of the S. D. B. church at Cartwright are looking upon our work with much interest, and we earnestly pray that they may soon take hold of the same work, and help to warn the world.

Last Sabbath eight more were baptized, who united with the church at Chetek. Their number is now twenty-four, and there are several more keeping the Sabbath, who we expect will soon unite with them.

Bro. Smith has now begun meetings in a new field, about ten miles from Chetek, where we hope for a good interest; while I go to join Bro. Sanders in his work in Door County.
I. SANBORN.
C. A. SMITH.

MICHIGAN.

WEXFORD AND KINGSLEY.—We remained one week at Wexford after the camp-meeting, to finish up the work at that place. Sabbath, July 7, we had a very solemn meeting in a beautiful grove on the banks of Green Lake, where, after a careful and thorough examination, twenty persons, mostly adults, were buried with Christ in baptism. July 8, a church of seventeen members was organized. Others will unite soon.

Monday, July 9, we came to Kingsley, pitched our tents, and commenced meetings the 12th. The congregations have been fair, averaging from fifty to seventy-five. The Sabbath question has been presented, and some have decided to obey. Six have signed the covenant. Many others are convinced, and feel as if they ought to obey, but are fearful that they will be without employment, as the result. May the Lord help them to seek first the kingdom of God and his righteousness, believing that all these things shall be added unto them. The work moves slowly, but we feel that it is by no means finished here. We shall continue to sow the seeds of truth, and we hope and pray that some of it may fall upon good ground, and bring forth fruit to the glory of God.

R. C. HORTON.
H. S. LAY.
L. N. LANE.

NEW HAMPSHIRE.

CLAREMONT.—Our meetings at this place have now been in progress about seven weeks. We have preached sixty-four sermons, made 363 visits, and given 165 Bible readings at private houses. Our book sales amount to about twenty-five dollars, and collections to \$23.49. The interest has been good; the people manifest a desire to hear, and we see marked evidences of God's opening providence. Nine adults are already keeping the Sabbath, and we have good reason to believe that as many more will soon follow their example. The editors have been very kind. Each week the two leading papers contain reports of our meetings.

During the past month opposition has been very bitter. The Methodist minister has done his utmost to hinder the progress of our work. A few weeks ago he endeavored to preach upon the fourth commandment; but his anger got the better of him, and instead of presenting Scripture to prove first-day observance, he occupied the time in heaping infamy and reproach upon us and our work. The spirit manifested was so unlike the Spirit of Christ that many, even of his own members, were disgusted, and have not been to the church since. We reviewed the sermon the following week. There were upward of 400 present, and we trust the result of the meeting has been good. God is hearing the prayers of his people, and we expect soon to see a strong church in this part of our Conference.
A. L. WRIGHT.
C. E. KELLOGG.

NEBRASKA.

GRAND ISLAND.—It has been nearly a year since work was begun in this city. At that time there were but two Sabbath-keepers here. As the result of the efforts put forth during the year, sixty-five have embraced the truth. A number of these have moved away, others have apostatized, and a few are still holding on, and rejoicing in the truth. As an inducement to hold our camp-meeting here last year, the

city gave us the free use of convenient grounds, put down two wells, and raised \$175 in cash. The meeting was well attended by the citizens, and a favorable impression made. It was decided by the Conference, to follow up the interest awakened by the camp-meeting, and for this purpose rooms were secured, and a city mission opened. Bible readings were held, a Sabbath-school was organized, and regular meetings were continued during the winter.

In the latter part of May, one of our large tents was pitched, and a special series of meetings was announced. By the use of bills, and advertising through the daily papers, a new interest was awakened. There has been no very large gathering, but a steady, healthy interest from the first. Bro. Hyatt and Jenkins assisted in the tent-meetings. The congregations have been made up largely of those visited by our Bible workers. A tract society has been organized, and is doing a good work in the distribution of our tracts. The Sabbath-school has had an average attendance of forty-four. The amount of donations raised by the school, has been \$117.88. Fifty-five dollars of this amount was our Christmas offering for foreign missions. The school has purchased maps, a good library, and uses twenty copies of the *Instructor*. We have sold over \$400 worth of our publications, and I have received in donations \$144.15. The city has granted us the free use of the grounds we had last year, and pledged \$142 for the camp-meeting this year.
DANIEL NETTLETON.

WEST VIRGINIA.

CLARKSBURGH, AMOS, BARRACKVILLE, ETC.—The brethren in West Virginia feel that the recent camp-meeting at Salem was the best and most successful meeting ever held in the State, and we cannot but believe that much good will result from it. Since the camp meeting, I have received several urgent requests from those who were in attendance from abroad, to come to their places to hold meetings.

The tent effort at Clarksburgh did not prove as successful as had been hoped, yet the judgment will reveal some fruit as the result. A leading man in the city, who is engaged in a professional business, but frequently fills the pulpit in the absence of his pastor, accepted our views, and bought "Thoughts on Daniel and the Revelation," "History of the Sabbath," "Great Controversy, Vol. IV.," "Bible Reading Gazette," "Marvel of Nations," and many smaller works, and we have hopes that he may yet let this light shine to others.

After our camp-meeting, I visited the company at Amos. I felt that my visit there was timely. They are making progress with their new church-building, and, I trust, a corresponding growth spiritually. Three were baptized. The whole church agreed to pay the Lord his tithe, and accepted the box prepared for that purpose.

I was glad to meet again with the few who made a start at Barrackville. They have kept up their Sabbath-school, and are doing nobly for the help they have.

By an urgent request, I came to Flemington and pitched the tent, and begun meetings Aug. 15. The tent is located on the Free-will Baptist college grounds, a beautiful location. The congregations are large, and the best of attention is paid. The people are very friendly, and are supplying nearly all our temporal wants. Many of the students from the college are in regular attendance at the meetings. Saturday evening, although it had been raining nearly all day, about 200 came out. I announced to speak yesterday afternoon upon, "Who Changed the Sabbath?" and fully 300 were present. In the evening I spoke again upon the Sabbath question, to about 400, and took up a collection of between four and five dollars. We sold nearly three dollars' worth of tracts night before last and yesterday. No prejudice seems to exist as yet, and all seem to believe we are presenting the truth. Many from here were present on Sunday, during our camp-meeting, and a favorable impression was made upon their minds. We look for much good to result from this effort.
W. J. STONE.

KANSAS.

CHASE, FELLOSBURG, DODGE CITY, ETC.—July 9, 10, I held three meetings at Chase. The Sabbath-keepers there are but few, yet they seem to be of good courage in the Lord. One has embraced the Sabbath, and is doing some judicious work in getting the truth before others. July 13, I was at Fellsburg. Some of the most active members there were absent, engaged in canvassing, but those remaining seemed of good courage. I spoke a number of times, and administered the ordinances. Several there expect soon to enter the canvassing field.

On the 19th I visited some Sabbath-keeping families at Dodge City, from which place I was taken by team to Wilburn, Ford Co., a distance of twenty miles. The Sabbath-keepers there are much scattered. A number here met together, who had come a distance of from twelve to thirty miles. We had some profitable meetings. This was the first preaching of our faith some of them ever heard, having embraced the

truth by reading. Many of our brethren in this part of the State are poor in this world's goods, but they are rich in faith; and the third angel's message is very precious to them. I secured the addresses of as many scattered ones as possible, that I might correspond with them.

Wednesday, the 25th, I visited an interested family near Greensburgh, who promised to obey the truth. From July 28 to 30, I visited and held meetings with the Clear Creek company, in Reno County. One had given up the truth, while another had begun to keep the Sabbath. Others expressed themselves as fully convinced that it was the day that should be observed.

July 31.

JOHN GIBBS.

[From a private letter from Eld. S. S. Shrock, dated at Lehigh, Kansas, we are permitted to use the following:—]

"I have just returned from a trip among all our German churches, and have worked especially to get all our people to pay the Lord an honest tithe; and to adopt the plan of first-day offerings as recommended by Paul in 1 Cor. 16:2, and indorsed by the General Conference. Nearly all our people call the plan a good one, and voted to adopt it. Many of our most active brethren thought it would be well to have a little box for each member of the family, while a few considered one box sufficient for the whole family.

"There seems also to be a more ready response to God's requirement of giving him a tithe of all our income, than I have ever seen among our brethren before; and I believe there are reasons to expect that more will be done in this line of duty this year, than there has been in any previous year. In Rush County, where I last labored, the outlook was quite discouraging. The crops were small, and they were suffering from the extreme heat of the sun. It brought forcibly to my mind how men will suffer under the fourth plague, when power shall be given unto the sun to scorch men with fire.

"It seems as though God would in mercy give his people a small foretaste of the terrible scenes of destruction which are about to visit the earth. I believe he would have us think of Joel 1:14-20, and learn to make Him our refuge, so that when the final storm does come, we may have learned to hide under the shadow of his wing. If all true believers would do as God says,—bring all the tithes into his storehouse,—then would he open the windows of heaven, and pour out his blessings, both spiritual and temporal! What a power for good and for the salvation of souls we might be! Such a condition of things would certainly hasten on the time spoken of in Rev. 18:1 (last clause). And such a time will be seen, as soon as God's people long for it more than for the perishable treasures of gold and silver, which will then be cast into the streets, or to the moles and bats. Our works will show which treasures we esteem most."

CANADA AND VERMONT.

SOUTH STUKELY, BORDOVILLE, FITCH BAY, ETC.—The first of June, I came to South Stukely, P. Q. I purposed, in coming, to labor in Canada and Vermont this season, as the way should open. The first Sabbath I met with the church in their house of worship. The attendance was good. About four and one-half years had elapsed since I had left them, to go and labor in foreign lands. I felt thankful to see among those present a few friends, for whom I had felt a deep interest, and who, during my absence, had fully decided to embrace the truths of the third angel's message. The Sabbath-school was truly interesting. All seemed to be cheered while the glorious themes which relate to our times, were dwelt upon, and to the preparation we must have to stand among the redeemed throng on the Mount Zion. Eld. Owen and wife were present. God met with us in the social meeting, in which the old and young took part. I spoke again there Sunday evening. I have spent two Sabbaths with the church there at different times since then, and have tried to see several of them at their homes. At the last meeting, three weeks ago, all manifested a lively interest in the subject dwelt upon, which was relative to spiritual gifts, especially to the gift of prophecy, as manifested among God's people in these last days. The arrangement which was made five years ago for an S. D. A. school in South Stukely has proved, under the blessing of God, to be a success. This is encouraging.

About the middle of June, I spent one week in Bordoville, Vt., and vicinity. I enjoyed the meetings that I attended there. This church has not so large a membership as it once had. Several of the old friends are resting in the little cemetery near the house of worship, awaiting the resurrection morning; many more have moved away to other parts; still a few yet remain, and other new ones have come in to fill some of the vacant places. We were glad to see two more deciding to obey. God grant that there may be light-bearers there until the Lifegiver shall appear. After my return from Vermont, I met with a company of Sabbath-keepers at Fitch Bay. They, and another company at Ways Mills, near there, embraced the truth under the labors of Bro. and sister Owen, about two years ago. I was happy to have the privilege of forming the acquaintance of these new friends of the cause. It is expected that a

church will be organized at each of these places soon.

The camp-meeting, which was held near those places, at Ayers Flat, was not as largely attended by the brethren and sisters in Canada as we had desired; but God met with us by his Spirit, and the meeting was truly a success. The preaching, the exhortations, and the remarks made in the different meetings, were calculated to inspire courage and confidence in the glorious truths for our times; and victory turned on Zion's side. May the dear friends of the cause in this Conference be of good courage in the Lord.

I have visited some scattered Sabbath keepers, who are deprived of meeting privileges. There are other companies and lonely families, that I hope to visit soon. On the Sabbath, two weeks ago, I met with the few believers in St. Armand. The church there has been reduced by removals to the States. A man who has been friendly to the truth, has recently embraced the Sabbath there. They prize the truths of the message. Last Sabbath I held a meeting in a school-house at South Bolton, where Bro. Owen gave a course of lectures four years ago; and a few decided to obey. They have a Sabbath school. We had a profitable season with them.

July 31, Bro. Owen and myself began to hold tent-meetings in East Bolton. Our large tent and two small tents are pitched in a beautiful grove. We have many friends, and a good hearing, especially on Sundays. Pray that God may help us, and lead precious souls to embrace the truth.

Aug. 6.

A. C. BOURDEAU.

THE WARSAW, IND., CAMP-MEETING.

This meeting was held according to appointment, Aug. 6-14. A large number of tents were pitched the week previous to the meeting. The brethren and sisters began to arrive early Monday morning, and that evening a good sized audience assembled in the tent to hear the first discourse. We did not expect a large turn-out of our people at this meeting; but they kept coming until the numbers exceeded our most sanguine expectations. Every tent pitched was taken, and several more had to be put up, in order to accommodate all who came. By actual count, it was found that 200 were encamped on the ground, besides quite a number who found homes in the city. The interest and harmony exceeded our expectations fully as much as did the attendance.

The preaching was of a close, practical nature during the day-time, while in the evening and on Sunday, the prophecies, the sanctuary, the messages, and the Sabbath question were presented. On the Sabbath, when an invitation was given, about forty came forward for prayers. Quite a number made a start for the first time to serve the Lord. Fourteen were baptized on Monday, in a beautiful lake which lies on the east of Lakeside Park. Several others decided to be baptized the first time a minister should visit their respective neighborhoods. Nearly all the social meetings were characterized by a free and tender spirit. There was a marked absence of criticism and murmuring. Quite a number of the citizens of Warsaw who attended the meetings, became interested, and desired the camp-meeting continued. The owners of the park gave us the free use of it, and requested us to hold the meeting there again next year. One friend donated all the straw necessary. A lumber merchant sold us such lumber as we needed for most uses on the ground, at about twenty-five cents per 100 ft.

The weather was all that we could desire, except on Sunday, when it began to rain just about meeting time. Had the day been a favorable one, there would have been a very large gathering; as it was, more than 1,000 came out. These, with the number in camp, made an audience estimated at 1,200 or more, who found good accommodations in the large tabernacle, freely granted us by the owners of the park.

The Indiana T. and M. Society held its quarterly meeting, and compiled its sixteenth annual statistics at this convocation. The report does not give as large a showing as we had hoped to see this year, but it indicates more work done in Indiana than during any previous year. The yearly summary shows that more than 2,000,000 pages of books, pamphlets, and tracts have been distributed by the society, not including periodicals. We have great reason to praise the Lord for the help given at this camp-meeting. It is confidently believed that more of our people will attend the annual meeting to be held at Indianapolis, Sept. 4-18, than would have attended, had the Warsaw meeting not been held. We were disappointed in not getting help from the General Conference, but the Lord came very near, and the friends went home much encouraged.

WM. COVERT.

THE VIRGINIA CONFERENCE PROCEEDINGS.

The fifth annual session of the Virginia Conference convened on the camp ground at Woodstock, Va., July 31 to Aug. 7, 1888.

FIRST MEETING, AT 9 A. M., JULY 31.—President in the chair. Prayer by R. D. Hottel. A call for delegates was made, and six responded. A motion was carried that the Chair appoint the usual committees, which were subsequently announced as follows: On

Nominations, A. C. Neff, C. J. Copenhagen, Peter Painter; on Resolutions, R. D. Hottel, E. W. Farnsworth, G. A. Stillwell; on License and Credentials, A. C. Neff, R. A. Underwood, J. P. Zirkle; on Auditing, J. P. Zirkle, Peter Painter, C. J. Copenhagen, H. Pettifish, and W. H. Zirkle.

The President then spoke of some matters that should engage our attention during this meeting. Remarks were made by Bro. Neff pertaining to our duties, and the importance of the meeting. Having ascertained that the Rileyville church had not reported for some time, and that there were only two or three members that were living out the truth, a motion was carried that the church be disbanded, and a recommendation made that the remaining members unite with the Marksville church. It was then voted that some minister in the employ of the Conference, visit these brethren, and encourage them.

Brn. Huffman, Neff, and Stillwell made remarks in regard to the church lately organized at Mt. Gilead, after which this church was voted into the Conference. Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., AUG. 2.—Four additional delegates were present. Remarks were made by Brn. Farnsworth and Underwood in regard to disbanding churches, and how action should best be taken. A motion then prevailed, that the action in regard to disbanding the Rileyville church be reconsidered, after which it was voted that the word "dropped" be substituted for "disbanded."

The brethren from a distance were invited to take part in the deliberations of the Conference.

The Committee on Resolutions reported the following:—

Resolved, That we recommend our people to show their appreciation of the opportunities which are afforded them for the development of their minds, by a diligent and wise use of their time, in the study of the Bible and the "Testimonies," and other good books, so that we may glorify God by better doing the work committed to our hands.

Resolved, That we urge upon our young men and women the importance of attending school, especially our college, and thus qualifying themselves for useful places in life, and especially to engage in the work of spreading the message which God has committed to us; and that we also urge upon both parents and guardians the duty of encouraging those under their charge, to take advantage of the means within their reach, with the special object in view of early engaging in the work.

Remarks of a very interesting nature were made upon the first resolution by Bro. Farnsworth. Pending the discussion of this resolution, the meeting adjourned to call of Chair.

Only a few of the brethren being present at the third meeting, it was moved to adjourn to 9:30, A. M., Aug. 3.

FOURTH MEETING, AT 9:30, AUG. 3.—Two additional delegates were present. Remarks upon the resolution pending, were made by R. A. Underwood, relative to educating every faculty, in order that we may glorify God. After remarks by Brn. Eldridge, Neff, and others, this resolution was adopted. The second resolution was then discussed, and remarks were made by Brn. Huffman, Neff, Painter, also Bro. Underwood, relative to having "backbone," and a determination to gain instruction and to improve the opportunities and privileges we now have before us. Pending the discussion of this resolution, the meeting adjourned to call of Chair.

FIFTH MEETING, AT 8:30, AUG. 5.—The resolution pending was then taken up, and further remarks made by Bro. Farnsworth, who gave a sketch of his own experience, and said that if he expected only to cut wood all his life, he would want to attend our college for his spiritual benefit. The resolution was adopted. The Committee on Credentials and License reported as follows: That Credentials be given to A. C. Neff, M. G. Huffman, R. D. Hottel, and that those having held licenses and credentials, not here mentioned, engage in the canvassing work for the present. This report was adopted.

The Committee on Nominations reported the following officers for the ensuing year: For President, A. C. Neff; Secretary, R. D. Hottel; Treasurer, Chas. D. Zirkle; Executive Committee, A. C. Neff, M. G. Huffman, R. D. Hottel. It was moved that Bro. C. Eldridge audit the accounts of the treasurer. Bro. Peter Painter presented a request from the Marksville and Port Republic churches that Bro. B. F. Purdham be returned to this Conference. After remarks, it was moved and seconded that the delegate be instructed to request the General Conference to return Eld. B. F. Purdham to this Conference.—Carried.

Adjourned to call of Chair.

SIXTH MEETING, AT 5 P. M., AUG. 6.—Bro. Eldridge reported that he had examined the Treasurer's book, and found that it had been honestly and conscientiously kept. The report was adopted. The matter then came up relative to sending a delegate to the General Conference. After remarks by Brn. Eldridge and Farnsworth it was voted that the Nominating Committee elect a delegate to the General Conference; and, after consultation, they reported the name of R. D. Hottel. After remarks by Brn. Eldridge, Farnsworth, Neff, and Hottel, the report was adopted.

Adjourned *sine die*.
R. D. HOTTEL, Sec.

M. G. HUFFMAN, Pres.

THE H. AND T. WORK AT THE WARSAW, IND., CAMP-MEETING.

AMONG the many interesting features of this camp-meeting, was the good degree of interest manifested in the work of health and temperance. Four meetings were held in the interests of this branch of our work. The President, Eld. N. W. Kauble, gave us some excellent talks in regard to the importance of taking greater interest in this subject. He spoke of the two extremes that are held by many, and showed that, although Bible temperance is plain and strict, yet it is the "golden mean" between the two extremes that are often advocated. True principles of temperance should be laid in the home, and those who fail in this are neglecting their duty.

A Committee on Resolutions was appointed, and many interesting resolutions were presented, and freely discussed by the ministering brethren, and by others. The pledges were presented, and about thirty new members were added to the society, most of them signing the teetotal pledge. About fifteen dollars were received on membership fees and annual dues, some paying for six or eight years in the past, not having fully understood their duty in this respect.

All seemed to take a deep interest in this branch of the work. Many not of our faith seemed interested in these services. We sincerely believe that brighter days are beginning to dawn upon the health and temperance work in Indiana. May the Lord help us to realize the relation this work sustains to the third angel's message. B. F. PURDUM.

THE CANVASSING WORK IN KANSAS.

We feel particularly anxious that our brethren and sisters in this State shall know how this branch of the work is progressing, and we also wish to arouse others to take hold of the canvassing work, who are not now at work, but who feel a desire to do something for the Master. We want more workers to put in the eastern part of the State. There the crops are good, and the prospects are favorable for the work this fall. We earnestly urge all who have any idea of engaging in this work to make preparations to attend our workers' meetings at Neodesha or Aiken, and come prepared to start out from one of these meetings. Instructions in the canvassing work will be given at both these places, and all will be placed in companies, each having a competent leader, who will do all that can be done, to help the canvassers to succeed.

We desire to have those engage in this work who will come to do faithfully and conscientiously whatever they are asked to do; those who can feel that this is God's work, and that it is a privilege to be permitted to work for him; those who can give themselves to the work, feeling that God will provide for their temporal necessities, and who do not feel to inquire, "How much can be made," but only desiring to know how much good they can do, and to how many they can carry the knowledge of the precious present truth. We do feel thankful to God that such good success has attended our work thus far, and are glad that our present force of workers are so devoted and humble, and that they feel the importance of the work, and the responsibility resting upon them in their efforts to warn the world. Perhaps a few extracts from private letters recently received from canvassers, may be of interest to our people in Kansas. Says one: "The way never looked clearer or the prospect brighter than now. It is almost a year since I joined the company, and I can truly say that never was a work dearer to me; and never did I spend a happier year in my life." Another says: "I am doing exceedingly well. I enjoy it more and more each day. I do feel thankful that the Lord has given me a place in which to work, and I want to prove faithful to him." One sister says: "I feel more and more encouraged each day; for I know the Lord is giving me success, and I feel to rejoice when I see so many who are just waiting for the truth." Another one says, "I feel to thank God for his loving kindness to me, in showing me the light of truth, and also in giving me an opportunity to do something for him. . . . O that I might be the means of bringing some soul to see the light of present truth!"

One who has been but a short time in the work, says: "It gives me much joy to know that I can be of some use to my Master, who has done so much for me. . . . O that all our young brethren and sisters could realize the responsibility that rests upon us as a people! How can we be in such a stupid condition, when the day of the Lord is so near at hand?" A brother speaks of looking over his territory while on his way to his stopping-place, and says that, with tears in his eyes, he thought how he should have to give an account for the way in which he did his work there. In none of these letters do I find one word of discouragement, but all talk hope and courage, and are thankful that they can have a part in the work.

We would be glad to set at work as many more as are now in the field. May the Lord help many to prepare their hearts to engage in this work with the right motive; and may Heaven's richest blessings attend all efforts put forth. N. P. DIXON.

Special Notices.

TO THE COLORADO LABORERS.

In order to expedite the auditing of the accounts of our laborers, we request all who have labored in the Conference the past year, to close up their accounts with Sept. 10, the day before the beginning of the workers' meeting. Blanks for annual reports will be sent to each laborer. All reports should be fully made out, and in a neat and careful manner, as this will save the committee much unnecessary labor.

The reports should show: 1. Each place where labor has been performed, the date and length of time of such labor, the kind of work done, and the results of such labor. 2. An itemized statement of all expenditures and receipts. All donations should be counted among receipts. These reports should be placed in the hands of the State secretary, Bro. J. W. Horner, the first day of the workers' meeting. E. H. GATES.

NOTICE TO DIST. NO. 11, IOWA.

We desire to call the attention of our brethren and sisters in this district to the camp-meeting that is to be held one half mile south of Castana, in Lake Park. There are to be but two local meetings held in this State this year, and we are favored with one of them right in our own district. We should all feel anxious for the success of this meeting. Do we, as individuals, desire a closer connection with Heaven? If we do, we shall surely be at this meeting. Let us put forth the necessary effort, and be there at the beginning, Sept. 10. I would be glad to meet all the brethren in the district before this meeting, but I am engaged in the canvassing work, which I cannot well leave. Let us come up to this feast, bringing with us, as far as possible, our unconverted friends, in the fervent hope and prayer that God will pour out, upon them and upon us, his rich blessing.

All desiring to rent tents during this meeting should apply to Henry Wiley, Castana, Iowa.

G. F. WATSON, Director.

IMPORTANT NOTICE FOR INDIANA.

Through the Central Traffic Association, rates have been secured for the camp-meeting at Indianapolis. Pay full fare coming, and secure a Central Traffic Association certificate from the agent where you buy your ticket. Certificates will be countersigned on the camp-ground, by W. A. Young. You will then be returned at one-third fare. Trains going south will stop at the grounds, when necessary to do so, Sept. 4, 5, 6, during the workers' meeting; and also Sept. 10, 11, 12, 13, during the week of the camp-meeting proper. This arrangement is made with the L. E. & W., and the Monon Roads.

You can purchase tickets, and obtain a Central Traffic Association certificate, that will be honored if purchased any time from Sept. 1-7 inclusive. If purchased during this time, they will be good for returning up to Sept. 21. The railroads have lately made a limit in time, to three days after the beginning, to grant return rates. What we advise is that where parties cannot come during the week of the workers' meeting, they should purchase tickets and get their certificates as early as Sept. 7, and hold them till they can come. In most cases this can be done.

Give your checks to the baggage-man on the train, and a stop will be made to put off baggage at 12th St. This is only a few rods from the camp. These getting off at the Union station, should take the Massachusetts and College Ave. street cars, and ride to their termination on 10th St. Then go north two squares, and east one square, to the camp-ground in Bruce's grove. Those who do not put off baggage at the camp ground, should have it unloaded at the Union station, as all trains stop there, and the necessary help to handle the baggage is provided there. The camp is located in the northern part of the city, north of 12th St. and west of the L. E. & W. Railroad. WM. COVERT.

CAMP-MEETING FOR SOUTHWESTERN INDIANA.

AFTER counseling with the Conference committee and the friends in Southwestern Indiana, it has been decided to hold the camp-meeting for that part of the State at Sullivan, Oct. 1-8. We hope to see at this meeting the brethren and sisters from Sullivan, Knox, Posey, Green, Owen, Monroe, and Clay counties; and many of these we trust also to meet at the Indianapolis camp-meeting. Many, at least, can have the benefit of both meetings. We want to see delegates from all the above-named churches, on the grounds Sept. 24, that the work of preparation may be begun. The tents should all be pitched, and everything in readiness to enter upon the work of the meeting on Monday, Oct. 1, at 2:30 P. M.

In order to receive the full benefit of a camp-meeting, it is necessary to be there at the beginning, and remain till the close. In doing this cheerfully, you

will be blessed. We will gladly welcome our brethren and sisters from Southeastern Illinois at this meeting. Notice that Sullivan is located on the Evansville and Terre Haute R. R., twenty-seven miles south of Terre Haute. The Indiana and Illinois Southern Railway crosses the E. & T. H. at Sullivan. Let all who have tents, see that they are pitched the week previous to the meeting. Tents will be pitched upon the ground for all who wish to rent, at from \$2.00 to \$2.75. WM. COVERT.

TO THE COLORADO CHURCHES.

This year our camp-meeting will be held just across the street from the Denver City Park. Take the Twenty-third Avenue street-cars at the Union depot, and you will be carried directly to the camp-ground. Do not employ a hackman at the depot to carry your trunks and large packages to the camp, but take your checks to the grounds, and give them to the man appointed to attend to the baggage, who will have them brought to the grounds at a moderate charge.

As a heart preparation is necessary to the success of a camp-meeting, I have written to the church elders, suggesting that they read certain articles from the "Testimonies," at the regular meeting of the church, a week or two before the camp-meeting. I would recommend that this be done Sabbath, Sept. 8. Some articles will be sent to be read at that time.

As all the tithes that can be collected, will be needed to settle with the laborers, I suggest that a business meeting of each church be called Sept. 9, to which the brethren should bring all their tithes, and pay to the treasurer. This money should all be carried or sent to the State treasurer. Let all church treasurers bear this in mind. I hope all will faithfully bring to the Lord what he claims as his own. Let all come to the meeting, praying that God will pour out his refreshing from on high.

E. H. GATES.

TO DAKOTA CHURCHES AND S. S. OFFICERS.

DEAR FELLOW-LABORERS: I have a few requests to make of you, in regard to reporting. First, Every space on the blank should be properly filled. I cannot make a correct report, unless you do. Secondly, Be sure that the clerk's and Sabbath-school secretary's reports agree as to the number of Sabbath-school scholars. The last quarter some reports did not agree, and I have no way of ascertaining which is correct. Thirdly, Be sure the clerk's and treasurer's reports agree in the number who pay, and the amount of tithes paid.

I will send blank reports to all Conference laborers and church officers the third week in September. If any fail to get them, be sure to write me a card before your quarterly meeting, and I will send again. I hope and expect to have every blank I send out returned. Will the S. S. treasurers send their tithes and donations for the London mission by postal note or money order, as this will be more convenient for me than if sent in stamps. When the Lord commits a work to our hands, be it ever so small a task, let us do it promptly and neatly, and thus honor God in the doing.

GEO. H. SMITH, Sec. Dak. Conf. and S. S. Ass'n.

TO THE FRIENDS IN INDIANA.

DEAR BRETHREN AND SISTERS: In the providence of God we are brought to the close of another Conference year. This event brings with it an obligation in which we all have an equal interest; namely, the settling with our Conference laborers. If any of us had been laboring for any man engaged in a worldly enterprise, we should certainly expect a fair settlement of our account, with cash enough to pay for the amount audited. Should we be satisfied with ourselves, if we fail to make it possible for the Conference to do what we should consider as a duty for us as individuals?

We certainly do not desire a less number of laborers than are now at work in the Conference; but we must pay these, or we shall have fewer next year. Every cent withheld from the treasury of the Lord is weakening the cause of God; and as well as doing an injustice to the minister who has to go crippling along without his pay, it injures the one who withholds it. It hardly seems possible that any one professing to be a Seventh-day Adventist can be so blinded to his own eternal interests, and to the crying needs of the cause of God, as to withhold the tithe that belongs to the cause of Christ, and use it in his own interest. How shall such be able to answer to God in the judgment, for this great injury done his cause? If all would pay a tithe of their income, what a burden it would lift from the hearts of those who have to bear heavy responsibilities in the cause! We earnestly entreat you to clear yourselves in this matter. All church elders and treasurers are especially requested to make an effort to have all delinquencies, as well as present dues, paid up, so that we may be able to settle with our ministers at the Indianapolis camp-meeting. We entreat of you not to neglect this.

WM. COVERT, for IND. CONF. COM.

AN APPEAL TO OUR BRETHREN AND SISTERS IN NEW YORK.

Our camp-meeting is near at hand, and we feel very anxious that all who can consistently go, should do so. Those who attend our annual gatherings are the ones who advance with the message, while those who might go and do not, are falling behind, and suffering a great loss. Those who are so situated that it really would not be duty to go, will be blessed in remaining at home, for they are in the path of duty; but many remain at home who have no good excuse for so doing. Some think they cannot leave home, because of home cares and duties; but if they want to go off on an excursion or a visit for a week or more, they are able to make arrangements for things at home. Some are in debt, and think they must not go to camp meeting for that reason. It is true that persons may be so involved in debt that they ought not to spend much money in going to camp-meeting; but if no one ever went except those who are out of debt, many would be left at home.

People spend money for many things that they can do without, and yet deprive themselves of the spiritual blessings to be secured at the camp-meeting, because they prize the things of this world above the true riches. If we will spend more money, and make greater sacrifices to secure the things of this world than to secure spiritual blessings and heavenly treasure, does it not prove that our affections are placed on earthly things, and not on things above. Many times the lips profess great love for God and his truth, but it is our actions and our lives that show how high an estimate we place upon sacred things.

How much we want a thing is shown by the effort we put forth to secure it. There are those who make sacrifices to attend our general gatherings, who would have a much better excuse for remaining at home than many who do remain there. In a little while from this, those who have heeded the counsel of Heaven, and sought the assembly of God's people, in their annual convocations here, will be gathered with those who have made a covenant with the Lord by sacrifice, in the heavenly Jerusalem.

Our churches in Herkimer, Madison, Oneida, Onondaga, Chenango, Cayuga, Oswego, and Jefferson counties, should turn out in a body; and those in Eastern, Western, and Northern New York should send a good delegation. Eld. I. D. Van Horn and Eld. R. A. Underwood will be with us, and some other help from abroad. Instruction will be given the officers of churches, tract societies, and Sabbath-schools. We want church clerks and treasurers to bring their books. Let none of these officers remain away, if it is possible for them to attend. We extend a cordial invitation to all, to attend our workers' meeting, which begins Tuesday, Sept. 4, at 5 P. M. We call special attention also to the article of Eld. E. W. Farnsworth, on the "Dakota Camp-meeting," in REVIEW of July 17, and to one from Bro. Corliss on "God's Care for His People," in REVIEW of July 31.

Do not remain away because you have not ordered any tent, for extra tents are always ordered for those who do not make up their minds to go until the last moment. Come, brethren and sisters, to our feast of tabernacles this year; perhaps some of you will never have the privilege of attending another.

M. H. BROWN.

NEW YORK, TAKE NOTICE!

My address after Aug. 28 will be 317 W. Bloomfield St., Rome, N. Y. All orders for camp meeting certificates should be sent to me at this place. Remember that you must obtain the certificates before you leave your home station, in order to secure a reduction of fare. Send in your name and address at once.

FRANK M. WILCOX.

APPEAL TO THE KENTUCKY CONFERENCE.

DEAR brethren and sisters, the close of our Conference year will be about the first of October, when the ministers are to be settled with, and other Conference expenses met; and our treasury is nearly empty. Now we hope every one of our members, in and out of the State, who has an interest in the prosperity of the cause here, will send in an honest tithe to the State treasurer, Samuel Rowe, Litchfield, Ky. You have done nobly in the past; and do not weary in well-doing. Remember the cause cannot go forward without means.

KY. CONF. COM.

CAMP-MEETING FOR SOUTHWESTERN WISCONSIN.

It has been decided to hold a camp-meeting at Boscobel, Grant Co., Oct. 3-9. This meeting is appointed for the special benefit of those who could not attend the annual meeting. Many have said, "If the camp-meetings were nearer, or came at a time when we were not so driven with work, we certainly would attend." Therefore we shall certainly expect all within a reasonable distance to be there, and hope they will begin immediately to make arrangements to be there at the beginning, and remain to the close of the meeting. Bro. Sharp will be present to look after the interests of the Sabbath-school work, and Bro. Shull, the State agent, will be there in the in-

terests of the canvassing work. This is a special meeting, and we want to make a special effort. The perils of the last days are upon us, and we need to improve every means of grace. It will be a blessing to leave our cares for a week, and seek a spiritual refreshing from the Lord. No pains will be spared to make this a profitable meeting. Bring your children and friends, and let us seek God for his blessing. There will be plenty of small tents on the ground to rent at reasonable rates.

A. J. BREED.

News of the Week.

FOR WEEK ENDING AUG. 25.

DOMESTIC.

—This year's peach crop is estimated at 6,000,000 baskets.

—During the month of July, 28,690 immigrants arrived at Castle Garden.

—Yellow fever is reported to be spreading in the vicinity of Jacksonville, Fla.

—Mrs. Stowe continues to receive \$1,500 a year royalties on "Uncle Tom's Cabin."

—The corner-stone of the College of St. Thomas of Aquinas, a new Catholic institution, was laid in Scranton, Sunday.

—A cyclone struck Marquette, Mich., Monday afternoon, and many buildings were partly demolished, but no lives were lost.

—A heavy storm on the evening of Aug. 21, flooded the streets and cellars of Boston, causing damages of over \$100,000.

—It is reported from Freetown, La., that more than twenty negroes were killed on Thursday, by political regulators.

—A ton of powder in the drying-house of the Grant Powder Company, near West Berkeley, Cal., exploded Friday morning, killing five men.

—The tower of the new Church of the Covenant, Washington, fell Wednesday, carrying down the front wall of the building, at a loss of \$20,000.

—Father Sheedy, of Pittsburg, Friday secured the lease of the four unoccupied rooms in the First Ward public school of that city, for a parochial school.

—Eighteen buildings were destroyed, and eight families rendered homeless, by fire at Wadena, Minn., Monday morning. The financial loss was \$75,000.

—There are 200 cases of lead-poisoning at Newark, N. J., attributed to the use of beer drawn through pipes, and "soft" drinks from bottles rinsed with shot.

—Mrs. Harry Ryder, aged forty-eight, of East Dubuque, committed suicide Tuesday night by taking strychnine. She said just before dying, that spirits told her to take the drug.

—The Australian mail service will be continued, the New Zealand Government having accepted the offer of Postmaster-General Dickinson to pay \$50,000 yearly for the service.

—A \$100,000 fire destroyed a malt-house and two large ice-houses, at Rondout, N. Y., Tuesday morning; and the same evening a new brewery was burned at Fort Wayne, Ind., with a loss of \$100,000.

—Speaking of his new perfected phonograph, Edison, the inventor, said recently, "We have invested \$300,000 in a factory and machinery, and are manufacturing 100 a day. In two months we had over 2,000 orders."

—During a heavy fog in the Bay of San Francisco, Wednesday morning, the steamer "Oceulca" ran into the "City of Chester," damaging her so badly that she went down in five minutes. Over thirty persons were drowned.

—The careless throwing down of a cigar stub, near a tent in which powder was being handled, at Allegan, Mich., Thursday afternoon, resulted in a terrible explosion, killing four persons inside the tent and crippling two more for life.

—A heavy down-pour of rain, of twenty-four hours' duration, in the mountains of Pennsylvania and along the Monongehela River, has caused immense damage to property at McKeesport, Greensburg, Reading, Easton, Allentown, and minor towns in the vicinity.

—Near Monticello, Ga., Thursday, at a Baptist association meeting, a fight occurred between the Tyler and Malone families. Thirty shots were fired, James Malone and Sam Tyler were instantly killed, Ed. Tyler was mortally wounded, and several others were severely injured.

—Henry Strohn, of New Paris, Ind., wrote to his father in April, that he was a captive on the Philippine Islands. Since that time nothing has been heard from him, but Secretary Bayard has instructed Consul Webb, at Manila, Philippine Islands, to make inquiry, and report.

—The seventh annual Commencement of the Chautauqua literary and science circles was held at Chautauqua, Aug. 23, about 500 members of the class of '88 being greeted in the hall by President Miller and Chancellor Vincent. Bishop Henry W. Warren delivered the oration.

—The Senate having rejected the fisheries treaty negotiated by President Cleveland with Great Britain, the President has sent a message to Congress, outlining a policy

of retaliation against Canada, which has caused no small excitement in that country, and in England, where it is commented upon as being a bid for the Irish vote.

—A heavy gale, which began Saturday night and prevailed for two days, in New Orleans and vicinity, has done immense damage to shipping, buildings, and also to the rice and sugar-cane crops. The loss is estimated at millions of dollars. A large portion of the city west of Clayborne St. was submerged, and the inhabitants forced to move about in boats.

—The cyclone that swept over Eastern Maryland Tuesday afternoon, demolishing houses and orchards, wrecked the canning establishment at Still Pond, owned by Black & Krebs, of Baltimore, in which 100 men, women, and children, mostly Bohemians and Germans, from Baltimore, were employed, and nine were killed. Three were dangerously hurt, and a number slightly injured.

—Violent windstorms swept over Louisiana, Southern Maryland, Delaware, and New Jersey, Tuesday, leveling houses, fences, and growing crops. Along the lower Mississippi, a large number of coal-boats were damaged or destroyed, the loss in this particular being estimated at \$500,000. At Wilmington, Del., a cyclone wrecked the iron works of the Mallow Bros., and carried away 100 feet of Pusey & Jones's iron works, and crossing to the river, upset a number of boats, causing the loss of two lives.

—The Whitney paper-mill, at Menasha, Wis., caught fire in the engine-room about midnight Wednesday, and an hour later, when several hundred persons were watching the flames, a superheated bleach rotary boiler, suddenly cooled by streams of water thrown by the firemen, exploded; and the entire mass, weighing about ten tons, was blown through the throng a distance of about 300 feet, killing fourteen men outright, and injuring about as many more. The dead were all poor workmen, and will be buried at the city's expense. The mill was valued at \$85,000.

—The Lick telescope, which has been mounted on its pier only a few months, may be said to have opened up a new vista of creation. Since the discoveries made with it in the Orion nebula and Saturn's ring system, its powers have been tried upon many other celestial phenomena, with remarkable results; and it is evident that this, the most powerful telescope in the world, has not only revealed undreamed-of things, but that we are on the eve of some most important discoveries to be announced from Mount Hamilton. So surprising have been the revelations of the great lens that the director exclaims in these words: "Our final conclusion is that we shall have to use the large telescope in a new way. There is absolutely nothing to be taken for granted; and there is no object in the whole heavens which we must not observe as if viewed for the first time."

FOREIGN.

—The Italian Government will send a new expedition against Abyssinia.

—The North German Gazette complains of French agitation in Alsace-Lorraine.

—Another revolt, headed by Ishak Khan, is alleged to be in progress in Afghanistan.

—Russia joins the protest of the Porte against the Italian claim at Masoowah, in the Red Sea.

—John Bright, the English statesman, is said to be so weak, that bath chair exercise exhausts him.

—The Freeman's Journal, of Dublin, says there are encouraging assurances that bad times in Ireland are passing away.

—The prospects for summer wheat in Russia are said to be promising, while the yield of winter wheat will be about an average.

—In Madagascar the Hovas are reported as preparing an expedition against the Sakalavas, in violation of the Franco-Hova treaty guarantees.

—A Rhinish firm has invented a new explosive called "carbonite." It does not ignite coal dust or fire damp, and will be useful in mines.

—The latest semi-official returns from the Bandai-san (Japan) earthquake give the number of persons killed at 476, and the injured at forty-one.

—Kornsburg and other Austrian villages have been swept by violent thunder and rain storms. Houses were wrecked, and many persons and their cattle killed.

—A recent dispatch from Pesth, Hungary, says that a boat loaded with reapers was capsized during a hurricane on Balatony Lake, Aug. 22, and fifteen persons drowned.

—A cable dispatch from St. Petersburg, brings news of a recent fire at Orenburg, Russia, by which 1,000 houses were burned, rendering homeless 10,000 factory operatives.

—A force of blacks and Krooboyas, under three German officers, has occupied Addelar, on the Gold Coast of Africa, hoisted the German flag, built a fort, and named it Bismarckburg.

—Calro letters to the Cologne Gazette ridicule the stories about a "White Pasha" in the Bahn-el-Gazel province, and say that the reports are the inventions of Mecca pilgrims, who are notorious liars.

—The occupation of Massowah by Italy, is being disputed by France, and it is feared that trouble may arise in consequence. Prince Bismarck has cautioned Crisp, Italy's prime minister, to be careful about irritating the French Government.

—The steamer "Oceanica," just arrived from China and Japan, brings advices that a short time since, at Antique, China, a Spanish priest and one other Spaniard were at-

tacked by a horde of native inhabitants, with the intention of putting the priest to death; and that his companion fired at the mob until fifty of them were killed.

—Eight hundred workmen at Teng-Leon, China, were drowned recently by an inundation.

—In Russia they are trying to find some way of solidifying petroleum; and Dr. Kauffman claims to have done it, by heating the oil, and adding to it from one to three per cent of soap, which dissolves in the oil. The liquid, upon cooling, it is said, becomes like tallow, and is hard to light, slow to burn, and without smoke, but develops much heat. The idea is to make the petroleum available for fuel.

—It seems that there is not, after all, despite the pacific meeting of the Emperor and the Czar, any assured prospect in Europe of continued peace. The *National Zeitung* (German) says in a recent issue: "The resurrection of Boulangism, combined with the relations between France and Italy, recalls the gravity of the situation to Germans, who must not permit themselves to regard the future with tranquil assurance."

—A recent dispatch from Suakim to the *London Times* says: "The reports concerning the presence of a white man in the Ban-EI-Gazel district are confirmed. He is known as Abu Digna, and has a force of enormous strength, including a large number of half-naked men, probably from the Niam-Niam country. This is a strong point in favor of the idea that the white man is Stanley. The Khalife of Khartoum has sent a force of 5,200 men against him. The Negus of Abyssinia has sworn to capture Khartoum, and the Khalife is greatly alarmed."

—Dispatches from St. Paul de Loanda, Wednesday, state that Bartollet's expedition in search of Stanley is composed of 640 carriers and 100 soldiers, recruited by Tippoo Tib, with three whites, en route. Troupet and Samesson, who accompany Bartollet, Samesson heading the advance. Bartollet proposes to trace Stanley step by step. The force is heavily laden with supplies, and advances slowly. At the end of June, news reached Camp Tammunga that the first stages of Bartollet's march were well over, but no information from Stanley was received.

RELIGIOUS.

—In the last thirteen years, according to recent statistics, the number of Catholic priests has increased in England and Wales, from 1,728 to 2,314.

—Oct. 14 is designated by the World's and National W. C. T. U. as a day of prayer, on which all ministers are requested to preach on the temperance question.

—Bishop Fallows, of the Reformed Episcopal Church, is credited with saying: "The time has come for the setting apart of woman for the work of the gospel ministry."

—A dispatch from London, dated Aug. 24, states that cholera broke out on the Portuguese transport "India," while bound from Macao to Mozambique, and within forty-eight hours there were thirty-eight cases, twenty-four of which proved fatal.

—The Treasurer of the American Board of Foreign Missions states that the receipts for the eleven months of the fiscal year amount to \$479,757, against \$397,562 for the same period of the previous year. The result is regarded as a vindication of the position of the Board on the subject of future probation.

—A liberal estimate, says the *Boston Globe*, of the total number of Quakers in the United States at the present time, places the figure at 103,000. This computation is based upon figures furnished recently by clerks of all the Yearly Meetings in America, with nearly 10,000 added, as the number of those who are allied with Friends, but who are not members of any Meeting. An analysis of these estimates, and comparison with previous ones, shows that in Indiana, Kansas, and North Carolina, the society is gaining slowly; but that in Ohio, Pennsylvania, Maryland, Delaware, New Jersey, New York, and New England, it is steadily declining.

Appointments.

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

The annual session of the Colorado Tract and Missionary Society will be held at Denver, in connection with the camp-meeting, Sept. 18-25.

E. H. GATES, Pres.

I WILL meet with the friends at Lucas, Wis., Sept. 30 to Oct. 2. Hope to see a large number present. Come, praying that God will turn our captivity.

W. W. SHARP.

The Colorado Seventh-day Adventist Conference will hold its annual session at Denver, Sept. 18-25, in connection with the camp-meeting held at that time.

E. H. GATES, Pres.

Nothing preventing, I will begin meetings at Lakeside, Beadle Co., Dak., Thursday, Sept. 6, at such time and place as the brethren there may appoint. These meetings will continue over Sabbath and Sunday. There will be opportunity for baptism at this time. We should be pleased to have the brethren and sisters from the Iroquois and Ellsworth churches meet with us, also the scattered ones who

may live in that part of the country. We trust this may be a profitable meeting to all who come; and it will be, if all come prepared in mind and heart, to add interest to the meeting.

W. B. WHITE.

The next annual session of the New England S. S. Association, will be held in connection with the N. E. Conference, at South Lancaster, Mass. The first meeting will be held Sunday, Sept. 23, at 5 p. m.

O. O. FARNSWORTH, Pres.

The eighteenth annual session of the New England Conference of Seventh-day Adventists will be held in the S. D. A. church at South Lancaster, Mass., in connection with a general meeting, Sept. 21-30 inclusive. The first meeting of the Conference will be called at 9 a. m., Sunday, Sept. 23, for organization, appointment of committees, etc. Let all our churches see that proper persons are elected as delegates. It is greatly desired that all delegates be present at the opening of the session.

A. T. ROBINSON, Pres.

The ninth annual session of the New York Health and Temperance Society will be held in connection with the State camp-meeting, Sept. 11-18, at Rome, N. Y. We hope to have a general rally of the friends of temperance at this meeting, not only for our own good, but to consider means whereby we may better promulgate our principles, and rightly represent ourselves before the public, in the great political-temperance movement now in progress. Officers for the coming year will be elected at this session.

M. C. WILCOX, Pres.

PROVIDENCE permitting, we will hold Sabbath-school Institutes in Wisconsin, as follows:—

Maple Works, Sept. 4-9
Plainfield, " 11-16
Poy Sippi, " 18-23

Meetings will begin Tuesday evening at each place, and we hope to hold meetings each day and evening. We have laid aside other pressing work, in order to hold these meetings, and we trust the effort will not be in vain, but that all within a reasonable distance will be present. We especially wish to see all the officers and teachers of neighboring schools present at the early part of the Institute, as special instructions will be given each day for their benefit. We purpose to spare no pains to make these Institutes profitable to this important branch of the work. Bro. Breed will be present to look after the interests of other departments of the cause.

W. W. SHARP.

Obituary Notices.

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

JENKINS.—Died at Cambridge, Neb., July 21, 1888, of brain fever, Corn Jenkins, aged 1 year, 4 months, and 3 days. We hope to meet her again, at the coming of the Saviour.

H. A. AND L. A. JENKINS.

CALKINS.—Died Aug. 10, 1888, Florence A. Calkins, infant daughter of Albert Calkins and wife, of La Grange, Watworth Co., Wis., aged 14 months and 3 days. Words of comfort were spoken by the writer, to a large company of neighbors and relatives, from 2 Cor. 1:2, 3.

I. SANBORN.

CROWLEY.—Died at Graysville, Tenn., Aug. 5, 1888, Bro. John Crowley, aged sixty-six years. Bro. Crowley was born in North Carolina, and moved to Tennessee when quite young. Early in life he embraced religion, and united with the Baptist Church. About two years ago he began the observance of the Bible Sabbath, and lived in hope of a part in the first resurrection. Prayer and a few words of comfort by the writer.

E. R. GILBERT.

FLANDERS.—Bro. Samuel W. Flanders of Hartford, Mo., died Aug. 8, 1888, aged sixty-six years. He embraced the truth forty-three years ago, and has faithfully kept the Sabbath ever since. There are only three living in Maine who have kept the Sabbath as long as he has. His wife embraced the truth shortly after her husband did, and has loved it ever since. She has been an invalid for many years. May God be her strength in this great bereavement.

R. S. WEBBER.

KITTLE.—Died of consumption, at the home of his parents, Aug. 9, 1888, near Marshall, Ill., Albert E. Kittle, in the twenty-sixth year of his age. He embraced present truth while a youth, but after becoming of age, he left home and old associates, to go farther west, where he gave up the truth. Becoming much reduced by the fatal disease, he returned home. During the last two weeks of his life, he seemed much changed, and we are not without hope that he may have a part in the resurrection of the just. He leaves a father, mother, and three sisters to mourn his loss. Funeral services by Bro. Shank, from 1 Cor. 15:21.

M. L. KITTLE.

BALEWIN.—Died at Glendale, Wis., July 8, 1888, Polly Baldwin, in the seventy-fourth year of her age. She heard and fully embraced the truth about ten years ago, under the labors of Eld. C. W. Olds, in Waukesha County. Her husband was a Baptist minister, and together they had tried to advance the cause of the Lord in the earth. She united with the Elroy church at the time of its organization. She suffered but little, and passed away peacefully, soon to rise in the morning of the first resurrection. Words were spoken at the funeral by the writer, to sympathizing friends.

A. J. BREED.

ROSENTHAL.—Died of blood-poisoning, at her home in Otranto, Iowa, July 21, 1888, Minnie, wife of Bro. Peter Rosenthal, aged 23 years, 7 months, and 21 days. Sr. Rosenthal was born in Germany, but her father moved to Carpenter, Iowa, when she was seven years old. When only a few months old, her mother died. Sr. Minnie was married April 12, 1886. Since that time she has observed the seventh day as the Sabbath. She never had been baptized, but intended to be at the Minnesota camp-meeting held in June, but circumstances prevented her attending that meeting. She told her husband only a few days before her sickness that she would be baptized at the first opportunity. Her last words showed that she died with hope. She was sick only eight days. Her sufferings were intense, but she bore them patiently. She leaves a husband and two little children, with a large circle of relatives and friends, to mourn her loss. Words of comfort were spoken by Eld. Starling (Baptist).

E. A. SUTHERLAND.

WOOD.—Died at her home at Maxwell, Iowa, July 5, 1888, Lucinda P. Wood, aged 55 years, 5 months, and 2 days. Sr. Wood first made a profession of religion in childhood, and accepted the third angel's message a few years ago, during the tent-meetings conducted at Iowa Centre, by Elds. Kilgore and McCoy. Four grown daughters survive her. She had been a widow since 1864, at which time her husband died a prisoner of war, at Mansfield, La., from the effects of a gunshot wound, received before his capture. The pathetic circumstances of her widowhood, together with the rich graces of her Christian experience, drew around her a large circle of devoted friends. Funeral services were conducted at Maxwell, in the First M. E. church, Sabbath, July 7. Several of the brethren and sisters from Nevada, and a large number of sympathizing friends and relatives, were in attendance. The hope of the resurrection, with eternal life beyond, we felt to be an inspiring comfort on that occasion. She died rejoicing in the consolations of that same blessed hope.

L. T. NICOLA.

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.]

WANTED.—Three ladies, immediately, to assist in the manufacture of hygienic garments. None but good and willing workers need apply. Address, B. Salisbury & Co., Battle Creek, Mich.

FOR SALE OR EXCHANGE.—A small but fertile farm of twenty-two acres, located at Cedar Lake, Mich.; all cleared except three acres. It has an abundance of grapes and apples for family use, and good buildings. It is but five minutes' walk from a Seventh-day Adventist place of worship. On account of the infirmities of age, will sell low, or exchange for a house and lot in Battle Creek. Address Francis Nelson, Cedar Lake, Montcalm Co., Mich.

ADDRESS.

My address until further notice will be Whitewater, Wis., Box 400. C. W. OLDS.

Travelers' Guide.

MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

STATIONS.	Mails.		Day Exp.		N. Y. Exp.		Night Exp.		Cal. Exp.		Local Pass.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Chicago.....	7:25	11:15	4:54	12:23	11:27	4:49	12:56	8:20	7:51	6:57	7:51	6:57
Michigan City.....	8:37	12:19	5:49	1:53	12:56	8:20	1:27	8:51	8:20	7:51	8:20	7:51
Niles.....	10:25	1:39	6:58	3:26	2:27	9:59	2:27	9:59	2:27	9:59	2:27	9:59
Kalamazoo.....	11:15	2:15	7:39	4:27	3:15	7:51	4:49	9:35	4:49	9:35	4:49	9:35
Battle Creek.....	12:43	3:39	9:41	7:15	6:00	10:40	7:15	6:00	10:40	7:15	6:00	10:40
Jackson.....	4:10	6:45	10:16	9:20	7:30	11:50	7:30	11:50	7:30	11:50	7:30	11:50
Detroit.....	P. M.	P. M.	P. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.

TRAINS WEST.

STATIONS.	Mails.		Day Exp.		N. Y. Exp.		Night Exp.		Cal. Exp.		Local Pass.	
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Detroit.....	7:30	9:15	12:29	4:15	8:00	4:00	4:00	8:45	4:00	8:45	4:00	8:45
Ann Arbor.....	8:51	10:40	2:24	11:35	9:15	5:30	6:00	10:40	7:15	6:45	7:15	6:45
Jackson.....	10:15	11:45	9:27	12:51	10:55	7:10	6:45	10:40	7:15	6:45	7:15	6:45
Battle Creek.....	12:00	1:23	4:38	2:15	12:27	8:52	7:55	10:40	7:15	6:45	7:15	6:45
Kalamazoo.....	12:50	2:04	5:15	3:07	1:20	9:45	8:40	10:40	7:15	6:45	7:15	6:45
Niles.....	2:27	3:27	6:27	4:32	3:07	10:40	10:10	10:40	7:15	6:45	7:15	6:45
Michigan City.....	3:45	4:35	7:32	5:43	4:32	8:04	7:30	10:40	7:15	6:45	7:15	6:45
Chicago.....	6:10	6:40	9:30	7:45	7:00	10:20	7:30	10:40	7:15	6:45	7:15	6:45
	P. M.	P. M.	P. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. & O. ‡Connects with C. & M. §Connects with G. I. & I. and E. S. & M. S. ¶Connects with L. E. & M. S. and Grand Trunk. **Connects with T. A. A. and N. M. ††Connects with railroads diverging and steamboat lines. ‡‡Daily. All other trains daily except Sunday.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

GOING WEST.		STATIONS.		GOING EAST.	
Chgo. Pass.	Mail.	Dep.	Arr.	Mail.	Pass.
6:50	7:15	am	pm	10:20	11:15
7:25	8:31	am	pm	8:42	11:07
8:05	9:10	am	pm	7:55	11:27
8:44	9:53	am	pm	7:08	10:58
9:04	10:11	am	pm	6:23	10:07
9:31	11:00	am	pm	4:42	9:37
10:11	11:45	am	pm	4:40	8:55
6:30	12:00	am	pm	4:40	8:50
7:15	12:50	am	pm	4:40	8:40
7:25	1:00	am	pm	4:40	8:31
7:35	1:10	am	pm	4:40	8:22
7:45	1:20	am	pm	4:40	8:13
7:55	1:30	am	pm	4:40	8:04
8:05	1:40	am	pm	4:40	7:55
8:15	1:50	am	pm	4:40	7:46
8:25	2:00	am	pm	4:40	7:37
8:35	2:10	am	pm	4:40	7:28
8:45	2:20	am	pm	4:40	7:19
8:55	2:30	am	pm	4:40	7:10
9:05	2:40	am	pm	4:40	7:01
9:15	2:50	am	pm	4:40	6:52
9:25	3:00	am	pm	4:40	6:43
9:35	3:10	am	pm	4:40	6:34
9:45	3:20	am	pm	4:40	6:25
9:55	3:30	am	pm	4:40	6:16
10:05	3:40	am	pm	4:40	6:07
10:15	3:50	am	pm	4:40	5:58
10:25	4:00	am	pm	4:40	5:49
10:35	4:10	am	pm	4:40	5:40
10:45	4:20	am	pm	4:40	5:31
10:55	4:30	am	pm	4:40	5:22
11:05	4:40	am	pm	4:40	5:13
11:15	4:50	am	pm	4:40	5:04
11:25	5:00	am	pm	4:40	4:55
11:35	5:10	am	pm	4:40	4:46
11:45	5:20	am	pm	4:40	4:37
11:55	5:30	am	pm	4:40	4:28
12:05	5:40	am	pm	4:40	4:19
12:15	5:50	am	pm	4:40	4:10
12:25	6:00	am	pm	4:40	4:01
12:35	6:10	am	pm	4:40	3:52
12:45	6:20	am	pm	4:40	3:43
12:55	6:30	am	pm	4:40	3:34
1:05	6:40	am	pm	4:40	3:25
1:15	6:50	am	pm	4:40	3:16
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2:15	7:50	am	pm	4:40	2:22
2:25	8:00	am	pm	4:40	2:13
2:35	8:10	am	pm	4:40	2:04
2:45	8:20	am	pm	4:40	1:55
2:55	8:30	am	pm	4:40	1:46
3:05	8:40	am	pm	4:40	1:37
3:15	8:50	am	pm	4:40	1:28
3:25	9:00	am	pm	4:40	1:19
3:35	9:10	am	pm	4:40	1:10
3:45	9:20	am	pm	4:40	1:01
3:55	9:30	am	pm	4:40	9:52
4:05	9:40	am	pm	4:40	9:43
4:15	9:50	am	pm	4:40	9:34
4:25	10:00	am	pm	4:40	9:25
4:35	10:10	am	pm	4:40	9:16
4:45	10:20	am	pm	4:40	9:07
4:55	10:30	am	pm	4:40	8:58
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5:15	10:50	am	pm	4:40	8:40

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 28, 1888.

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LATER CAMP-MEETINGS FOR 1888.

MICHIGAN, Homer,	Aug. 28-Sept. 4
Vermont, West Randolph,	" 28-Sept. 4
Iowa, West Liberty,	" 29-Sept. 4
Illinois, Springfield,	Sept. 4-11
Maine, Bangor,	" 4-11
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Indiana, Indianapolis,	" 11-18
North Carolina, Hickory,	" 11-18
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Colorado, Denver,	" 18-25
Nebraska, Grand Island,	" 11-19
Minnesota, Good Thunder,	" 19-25
Iowa, Castana,	" 19-25
California, (State meeting) Oak land,	" 20-Oct. 2
Michigan, (State meeting), Grand Rapids,	" 25-Oct. 2
Indiana, Sullivan,	Oct. 1-8
Kansas, (German), Aiken, McPherson Co.,	" 3-8
Tennessee, Guthrie, Ky.,	" 2-9
Missouri, Kansas City,	" 2-9
Wisconsin, Boscobel,	" 3-9

GEN'L CONF. COM.

THE tabernacle pulpit was occupied last Sabbath by Eld. Geo. I. Butler, who gave a most timely discourse from Heb. 10:25. The present tendencies of the church to worldliness and indifference in the service of God, were vividly set forth, and a solemn appeal made to the Battle Creek church in particular, to look well to their standing, lest the frown of God rest upon them in the end. A large number appeared considerably affected, and we confidently look for the good words spoken to bear fruit unto righteousness and eternal life.

It is somewhat amusing to look over the columns of a certain Western Disciple paper these days. Nearly every issue of late has a fine story about some one of their "able" men dealing death-blows to Adventism by their "logical and comprehensive reasonings." To one unacquainted with the circumstances, the Adventist body, in Iowa at least, would have appeared to be entirely dead some time ago. But it seems, from the continued death-blows dealt out to it by these

champions of Christian warfare, that, like the Bible in the hands of the infidel, it dies hard. If the effect shall always be the same as it has been, we recommend that these Disciples (?) shall keep right on "laying out" Adventists, for as it has invariably happened so far, the survivors of the Adventists have been privileged to hold the field and bury the dead, which is the best part of the work. Keep right on, friends, and in due time the buried Adventists will cover the entire field.

THE *Contemporary Review* has published an article from a French writer on the "Future of Religion," in which he argues that, while no new religion will be invented, the present ideas of worship will be greatly modified. He sees a tendency on the part of professors, to lean toward a creed, the main article of which is, "the survival of the fittest," as though a man's well-being depended entirely on the possession of wealth. He tersely states the matter as follows:—

The modern man fixes his attention upon the things of this world, and desperately pursues the good things therein attainable, as if this were his lasting dwelling-place, and there were nothing beyond. For him the word "heaven" has no meaning. In this cool and dry atmosphere, religion grows daily weaker, and tends to be swept away.

This statement is so palpably true, that no one can for a moment deny it. And yet to admit the truthfulness of that, is to acknowledge that the cancer of worldliness is slowly, though surely, eating away the spiritual life of the church. At the present rate, it will not be long before the standard of the church will be at that ebb where all socialists and their sympathizers can join hands with religionists, and become "hail fellows well met." The apostle says that in the last days will be perilous times, because men will be lovers of their own selves, boasters, proud, etc., while having a form of godliness. 2 Tim. 3: 1-5. Who that stops for a moment to think of the matter, cannot see, as well as the writer referred to, that the condition of the church predicted in this scripture, is already becoming apparent.

A CIRCULAR letter from the Superintendent of Legislation and Petitions, of the Woman's Christian Temperance Union, has been received at this office, asking an editorial indorsement of the late Senate committee's report, recommending an amendment of the Federal Constitution so as to prohibit the "manufacture, importation, exportation, transportation, and sale of all alcoholic liquors as a beverage."

So far as such an amendment is concerned, no people could more heartily indorse it than those who are represented by the REVIEW AND HERALD. Every true Seventh-day Adventist is a temperance advocate, and would be found hand in hand with those who labor so assiduously for it as a national reform, were it not that, in their blind zeal, these reformers have unfortunately connected with this worthy enterprise, religious questions, which, if made law, would bind the consciences of thousands of loyal citizens. There are, too, many influential men in the nation, not S. D. Adventists, who deplore the turn these national questions are taking, and are withholding a part, at least, of their influence in behalf of temperance legislation, because they see that to work for that in its present connection, is also to work for other legislation that will bring disaster to a respectable minority.

Let them detach from the temperance work these objectional features, putting them before the people on their own merits alone, and there would be no danger of violence to the religious conviction of any one. But the religious amendment part of the concern would create but little interest, were it not attached to a popular question, and one that is most sure to carry with the people. As long as this connection is maintained, S. D. Adventists cannot well work for the amendment, as they know that they would but work for that which, when carried out, will bring disaster to them. Let the temperance question stand aloof from these entangling alliances, and this people, almost to a man, will labor as ardently in its behalf as any others possibly can.

AN INSTITUTE PRECEDING THE GENERAL CONFERENCE.

LEADING brethren have suggested the holding of an Institute to precede the General Conference the present year, and have presented many forcible reasons in its favor. Should it be held, special at-

tention would be given to instruction in church organization, government, and order, so that at the close of the Conference, the presidents of our Conferences, and our laborers could go to their various fields, and adopt special measures to supply the great lack which we all know exists in this branch of the work. Bible classes would also be held, in which various points might be considered, which are not well understood by all, and where, possibly, some difference of opinion may exist. Such a move would undoubtedly tend to union, if taken in the right spirit. Plans might also be formed to expedite and condense the business of the Conference. Such a period of consultation and instruction would certainly be most desirable; and if entered upon with suitable devotion and earnestness in seeking God, would add greatly to the benefit of the Conference itself.

One great difficulty will be to find the time for it. But on the whole, it seems to the writer as an important move, which ought to do much good. We are not prepared to state definitely that it will be held, or the time of holding, etc., in this issue. But we think it quite probable that such an appointment will soon appear. We have corresponded with other members of the General Conference Committee, and with those in charge of the work in Minnesota, and shall doubtless soon obtain their views relative to it. Meantime, we have thought best to call attention to it through the REVIEW, so that our brethren all over the field may be considering the matter, as all are busy, and the time is short. More will be said later in regard to this.

G. I. B.

BATTLE CREEK COLLEGE.

AN urgent request is made that all who expect to be in attendance during the coming year, both old and new students, should send in their names at once. The attention of former students is especially called to the changes made in the list of articles to be furnished by each student, as shown on page eighteen of the new catalogue. Any who may still desire catalogues can be supplied by sending a two-cent stamp to pay postage.

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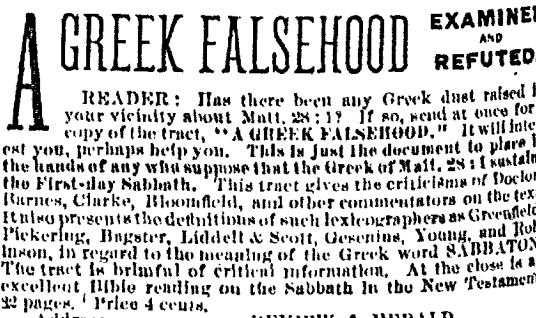
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